

THE HERALD OF THE GOLDEN AGE

"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.

Vol. 5.—No. 11. [Entered at Stationers' Hall.] November 15, 1900. [Published Monthly.] ONE PENNY.

The Dying Devil.

"And Nature, the old nurse, took
The child upon her knee
Saying 'Here is a story-book
Thy Father has written for thee.'

"Come, wander with me,' she said
'Into regions yet untried:
And read what is still unread
In the manuscripts of God.'

"And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvellous tale."—*Longfellow.*

Men glibly assert that Nature is cruel, and that therefore man, who is the flower of Nature, should rightly have a strain of cruelty in his disposition.



Sing me a song of happier days,
Of angels living with men,
Sing me a song of gentler ways
Of heaven come back again.

A race of milk-sops, they say, will soon die out; it is the bit of devil in man which makes life possible, and which makes it interesting.

Let your lad mount his pony young, and follow the hounds as soon as he can ride; let him get in at the death if he can, and let the huntsman blood him early by rubbing the dripping stump of the brush of the mangled fox all over his face.

Throw sentiment to the dogs, and be good old-fashioned men with some grit in you, and some willingness to inflict and to endure pain.

The Universe is built on lines whereby the bat-

tle is to the stronger, and the victory to the more pitiless.

The Universe reeks of blood and cruelty, and steams with the exhalations of murder and death.

Man is a part of the Universe, an integral part of it, a child of Nature, and therefore to be in harmony with a cruel

Universe he, too, must be cruel. Keep the cruelty within bounds, of course, but do not attempt to extirpate it. Cultivate and train it, but do not destroy it.

I am so often met by people who hold these opinions as to the essential cruelty of the Universe, that I would fain ask if they represent the truth.

A part truth is oftentimes worse than a lie if it deceives those who hear it. What a Court asks for is the Truth, the whole Truth, and nothing but the Truth, and we must ask for nothing less.

Now, while I grant that Nature is very cruel, that the pathway of evolution has many a mangled corpse upon it, that the hiss of hate and the snarl of rage go side by side with the sting that poisons and the claws that tear and the teeth that bite, yet I maintain that this does not tell the whole story.

There are other forces at work—beautiful, merciful, angelic.

The earthquake and the lightning have their share in moulding the face of the earth; the avalanche and flood fulfil their functions; but no geologist would dream of asserting that the change which has come over the earth, the transformation from gaunt volcanic mountains and bare lava-clad ravines to the smiling plains and verdure-covered pastures, the rich rolling prairie filled with golden grain, and the sloping sides of the mountains terraced with prolific vines, are the exclusive result of these forces of violence.

Nay, rather, in geology as in ethics, in the formation of soil as in the development of character, it is the still small voice of gentler forces co-operatively attuned which produce the greatest result.

In evolution the "bloody hand" is not found on every coat of arms. The dove and the olive branch hold their places as well as the lion rampant and the mailed fist. It is true that the lowest of low types of animal life, the *Amœba*, lives its loveless life of unceasing war. Without father or mother, without brother or child, it simply procreates by division, and where to-day there is one militant cell, there are to-morrow two. One has simply divided into two, and each goes on its fighting path, living to devour, and then to self-divide.

But the moment you rise a single step from the level of this universal marauder, you find a touch of the angel-hand coming into life.

The unit of the individual has been replaced by the unit of the family, and the glorious halo of motherhood begins to shed its earliest beams in the darkness.

No longer is the individual unit fighting for life against all and every other individual unit; at least, the earliest mother fights for a little while for her helpless offspring, and the earliest husband, during the short time of mating, for his wife.

The principle of Co-operation, of Amity, of Love, is beginning its great war against the principle of Antagonism, of Enmity, and of Hate.

Every rung of the great ladder of life speaks of increasing victories for Humanity and of waning powers of cruelty. Every step forward in the evolution of things tells of a gradually growing balance in favour of the angel and against the tiger.

Ants and bees are, like gregarious animals, types of the power of co-operation, living illustrations of how the family life extends its borders and develops into national life. The selfishness of individualism becomes modified by the selflessness of socialism.

The ceaseless antagonism for the survival of the fittest becomes tempered by the sweet sympathy of solicitude for the welfare of the unfit.

The higher up you go the more you find that Amity is replacing Enmity, and Co-operation is conquering Antagonism, that Love is carrying away the palm of victory from Hate, that the higher life is working out the lower beast; the ape and the tiger are dying out, and the angel life is springing into a permanent and all-controlling beauty.

Back, then, we come to the old half-truth—the real falsehood. To say that Nature is cruel and bloody and brutal is a lie because it is only half of the truth. Nature is a whole thing, and it embraces as much the yearnings and the aspirations and the co-operation and the angel, as it does the snarlings and the grovelling and the antagonism and the tiger.

Nature, then, calls to man the fruit and crown of the ages of her travailing, and bids him live up to her best and to his best. She bids him ever to remember that the garments of the angel have fluttered in the wind through all the ages, and that it is his duty not to perpetuate the past, but to unveil the god-like beauty of the future.

Here, then, lies our creed and our work.

We deny that the phrase "Nature is cruel" represents the truth. It would be equally true and equally untrue to assert that "Nature is kind."

Nature is working *from* the Cruel to the Kind; *from* the Brutal to the Gentle; *from* the Evil to the Good; *from* the taint of Hell to the glorious beauty of Heaven.

Where, then, does man come in? Shall he ally himself with the lower or the higher? With the transient or the eternal?

The answer is a momentous one. If man claims that Nature is cruel, and therefore allies himself to the cruel side of Nature, he is uniting himself to the transient and to the dying, and his reward and his future will coincide with that of his ally:

His future will be Death.

If, on the other hand, he joins hands with the gentle in Nature, he is allying himself to the permanent and to the living, and his future will coincide with that of his ally:

His future will be Life.

I claim that if Science be allowed to fulfil her mission, and be asked to solve the riddle of Life, she will answer that all brutality carries within itself the cankerworm of its own decay, and that for those who want to live for all time the only way is for them to grasp kinship with the stock of Vitality, and with the tree of Life, by linking themselves on to the gentle and to the humane.

Ring out the Cruel, ring in the Gentle—ring out the Brutal, ring in the Humane—is the lesson of scientific life as the book of the ages reveals it to us.

Josiah Oldfield.

The Dawning Day.

[From an address delivered by the Provost of The Order of the Golden Age, before the Paignton Y.M.C.A., 1900].



In attempting to answer the question "Ought we to abstain from animal flesh as food?" I should like at once to ask your pardon and indulgence if I should be obliged to say anything which should have even the appearance of an attempt to pass judgment upon the convictions and habits of others. We have all been brought up with the erroneous belief that animal flesh is a necessary article of food, the consumption of which is therefore justifiable, and I should shrink from the task of condemning anyone for holding this opinion—for I myself held it seven years ago. My desire to-night is to lay before you certain facts, and to invite your attention to certain truths and principles.

I shall not attempt by argument to coerce any person into a belief that carnivorousness is wrong, for I have long since learned the futility of such attempts. Those who are *able* to see the beauty, the truth, and the significance of the Food Reform evangel, do so when the facts of the case are made known to them. My message is to those whose hearts have protested against the horrors of the shambles whenever the attention of their minds has been drawn towards them; to those who have shuddered when they have passed those places of blood and execution which are known as slaughter-houses, but who have endeavoured to quiet the protest which has been instinctively aroused within them by persuading themselves that butchery is necessary, and that God has ordained that man shall live by this infliction of death upon his fellow-creatures. To such I proclaim the good news that this cruel carnage, and this diet of flesh which has quivered in the agony of death, is *not* necessary, and that God did *not* ordain such food for man. Those who wish to wash their hands from participation in the tragedies that are enacted in our abattoirs and dens of slaughter may do so, not only with safety but also with benefit to themselves—and I believe that many who listen to my words will respond to this message, as thousands of truly cultured souls in all parts of the world are now doing. These constitute an advance-guard of that coming race of spiritual men and women who scorn to blend their pleasure with the suffering of the weak and defenceless. To *such*, vegetarianism is not a matter of self-abnegation, but a high privilege, and the habit of eating flesh is both pitiable and loathsome.

I believe we ought to abstain from animal flesh as food for many reasons, but I will mention four of them, beginning with the lowest and the least in importance. First, then, **for our own benefit**. If we reflect at all upon this matter, and remember that vast numbers of the cattle of this country are afflicted with the infectious disease "Tuberculosis" (which shows itself in such forms as consumption, scrofula, water on the brain, disease of the bones, etc.) with cancer, with Bright's

disease, with parasites of numerous kinds and many other ills, and that practically all the carcasses of these animals are buried in human stomachs, the owners of which are so misled by prejudice and custom that they do not take the trouble to ascertain what they are putting into their bodies, many of you will, I feel sure, realise that the habit of eating flesh is, to say the least of it, a very dangerous one. The importance of this aspect of the subject is emphasised by the resolution passed at a recent Conference of the Veterinary Surgeons of England, in which they declared their conviction as follows:—

Prof. Fraser (President R.C.V.S.), said "They believed that tuberculosis, and especially in the cow, was of the utmost importance, and that the community at large was not only deeply interested, but deeply concerned as to what they were going to do. . . .

They knew, as well as they knew the alphabet, that the existence of bacilli in the system caused the development of the disease, and that the bacilli were detected in the milk. Was milk which contained the bacilli of tuberculosis a safe article of food? If it was a dangerous article of food, they as a body ought to inform the public that they ought no longer to expose themselves to the danger that the consumption of this milk entailed. *The meal was also dangerous*, and it was their duty as men particularly trained, and as special experts in this matter, to inform the public, and, as far as their influence would go, to protect them from the dangers of its consumption."

He moved: "That this Association, being convinced that bovine tuberculosis is a danger to man and a source of enormous loss to owners of cattle, is strongly of opinion that State control of the disease is urgently wanted in the interests of public health and agriculture."

Mr. A. W. Mason, ex-President of the Royal Veterinary College, seconded the motion, and it was carried unanimously.

Mr. Hunting said "It has been stated that animals do not die from tuberculosis. They do not die, because they are eaten before they had time to die. *It is not a decent diet.* It is not a right food to feed men on, and if the choice lay between eating tuberculous animals and letting them die, he preferred to let them die."

Sir William MacCormac (President R.C.S.), and Sir William Broadbent (President N.A.P. of Consumption), recently recommended the London County Council to abolish all private slaughter-houses so as to "ensure the proper examination of meat," and also to reduce "the present mortality from tuberculosis." Also recommended "urgent necessity for such measures," owing to the large amount of "meat of a dangerous quality" which must of necessity find its way into the households of the people under the present system.

Dr. Roger Williams, F.R.C.S., in the *Lancet* of August 20th, 1898, declared his conviction that "when excessive quantities of such highly stimulating forms of nutriment (as meat) are ingested by persons whose cellular metabolism is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive and disorderly cellular proliferation as may eventuate in cancer."

Sir William Banks, the eminent Liverpool surgeon, definitely stated, in the Lettsomian Lectures, that cancer is the outcome of free and unrestricted use of animal food, and that it is an undeniable fact that the increase of the disease is in exact ratio to the increased consumption of the flesh of animals.

M. Verneuil, of Paris, stated, some time ago, that his observation had convinced him that the use of meat, as a regular article of diet, was the most frequent cause of this disease.

In 1840, cancer caused 2,786 deaths, the proportion being one in 5,646 of the total population, and one in 129 of the total mortality, or 177 per million living. In 1896 the deaths due to it numbered 23,521, or one in 1,306 of the total population, and one in 32 of the total mortality, or 764 per million living.

Thus the proportionate mortality from cancer now is four and a half times greater than it was half a century ago. In this respect its position is unique, for no other disease can show anything like such an immense increase.

Even if all the cattle were healthy, we ought to take into consideration the fact that all animal-flesh contains a large amount of decomposing tissue which is in process of elimination from the body, such tissue is largely impregnated with uric acid and other poisonous substances. Those who eat flesh gradually accumulate these deleterious salts in the body, with the result that rheumatic gout, calculus and other disorders are often set up, from which those who live upon pure food do not suffer.

It is the common experience of those who live upon wisely chosen vegetarian food to need very little medical attendance whatever as far as medicine is concerned. Vegetarians soon get to regard doctors as being what their name implies, namely, teachers of hygiene. If they get into difficulty they are glad to consult an enlightened physician, so that he may show them what hygienic or dietetic mistake they have been making, and they consider the fee paid for such valuable advice to be well expended. A few weeks since an account of the death of Mr. Charles Kerrigan was announced in the *Derry Journal*, and it illustrated very forcibly the truth of what I am now saying. This gentleman died at the age of one hundred and eight, and the following words are significant:—"It is worthy of note that all through life he was a vegetarian. It was his boast that he never required medical attendance. He has departed this life, dying as he lived, a stranger to sickness and pain."

Secondly, we ought to abstain, "for the sake of our children." Thousands of little ones are lying upon sick beds and in our hospitals suffering from painful maladies which could have been avoided if their parents had withheld from them such dangerous food as diseased flesh and unboiled milk; thousands more are rickety, malformed and defective in that vitality which would enable them to successfully wage the battle of life.

An eminent Doctor last year wrote to the *Times* and stated that having examined one hundred boys out of our best public schools, boys who were drawn from that class of society which would be supposed to be most carefully nourished, he found sixty-three per cent. of them deformed in some way or other. Such statements as this are startling, and when we remember the fact that only about one per cent. of the persons born in this country reach the age of sixty-five years (whereas the average length of life of human beings ought to be a century), we ought to try to ascertain what physical sins we are, as a race, committing, and then endeavour to save our children from the folly of their ancestors.

Apart from the physical disease which may come upon them, we should remember that the mind as well as the body is largely influenced by the nature of one's diet. It is true that "as a man thinketh so he is," it is also true that "as he eateth so he thinketh," and if children are taught to dine upon the mangled remains of their fellow-creatures, and to look upon this exploitation of the weak and defenceless by the strong as being justifiable and right on the part of those who are made in the likeness of God, they are likely to have the worst instincts of their lower nature strengthened. Carnal food also augments the animal passions, promotes pugnacity and selfishness, and dims the spiritual vision, so that it is difficult for the flesh-eater to apprehend the highest truths and the most spiritual conceptions.

Thirdly, I feel we ought to abstain "for the sake of mankind." If it can be proved that a vast amount of physical disease, moral degeneration and social misery is the result of this barbarous habit of eating dead bodies, we ought, whether we are professed followers of Jesus or not, to feel it a privilege to help on the amelioration of the world by lending our influence to the effort which is now being made, by angels and men, to introduce a rational, humane and hygienic system of living in place of one which is simply a relic of cannibalism, and which is closely allied to it. I claim that we can prove this, for many of our worst social evils exist in exact proportion to the amount of meat consumed by a community.

I have travelled in many lands, and the more I do so, the stronger do my convictions become on this point. In countries where they do not eat flesh, the drink problem is practically non-existent, and although I have been trying to discover, for years, a vegetarian drunkard in this country, I have not yet succeeded. We food-reformers believe that we have the remedy for the disease of dipsomania; we know that the worst cases can be cured by a wisely chosen fruitarian diet, and that the craving for strong drink can be almost entirely eliminated.

I was talking recently to a friend who has for several years been at the head of a missionary organization in Japan, which is practically a vegetarian nation, the habit of eating animal food having been only recently introduced by missionaries and others; I asked him his opinion concerning the social and moral status of the people in that country as compared with the condition of the people in "Christian" England, and he told me that it was his conviction that the Japanese were far in advance of ourselves in every respect, that they have less disease, less crime, less vice, less selfishness, and less brutality, and he believed that it would have been a blessed thing for Japan, if western civilization and western ideas had never been introduced into the land.

If our Christianity and our scientific advantages fail to make us, as a people, humane, gentle, healthy, self-sacrificing and happy, there must be some cancer eating into the national heart which it would be well to discover and extirpate. I believe that malignant root of bitterness to be **carnivorism**. There may be many others, but as a practical man who has endeavoured to look at things all the way round, and to obtain influence and knowledge from many sources, I declare this to be my belief, and I am consequently devoting my time, strength and money to the work of fighting this evil and bringing about its abolition.

Countries like Burmah furnish additional illustrations which point the same moral, and I believe that when our prejudices and errors are swept away, we shall all come to realise the truth that no nation can transgress against physical law in this matter, by living upon the food of lions and tigers, instead of that which a beneficent Creator intended for man who stands at the head of the animal creation, without suffering in mind, body, and estate.

I believe that the dietetic reformation offers the only solution for the problem of our over-crowded cities. Our wisest statesmen have no remedy for this evil, and I know of no other plan of solving the difficulty than that of creating an immensely increased demand for agricultural labour, which will make it possible for hundreds of thousands of men to live in the country, who are now compelled, by lack of work, to remove to our cities. I only know of one way to cause this increased demand, and that is by creating an immensely increased demand for vegetable and garden produce. As this

reform makes headway, land which is now devoted to bovine culture, and which maintains but a very few labourers, will be turned into market gardens. Such will spring up around all our cities, towns, and villages. Besides this, many of the labouring class will be able to grow a considerable proportion of the food they require, and the saving of the money spent at the butcher's, will add materially to the comfort and welfare of their families.

Lastly, I believe we ought to abstain "for the sake of the animal creation," and I consider this to be the strongest reason of all, for I have endeavoured to make myself acquainted with the horrors which are involved in the flesh traffic. I have tried to put myself in the place of those fellow-creatures of ours, who, although they have committed no crime, are condemned to suffer the death penalty inflicted under such circumstances and with such barbarity that, were we to mete out a similar punishment to the worst criminal, society would be scandalised, and a general outcry would be the result. When we execute our murderers we treat them with great consideration after the death-sentence has been pronounced, and we take the greatest care to make their death as painless and as free from brutality as possible. How do we treat these innocent fellow-creatures, who can feel and suffer just like we do ourselves?

They are herded upon the American plains under such conditions that hundreds of thousands of them die every year of cold and starvation. We treat them in the cattle-trucks which convey them to their doom with such heartlessness, that six hundred thousand have been taken out of the cars in the United States in one year either mutilated, dying, or dead. In the slaughter-houses of Kansas and Chicago, thousands of hogs every day are thrown alive into boiling cauldrons, and are scraped and disembowelled by machinery in order to provide "Christian" breakfast tables with bacon and ham—a type of food forbidden entirely in the Bible. In our cattle-boats they are thrown about in heavy weather until the decks stream with blood, and hundreds are trampled and mangled beyond recognition, and then in the private slaughter-houses in this country, as well as in our abattoirs, they die a cruel and violent death at the hands of men who have become brutalised by their calling, who oftentimes are sodden by drink, and who, in many cases, are altogether unskilled in their work through lack of experience.

Can we justify or defend our action in treating these animals in this manner? Can we advance any argument which will justify our aiding and abetting these deeds, except the argument of absolute and stern necessity, and when we find that attempt at justification swept to the winds by an overwhelming array of scientific and experimental evidence, and by the testimony of thousands of living witnesses who are prepared to step forward and declare that they have enjoyed superior health and fuller vigour of mind and body since they abstained from flesh as food, can we do other than cease from participation in this cruel system of wanton massacre?

I think I may safely, without giving offence, ask all to consider whether the prevalent system is in harmony with the spirit and the teaching of the Founder of Christianity, who was harmless and self-sacrificing, and who declared that Justice and Mercy were two of the three weightiest matters of God's Law. If the "voice within" does not speak with sufficient clearness concerning what your action should be in this matter, I ask you to visit the slaughter-house, to see what is enacted there, to endeavour to put yourself in the place of the victims who are done to death, and then to ask yourself whether either

Justice or Mercy is meted out to them, and if you come to the conclusion that the infliction of the death penalty upon a million animals per day, after they have been caused to undergo such terrible preliminary suffering as we know to be practically unavoidable in the course of transit, is contrary to the spirit of these principles, I would respectfully invite you to throw the whole weight of your influence upon the side of the Food Reform Movement, by protesting against this iniquity and abstaining from participation in it.

When Christendom is made to realise that the habit of eating butchered flesh is a violation both of physical and moral law, and the abolition of butchery for commercial purposes is an accomplished fact, an incalculable amount both of human pain and animal suffering will be prevented, and in view of the stupendous nature of this reform and the beneficent results which will be the outcome of it, I claim that no higher form of Christian Endeavour can possibly be found than this work of advocating the use of pure and humane food and of bringing about a world-wide Food-Reformation.

Sidney H. Beard.

The Moral Effect of Kindness.



Did the thought ever strike you that it is a part of the harmonious working of this world, to be *kind*. To be truly healthy (which is the true harmony) means that we should be quite happy and free from worry. This is entirely out of the question while we encourage thoughts of injury to anything we come in contact with. Christ taught that "only those who shew mercy will obtain it." If we follow out this teaching we shall find that, in the

highest sense, it is true, and that we shall be blessed by the natural working of God's laws in regard to ourselves and shall experience the harmony resulting from it.

For a Universe of such a size as this to be worked and guided aright in its human connections, it is absolutely necessary that certain laws should prevail; were it not so, all would be chaos. Kindness is, therefore, a necessary part of the truly existing law of *Harmony*.

Mark the effects of an unkind word on yourself and on the person or being for whom it is intended. You at once set up a jarring vibration between the two. First, you will notice that, although it sometimes seems easier to give vent to hard words, yet in reality more of your energy is consumed than if you spoke calmly and gave forth words which would be a help in settling any dispute arising between yourself and another. How much could be done to foster this feeling of kindness, if we were only to devote more time to studying the works of Nature. For instance, to watch the actions of a cat with her kittens is certainly interesting. When they are very young, she guards them with every care, and only when some danger is apparent will she seem to exhibit other than a friendly feeling to those around her. At the near approach of harm to the young ones the brute (or evil nature) of the cat is roused into resistance, as the only way known to her. Let us now, however, see what effect this example would have on the evil

tendency of any other animal, or even human being in many instances. Simply it would create a similar state of offence.

Now take the other side of the question and allowing it is possible for the cat to be in a calm mood, controlling the ire within it, when there is danger in front, and we may see how this sense of strength or control will affect the same conditions. The fact that the mother was ready and able to protect her young ones, would in ordinary circumstances be all that was required for the peace to be kept, without the additional snarl and spitting and manifestation of rage.

To be truly kind it is necessary that we should consider our treatment of the animals as much as that of our fellow-beings. It is interesting and encouraging to note with what success the Society for the Prevention of Cruelty to Animals has been established, and how much good it is doing. It is to be regretted that they only prevent certain kinds of cruelty. For instance, the butcher is not allowed to work his horse if in pain or is bruised in any way, but no notice is taken of his regular custom in torturing and at last putting an end to the many dumb animals who have already suffered much at his hands. There is, too, a further and more subtle form of cruelty to the butcher himself. First of all, he must have got down to a state as to be almost oblivious of the fact that cruelty is existent in his trade. He soon begins to consider it absolutely necessary for him to follow that calling in order that he may obtain a livelihood. The result of this is that his better feelings are blunted. Is it possible to expect a man engaged in such a trade to be as gentle and humane as we would have every man to become? Secondly, we have to consider the effect this food, procured in such a blood-thirsty manner and containing to a certain extent the blood of the murdered beast, has upon those who consume it. Astley Walton says:—

"The food procured by wrong and strife
Can never grant thee peace and life;
The food procured by groans and fears
Can only substance make for tears;
Nemesis stands beside the hand
That spills the life-blood in the sand."

These six lines give the answer in a very concise manner. Certainly we see instances of kindness in those who partake of flesh-food, but would it not be far better to aim for a kinder disposition? Why allow *any* stumbling blocks to bar our progress? By removing them we shall truly gain strength by overcoming. It will be far easier in the future to gain the victory over temptations of other kinds which are likely to assail us.

A man cannot be truly happy unless he is kind. He is always craving for this something—*happiness*—and often looks far from home for it. He must look for its existence in himself and it is often the last place he thinks of looking. It is the action of the man in thought, word, or deed that will result in *happiness* or *unhappiness*. In the worst places he can be happy if he will but encourage happy thoughts and live in the present.

It is necessary for all of us to eat pure food to build up pure flesh and blood. These two latter, which constitute to some extent our driving power, will help to keep us on the right path in this world. In this way we begin to see why it is our duty to abstain from flesh-food, the result being that of necessity we are more thoughtful of the animals around us, and this naturally leads us to think more of and to act better towards our fellow-beings.

Arthur Fawcett (of South Australia).

Editorial Notes.

THE CHRISTMAS NUMBER OF *The Herald* WILL BE PUBLISHED ON DECEMBER 15TH, AND EACH READER IS ASKED TO ORDER A DOZEN COPIES FOR MISSIONARY DISTRIBUTION.



AN EMPTY EXCHEQUER.

The Executive Council feel that it is necessary to inform the Members and Friends of The Order that the exchequer is empty and that a deficit of about £200 will have to be faced at the end of the year. Last year it was £300, but the amount was all subscribed before January 1st, by those who have the interests of our great work at heart. They trust that they may again be enabled to commence the New Year free from financial anxiety, especially as it will be the commencement of a New Century, and they therefore invite *one and all* to send something towards the funds. A splendid year's work has been accomplished; converts by hundreds have been made, numerous front-rank workers have been raised up, our 'fighting line' has been very much strengthened, a very great influence has been made upon contemporary thought, the Members' Roll is considerably longer, and our prospects for the opening Century are simply brilliant. The issue of presentation copies of the new Guide-Book to prominent journalists has had a marked effect. All over the country they have printed most kind and favourable notices, and there can be no doubt that scores of them will henceforth help the Food-Reformation instead of treating it with indifference or scorn. Not a single adverse review has yet come to hand, whilst many are most eulogistic. The expense incurred in connection with this effort to influence the literary world has been more than justified by results, and the Council appeal with confidence to those who are able to help to unite with them in carrying on this crusade against carnivorousness and inhumanity with vigour and enterprize. A list of special donations will be printed next month, and will include all amounts which are sent to Headquarters in time for insertion (viz. on or before December 8th).

THE CHRISTIAN MISSIONARY.

The Bishops and Priests of the Church in England, the Pastors of the Free Churches at home and in the slave states, solemnly found texts in the Bible which said that the black should be for ever "a servant of servants," and they quoted the historical example of godly saints of the old and new dispensation who upheld slavery.

People now-a-days think that the present generation is more enlightened, and they refuse to believe that narrow bigotry can now be championed from the Bible,

WHERE IS CHARITY?

But they are wrong. It is not the Church of Rome only which refuses to allow its Galileo to speak out his scientific facts. There is much intolerance in the hearts of the members of every creed.

I had a striking example at the Oriole Festival. I wrote to a well-known Christian man who has been blessed with the good things of this world, and who therefore, one would have thought, would have only too gladly put out his hand to save the poor suffering creatures of the animal creation from their present dreadful life endings.

I wrote and asked him to lend his carriage to bring up the Dowager Countess of Portsmouth, from Loughton Station to the Hospital, whither she was coming to help, with gentle thoughts and Christian charity, to teach how human and animal suffering alike might be reduced.

This gentleman replied that he could not lend his carriage for any such purpose, for if he did he would identify himself with vegetarianism which he believed to be unscriptural!

And this at the end of the nineteenth century!

* * *

BIGOTRY.

Rather would he have allowed this lady, who had travelled far upon her mission of mercy, to walk up from the station, than allow his horses to pay service to their benefactress, or his cushions to bring comfort to the tired limbs of one who goes about doing good wherever she can.

And this because of his own narrow interpretation of the infinite compassion of Christ to every wounded lamb or stricken sparrow.

And yet the very Buddhists are telling us, that if we had more of the spirit of Christ and of the willingness to sacrifice our own dinner-appetite in order that we might ease the death agony from our suffering fellow-creatures, we should win more converts to Christianity and lift away the rock of offence that blocks the teaching of Christ crucified.

* * *

A HOPELESS MIND.

I know that evidence has no weight with a man who takes up the position that vegetarianism is "unscriptural." He has, what he calls, "made up his mind," and since this simply means that he has closed his eyes and stopped his ears, he is beyond teaching. God has said "the sun goes round the earth," and therefore all the Galileos in the world shall be burnt rather than the Bible be found to have erred!

* * *

THE UNSCRIPTURAL CREED.

The history of the ages seems to me to prove that once a man takes up the position that anything is "unscriptural" — not 'wrong,' mind, not 'immoral,' not 'productive of evil,' but 'unscriptural' — whether he accepts a Church's teaching of what is 'scriptural' or whether he interprets for himself, he is at once beyond the power of education.

He no longer wants to learn, he only wants to dogmatise, he no longer wants to progress, he only wants to cavil, and text-slinging replaces spiritual insight into the great truths that underlie all texts.

* * *

A BUDDHIST'S OPINION.

I am tempted to write this because I have just read an able leading article in the *West Coast Spectator*, which emphasises how dreadfully the spirit of my friend who would not lend his carriage, is hindering the progress of Christianity.

The following extracts from the article will show how an educated but open-minded Buddhist looks at the matter. I quote it with a sad heart, because I know that if my friend of the refused carriage were to read it, he would rather that Christianity did *not* progress than that it should seek aid from any movement which *he* considered "unscriptural."

Even though many of the most beautiful saints of the Christian Church, from the time of St. John up to to-day, have

been vegetarians, none the less to him and to his class of mind the sun still goes round the earth, animals are sent for man's food and negroes are predestined as the white man's slaves!

* * *

A MISSIONARY TESTIMONY.

"To a sincere Brahmin or Buddhist," writes the Rev. W. D. Etherington, M.A., from a more than seventeen years' experience of missionary work in India, "there is probably no greater difficulty in the way of accepting Christianity than that presented by Christians in their constant destruction of life, and in the use of the flesh of animals for food—especially that of the cow and of the pig, the one, in their estimation, the most sacred, the other the most polluted and polluting of all animals. The example of the missionary in buying and keeping animals to be slaughtered and eaten is to them a constant stumbling-block. However attracted the more thoughtful of them may be, by the teaching of the missionary with regard to the spiritual nature of that kingdom, which in truth is not meat and drink, but righteousness, joy and peace, they are again repelled from it by the thought of the vile estimation in which the sacred principle of life is held. In a word—to all who really believe in Hinduism or in Buddhism, the use of the slaughtered bodies of animals as food by the missionaries, presents an insuperable difficulty to their acceptance of Christianity."

* * *

CHRISTIANITY IS NOT OF THE STOMACH.

There is no doubt, argues the editor of the *West Coast Spectator*, that in the popular mind, the Christian religion is identified with eating flesh and drinking liquor. It may not be the missionary's fault; for his religion appeals to the spirit and does

not reside in the stomach. But with us Hindus eating and drinking have long been an essential part of religion, and not the most successful missionary can cure us of our national characteristics in a day. Why should they not then meet us half way, and take the vow of total abstinence and a strictly vegetarian diet? No European resident in India need fear worse results from such abstinence than increased spirituality and a healthier liver. Nor have we said one word more than the greatest of the Apostles enjoined:—"Let us not judge one another any more, but rather judge this, that no man put a stumbling-block or an occasion to fall in his brother's way. Destroy not with thy meat, him for whom Christ died. It is good not to eat flesh nor to drink wine whereby thy brother stumbleth. If meat make my brother to offend, I will eat no flesh for evermore, that I make not my brother to stumble." Let the missionary in India live according to these almost prophetic words of St. Paul, and he will bring us nearer and more easily to Christ.

* * *

A HUMANE PEOPLE.

And when we want to introduce flesh-eating in our mission work as part of Christianity, we should do well to remember that India, *without* Christianity and

without flesh-eating, has far more of the gentle spirit of Christ in the actual daily life of her people than England with the both.

Listen to what a totally unbiassed paper like the *Leeds Co-operative Record* says:—

ALL GENTLE LIFE IS SACRED.

"It is not only surprising but humiliating to learn that in India, with a population of 300,000,000, there is only one-fourth the amount of crime which is registered in Christian England with its popu-

lation of about 20,000,000, and only a fraction of the amounts recorded in the United States. Mr. R. W. Trine, who is responsible for this assertion, and which appears in a booklet he has just issued entitled "Every Living Creature," attributes this startling condition of affairs to the fact that humane sentiments are inculcated into the hearts of the children of India, whereas in this country this important branch of education is neglected. We commend the following words to the notice of all who are interested in the education of the young:—"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 to 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."

* * *

IT IS DISGUSTING.

Yes, they are right, these soft ladies who live at ease. It is disgusting, awfully disgusting. There are few things more disgusting to talk about than the slaughter-

house, and the dead bodies, the human degradation, and the blood, and the agony, and the death.

No wonder cultured people don't like to hear about these disgusting things. It makes me ill even to think about them.

There is only one thing which more disgusts me and grates upon my ideas of aestheticism—and that this, the idea of

putting pieces of these dead bodies, so horribly obtained, into one's mouth and swallowing them.

The atrocities of the Chinese to our missionaries is disgusting reading, but if they added to all their horrors the eating of the mangled bodies, it would be nothing less than appalling!

Miss Evelyn Adams sends me a report of a drawing-room meeting in Herefordshire, when the Countess Wachmeister dealt with the horrors of the slaughter-house, and the audience—cultured women—were disgusted.

Well they might be. It is a disgusting topic, and the sooner it is made impossible by the whole thing being swept away, the better for the claim of this age to be "Cultured."

* * *

Miss Adams writes:—

THOUGHTLESS HABIT.

In a quiet little Herefordshire village, the Countess Wachmeister discoursed to a few ladies in a cottage drawing-room on the benefits of vegetarianism, and the evils present in flesh diet, the suffering involved to the "little brothers," the animals, and the degradation and deterioration of those men and women who inflict suffering upon those weaker than themselves.

Amongst those present, probably none, except the hostesses, though ladies of culture and refinement, had ever, like Mr. Sheldon, "seriously considered the subject" of doing without chops and steaks, brains and sweetbreads, fowls and game, as a matter of morality, or of health. They had always done it, every one they knew had always done it, it was ridiculous to suppose one ought not to kill animals and to eat their flesh.

* * *

CULPABLE INDIFFERENCE.

The Countess dwelt upon the horrors of the slaughter-houses, it made these delicate and refined ladies shudder. One said it was "disgusting to talk of such things," but she forgot that if it is so it is the *doing* of them which is really disgusting. The cowardly apathy and selfish indifference of those cultivated people who are so "refined" they think it disgusting to hear of, though they not only do not lift a hand to prevent, but positively use and profit by such disgusting scenes, which they cannot bear to hear mentioned. Yes, it is "disgusting!" but what about the persons who while shutting their eyes and holding their ears, that they may not see or hear of such things, *pay* the people who *do* them, and eat of their handiwork! We have all read, we who are readers of the *Herald of the Golden Age*, of what takes place in the huge slaughter-houses of Chicago. When the Countess described the men standing all day long up to their knees in blood, killing, killing, killing, well might these delicate ladies shudder, and say "How disgusting." Is it any less horrible when they think it is done for *them*! and though in England we have not those same huge killing by machinery dead flesh factories, we have what is equally bad, equally degrading the butchering on a small scale, even to the killing of a pig by two or three men in a cottage garden, after the good wife has "petted," save the mark, and fed up the animal.

* * *

HUMAN DEGRADATION.

Well it is that some can have unpopularity by telling in plain words what self-indulgence in animal flesh really means and really leads to—the suffering of defenceless creatures, and the degradation of men, the spread of disease, and the hardening of men's hearts. Not a few of the women in England spend time and money and thought, upon the amelioration of the people, of what they call the "lower orders" at the same time unconsciously themselves brutalizing them by teaching them by example that to live upon flesh is the grandest ideal of "great houses" and paying them to do brutal acts which they themselves shudder and think too disgusting to hear spoken about.

* * *

CAPTIVE ANIMALS.

The "Cruelty to Wild Animals in Captivity Bill," introduced by Mr. H. D. Greene, has passed unopposed through both Houses of Parliament. The Bill, which deals specifically with "any bird, beast, fish, or reptile which is not included in the Cruelty to Animals Acts, 1849 and 1854" (viz., animals *feræ naturæ*), provides that

"Any person shall be guilty of an offence who, whilst an animal is kept in close confinement, or is maimed, pinioned, or subjected to any appliance or contrivance so as to hinder or prevent its escape, shall, by wantonly or unreasonably doing or omitting any act, cause or permit to be caused any unnecessary suffering to such animal; or shall cruelly abuse, infuriate, tease, or terrify it, or permit it to be so treated."

* * *

ONLY HALF MEASURES.

The deliberate omissions and shortcomings of the Bill, says a pamphlet issued by the Humanitarian League, are but too apparent. The ill-treatment of menagerie animals is now to be prohibited, but the cruelties of "sport" are to continue. Why? Because a large number of our legislators are themselves addicted to sport, while none, or a quite insignificant number, are interested in dancing bears or

performing lions, so that Parliament can afford to be humane in this matter without any sacrifice of its own pastimes and amusements. It is a "non-controversial" Bill—which means simply that no powerful "interest" will be offended by it.

The attempts made by the promoters of the Bill to show reason why animals used for sport should be excluded from its protection are somewhat disingenuous. Thus Mr. Greene writes to the Rev. F. Lawrence, hon. sec. of the Church Society, as follows:—

"The principle of the Bill is this—to protect animals naturally wild from man's savagery when he takes them out of their wild state and prevents their escape. When they are restored to freedom, man's pursuit, which is then called 'sport,' is not illegitimate, since the animals may be presumed to have as good a chance of escape as he has of inflicting injury upon them."

* * *

NOT A FAIR CHANCE.

The fallacy in this argument is twofold. For, in the first place, the unfortunate captive animals that are turned out to be hunted or shot are *not* (in any genuine sense of the words) "restored to freedom," nor have they what is called in the sportsman's favourite formula "a fair chance of escape." It is ludicrous to pretend that the dishorned stag, carted to the meet, and turned out in a district quite unknown to him—or the bagged rabbit, tumbled out of the sack, dazed and stupefied, in a field where he has never been before—or the caged pigeon, fluttering aimlessly up from the trap, with guns and snares all around—has any reasonable "chance of escape" or is restored to a state of "freedom." And, in the second place, even if the conditions *did* afford the animal an equal chance of escape, that would not in the least prove such sport to be legitimate.

* * *

PLASMON.

A correspondent whose experience in food values is very wide and whose opinion carries considerable weight, sends me the following information:

"The introduction of Plasmon Cocoa marks a new era in Food Beverages, one that will be welcomed by all who wish to avoid drinks containing meat extracts. Cocoa, generally welcome, at this season of the year, on account of the warming properties of the fat it contains, by the addition of Plasmon becomes a highly nutritive food as well as a delicious drink.

Of tea, coffee and cocoa, the latter has long held the first place in the estimation of all Food Reformers. The addition of Plasmon to a perfectly pure cocoa of high quality, is an additional attraction which will, no doubt, be widely appreciated.

All cocoas are improved by being brought to the boiling point. The advertisement pages state where this and other Plasmon specialities are to be obtained."

* * *

WORK FOR ALL.

Humanity, of all papers, should avoid even the appearance of sneering at fellow-workers, yet, in an article which, if written in a different spirit, might have been an eirenicon between two somewhat antagonistic antivivisection societies, it discusses the decision of the Council of The Order of the Golden Age not to aim for anything less than the entire abolition of butchery for food, and says "The Order presumably knows its own business best," etc.

Yes, The Order has its policy, and it knows it, and it purposes to keep to it, but instead of making light of other fellow-workers who have intermediary aims, it wishes them all God speed in their divine mission to reduce suffering and to bring in the reign of peace.

* * *

AN OLD MAN OF THE SEA.

With all brotherly love, however, it holds up a warning voice to all societies or workers who are attempting to replace *individual* wrongs by *municipal* wrongs, who are attempting to replace an evil which can be interfered with and repressed and gradually squeezed out of existence by an evil which will be haloed and guarded by the red tape of departmental control, and will tend to be grafted on to the common stock of national life in perpetuity.

I am sure that those who are so contented with the idea of municipal righteousness have hardly measured the immensity of the task of uprooting municipal abattoirs, which pay good profits and help to reduce the rates!

I am told that the profits of the abattoirs of Leeds are the main stay of the Fine Art Gallery and Museum of that city! And many will contend, perchance, that the end justifies the means!

* * *

WAR.

I have quoted, from time to time, bits of exquisite pathos from the great battlefield of the Transvaal, to show how terrible war really is and some may have thought that it is only *Boer* warfare which is brutal.

This is not so. All war is brutal. It is inherently connected with the devil. War is sometimes necessary—there was even war in Heaven once—but where war wages the devilish spirit is sure to be found.

Here is a picture from the far off banks of the Peiho. It reminds me of the baby seals wailing on the ice floes, sadly wailing till they sadly die, for the mothers who have been flayed—often flayed alive—to bring to our "civilised" women a garment of luxury!

* * *

DESOLATION.

Here is the picture. It is a picture of war:

Fields of coarse maize grew round the village, enclosing it on all sides except on the river front. Close to the last hut, on the north side, the fields had been trodden down as by a rush of horses and men. Dead people—and not grown men only—lay, with outstretched arms, face downward on the trampled corn.

There had been a tragedy, swift and unexpected, in the village. Perhaps it was a Boxer village; perhaps Chinese soldiers had been quartered in it.

Someone had fired on a scout or sniped at a passing boat, and punishment had overtaken the innocent with the guilty.

* * *

LOST CHILDREN.

Two little naked Chinese children emerged from under the shadow of a wall. They had not seen our boat, and apparently were also unconscious of the dead that lay in the fields beyond, for they laughed and stumbled up the streets, gazing curiously at the ruins and stopping every moment to pick up and examine some article lying at their feet.

Then one of our Chinese coolies shouted. They turned round, saw our boat, and ran towards it, talking in shrill tones.

Standing hand-in-hand on the river bank, gazing on the white men with wonder but without fear, they made a pretty picture, rendering what lay beyond them more hideous by the contrast.

They might have been little English Cupids, so fair were they and innocent. They cried a question at our boatmen, who responded, shaking their heads.

A moment later one of the Indian guard appeared on the bank—a great, black-bearded Punjabi Mohammedan. At sight of him the children fled, hiding amongst the ruins.

* * *

WHERE IS MOTHER?

One amongst us, who had been many years in China and spoke the local dialect, inquired of the boatmen what the children had asked them.

"They wanted to know," was the reply, "whether we had seen their father or mother."

Poor little mites! Poor little mites! Many thousand Chinese dead have floated down the ghastly Peiho; many hundreds lie with outstretched arms dying amidst the ripening maize; and little children, tiny little children, run to the river's bank inquiring of strangers whether they have seen their father or mother!

"To Hell with war!" cries the blunt, kindly old sea captain to whom I narrate the incident, and gazing on his grand old face, torn and furrowed with long years of victorious striving with the sea, I learn that it is not by way of war alone that men rise to sublime heights.

* * *

THE CHILDREN'S GARDEN.

This bright little paper is going to have a special Xmas Number with portraits and experiences of vegetarian children.

A Christmas-greeting Bookmarker also will be presented as a supplement with each copy. Copies may be ordered from the Editor, 12, Hill-drop Crescent, N.

* * *

PASSED ON.

On the 10th of October passed away, at his residence, Bryncoed, near Swansea, Mr. John Williams. Mr. Williams was a vegetarian on principle, his tenderness and care for all weak and helpless creatures leading him to exclude flesh-food from his dietary. One writing of him says, "He never suffered an animal to be beaten by anyone without remonstrating with him in most persuasive terms. All those who knew him are convinced that his firm vegetarianism was based on dread of animal killing."

Plantains and Bananas.

In tropical countries the plantain or cooking banana is the staff of life, and from it is made the bananina. It has a hard and dry flesh, fit only for cooking or being roasted on ashes; and that is the reason why it is not delicate to the taste, and does not melt in the mouth, like the better sorts, for, like all cultivated plants, the bananas have many varieties. There are about forty described species of *musa* known.

Musa is a genus of plants typical of the natural order of *musiacæ*. The most important members of this group are the bananas and the plantains, the flowers and foliage of which are amongst the greatest ornaments of the tropical flora, and the fruits of which are of great value to the inhabitants of warm countries. These fruits in the ripe state have a pleasant sour-sweet flavour, and afford agreeable and thoroughly wholesome food. Apparently the only difference between bananas and plantains is the size of the fruit, for there are no characters that can be clearly defined as separating the two; the sweet bananas being referred to by some authors as *musa sapientum* and the vegetable-like fruits or plantains as *musa paradisiaca*. So far as botanists have carried their investigations, all the known varieties seem to have been derived from a single species—the plantain. “Though the food elements in the banana vary from those of the plantain, the sum total of them is much about the same. The plantain is decidedly richer in starch and glucose, while the banana excels in albumenoids and digestible fibre. The advantage in value is with the plantain.”

The banana as a dessert food is a nutritious product, having less water and more nitrogenous matter than is usually found in fresh fruits. It contains, when ripe, a large proportion of sugar, but very little starch. When used for dessert they should be eaten quite ripe. They form capital food for children, and are excellent in cases of constipation. In cases of acute indigestion the banana is of immense service.

The banana fruit, eaten fasting, and followed by a glass of water, constitutes the most gentle laxative known.

One of the ways of Nature to be observed and prized is that her choicest gifts are generally the most universal and accessible; fruits at once so common and abundant in all countries are a source of inestimable relief in sickness.

According to the belief of Mr. William Usery, M.D., of St. Louis, the banana is the very best food obtainable for typhoid fever patients. In this disease, he explains, the membrane of the small intestines becomes intensely inflamed and gorged. Eventually, it begins sloughing away in spots, leaving well-defined ulcers. At these places the intestinal walls become dangerously thin. A solid food, if taken into the stomach, is likely to produce perforation of the intestines, and dire results will follow. Therefore, solid food or foods containing a large amount of innutritious substances, as compared with nutritious substances, are dangerous, and are to be avoided. The banana, although it may be classed as a solid food, containing as it does 95 per cent. nutrition, does not possess sufficient waste to irritate these sore spots. Nearly the whole amount taken into the stomach is absorbed, and gives the patient more strength than can be obtained from other food.

The apple has been recommended far and near as the food of life. Now it will probably be the turn of the baked banana, which is being extolled in America as the ideal food both for the nervous, the anæmic, and the brain worker. Bananas, it will be remembered, occupied a high place in the diet of the late Sir Isaac Holden, and without going so far as to say they are a panacea for all ills, it is asserted that their great power to sustain mental effort is recognised in India, and that pale, thin, poor-blooded people rapidly improve on adopting this diet. Whatever the value of the banana as an article of diet, it is worth noticing that in the West Indian islands the cooked plantain, which is first cousin to the banana, forms one of the staple articles of the food of all classes of the community.

R. A. De Rondan.

Be Ye Merciful.

[Extracts from a book entitled “Zoophilos,” by the Rev. Henry Crowe, Vicar of Buckingham, published in 1822].



ull-running is said to have been founded by the Earl of Warren in the reign of King John, in consequence of the high gratification he derived from seeing the accidental encounter of two bulls, and the ferocity of some dogs which were set upon them and caused a scene of tumult. He gave in consequence the spot of ground where it happened at Stamford in Lincolnshire, as a common to the butchers there to keep their cattle for slaughter, on the condition that they should annually provide a mad bull for the continuance of the sport!

* * *

Hall, in his “Travels in Scotland,” thus describes another sport of the kind in the neighbourhood of St. Andrew’s, called a *goose-race*:—“A goose is suspended by the feet from a sort of gallows, its neck having been previously stripped of the feathers, and rendered slippery with soap or grease. The savages riding below raise themselves as they pass from their seats, as far as they can, to get hold of the goose’s head, which it naturally raises up to avoid them, and he who succeeds in pulling off the head is said to gain the race.”

* * *

Whoever seeks the gratification of a vitiated or fanciful palate, by causing unnecessary pain to the animals killed for his food, must be deemed grossly sensual, unfeeling and depraved. A modern writer declares that he could not, with sincerity, join in grace at a table set out by such means. I entirely agree with him, and think that an act of devotion, accompanied by a manifest abuse and perversion of the divine bounty, is highly inconsistent, not to say impious.

* * *

We must not pass without reprehension a matter connected with the subject, which is the inhuman treatment of cattle when going to slaughter by butchers and drovers. This is particularly observable in London, and is alike disgraceful to the agents and the police. Under the idea that the wounds and bruises then inflicted will be immaterial, as not having under such circumstances time to inflame, no wanton cruelty to these animals is spared; and we see them goaded even to madness, their horns bloody and broken, the marks of numberless blows upon their bodies, and their throats, noses and mouths torn by dogs, like a bull’s after baiting.

* * *

Mr. John Tweddell, late of Trinity College, Cambridge, a writer of superior classical attainments, genius, and general good sense, has expressed himself on this subject in the following extraordinary language: “I no longer eat flesh-meat, nor drink fermented liquors. . . . With regard to the flesh of animals, I have many times thought upon the subject. I am persuaded that we have no other right, than the right of the strongest, to sacrifice to our monstrous appetites the bodies of living things, of whose qualities and relations we are ignorant. . . . We are not called upon to bury in our bowels the carcases of animals, which a few hours before loved or bled;—to flay alive and to dismember a defenceless creature, to pamper the unsuspecting beast which grazes before us, with the single view of sucking his blood and grinding his bones; and to become the unnatural murderers of beings, of whose powers and faculties, of whose modes of communication and mutual intercourse, of whose degree of sensibility and extent of pain and pleasure we are necessarily and fundamentally ignorant. . . . We live upon rice and milk, eggs, potatoes, bread, and dried fruit.” (Letter to Mr. Digby). These sentiments, however, are almost *echoed* from Ovid.

“Pareite, mortales, dapibus temerare nefandis
Corpora. Sunt fruges:—
Prodiga divitias alimentaque mitia tellus
Suggerit; atque epulas sine cæde et sanguine præbet.”

“Mortals, forbear, no longer slay the brute,
Nor with abhorred blood thy taste pollute;
The guiltless plenty of the bounteous field,
Grain, fruit, and herbs a purer relish yield.”

(To be Concluded).

Animal Immortality.



1. **I** believe in the immortality of animals because my own observation teaches me that they are in the possession of the same soul as myself; they love, fear, hate, as I do. As far as the soul is concerned there is no difference whatsoever, though how far the spirit is sufficiently developed to admit of the worship of the Creator we have no knowledge. There is no question, however, that "Whoso loveth is born of God and knoweth God, for God is love."

Where do we find more self-sacrificing love than in an animal?

Even reptiles and insects have proved faithful friends to those who have taken the trouble to draw out their higher nature. We know the story, given by Abercrombie, of the dog with pups that a fiend in human shape most cruelly vivisected in order to see whether love would, in her case, survive mortal agony. He then carried the puppies across the room and the mother immediately attempted to drag herself along the floor in answer to their appeal for food.

We know, also, of the pigeon seen to sit calmly on her nest to be eaten by a cat rather than rise and expose her young.

All that is of God has "the power of an endless life," every beautiful "gift is from above and cometh down from the Father of Lights." Can such sacrifice as this have descended from any but the great Mother Heart of the Creator, the Sacred Heart of Jesus, which broke upon the Cross out of pity for this sinful, suffering, world of ours? Has it not, therefore, the power of an endless life? Soul is immortal. Where, when the body falls to the ground, does the love, obedience, fidelity of our little brothers and sisters in fur and feathers go?

2. Because animals are as sensitive to the other side as we are. All are not seers as all humans are not seers, but many are clairvoyant or clairaudient. In several cases this has been seen by the writer when dogs and birds have shewn symptoms of terror or joy at the presence of those from the unseen world. This would be impossible did their ego not correspond to it as does our own, a stick or a stone would manifest no sensation on these occasions whatsoever. In the sacred Scriptures we find an ass cognisant of the presence of an angel, and birds, acting in obedience to the unseen, brought food to the prophet Elijah. Constantly, in the lives of the saints, we find stories of the tender care of the animal creation for these holy ones of God.

3. Because the immortality of animals is plainly taught in the Bible. "Not a sparrow falls to the ground without your Father." Here our Lord is, of course, referring to the bird itself, and not to its poor little broken-winged body only. St. Paul speaks of the resurrection of creation, "not only they but we," as though the doubt were of man alone. St. John heard the inhabitants of earth, air, and sea join in the great hymn of adoration that closes the High Mass of Heaven, and immediately round the throne he saw their representatives, the living creatures, "and the first was like a lion, and the second like a calf, and the third had a face like a man, and the fourth was like a flying eagle."

We sometimes hear the words quoted "the beasts that perish" as an argument against the immortality of animals. (1) The Hebrew simply implies "the beasts that are dumb, or in silence." (2) The same expression is used concerning "the rich who perish and leave their wealth to others." Another passage much misunderstood is "the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth." (1) It is to be remarked that the "spirit" is here implied as common both to man and beast. (2) That the Jews believed that Hades, the place of ordinary departed spirits, was in the earth, and it was, therefore, natural for them to consign the spirit of the beast there also. Until the doctrine of the Resurrection was understood the human mind was extremely hazy as regards the future destination of either humans or animals.

4. The doctrine of correspondence, upon which the ritual of the Catholic Church is formed, teaches us, as do the sacred Scriptures, that "the things of earth are patterns of things in the heavens," that "the invisible things of God are made known by the things that are made, in other words that all things we see around us here have their root, origin, main-spring, for good or for evil, on the other side.

Now, why should the doctrine of correspondence be accepted in all cases but that of the animals? Why should we believe in a city in the heavens, as real as any of earth, with streets and houses; a temple and a symbolical, but perfectly real and tangible, ritual; a garden with palm trees and a river, and yet discard the presence of animals? Why are cats and dogs less heavenly than the spirit horses referred to over and over again in the Bible and seen by the Apostle above?

5. Is it conceivable that He "Whose tender mercies are over all His works;" "Who calls the wild beasts of the forest His own, and the cattle upon a thousand hills," those very creatures tortured and butchered for the food of redeemed humanity; Who spared Nineveh on account of the children and the cattle; Who does not disdain the praise of the birds, beasts, and fishes heard by St. John at the great Eucharist of Heaven, should not recompense a thousand fold all the agony suffered by, perhaps, the most lovable, certainly the most innocent portion of His creation?"

The most tremendous moral earthquake the world has ever seen was when the Creator Himself overturned the only idea of exoteric worship revealed to humanity since the fall. The Lord took the round unleavened cake called the *Masra*, which represented in every Jewish household the body of the sacrificial lamb, and which was daily elevated by the father of the family before Jehovah, and consecrated it as "the awful and unbloody sacrifice," as St. Chrysostom calls it, of the Christian Church. He, thereby, abolished all bloody sacrifices, for whatsoever cause, for ever. Instead of the sacrifice of animals which, before, in all nations, had pointed forward to the Cross, the holy pure Offering of the Bread and Wine was now to be alone shown before the Father, pleading incessantly "the Lord's death until He come." Moreover, the only creature to which it has been said, by the Creator Himself, "The Lord hath need of him," is the donkey.

Dare we, after this, close the lark, that joyous embodiment of flying song, in a cage, or shut up the trembling lamb in a slaughter-house, that the little symbol of its Creator Incarnate may have its throat cut in the morning? Dare we reverse His order that the greater should suffer for the less, the strong for the weak, and, in our brute strength, torture to death helpless creatures, that a cure may be found for our own ailments?

English Catholic.

Ideal Homes.

The Patriarch saw, in a dream, a ladder standing upon the earth, and reaching into heaven; and upon that ladder, 'the Angels of God ascended and descended.' This ladder—about which all true Israelites, or Men of God, will dream—is the ladder of evolution, of that divine spark, clothed in various forms of existence, which ascends from the darkness of unconsciousness below until it reaches the perfect light above. This ladder is a producer of angels, to be sure; but when a spark has attained unto the angel's state, he will 'descend' to help those who still work and struggle.



You lived many lives before you became what you are now, and you will continue to live earth lives until the hidden God in you can create to himself the form which belongs to the angelic existence. Such is the Law of Necessity, and there is no power—on earth or in heaven—that can give you an existence beyond the degree of perfection unto which your creating power has reached. This is the true explanation of 'Karma' and 'the just judgment.' Hence, in the lower nature a beginning of the higher nature is to be perceived.

The crystal forms of the mineral world are plant forms (compare the ice flowers upon the window panes); the plant nature has begun to develop in that mineral. The blind plant loves the light, and it traces the water it cannot sense; this is manifestation of the approaching animal nature. The instinctive actions of animals (the mathematics of spiders and bees, the sociology of the ants, the geography of storks and lemmings) manifest their beginning human nature. All non-sensual and non-egoistic actions and desires of man manifest his beginning angelic nature.

Of course, upon the ladder of evolution man stands between 'animal' and 'angel,' and has in him the natures of both. It is the sensual-egoistic animal in him which induces him to run for sensual lust, and money, and power, and influence, nay, to make himself horns, and hoofs, and claws of steel; it is the same nature which taught him to believe in, and wish for, an eternity without pain and work—exactly what an animal would call 'eternal bliss.' And it is the angel in man that makes him an Idealist, an altruist, a self-forgetting and self-sacrificing 'Child of Peace.'

In our time the angelic men have begun to be many upon the earth. Many are those who are not ruled by the animal, but whose real ego is the angel, although the animal has not yet been all overcome.

Those who belong to the New Humanity need to create, first for themselves, new social forms. They wish ardently to finish the development of the angel nature, and they see clearly that the feverish life of the busy world of sensuality and egoism, with its poisonous aura and its dangerous vibrations, will not permit this finishing, which is to be realised amidst environments of peace, harmony and stillness. A man who lives in a country whose air is poison to his constitution, will leave that country, and go to a better. So, many of the New Humanity will do—as did many of the first Christians—return

to the bosom of Mother Nature, and there, living a calm, moderate, natural life, strive to finish the Grand Work that is the final end of human life upon this globe, and the only gate unto the school of the angels.

Because the realization of man's angelic nature is the aim of perfect idealism, I may express my meaning as follows: New Humanity wants *ideal homes*, where those who are ripe for the ideal life may go and live, short or long, with their equals. These homes are to be established in quiet, beautiful places, where the climate is salubrious, and the soil fertile.

You who see the full development of your angel nature to be the real aim of your life here; and wish to realise this development, must establish Ideal Homes without delay. Do that, also for the sake of those who do not yet belong to New Humanity. For you will, then, create Spiritual centres, from which vibrations of perfect truth will go out far away, and from which angels may be sent out to teach the world the Perfect Way.

Carl Michelsen (of Skanderborg, Denmark).

The Trumpet Call.

[The Executive of The Order of the Golden Age call upon every Member to proclaim the gospel of the higher life and to bring in converts to the fold. There must be no "dead heads." The test of conversion and of conviction is "service." The fruition of service is a band of converts. Whom have you converted?]

The winter campaign of The Order was inaugurated by a capital meeting at Paignton, on the 29th ult.

Held under the neutral auspices of the Y.M.C.A., the meeting attracted thoughtful and influential men and women of all shades of religious opinion.

It was essentially an earnest audience gathered together to learn something of a new truth. Men who did not come to scoff, and women who did not come to sneer, but students who came to learn, and learners who wanted to practise.

Mr. Soudan Bridgman, C.C., who had adopted vegetarianism as the result of Mr. Beard's lecture last year,

was to have taken the chair, but a week or two ago a serious bicycle accident quite incapacitated him.

His son, Mr. Norman Bridgman, who is a leading architect in Paignton, and who too has been a disciple of the higher life for a year, brought a message from his father to testify that the reformed dietary had done for his health what the vaunted Salisbury treatment had quite failed to do.

A message, too, came from his doctor (Dr. Cousins) to say that in his opinion Mr. Bridgman's recovery from his accident was considerably hastened by his non-flesh dietary!

This was valuable testimony from an orthodox physician who, up to this time, had known nothing of Food Reform.

Dr. Black, of Torquay, who was also in attendance on the patient, quite corroborated the opinion, and Mrs. Bridgman (who is a life vegetarian) was able to add to these professional opinions, the evidence of a devoted nurse to the same effect.

The meeting, in accordance with the recognition by The Order of the sacred character of their mission, was commenced by prayer, and then Mr. Sidney Beard kept the audience attentive and wrapt for nearly an hour, by a thoughtful, earnest, forceful address, which must have carried



conviction to all, that the subject was one of grave social and spiritual importance, and could never afterwards be treated as a joke or a fad.

The Chairman (Dr. Oldfield) followed with a short speech dealing with the medical, aesthetical and ethical sides of the subject, and then short testimonies and questions succeeded.

Mrs. Soudan Bridgman (the sister of Dr. Black) and Mr. Norman Bridgman contributed specially valuable personal testimony to the beauty and the healthfulness of the natural food of man.

Literature of The Order to the value of nearly 30/- was sold at the close of the meeting, and this, in addition to a handsome collection, was a striking proof of the real interest that had been aroused.

This meeting at Paignton was followed by another one at Unity Hall, Torquay, on November 12th, when Mr. Beard again championed the ideals of The Order, by an address on "Is Flesh-Eating Right or Wrong?"

Dr. Oldfield gave two addresses at the Oddfellow's Hall, Dorking, on Friday, November 9th, on the "Immorality of Cruelty," in connection with the London Anti-Vivisection Society, and at Richmond, on Thursday, November 15th, on the same subject. Dr. Oldfield also gave an address on "What is Aristophagy," at Hampstead, on Tuesday, November 6th, in connection with the N.H.V.S., and will give a talk on "The Worship of the Tiger," and "The House by the Side of the Way," on November 20th, at 8 p.m.

Members throughout the world are asked to send to the Editor reports of all meetings that they are arranging or have held.

Household Wisdom.

Rice as a Food.

Rice forms a chief article of food for about one-third of the human race, especially for those living in warm climates, for whom it is well adapted. It is extensively grown in some of the Southern States of America, and that produced in South Carolina is equal, if not superior to any in the world.



Its chief constituent is starch; it contains hardly any fat and but a comparatively small amount of nitrogenous substance.

The starch of rice is very superior in quality and very easily digested, owing, perhaps, to the fact that the

amount of woody matter round the cells is very small.

Its deficiency in nitrogenous matter and oil renders it defective as a staple food, but it is well suited to those who require easily digested and at the same time nutritious foods. It is especially valuable to invalids, as it only takes one hour to digest.

It may be prepared in a great variety of ways, but steaming or rapid boiling are the perfect methods of cooking this valuable cereal.

There are many inferior qualities of rice in the market, and it is false economy to buy any but the best. Carolina rice is the purest and when properly boiled its whiteness makes it very beautiful. Patna rice is very good for curries or borders, as it does not swell quite so much as the Carolina and so each grain remains whole and separate.

Steamed Rice.

Wash well a cupful of rice and put it in a double saucepan and well cover with water. Let it steam one hour, and if it gets too stiff add a little boiling water. Serve either warm or

cold with a fruit sauce or any stewed fruit. It may also be moulded and served with custard. Whilst the rice is cooking a handful of raisins may be added, if liked, and any flavouring such as grated lemon rind, etc.

Boiled Rice.

Wash the rice and put in a pan of rapidly boiling water to which a little salt has been added. Cover and boil half an hour. Drain off any water that may be left and set on the side of the stove or in the oven to dry. Do not stir, or the grains will break, but shake occasionally, and when done it should be an appetizing mass of white kernels. It may be thus served as a vegetable or with any fruit or cream. Very lightly moulded with sound, fresh, bright coloured fruit it makes an artistic dish. Use the water drained off for gruel, soup or gravy stock, or any purpose that may add to the dinner.

Rice Border, with Tomatoes or hard-boiled Eggs.

Wash and pick a small cupful of Carolina rice and boil 15 minutes in salted water. Drain off the water and put the rice in a double boiler with a pint and a half of boiling milk, and cook until the milk is absorbed, then add a lump of butter. Butter a mould well, turn the rice into it and press it down and bake in the oven 5 or 10 minutes. Turn out and fill the centre with grilled tomatoes or hard-boiled eggs sliced in a thick cream sauce.

Savoury Rice.

Wash half a cup of rice, and put in a saucepan with a chopped onion, and fry until a golden brown in a little butter—do not let it get too dark. Have ready a good vegetable stock or gravy, pour over the rice, and cook until the rice has absorbed all the liquid. Serve with tomato sauce and a border of bottled peas if liked.

Curried Rice Croquettes.

Put $\frac{1}{4}$ of a cup of milk in a saucepan with a large lump of butter, and when it boils stir in a large cup and a half of rice that has been previously boiled. Add a good teaspoonful of curry powder, some onion juice, and salt to taste. When it boils add 1 egg beaten, stir till it thickens, and turn out on a dish to cool. Form into balls and fry as usual.

Lombardy Rice Savoury.

Chop 4 large onions and fry a pale brown with about $\frac{1}{2}$ lb. rice, according to the size of the dish; stir occasionally, and then add a quart of good stock, the pulp of 4 large tomatoes, salt, pepper, mace, and a few herbs. Boil in a double pan until the rice is quite tender, and then add 3 oz. of grated Cheshire cheese. Turn out on to the centre of a dish, and garnish round with mushrooms stewed in a thick sauce, or any other border reasonable.

Rice Cutlets.

Put $\frac{1}{2}$ lb. of rice, 2 onions chopped fine, 4 oz. of grated cheese, seasoning, and 3 gills of water into a double pan, and boil until the rice is soft and the water absorbed. Stir occasionally, and when done turn out on to a dish. When cold cut in slices, dip in egg and bread crumbs, and fry as usual. Garnish with fried parsley and serve with a good gravy.

There are almost endless ways in which rice, both ground and whole, may be used for sweet puddings, moulds, soufflés, etc., but these are readily found in ordinary cookery books.

The following is a nice way of serving rice—a change from the usual rice cream.

Rice Meringue with fruit purée.

Wash enough rice to fill a border mould, and put it in a double boiler with sugar, lemon peel, and barely enough milk to cover, and cook until tender and the milk all absorbed. Then add a little cream and well fill the mould. Set aside to cool and stiffen. Then turn out and fill up the centre, piling high above the mould with apple purée. Beat the white of an egg or some cream to a stiff froth, and, if the former, add sugar, and place lightly all over the purée. Garnish with chopped pistachio nuts or coloured sugar. Daisy Whitton.



Barcombe Hall, Paignton.



The Western Porch.



Harold W. Whiston.



Sidney H. Beard
(The Founder and Provost of The Order).



Josiah Oldfield.



The Italian Garden.



The Winter Garden.