Contents:

The Armies of the Night ................................. Peter Davidson 61
The Higher Economics of Diet ....................... Rev. J. Todd Ferrier 62
Glimpses of Truth ...................................... Henry Wood 61
Our Flying Banner ..................................... 64
Helps to Health ........................................ EsUART MILES, M.A. 65
The Outlook ............................................. 66
   The Salvation Army—The Beef Trust—Cancerous Meat—Fit Poors—
   A New Colonel—The Berlin Walk—Mr. Beard's New Book.
Dietetic Difficulties ................................. Robert H. Perks, M.D., F.R.C.S. 69
Humanity in Diet .................................. H. J. Snow 70
Reviews ...................................................... 72
The Order of the Golden Age.

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The Armies of the Night.

We are, most of us, very sure about our own experiences. What we think we see, and hear, and touch, and smell, and taste, we believe in, and what is outside this we doubt or disbelieve.

We live our daily round and then we go to bed, and all the house below is left vacant, and we think that it is empty. But when our turn comes to do the midnight vigil we sometimes make great discoveries, and learn that the night has much to tell that we never knew before.

Those who rise from their chambers of sleep and come out into the deserted realm will find new problems to solve. Not a lonely land, but a land full of its own life and its own mysteries.

The footfall upon the stairs may be the warning note for many a little busy life intent upon the kitchen stores to disappear like magic, and leave behind again an empty space.

But he who is willing to sit in the silence and learn, will soon find that the shy armies of the night will slowly come forth again and take up anew their functions.

He who stalks out into the midnight garden with heavy boots and masterful tread finds all its quaint alleys deserted and all its verdant slopes untenanted.

For him alone who can wait in the patient ante-chamber of nature's temple and rest in the silent humility of a receptive contemplation, will the fairies dance upon the sward.

For him alone who can master himself and in the immobility of perfect self-control live at his highest tension, and show no trace of motion, for him will the pixies play and the silken winged and nimble-footed armies of the night will fight their battles, and sing their love songs, and tell the mysteries of their lives.

The man who obtrudes himself finds nothing but his own shadow falling upon the bare ground in the clear moonlight.

It is to him, and to him alone, who sinks into the shadows of greater lives, and forgetting all of self but his own intense kinship with the unknown, it is to him, and to him alone that the unknown reveals itself.

I have stated but the commonplace. Everybody knows it. The very boy at school has learned that the secrets of the night lives are only revealed to those who can sit and silently wait and still more closely watch.

The man in the street is willing to confess that he who strolls beneath the lamps and holds revels under the gaslights knows nothing of Nature or her mysteries.

It is commonplace knowledge that the observer of nature and the penetrater of her mystic arcana must go into the loneliness of the night and into the silence of the self, and must tread upon the stairway that leads towards the annihilation of all desires and the cessation of all thought of self, and towards the chamber where burns alone the sacred fire of passionate sympathy for all lowlier forms of life.

This is common knowledge as to the physical world, but it is equally true as to the extra-physical world.

Once you have learned a law in the lower world you may be sure that it is only the continuation into the physical world of a law which has its fuller and more perfect application in the ultra-physical world.

In this greater world which surrounds us and into which we are ever dimly feeling and groping, with the scales of our physical bodies still set upon our hidden eyes, there are also great Night Forces.

The world is being changed by the unseen armies of the night. When we go to bed the floor is littered with the crumbs of our feast, but lo, in the morning there is no trace of them left, for the scavengers of the night have been busy all the long hours of darkness.

One race of men goes to sleep with brutality rife and none ashamed of it, with cruelty prevalent on all hands, and none knowing it to be wrong, with selfishness supreme, and none to ask the reason why; but when the next race morning breaks there is a new spirit abroad.

Men are no longer satisfied to see the deeds of shameful pain and hold their peace. They are no longer willing to gloat idly over pictures of torture. They refuse to sit
still and let others suffer that their own ease may be increased.

And whence has this change in the minds of men arisen, and how comes it that what the race of to-day applauds and approves, the race of to-morrow condemns and repudiates?

The answer is one which goes down to the very depths of cosmic life.

There are forces of the unseen world by which we are ever compassed around, which are working out the great cosmic plan and moving us on little by little, as we put out our hands to them to help us.

We may stamp and strut upon our little stage as much as we will. The great motive power of progress is not therein.

We may lie in idle fanaticism and cry “Kismet” to hide our own indolence, but the sacred spirit does not reveal itself to such.

It is in the withdrawal of the self from the world of sense, the conscious withdrawal, while the eye is bright and the spirit keen, that there will be revealed to us something of the working of the great powers which are ours to possess.

The men of the world to-day who are toiling in the street and moiling in the quarry of gold, laugh when you speak to them of abstinence from flesh food and of conscious refusal to participate in the sufferings of slaughter.

It is to them a mere maudlin nonsense, a chimera dream, the fancy of a faddist.

They are clinking their coins so loudly and their engines are clanking so noisily that they can hear none of those still voices of the aether and see none of those finer spirits of the upper air.

The mystic power of humaneness is not to be measured with a rule, or girded with a chain, or added up in columns of coin, so that to them it is as if it were not.

To-day, as ever, the man in the street cries out, “I will have sacrifice, my stomach must be filled, my wants must be satisfied,” 1–1. I am the lord of the universe, and into my hands, and into my power, and for my pleasure all things are and were created. I will have Sacrifice, and Mercy must follow when it can.

To-day, as ever, the armies of the night are singing the song of the centre glory, “I will have Mercy and not Sacrifice.”

Until the world will sit still and want to learn, it cannot learn. It will argue, and argue, and argue, and find countless objections to the plea of the humanitarian preacher, but so long as it argues and objects it cannot learn.

They alone will learn something of the power and the beauty, and the grandeur of humaneness. They alone who are willing to forget their own stomachs and to go alone into the solitude of self sacrifice, and await with humility the message from the encircling armies of the night.

And from the mountain they will come down again, knowing that in the beginning life was unconsciously gentle, and that through unconscious cruelty, conscious cruelty, and conscious repudiation of cruelty, shall the suffering soul regain its paradise and come to conscious gentleness again.

Peter Davidson.

Guard well your heart, beware of selfishness, fear and doubt, and whatever comes, be strong, be brave, be true. Kill out selfishness with universal love; kill out doubt by knowledge; kill out fear by strength.

Selective.
mind and soul is too great for the pollution of the one to leave the other pure. "We are here to forge the instruments for an immortal service," and we cannot accomplish so much except by the wisest use of the purest and best materials. We can give unto others only as we have filled our own store-house; we can do for others no more than emanates from our soul.

**Rational Diet is Best for Physical Health and Power.**

It is quite true that we are not of those fat kine whose superfluity is abundant and in strong evidence; but strength does not lie in fat. Out of a very little carefully selected food great energy can be gathered and strong muscle built up. In 1747 John Wesley wrote to the Bishop of London, "Thanks be to God since the time I gave up the use of flesh-meal and wine I have been delivered from all physical ills." Indeed, most of the physical ills to which we are heirs arise from bad food, wrong mixtures, or malnutrition. The coolies of China are acknowledged to be strong men and most active, yet their chief diet is rice. "Athletic Greece rose to her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil." My own experience bears out these statements. The simpler the food the better for the body. The false cravings for meats and drinks gradually die. What we shall eat and what we shall drink are no longer over-burdening toils to us. We attain that point of experience when we only eat and drink to nourish the body, not to gratify our tastes. And, finding out what best gives us the required nourishment, the time will come when our Rational habits our bodies will be so built up that they will resist every form of disease.

A body impregnable to bacilli through mercy, justice and wisdom in diet is an economic attainment of a high order.

**Rational Diet is Best for Mind Culture and Thought-Force.**

A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune, the mind will be cramped in its work. When a fit of dyspepsia is on a man he sees everything darkly; his vision of life is blured; his song is that of a pessimist. Bliousness gives men jaundiced views of life. They become affected by the yellow scare. It is impossible for a man who eats flesh-meal to have a whole body. It is not possible therefore for him to be the highest type of thinker. The mind is the filter of thought. If the filter be impregnated with poisonous elements, the thought cannot escape the contamination.

Flesh-eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and scope. It helps to delicate sentiment, to right balance and firm intellectual development. It was Benjamin Franklin who said that he found a non-flesh diet to be productive of "clear ideas and freedom of thought." Surely this is a great gain! Men seek for the most gain they can get out of their commercial exertions, yet they will not see this patent fact in relation to diet. Putting aside entirely the humane aspect of the subject and viewing it solely as a question of economics, we see what an increase of power comes to the mind of the man who eschews all animal life as food products, and follows fearlessly but wisely the rational diet.

It was the sublime Buddha who said, "As a man thinketh, so is he; as a man desires, so becomes he." We become our own thoughts; and our thoughts are the voices of our inner spirit. As Mrs. Annie Besant says, "If we watch the thoughts which come into our minds we shall find that they are of the same kind as those which we habitually encourage." An animal body is sure to contain an animal mind; but a body that makes the laws of nature the sacred rules of its life will nurture a mind after its own kind whose thought will be pure and lofty and noble.

Thought is the most powerful agent in the world. Our thoughts express our meanings in life, and the purposes of our heart grow out of the thoughts we most encourage. Life is made up of thoughts, for thoughts lie at the back of all our living and acting. The world is to be redeemed by thought, for pure psychic influence will at last change the trend of the world's thinking. That psychic power goes out from every true member of the O.G.A., and should issue from every disciple of the Divine Master, and would do so if all who profess to follow Him would offer their bodies as living sacrifices. For the purer the body is, the greater are the possibilities that open to the mind. And to have a mind freed from the grosser conditions of existence through refined physical sentiment and habit, a mind whose thought can psychologically influence other minds and lives, is surely an invaluable acquisition which demonstrates the mind-economic value of rational diet.

**The Moral Economics of Rational Diet.**

Thomas Carlyle wrote—"The ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. O thou that pinest in the imprisonment of the Actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth—the thing thou seestest is already within thee, here or nowhere, could'st thou only see it!"

The ideal is in ourselves! It is in everybody! The kingdom of God is within, the kingdom for which all are seeking, even through their selfishness. We are to lay hold of the stuff in us and shape it. It is a good thing to pick up a man when he has fallen; it is a thoughtful and noble act to remove a removable stumbling block out of a weak man's path; but it is a far diviner service we render him if we make him strong enough to surmount the obstacle. Help a man to grasp the fact of his own divine powers, let him see the ideal within himself, get him to recognise his own kingdom within and to rule it, and he will for ever be the master of any outside circumstances and temptations.

The White Cross Society will never suppress natural passion; but the youth who walks amid the golden candlesticks of his own temple will control and direct it. All the excellent Temperance Organisations will never make our country temperate; but to get the multitude to change their diet from mere stimulating and passion-feeding foods to those which give genuine strength without creating and fostering unnatural cravings and desires, will solve the drink problem and make drunkenness impossible. Only by the removal of the irrational and immoral traffic in the flesh of God's dumb creation can the body become proof against all disease. The Members of the Society for the Prevention of Cruelty to Animals no doubt mean well; and likewise do the Members of the Anti-Vivisection Society. But what an illogical position is theirs! They have the animals killed for
their own food! Whilst they strike at one phase of the immoral traffic and conduct, they practice another. It is a curious affectation that shows its nobility in defending the sub-human creation from the brutal hand of science or vice, and yet have some of that same creation killed to garnish their table and satisfy their barbaric cravings and tastes!

The solution of all these problems lies in a nut-shell. They are all moral diseases requiring moral healing. They originate within a man and can only be successfully sought in his kingdom of thought and desire. Rational diet makes a healthy body; flesh diet tends to physical corruption. Rational diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalise him. Abolish flesh diet and the man goes up, body, mind, and soul! Then the Divine has a chance to raise him to the highest. Here we have the grandest economical results!

I. Todd Ferrier.

Glimpses of Truth.

By Henry Wood.

The twentieth century will usher in a rapidly increasing spiritual consciousness.

Life cannot die. Forms perish; but the great stream of vitality surges on, unspent and undiminished.

There are modern as well as ancient prophets.

The loftiest biblical phraseology must receive soul-assimilation before it can be more than ancient history.

Heaven and Hell are very real, but they are states of mind.

As we thrust an active vigorous animal into a cast-iron mould, so once for all to define Truth in external formula. In either case life is extinguished.

The spiritual is as natural as the material, and equally subject to orderly law.

The grand cycle of life starts with an evaporation of primal energy from God, and returns to the “Father’s House,” after the educational unfoldment of divinity in the self-consciousness.

To most men only those places which have been consecrated by human ceremony are sacred, but God is everywhere.

The human body is really a temple. Let us beware of its desecration by defilement.

The present misfits of existing creeds to real conditions should be corrected. The Church cannot afford to dissemble.

Altruism is a privilege rather than a duty.

The scientific way to conquer an enemy is to transmute him into a friend.

In the end moral ideals are more compelling than arms and coercion.

One life permeates all things, and there is no corner of the cosmos too remote to feel its hear-throb.
Helps to Health.

A Series of Articles by Eustace Miles, M.A., Amateur Champion of the World at Tennis and at Racquets. Author of "Muscle and Brain," "The Training of the Body," etc.

No. 3. PLAY AND GAMES.

In the two previous articles I spoke of useful exercises, especially of fast full movements—in contrast with the slow and often 'partial' movements of the "strong men,") of deep breathing through the nose, of muscular relaxing, particularly of the arms, the spine, and the legs. I said that here I should try to give a few practical hints on the subject of games, so that Food Reformers might, as far as possible, keep in touch with the athletics of the Anglo-Saxon races, for this means to be en rapport with the most influential men in Great Britain, India, the Colonies, America, Austria, Germany, France, and, indeed, almost the whole world; it means to avoid, as far as one may, the damning label of crankiness: it should mean to be happy, to be healthy, to be better developed, to be social, to be honourable, to be self-controlled, to be self-expressive, to be prompt, to be brave, to be humane, to be well, fully human. How terribly small is the influence of the anemic and smugnish saint. Why? Among many reasons, because he is not fully human. A leader of mankind may or may not indulge in Cricket, Football. Hockey, Lawn Tennis, Golf, or some equally valuable form of sport. But, given a full complement of sound limbs and organs, then he must be the kind of man who would play games. When I estimate and class various individuals, I always ask myself, among other questions (not does he, but) could he, would he play games, or, at least, watch them with interest and sympathy? If not, then there is "one thing needful," one lack as serious as "no music in his soul," one thing only less pitiable than a hatred of children. The man has lost one grand point of contact in teaching. He has broken one of the Commandments of Jesus, who said, 'Become as little children.' The best little children, like the best little animals, play games by an instinct as much to be obeyed as the instinct of hunger or thirst or sleep. Games are not mere recreation; they are makers of character, practice for life—for nearly the whole of life, if one uses them properly. For example, we hear much about concentration—we have an easier field for it than the Football field? If only the players could sometimes realise and know that they were developing one of the grandest powers of the universe—the power that focuses sun-rays till they burn and pierce, sun-rays which, dissipated, would achieve only lukewarmness! But this is said to be mixing up play and more serious matters. It is therefore anathema.

That is a long preamble, but none too long. Blasphemy against games because they are misunderstood, because they are misused, is too grievously common. Now for suggestions.

Of course, I think my own favourites good—Tennis, Racquets, Lawn Tennis, Cricket. And so on—but as regular forms of exercise they are utterly beyond the reach of most of us. We lack the money and time. But they have their humbler analogues. These are within the means of all.

Squash is among the best of them. Details about the game are to be found in a special volume of George Bell and Sons' All-England Library. The Court may be of cheap wood there are, I suppose, a hundred such Courts in America by now, but any wall outside or inside the house will do. If there is enough floor-space on which the ball may be hit, any ball may be used, nearly any racket. Throwing and hitting the ball in the right, Chalk a line 2 feet high on the wall, and hit it out before it hits the second bounce; if the ball bounces a second time, you are going to be secure good ventilation, wear flannel, wear your exercise, and have a game over which American audiences get madly enthusiastic. Yes, and American boys and girls, too. The scoring is simple. A hits the ball on to the wall above the line, B tries to return the ball above the line before the ball has bounced twice, and so the two strike alternately till there is a winner. If B misses, A scores one point; if A misses, B hits the ball first the 'serves' it, and then, if A misses again, B scores one point. Whichever gets 15 points first, wins the game. That is a rough and ready description. The little book supplies further information.

Lawn Tennis is worth playing if you can afford it and are willing to master the ABC of play. Some of the elements of success are shown in Crompt Giff's 'Shilling handbook (Lessons in Lawn Tennis.)' The play is in the open air; that is a great merit.

But Badminton can be played in the open air also, and fine exercise it is. Ping Pong tables might be moved out of doors. Ring-Bong tables might be moved out of doors. King-goal is another possibility where there is no level grass lawn.

Any level bit of ground will give some kind of substitute for Cricket witness the little boys' games in our streets. A slightly wider space will do for Hockey of a sort, or Football of a sort. I reckon these games 'of a sort' as among the very best for exercise and fun in a small space (as in a London back garden, at Cricket, a hit over the wall counts as 'out.')

In the next article I shall speak of Boxing, Fencing, and other half-games or games.

THE AGE OF GOLD.

The God that to the fathers
Revealed His holy will,
Has not the world forsaken
He's with His children still.
Then only not the twilight
That glimmered on their way
Look up and see the dawning
That broadens into day.
'Twas but fair, in vision
The fathers' eyes could see
The glory of the Kingdom,
The better time to be,
Today we see fulfilling
The dreams they dream'd of old,
While nearer, ever nearer.
Rolls on the Age of Gold.
With Trust in God's great spirit,The ever broadening ray
Of Truth that shines to guide us,
Along our forward way.
Let us to-day be helpful,
As were the brave of old.
Till we, their work completing,
Bring in the age of gold.

Rev. Wm. J. Savage, D.D.
A great renewal of power is coming to the Salvation Army. The tapping of new fountains always means a renewed pressure of power and a rise in enthusiasm.

The broadening of a great basis is always the prelude to higher building, and the willing consecration of the life to self-sacrifice in order to carry out principle, is always the purging fire which leaves behind the fine gold of which victory-armies are made.

The next two paragraphs are not written by me, but by Mr. Bramwell Booth, the Chief of the Staff of the Salvation Army, in the leader columns of the War Cry, a journal which has a much larger circulation than any other religious newspaper in the United Kingdom, and which exercises an official influence upon the policy of some score or more of similar newspapers which are published in other countries by this organization. They give a glimpse of the beautiful spirit of Christ-like humaneness which is now shining down upon the rank and file of the Army and teaching them anew the spirit of Jesus. That spirit which cared for the broken sparrow, and which for all time so sanctified the lamb and dove henceforth can look upon killing and eating this symbol of the Christ with anything but sorrow and shame.

FOOD WITHOUT CRUELTY.

* * *

While I cannot say, says Mr. Bramwell Booth, that I was, in the first place, led to abandon the use of flesh meat as an article of diet out of any sympathy with the animal creation, I have often felt, nevertheless, deeply thankful that I have no part in the grave responsibility for the horrors that are inflicted on millions of inoffensive creatures, killed with all manner of cruelty—some of it, no doubt, quite unavoidable, if they are to be killed at all—in order to supply the wants of man. I believe that few really humane persons would touch another morsel of animal food if they could once realise the agony endured by the vast majority of these creatures in order to meet their fancy. The miseries of the frightened droves, the tortures of the long journeys by rail, the unnameable agonies and abominations of the "cattle-boats," on which tens of thousands of unfortunate creatures travel from other lands, and the combined terror and torture which many of these suffer in the slaughter-houses, make a chapter too dark for ordinary minds to read. And yet it all lies between the verdant meadows and the dainty morsel on your plate. At any rate, those who refrain from eating flesh are free from responsibility for all this.

CRUELTY AND DISEASE.

* * *

And I am led to believe, continues Mr. Bramwell Booth, that this cruelty leads to disease in many of the animals that suffer from it, and thence to disease in those who eat the flesh of those animals. As medical science advances, I expect that we shall be compelled to announce that many of the mysterious and hitherto unaccountable diseases which afflict man are communicated to him by the flesh of these poor creatures. Why not? If the milk of unhealthy cows can—as we know it can—spread typhoid fever; if the flesh of bullocks that suffered from tubercle can—as we know it can—inflict those who eat it with the seed of consumption; if the flesh of pigs which have been infected with trichina can—as we know it can and does—convey that awful disease to those who eat it, is there anything at all improbable in the opinion that the flesh of animals which have been frightened or tortured to death, or beaten and goaded and treated with unutterable cruelty till, with every nerve quivering with agony, they have fallen exhausted to the ground, should be the cause in those who eat it of diseases which are at present only partly understood amongst us—like lupus and cancer and paralysis? Depend upon it, God is not mocked. Not even a sparrow falls to the ground without our Father's knowledge, and no cry of anguish goes up from the slaughter-houses of the world that He does not hear. What men sow there in abominable cruelties, other men reap later on in bodies racked by disease which they can neither explain nor relieve.

PIT PONIES.

My notes on the subject of pit pony cruelty brought me a letter from Mr. Percy T. Fox, of Ruskin Hall, Oxford. I have passed it on to the R.S.P.C.A. that I may learn what steps they are taking to prevent these dreadful evils continuing.

Our function is not to prosecute men who are brutal to-day, but to teach that

All Cruelty is a Crime.

whether done for luxurious food or wanton sport or preventable trade customs.

We believe that once men begin to look upon all life reverently, they will neither kick pit ponies, nor vivisection dogs, nor roast geese, nor drive cattle to the dreadful dens of slaughter.

We believe further, that the true way of all real reform lies in beginning at home—in reforming the cruelties that we do or that we demand ourselves—so that we believe in making our Food Reform the basis of all humanitarian reforms.

That is why we call upon every reader of this Herald to at once stop suddenly short,—whenever he happens to stand or sit or lie,—when he reads this paragraph,—and to ask himself:

"Why do I eat the flesh of an animal which has been killed for me in pain and anguish, when I should be better and stronger and happier if I lived the gentler life of a humane Fruitarian?"

EXAGGERATION.

I wish to corroborate the evidence of Mr. John Wilts with regard to the ill-treatment of pit ponies. Many persons reading his letter in your May number may fancy that he is exaggerating.

"Will you allow me, as a miner of eight years' standing, to state that many cases of an even more horrible nature than those depicted by Mr. Wills have come under my observation. I have seen horses worked from Sunday night to Saturday afternoon by the use of FREITERM, Pork Sausage and Hamburger Steak retain their Perfectly Fresh Appearance and they can be exposed on a counter for a Long Time.

Mr. Fox writes:

NO EXAGGERATION.

I have seen horses worked from Sunday night to Saturday afternoon by the use of FREITERM, Pork Sausage and Hamburger Steak retain their Perfectly Fresh Appearance and they can be exposed on a counter for a Long Time.

DEATH TO KILLING.

The price of meat is going up, and the quality of meat is going down.

It is quite revolting to read some of the examples that come to light of the state of the meat market.

Here is a little extract from an advertisement in a trade journal which throws some light on the enormous proportions to which the "doctoring" of meat has attained:

* * *

Just now in America everyone's mouth is full of the Beef Trust and no wonder.
FIGHTING THE TRUST.

The American people have quite grasped the truth when they say that the matter is in the hands of the consumer. Some people are foolish enough to imagine that if they gave up meat for a month they would be dead, whereas they would be better and healthier and fitter in every way.

The Editor of the New York World and the American doctors know better, for they actually counsel that the way to meet the Trust is to give up eating meat, and the doctors add that the diseases of the people would at once diminish.

Not to one strong man or to two or three dyspeptic women to abstain, but to everybody—think of it! to surrender they advise to give up meat!

And this is the solution of many of the problems of life to-day—give up eating meat!

If the Beef Trust has done nothing else it has sent a thought current throughout the world, that it meat be made too dear, people will give up eating it.

COST NOT CRUELTY.

Notice that it is a question of /price/ which always stirs up the world most. It is indeed an age of metal. We have been crying like prophets in the wilderness about the inhumanities of butchers. We have exposed the horrors of the shambles and the degradation of the abattoirs. We have thrown a light into the pit where the growing creation with day and night in agony, but people have only covered their faces and closed their eyes and gone on eating their chopped limbs and streaked muscles without a qualm, but when the dead carcasses go up a penny a pound there is a clamour that echoes the world over!

Never mind. What begins in the pocket has at any rate begun, and we must take human nature as it is and be gentle to its failings if we would help in its divine moulding to something more perfect and beautiful.

FRUIT DIETARY BEGINS.

This is what the New York World says about the matter.

Nothing is more absolutely within the power of citizens, either individually or collectively, than a change of diet.

It's springtime, when authorities on health urge us to remember that it is wise to eat meat sparingly. There is a long list of wholesome and nutritious substitutes for beef, mutton and pork, and the processes of the fruits—natural sun-cooked food of man—is about to start.

What if the people, or even a half of them, should just for a moment to make the spring experiment of dropping meat out of their diet for only a short time—say for a fortnight?

The Beef Trust's loss on spoiled stock would be reckoned in millions. A reduction of one-half in retail meat sales in all our large cities kept up for a month would utterly crush the combine and give the people meat at the fair prices of an unmonopolized market.

"This editorial," says the same paper in its later issue, "is copied and inserted in newspapers all over the world, has been enacted upon. The falling off in retail meat sales has been already so great as to close retail butcher stores by the score and fill the storerooms of the trust with vast quantities of unmarketable meats. The people have only to extend this movement to crush the trust quickly and completely."

The Beef Trust is powerless against this popular form of government by injunction. The people can, as The World said previously, easily break its corner and knock down its extortionate prices, if they only choose for one short month to cut anything else than beef, mutton and pork.

The list of alternative foods is long and tempting, and will grow more so as May advances toward June. There are both health and wealth in it for the mass of consumers and death for the Beef Trust.

EXPERT OPINION.

Here, too, are some expert opinions which will carry weight to anyone who has intelligent ears to hear them.

Mr. S. M. Coons, the Surveyor and Counsel for the Philadelphia Butcher Association:

"Everyone who knows anything about the killed carcass knows that he is a dark, unsound, and convulsed mass placed in a refrigerator. It is a mass of disease that is no longer fit to become the food of life. It is a mass that is a source of disease, and it can be an agent of disease.

"Now what is the appearance of the Western carcass when exposed for sale in a market? It is a mass of disease. It is a mass that is a disease, and it is a disease that is an agent of disease. People have only to look at the Western carcass to realize that all meat is not wholesome."

"We copy this seeming disease of nature, and we sell to the people, and lie, as it were, on the yearning for the food of the gods, and then sell to the people that which is not wholesome, and it is wholesome because it is wholesome, and it is wholesome because it is wholesome, and it is wholesome because it is wholesome.

"What causes this seeming disease of nature? It is the process of chemical change, such as form, producible, formed, and new, and then their compounds."

DESTRUCTIVE HEALTH.

"That these substances are poison we now know. Later we shall learn that carbon, which is the foundation of all life, is the source of all disease."

Mr. George Reach, of a wholesale meat firm, tells another kind of story, but one which points to the origin of our diseases of to-day. He says:

Salicylic acid, boric acid and formaldehyde, the chemicals used in the preservation of Western dressed meats, probably cause the decay of the carcass and the same decay of embalming fluid upon the dead human body.

When this dressed meat is eaten and the chemicals are transported to the human body another embalming process takes place, and it is the human stomach that undergoes treatment.

I challenge contradiction when I say that more than 75 per cent of the cases of dyspepsia existing in Eastern cities and towns can be traced back to Western meat, for a treatise on Western meats issued by the American Medical Association, which those who have studied the subject well tell you that decay comes much more quickly and completely in food which has been refrigerated than in food under natural conditions."

"If these are not the only sudden changes. Whichever car reaches Philadelphia the carcass is again taken into the warmer outer air and transferred into a refrigerator car. This is the second sudden change in its temperature. Those who have studied the subject will tell you that decay comes much more quickly and completely in food which has been refrigerated than in food under natural conditions.

"These are not the only sudden changes. Whichever car reaches Philadelphia the carcass is again taken into the warmer outer air and is transferred to the refrigerator of the train. It is again taken out from people's places on the table in a wagon or a box or in a cart in rain or sun, or to the ship of the combine. It is placed on the block, and may remain on many cars for some time, frozen and cold.

Unfit to be eaten.

As a consequence of this alternation of heat and low temperature and the frequent exposures of the carcass to cold and contamination of every kind, it becomes covered with a cold, greasy moisture that is unexpectedly revolting to the touch. The cold is due to the embalming fluids that have been used on the carcass. The sticky moisture is the exuding fluid, to which millions of germs are added.

CANCEROUS MEAT.

As if the American opinion about state meat, prevented by poisonous preservatives from actual decomposition, was not bad enough, we have the English papers pointing out the actual and pressing perils of 'cancerous' meat.

Here is an extract from the Manchester Guardian of May 20, which should make thoughtful people pass before they touch another bit of good old roast beef! These animals were not the condemned ones, but the ordinary ones that went to the market for the food of the people! It says: "Save the mark, and we have the English papers pointing out the actual and pressing perils of 'cancerous' meat.

At the Leicester County Court, before Mr. Hislop J. W. Wood, one of the meat inspectors of the Leicester Corporation,
Beer and beef, spirits and flesh, debauchery and licence, they went for when unbridled opportunity presented itself, but from none of these things did the ordinary work-a-day man suffer much when he was not on the war-path. As time went on, life became easier and men could get more of these forbidden luxuries, and because they had been accustomed to get them only at times of great exertions and toils, they grew up to think that it was the beer and the spirits and the wine, and the whole carcasses and the half-cooked joints which gave them their strength in the day of need.

For the last 20 years scientists have been demonstrating that there is no strength in alcohol—that it simply brings out to the surface the strength that is already there.

It is being equally well demonstrated to-day that there is no strength in flesh food. That it, too, is a stimulant more than a food, and only brings out to the surface the strength which can be best built up by fruits and nuts and grains and animal products.

A weakening race still goes on clamouring for beef and beer to make men strong and few men in reply to their cry.

And yet beside them the writing is on the wall as plain as a child's round hand for those who will to read.

WINNERS ON THE STRONG FOOD.

Eustace Miles does not win his championship one year only, but holds the racquet and tennis championship year after year.

He has stay as well as stamina.

Herr Karl Mann, who won the great German walking match years ago, is to-day as fit as ever, and now this very last month he comes to the front, and out of 32 picked athletes reaches Berlin first!

The distance from Dresden to Berlin is 124½ miles, and Mann covered it in 26 hours 52 minutes!

But this is not all. Out of 32 competitors there were 26 athletes who had trained on the foods which the beefy man swears by.

The lean steak and the spare porter and the plentiful toast and the abhorred potato.

The diet of the gladiators.

Meat, under-done, lean meat for stay and strength and stamina!

But where are the 26 who trained like this?

All were left behind. All were out-classed. All were out-walked.

There were six who adopted the diet of health, the diet of stay, the diet of strength.

The diet that the wrestlers of Greece wrestled upon, and that the gladiators of Rome risked their lives upon.

Fruit and cheese and grains and oil—which Juvenal called the "hoch potch" of the professional strong man.

And what of these men? They all came in ahead. All note all came in ahead, and yet people still will go on blindly fancying that it is meat which is strengthening, instead of meat which is weakening and anaemia causing and nerve debilitating!

We heartily congratulate our fellow German worker Karl Mann, and our fellow English worker Allen, and all the others who have succeeded so nobly in holding up to the world a lesson in dietetics!
Dietetic Difficulties.

By Robert H. Pets, M.D., F.R.C.S.

Many persons who are taking the first steps in Food Reform seem to have great difficulty in arranging their diet so as to secure sufficient variety as well as the efficiency in the dishes prepared, and at the Headquarters of the Order we are often applied to for advice on this point. I propose in this paper to deal with this difficulty.

Those foods which contain proteid (the tissue-repairing and force-producing food element) in fair quantity, are those of primary importance, and the question practically resolves itself into one of obtaining due quantity and variety of these; if this is done, an almost sufficient amount of the other food elements (starches, fats, etc.), will be found to be incidentally provided for, and but few additions are required, and these are mainly fruit. I give below a list of the chief proteid containing foods available in England, with the average percentage so contained, and will afterwards deal with the various methods of cooking and blending these, so as to secure the necessary variety:

<table>
<thead>
<tr>
<th>Food</th>
<th>Per Cent.</th>
<th>Food</th>
<th>Per Cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milk</td>
<td>24.9</td>
<td>Nuts</td>
<td>4.5</td>
</tr>
<tr>
<td>Cheese</td>
<td>22.4</td>
<td>Brazil</td>
<td>16.5</td>
</tr>
<tr>
<td>Plasmon</td>
<td>10.9</td>
<td>Falbert</td>
<td>11.1</td>
</tr>
<tr>
<td>Glucose</td>
<td>10.5</td>
<td>Torteda</td>
<td>13.5</td>
</tr>
<tr>
<td>Whole Meal Bread</td>
<td>8.0</td>
<td>Cocoa Nut</td>
<td>10.8</td>
</tr>
<tr>
<td>Hovis Bread</td>
<td>1.6</td>
<td>Pine Kerne</td>
<td>1.5</td>
</tr>
<tr>
<td>Oatmeal</td>
<td>12.5</td>
<td>Walnut</td>
<td>12.5</td>
</tr>
<tr>
<td>Wheatmeal</td>
<td>11.7</td>
<td>Chestnuts</td>
<td>13.5</td>
</tr>
<tr>
<td>Pearl Barley</td>
<td>10.0</td>
<td>Nut Foods</td>
<td>10.0 to 15</td>
</tr>
<tr>
<td>The Pulses—Peas (dry)</td>
<td>23.5</td>
<td>Nutbose</td>
<td>10.0 to 15</td>
</tr>
<tr>
<td>Lentils</td>
<td>21.5</td>
<td>Meatose</td>
<td>10.0</td>
</tr>
<tr>
<td>Macaroni</td>
<td>8.8</td>
<td>Eggs. White</td>
<td>10.5</td>
</tr>
</tbody>
</table>

It is important to remember that from these foods we must obtain practically the entire daily supply of proteids (3-4 oz. for an adult) necessary for the maintenance of health and muscular force; no others can be substituted, or only to a trifling extent. Therefore each one should see to it that he gets a due supply from these sources daily. It would be well for the "fruitarian" housewife to place a copy of this list in the kitchen until she and her domestics are thoroughly conversant with it. Such knowledge is the "indispensable first step" in the arrangement of a "complete" and successful non-carnivorous dietary.

Milk. Useful as stock, or an addition to stock of vegetable soups, as well as its more ordinary employment in puddings, porridge, etc.

Cheese. Should be grated, or flaked in a nutmilk; taken in this form and as a substantial part of the meal itself (and not a superfluous adjunct to an already sufficient one, and usually imperfectly masticated), it will, with a majority of people, give rise to no trouble in digestion. In this flaked form it may be used in sandwiches, to flavour vegetable soups, various preparations of rice, macaroni, potatoes, cauliflower, etc.

Plasmon, Protene, and Gluten.—All contain a very high percentage of proteid, and have the advantages of being practically tasteless, and of dissolving readily. The two former are about 20 per lb., which is not high as compared with the value of other foods, considering their larger percentage of proteid; the latter, 84 per lb. Dissolved in water or milk they are of great value as easily assimilated foods, especially for the sick. They may indeed be used as almost the sole source of proteid in a fruitarian diet to the exclusion of cheese and pulses by those in whom the digestion of the latter is difficult. In cooking they are chiefly valuable for raising the proteid percentage in green vegetable soups, and in preparations of starchy foods, such as rice. Plasmon in the form of "plasmon snow" goes well with fruit.

Wholemeal Bread. Should be taken every day. With soups and porridge (in form of dried apples if desired) it imparts a mastication and due efficiency of Salisbury State pieces and crusts dried in a oven, and ground or flaked in a nut mill are useful for thickening soups and "thickening" puddings.

Oatmeal. Should be thoroughly cooked two hours for the raw meal at least, and one hour for the partially digested meal (Quaker, etc.). Perfect cooking is much facilitated if the meal is put in soak overnight. Cooked porridge left over may be advantageously used for thickening green vegetable soups and stews. Many people find porridge difficult of digestion; this I find is frequently owing to its being imperfectly cooked, or swallowed too rapidly, instead of being retained in the mouth and thoroughly masticated so as to secure a due admixture of saliva. A little toast or biscuit taken at the same time facilitates this. For such people too it may be diluted with rice to advantage.

Wheatmeal. May be used as porridge, as an alternative to oatmeal. Plain boiled puddings and also pastry may with advantage be made of it wholly or in part.

I may mention here that the liquor made by boiling bran for half an hour (say one handful to one quart of water), being specially rich in phosphates is valuable as a stock for soups, and acidulated with lemon juice it is an admirable drink, rich in acid phosphates, and which may be taken in lieu of tea with advantage.

Pearl Barley. May be used as a "thickening" for vegetable soups. Soaked and then slowly cooked with milk to the consistency of a thick soup, with a few currants and sweetening added, it makes a good substitute for wheaten flour. By Robert H. Pets, M.D., F.R.C.S.
Humanity in Diet.

While I am always glad to have converts to a fruitarian dietary from hygienic reasons, I never urge it from that selfish standpoint. That the gift of life implies the right to enjoy it there can be no doubt and, when we knowingly accept benefits, real or imaginary, from any injustice to a fellow-creature, we dwarf our own soul and cannot make spiritual progress.

R. H. Perks, M.D., F.R.C.S., Eng., writes: "I regard the adoption of a non-carnivorous diet as the indispensable first step in the development of a healthier and fuller life on all planes of man's being—physical, intellectual and spiritual."

For the re-constitution of the world on a higher ethical plane we require the generation of human beings who will scorn to live and thrive on the sufferings and blood of others weaker than themselves, we need pulse-fed Daniels, fair to look upon, in body and soul.

Must our chief happiness, as a nation, ever be associated with the bitter sufferings of defenceless beings?

When is there a time of communal rejoicing in Christian lands as at that period which we are taught to look upon as the anniversary of the birth of the Saviour of mankind? Look on the other side of this realistic picture and mark the desolation in the sub-human world, truly "the whole creation groaneth and travaileth in pain together until now"—their Saviour, apparently, has not yet arrived. It is left to regenerated man—when, in his robes of pure humanity and his conviction of the reality of the kinship of all life, he one day stands forth in his divine nobility—to be their Saviour. But now in this present dark time, there is no vaster and more dismal picture than that which precedes the Christmas feast, that typical glory of Christendom, that gigantic orgie, that utterly selfish sensual festival of the lords of creation. Crimson slaughtermen wallowing in the steaming blood of their innocent victims—for this is the busiest time—offered upon a sensual altar to commemorate the birth of the world's Saviour. We offer up our prayers in the churches "Give us this day our daily bread" and then go home to devour flesh, the price of animal suffering and the undoing of our human brother, who, by our degraded appetite, we relegate to do the filthy work that furnishes us with our Sunday's meal.

Can it be that we really think that God approves of that dish of suffering upon which we ask Him to shower down His blessings? Grace before meat—what a condiment! Why not be honest and pray for "daily blood" instead of "daily bread." To endeavour to shift our own responsibility by saying that God has sent animals into the world for us to make this use of, is nothing less than blasphemy. Go to a fat cattle show and there gaze on the bovine monstrosities. Did the Creator ever will that the ox should take these ungainly proportions, the poor beast can barely...
move—and then turn round and fix your eyes on the pig, a sickening spectacle of animated flesh, unable to stand and all this to fill the stomach of spiritual, superior, immortal man. Man makes his own bacon, so let him take the credit of it. We cannot exonerate ourselves from the responsibility incurred in assisting to perpetuate these terrible wrongs. It is wholly unnecessary and contrary to the ethics and humane advancement of the world that these degraded customs should be continued.

Whilst men believe they can prostitute the highest parts of their nature under the sanction of a religion credited with revelation from the Almighty Deity, it is hopeless to expect much consideration for the animals at the cost of a restriction of their masters’ pleasure. Men must first rise superior to such creeds before they will be qualified to impart mercy and justice to those beneath them. We should endeavour to bring our existence, so far as it lies in our power, into Harmony with the Beautiful and the Divine in our surroundings—these features exist though we may never see them unless we look for them.

A man may feel in harmony with a juicy beef-steak and careless as to how it is procured, but such surroundings can hardly be termed beautiful or divine. Beef-steak and ambrosia are scarcely synonymous terms, though, it may be, hardly be termed beautiful or divine. Hoof-steak and careless as to how it is procured, but such surroundings can bring’ our existence, so far as it lies in our power, into a strong inference that beefy meals make beefy morals.

A remark from the Lancet may here be apropos: “It is rather repulsive to think that the delicate flavour of game is dependent upon that invariable product of the decomposition of rotten eggs—sulphuretted hydrogen. The small evolved during cooking of ‘high’ game is even more disgusting.” What a position! what a sorry spectacle! the elite of this vain Christian land to be attainted as eaters of “carrión,” gorgers of putrid dead bodies, thorough-bred ghouls. With our usual straightforwardness we don’t call this spade a spade, but game—high game. It certainly sounds much more euphonious, but it is no more odoriferous a the same.

Let the lower—not the poorer—classes eat dead and putrid bodies, their food is suitable to their desires.

The gourmand and the dainty lady who feel that they must have meat, how far will they sacrifice their sympathy that their humanity may be increased? To what extent will a woman reduce her gory adornments of far and brother; what is she willing to pay in this cost to show the value of her sympathy to the helpless victims doomed to a cruel lingering death merely to pander to her degraded vagaries? Some women will practically stop at nothing to satisfy their absorbing vice. And yet we travel the world round to convert the “savage,” with his headgear of wailing pigs. It is not the “heathen” savage that is the greatest ears of the feathered world, but the “civilized” woman that is the case of the beam in the eye.

Although space will not allow me to enter into detail regarding the dark side, the very dark side, of the Sea and Inland Traffic of Live Flesh, withholding of food and water, starving and slaughtering poultry alive and other dread evils, yet I want you to know these things are facts for which you must hold responsible if we participate, and if a vast amount of cruelty is insurable from this habit of flesh-eating.

Professor J. Howard Moore makes a very plain and forcible statement in an article on the Psychological Kinship. He says: “Let us label these things by what they are—by the souls that are in them and the deeds they do—by the color, which is pigment, or by their structure which is the

another. It is not only almost impossible to find a Fruitarian of any standing who is a drunkard, but the great majority of Fruitarians are abstainers from alcohol. If the record of our Western Scriptures stands for anything, the part that Daniel played as an abstainer from flesh might tend to convince some of the orthodox.

In the Field, March 4th, 1871, we read, an editorial note: —“In England it is no uncommon thing to

TWO HORSES KILLED IN ONE AFTERNOON’S STEEpleCHASING.”

It is so English to get pleasure at the expense even to animals. The English gentle-man, the typical representative of the so-called upper classes of this self-advertised Christian land is not satisfied to get his game at the public price at the reasonable price he could if it came under the heading of, and was provided as, poultry, but he will go to an exorbitant cost in order to have the pleasure of killing and trampling the poor wretches himself. A suitable ode, in favour of such a typical specimen of English manhood, is furnished by Rudyard Kipling:

It is wholly unnecessary and contrary to the

THE CHIEF CAUSES OF EXCESSIVE DRINKING.

Drunkenness is at its minimum in Fruitarian countries and its maximum in flesh-eating. One bad appetite creates
There are philanthropists in feathers and patricians in fur, just as there are cannibals in the pulpit and saurians among the money-changers. The Golden Rule may be sometimes more religiously observed in the hearts and homes of outcast quadrupeds than in the patialal lairs of bipeds. The horse— who suffers and serves and starves in silence— who endures daily wrongs of scanty and irregular meals, excessive burdens and gashed flanks, who forgets cruelty and ingratitude and does good to them that notoriously use him—who submits to crime without resentment—is a Christian and will go to heaven, in spite of the creeds and interdictions of men. And the animal who goes to church on Sundays wearing the stolen skins and plundered plumage of others, and wails long prayers and mumbles meaningless rituals, and gives unearned guineas to the missionary, and on week-days cheats and impoverishes his neighbours, glorifies war, and tramples under foot the most sacred principles of morality in his treatment of his non-human kindred, is a cold, hard-hearted brute, in spite of the fact that he is cunning and vain-glorious and towers about on his hinder's.

I am not writing to reproach those who unknowingly contribute to these cruelties and oppressions, but, when once our attention has been drawn to them by undoubted facts clearly stated, if we will shut our ears, if we will try to dodge our responsibility and meanly endeavour to lay the weight on others' shoulders, if we will not so much as put one word in for reform, then is condemnation laid on us. The doctrine of 'Force' or 'Might' must obviously tend to seriously mitigate the moral development of a nation. So far as I myself am concerned I believe only in that Humanity which comprises both Philanthropy and Zoophily, in fact universal, boundless love—anything less than this, anything of the likeness of man-made creeds must necessarily sap that Divine element, the germs of which, more or less, all men possess in common.

I have not written without a hope that my appeal to the better nature of my contemporaries may not have been entirely in vain. I ask my readers seriously to consider the terrible importance of the subject. Our hope lies in the achievements. Ursula N. Gestefeld.

The dramatic tragedy, entitled "Abel Avenged," evidences the doubts which orthodox religious teaching produces in the minds of many children. It reminds one so strongly of Milton's style and depth of thought as to make one wonder how a girl of fourteen could have been the author. Some of the poems which are written in lighter vein are very charming and idyllic; two of the best of these are "Before the fights come in," and "King Taija.

A strong humanitarian note is sounded in the poem entitled "A Ramble in Hell," which is an impassioned protest against the iniquities of Vivisection, and demonstrates how early in life the gifted authoress became a champion of the rights of animals.

Many of our readers will be glad to add this book to their libraries, and will peruse the pages with interest and enjoyment.

The Crown of Thorns.

Jesus is our example of what may be accomplished. As our elder brother He attained for the whole human family, in that He proved what was possible for the rest of the family. His crown of victory—not a sign of disgrace—may be our crown of victory. In it are all the consequences of limited human nature, sense-consciousness and what belongs to it: selfishness, pride, enviousness, falsehood, dishonesty, self-deception, that bred their progeny of disease and death. One and all they are to be put from us, plucked out of our life and so from our body, that we may be crowned with our achievements.

Ursula N. Gestefeld.
ANNOUNCEMENTS.

Member & Friends are invited to send to Headquarters a copy of any newspapers which contain articles, notes or letters on the subject of Phrenology, Conferences of the Castle Feat, Dissenting Meetings, etc. that the subject may be dealt with by the Press Department of the Order. To be of value such papers should be endorsed next post office publication.

Food Reformers who write to the Order on the subject of Rational and Physiological Diet are invited to mention the names of members and persons who are interested, in order that they may be informed. Members and friends are invited to send to the Secretary of the Order of the Golden Age enclaves a few small contributions, postage free.

TO OUR SUBSCRIBERS.

Please note that in a few cases a little more is inserted in this paragraph your subscription for the Journal is overdue. Please send a remittance if you wish the papers to be sent to you after this issue.

The official address of The Order of the Golden Age is Paignton, England, to which all communications should be sent.

Cheques and Postage Orders should be made payable to Sidney H. Petrie.

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders should be sent.

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutions, University Colleges, etc.

If there is any Free Library, Y.M.C.A. Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee.

The cost of circulating the literature published by The Order in all parts of the world gratuitously is met by the voluntary contributions of Members and sympathetic friends. No person is the beneficiary of the funds subscribed to The Order, up to the present time has been in a position to pay for any subscription, or for literary work, if that is necessary in this case, being provided by disinterested workers who have the interests of the Movement at heart.

Conversely the humane principle, which are advocated by The Order, are being made available by means of the official publications and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

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