

1898

The Vegetarian, A Monthly Magazine published to advocate Wholesome Living. Vol. IV.

The Vegetarian Publishing Company

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THE
Vegetarian,

*A Monthly Magazine published to advocate
Wholesome Living.*

VOL. IV.



NEW YORK:
THE VEGETARIAN PUBLISHING COMPANY,
36 JOHN STREET.

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INDEX.

- A Good Welsh Habit, 123.
An Item for Flesh Eaters, 189.
An Illinois Doctor on Vegetarianism, 2.
British Sports, 55.
Cautionary Suggestions, 190.
Christian (?) Sportsmen, 43.
Clippings, 46, 61, 76, 125.
Debate on Vegetarianism, 129.
Dr. Haig on Diet and Food, 72.
Feed the Muscles, 59.
Fine for Birds on Bonnets, 151.
Foods of the Nations, 90.
Galloping Consumption at the Table, 50.
Horrors of Butchery, 45.
How I Became a Vegetarian, 178.
Instinctive Vegetarianism, 182.
Is Flesh Eating Harmful? 33.
Jabberers, The, 26.
Ladies' Page, 159.
Lines to a Lobster, 44.
Lincoln College, Oxford, 130.
Liver, The, 161.
Logic of Vegetarianism, The, 113, 152.

Morsels, 29.
My Experiences, 86.
On Fish Eating, 145.
Pitman Hotel, Birmingham, 100.
Progress of Vegetarianism, 136.
Propaganda for All, 124.
Remarkable Cure, 126.
Reviews, 60.
Sound Mind in Body Sound, 103.
The Bishop and the Angel, 49.
The Indian Valley, 65.
The Scope of the Vegetarian Argument, 170.
The Soya Bean, a Vegetarian Treasure, 28.
The Stomach as a Factor in Evolution, 69.
To Honor Tolstoi, 30.
Vegetarian Board, 31.
Vegetarian Centenarian, A, 150.
Vegetarian Dream, 99.
Vegetarian Prima Donna, 121.
Vegetarian Restaurants, 81.
Vegetarians Rejoice, 1.
Vegetarian Society, New York, 77, 144.
War and Murder, 177.
What Is Vegetarianism, 6, 17.
What One Man Eats, 97.
Where the Cocoanut is King, 140.

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VOL. IV.

JULY 15, 1898.

No. I.

Vegetarians Rejoice.

THE GERMAN WALKING TEST CLAIMED AS A TRIUMPH
FOR THEIR HOBBY.

“The Vegetarians are making a great ado over the alleged triumph of their theory in the long-distance test of walking endurance, 70 miles, in Germany this week. The twenty-two starters included eight Vegetarians. The distance had to be covered within 18 hours. The first six to arrive were Vegetarians. The first finishing in $14\frac{1}{4}$ hours, the second in $14\frac{1}{2}$ hours, the third in $15\frac{1}{2}$, the fourth in 16, the fifth in $16\frac{1}{2}$ and the sixth in $17\frac{1}{2}$. The two last Vegetarians missed their way and walked five miles more. All reached the goal in splendid condition.

“Not till one hour after the last Vegetarian did the first meat-eater appear, completely exhausted. He

was the only one. Others dropped off after thirty-five miles."—*New York Sun*.

The above paragraph, with various modifications, has been published in at least ten per cent. of the daily press of Europe and America and will probably accomplish vast good. Above all things, the average man wants to be strong, and to that end is prone to copy the worst traits of the lower orders. Apparently he has never noticed that all really strong animals, that is those that are enabled to continue to perform hard labor, are herbivorous. The horse, ox, elephant, camel and others can work day after day and grow strong on it, while the flesh-eaters, like the lion and tiger, expend their entire strength in one great rush to secure food and are then incapable of exerting themselves for hours. Solomon said, "Go to the ant, thou sluggard; consider her ways, and be wise." We yield to the temptation to paraphrase and say, Look at the ox, thou weakling; consider his food and be strong.

An Illinois Doctor on Vegetarianism.

Dr. Monteiro asks certain questions of me in the *Clinic* to which I will reply:—

1. "How long has he been a Vegetarian?" The sentiment of living without eating flesh of any animal has been growing upon me for several years. Circumstances, however, kept me from putting this sentiment into practice until about 20 months ago; the incumbrances I refer to were principally those accompanying board of various boarding houses, hotels, etc.

2. "How did he become a Vegetarian?" Not at anyone's solicitation, or on a physician's advice. It has gradually grown distasteful to me to think of eating that which was formerly a living organism, to whom life was perhaps as dear as it is to me; whose associations were perhaps as pleasant; whose ties of affection as strong as mine; who for aught that you or I can say may have as immortal a soul as you or I; who, if measured by a standard of character or morals, may have been our superior; one whose ancestors, you no doubt will admit, were yours and mine. This thought grew upon me until I determined that I would not wantonly take the life of any animal, unless it was injurious to my physical welfare, nor eat of the flesh of any animal killed by others for food. Therefore, I neither fish nor hunt.

3. "And how long does he expect to remain a Vegetarian?"

Unless my present views change, I will probably not only continue to eat no flesh throughout life, but will also become a rigid "outstander" in regard to milk and eggs, which I have not given up yet.

I do not make any attempt to justify the use of eggs. I have a growing distaste for their use and feel that the time is soon coming when I will eat them no more. This will answer 5 and 6.

4. "Is he married, and if he has children does he rear them as Vegetarians?"

I plead guilty to being married but my guilt is quite recent, only five months. I have no children, but if the laws of nature continue to work, probably will have. They will be free to choose for themselves when old enough to leave my roof, but if I am

master in my own house they will not eat meat there. Please do not tell me they will starve to death.

7. "Has he ever tried his principle with his patients, and with what success?"

I recommend most of my patients to eat little or no meat. Most of them do as they generally do when a physician recommends a change in diet—do as they please. I particularly urge Vegetarian diet where the symptoms point to uric acid diathesis and I believe with improvement in some cases.

8. "Does he prescribe cod-liver oil and pepsin?"

I do not prescribe cod-liver oil, but do prescribe some pepsin. I believe, however, that I could do as well without the pepsin. Wood and Fitz do not attach much value to the digestive ferments.

9. "Did he ever make a proselyte, and if so, how long was it before his convert became a 'backslider?'"

No; I do not feel that it is my mission to convert any one to Vegetarianism or any "ism." I have made no attempt to get converts.

10. "Has he discovered the virtues of cocoanut butter in cooking?"

No; most of our cooking is boiling and baking. Have used some cotton-seed. There are vegetable oils which serve as useful a purpose as the animal oils.

In answering these questions I have not given all the reasons for not eating meat. One very important consideration is the likelihood of disease. Many a cancerous beef has been slaughtered and sold for food. Other diseases which attack both man and

animals are present in slaughtered meat at times. No doubt many tuberculous cows are eaten.

Perhaps you have all heard of the man whose neighbor remarked that his chickens had the "gapes." He replied, "Mine did have them." "Haven't they got them now?" "No; the preacher was here Thursday."

Perhaps some who live in rural districts have noticed how anxious the farmer is to see the stock-buyer as soon as hogs begin to sicken with cholera. Would anyone recommend me to eat the flesh of a sick hog in preference to wheat, rice, corn, fruit, vegetables, nuts, etc.?

Suppose, though, that it is a well hog? What does the well hog's body contain that the above mentioned vegetable products do not contain? If anything, where did the hog get it? He probably lived on grass, corn and acorns, possibly a few grub-worms. I have seen a few hogs that had an occasional snake or rat for diet. Possibly you have some patient with "trichinosis." The patient ate the hog, the hog ate the snake, the snake ate the rat, and the poor rat was sick unto death with "trichinosis."

What did you do for your patient, Doctor? Did you tell him not to eat another hog, that ate a snake, that ate a rat, that had trichinosis?

But suppose the meat is entirely healthy and healthful, is it an advantage or a disadvantage to relieve the human stomach of work it should do? If so, would it not be a still greater advantage to refine the flesh of the animal, throwing out all water, and only give the human stomach the *very essence* of nutriment?

No, Doctor, if you wished a man to have a strong right arm you would not prescribe that all work should be made easy for that arm? in fact, that it should be rested all the time, and if exercised at all only passively.

May I ask why Dr. Monteiro eats meat, if he does so?

Is it because his parents did?

Is it because the meat contains nutriment not to be found in the vegetable products?

Is it because the meat is freer from disease germs than vegetable food?

Would he or any other advance if they did everything their parents did?

If Dr. Monteiro advocates the use of meat, by what mode of reasoning is he going to decide that man should eat hog-meat and not man-meat; or if cow-meat, why not dog-meat; if rabbit, why not cat; if turkey, why not turkey-buzzard?—*The Vegetarian Messenger and Review*.

What is Vegetarianism.

From "Plain Living and High Thinking."

Speech at the Annual Meeting of the Vegetarian Society, held at Manchester, October 14, 1885.

Continued from page 184.

“ But what have you poore sheepe misdone, a cattell
meek and meeld,
Created for to mainteine man, *whose fulsome dug*
do yeeld

Sweete nectar, who doo clooths vs with your wooll
in soft aray,
Whose life doth more vs benefite than doth your
death farre way?
What trespasse hath the oxen done? a beast without
all guile
Of craft he is, vnhurtfull, simple, borne to labour
every while.
In faith he is vnmindful and vnworthie of increase
Of corne, that in his heart can finde his tilman to
release
From plough, to cut his throte: that in his heart can
find (I say)
Those neckes with hatchets off to strike, whose skin
is worne away
With labouring ay for him; who turn'd so oft his
land most tough,
Who brought so many haruests home."—*Ibid.* 116-126.
"And let vs not *Thyestes*-like thus furnish vp our
boards
With bloody bowels. Oh, how lewd example he
affords!
How wickedly prepareth he himself to murther man!
That with a cruell knife doth cut the throat of calfe,
and can
Vnmoueably giue hearing to the lowing of the dam!
Or sticke the kid that wailleth like the little babe! or
eate
The foule that he himselfe before had often fed with
meate!
Whet wants of vtter wickednes in working such a
feate?

What may he after passe to do? Wel, either let
your steers

Weare out themselues with worke, or else impute
their death to yeers.

Against the wind and weather cold let wethers yeeld
ye cotes,

And *vdders full of batling milk receiue ye of the gotes.*

Away with springes, snares, and ginnes, away with
rispe¹ and net,

Away with guileful feats: for foules no lime-twigs
see yee set.

No feared feathers pitch ye vp to keepe the red deere
in,

Ne with deceitfull baited hooke seeke fishes for to
win."—*Ibid.*, 462-476.

Musonius, the teacher of Epictetus, ranked by
Origen with Socrates, taught (*D. R.*, 1881, p. 139,
Ethics of Diet, 304):—

"As we should prefer cheap fare to costly, and
that which is easy to that which is hard to procure,
so also that which is akin to man to that which is not
so. Akin to us is that from plants, grains and such
other vegetable products as nourish man well; also,
*what is derived from animals, not slaughtered, but
otherwise serviceable.* Of these foods, the most suit-
able are such as we may use at once without fire, for
such are readiest to hand. Such are fruits in season
and some herbs, *milk, cheese and honeycombs.* More-
over, such as need fire, and belong to the classes of
grains and herbs, are also not unsuitable, but are all,
without exception, akin to man."

III.—I will cite but one witness—the adviser of

¹Twig.

John Wesley—to prove that the distinction between animal products and flesh-meat is not new-fangled, but familiar to medical science. Dr. Beaumont, peeping into the stomach of Alexis St. Martin, found that beef inflamed the mucous membrane just as alcohol did. In fact, beef is “the brandy of diet.” Eggs and milk are not inflammatory. In *The English Malady; or, a Treatise of Nervous Diseases of all Kinds* (2d ed. Lond. 1734, pp. 361, 362), Dr. Cheyne describes the regimen by which he conquered gout and a complication of disorders which had made life intolerable:—

“My regimen, at present, is milk, with tea, coffee, bread and butter, mild cheese, salladin, fruits and seeds of all kinds, with tender roots (as potatoes, turnips, carrots), and, in short, everything that has not life, dressed or not, as I like it (in which there is as much, or a greater variety, than in animal foods)¹ so that the stomach need never be cloyed. I drink no wine, nor any fermented liquors, and am rarely dry, most of my food being liquid, moist or juicy; only, after dinner, I drink either coffee or green tea, but seldom both in the same day, and sometimes a glass of soft small cider. The thinner my diet is, the easier, more cheerful and lightsome I find myself; my sleep is also the sounder, though perhaps somewhat shorter than formerly under my full animal diet. But then, I am more alive than ever I was as soon as I awake and get up. I rise commonly at six, and go to bed at ten. The order I find in this diet,

¹ Here Cheyne draws the distinction—for which Vegetarians are taken to task by Sir Henry Thompson—between milk and its products and animal foods.

from much experience, is, that milk is the lightest and best of all foods, being a medium between animal substances and vegetables; dressed vegetables, less windy and griping than raw; ripe fruit than unripe; the mealy roots more than the fibrous; and the dry than the crude vegetables. I find mush, butter, cream, fat, and oily vegetables, and especially nuts, both hard of digestion, stuffing and inflating. When I am dry (which is rarely), I drink Bath, Bristol or Pyrmont water."

Many Vegetarians bear witness that abstinence from flesh, fish and fowl restored them to health long unknown; they have not found it necessary to renounce milk and eggs for physical regeneration. One remark before leaving the dairy. Many of our critics forget that herbivorous and frugivorous, not less than carnivorous animals, suck the breast. No sane man ever denied that milk is a natural human food, at least for babes.

Sir Henry Thompson complains of our narrowness (*Nineteenth Century*, May, 1885, p. 778):

"I have no sympathy with any dietary system which excludes the present generally recognized sources and varieties of food."

A catholic dispensation this for purveyors of polonies, *pates de foie gras*,¹ rotten (or "high") game, raw sausages, with their attendant *trichinosis*, oleomargarine and butterine, and the latest delicacy, *Schnepfendreck*.² From all these delights of the car-

¹ Elsewhere (p. 783) Sir Henry Thompson holds up the Strasburg geese as awful examples of liver derangement; but as human food "*foie gras* offers an irresistible charm to the *gourmet* at most well-furnished tables."

² Listen to Pierer's *Conversations-Lexikon* (6th ed. Oberhausen und

nivorous the Vegetarian is debarred by his principles; from their deserved punishment he is free.

IV.—Fasting is not, as some have thought, a trick of priestcraft. The great Destroyer of priestcraft, coupled fasting with prayer. The Old Catholics, when they left the kind and degree and time of fasting to each man's conscience, were careful not to reject it altogether. Our Puritans 250 years ago fasted as rigorously as any hermit. Now we know that meagre or Lenten fare includes eggs, milk, butter, even fish. These rules of fasting are the bequest of vast experience. They show that a low diet tends to mortify the flesh. Vegetarian testimony may not wholly bear out the strong assertion of Dr. Jas. C. Jackson:—¹

“It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh meats and medicinal drugs.”

But certainly the vast majority of Vegetarians are teetotalers, though bound by no official pledge. The henroost, the milkpail, the churn, the hive, do not brutalize, do not offend our instincts of mercy as do the shambles, cattle transports and trucks, the pork industry of Chicago, the pigeon shooting of

Leipzig, 1879. xvi. 103): “Die Schnepfen gelten für das feinschmeckendste Wildpret; im Herbste sind sie sehr fett, doch im Frühling schmecken sie besser. Ihr Darmkanal ist häufig mit Bandwürmern dicht angefüllt, welche als besondere Leckerbissen gelten. Das Gescheide der Schnepfen wird häufig ausgezogen, die fette Feuchtigkeit, welche beim Braten der Schnepfen aus dem Mastdarm tritt, wird mit gerösteten Semmelschnitten aufgesaugt und als Schnepfendreck für eine Delicatesse gehalten.” Dove's dung was sold for food in Israel (2 Kings vi. 25), but it was in the extremity of famine.

¹ *The Drink Craze—How to Cure*, p. 3.

Hurlingham, the wholesale slaughter of game, the deer forest supplanting our native peasantry. Mr. Collyns declared:—

“Morally, I am clearer, happier, and more anxious to serve my fellow-creatures than before.”

Vegetarians, even of the V. E. M. persuasion, take an active part in many works of mercy and charity. Many can say, with Mr. Collyns:—

“It was not the thought of sickness or death that moved me primarily to change my mode of living. It was rather a higher and, I believe, God-sent feeling within me that a nobler and better course was asked of me, and was due from me.”

V.—Our name. Sir H. Thompson says (*Nineteenth Century*, May, 1885, p. 781):—

“It is incumbent on the supporters of this system of mixed diet to find a term which conveys the truth, that truth being that they abjure the use, as food, of all animal flesh. The words “vegetable” and “Vegetarian” have not the remotest claim to express that fact, while they have an express meaning of their own in daily use—namely, the obvious one of designating products of the vegetable kingdom. It may not be easy to construct a simple term which differentiates clearly from the true Vegetarian, the person who also uses various foods belonging to the animal kingdom, and who abjures only the flesh of animals. But it is high time that we should be spared the obscure language, or rather the inaccurate statement to which milk and egg consumers are committed, in assuming a title which has for centuries belonged to that not inconsiderable body of persons whose habits of life confer the right to use it.

And I feel sure that my friends "the Vegetarians," living on a mixed diet, will see the necessity of seeking a more appropriate designation to distinguish them; if not, we must endeavor to invent one for them."

Our friendly censor, you will observe, uses "vegetable" and "Vegetarian" as synonyms, and declares that the name Vegetarian has been in use for centuries. Speaking with due diffidence, I believe that the name was born with the Society, *i. e.*, I challenge Sir Henry Thompson and all the world to produce an example of it forty years old. Several of us on this platform are older, I imagine, than our official name; according to Sir Henry our name is centuries old. Be it so; it is Vegetarianism that makes Methuselah look so youthful.

What does Vegetarian mean? Turn to the dictionaries.

The Imperial Dictionary of the English Language. By John Ogilvie. New edition. By Charles Annandale. London: Blackie and Son:—

"Vegetarian: (1) One who abstains from animal food, and lives exclusively on vegetables, eggs, milk, etc. Strict Vegetarians eat vegetable and farinaceous food only, and will not eat butter, eggs, or even milk. (2) One who maintains that vegetable and farinaceous substances constitute the only proper food for man.

"Vegetarianism: The theory and practice of living solely on vegetables."

No lexicographer has learnt our secret, "fruit and *farinacea*." The vulgar error that we devour a wheelbarrow load of cabbages at a meal is fostered

by definitions like these. The great Oxford dictionary of Dr. Murray, instructed by Mr. Axon, will do us justice, and make such strictures as Sir Henry Thompson's impossible.

W. W. Skeat, *An Etymological Dictionary of the English Language* (Oxford, 1882), classes amongst derivatives from *vegetare*, "*Veget-ar-i-an*, a modern coined word, to denote a *vegetable-arian*, or one who lives on vegetables." Dr. Webster, *Complete Dictionary of the English Language*. Revised by C. A. Goodrich and Noah Porter (George Bell): "*Vegetarian*: One who holds that vegetables constitute the only proper food for man, and who lives solely upon them. *Dunglison*." The word is unknown to Heyse (*Fremdwörterbuch*. 14th edition. Hanover, 1859). The *Fremdwörterbuch* of Daniel Sanders (Leipzig, 1871) defines *Vegetarianer* "Wer nur von Vegetabilien lebt," he who lives on vegetables alone. This *nur*, "solely," is not foisted in elsewhere; e.g., *Botanophag* is "Pflanzenesser," "plant-eater;" *Hippophag*, "Pferdefleischesser," "horseflesh-eater;" *Carnivor*, "Fleischfressend," "flesh-eating;" *Anthropophag*, "kannibal."

The fairest interpretation is given under *Galaktophag*: "Milchesser, Einer der sich hauptsächlich von Milch nährt," milk-eater, one who *principally* feeds on milk.

Littre, *Dictionnaire de la Langue Francaise. Supplement*. Paris: Hachette, 1877:—

"Vegetarianisme, *s.m.* Alimentation par les vegetaux.

"Le vrai vegetarianisme n'est pas l'etat primitif de l'humanite, H. DE PARVILLE, *Journ. des Debats*, 25 Oct., 1877, *Feuilleton*, 1^{re} page, 3^e col.

“Vegetarien, *s.m.* Celui qui ne vit que de substances vegetales.

“Les memes aliments que nons, carnassiers, nous tirons de la viande, le vegetarien, secte plus religieuse que scientifique, les tire de ses choux, L. HERMANN, *le Muscle*, dans *Biblioth. univ. et Rev. suisse*, t. liii., juin, 1875, p. 215.”

If we call ourselves *botanophagists*, or *phytophagists*, or *cerealiens*, that would not of necessity imply the exclusive, but only the predominant, use of vegetable diet or of grain. Two little words continually skulk into the definition of our name—*only* and *all*. “Do you take tea?” “No.” “Why, tea’s a vegetable.” So with tobacco and countless other noxious herbs. As Vegetarians, we are supposed to eat *all* vegetable products—hemlock and the rest. You have seen that, as Vegetarians, we are commanded by Sir Henry Thompson and lexicons to eat *only* vegetable products. Would you be surprised to learn that, as Vegetarians, looking at the word etymologically, not historically or in the light of our official definition, we are neither required to eat *all* vegetable products, nor vegetable products *only*, nor even vegetable products at all? Far from committing us to abstain from milk and eggs, the name derives its connection with diet exclusively from the definition given to it by our Society.

(*To be continued.*)

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THE PERFECT WAY IN DIET.

A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,

Sixth Edition, 1895. Price 75c., Post Free.

THE VEGETARIAN PUBLISHING CO., 40 John St., New York.

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AUGUST 15, 1898.

No. 2.

What is Vegetarianism.

From "Plain Living and High Thinking."

*Speech at the Annual Meeting of the Vegetarian Society,
held at Manchester, October 14, 1885.*

Continued from page 15.

When *librarian* means an "eater of books," *antiquarian* "an eater of antiques," even then *vegetarian* will not, cannot, mean "an eater of vegetables." Your learned townsman, my old friend Mr. Roby,¹ has cited many nouns substantive and adjective ending in *arius*=Engl.—arian. All of these are derived from nouns substantive or adjective, none from verbs. Professor Skeat was misled by a borrowed

¹*Latin Grammar*. Vol. I., paragraph 942.

definition. *Antiquus*, "ancient;" *antiqua*, "antiques;" *antiquarius*, "one who studies, deals in, has to do with, antiques—an antiquary or antiquarian." So *vegetarius*, "one who studies, has to do with, *vegeta*."¹ What *vegetus* means you shall hear from impartial lips:

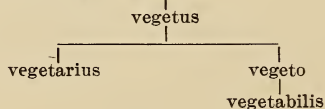
Vegetus, *whole, sound, strong, quick, fresh, lively, lusty, gallant, trim, brave*; *vegeto*, *to refresh, recreate, or make lively, lusty, quick and strong, to make sound*.—(THOMAS HOLYOKE, *Latin Dictionary*. London. 1677.)

Ainsworth adds to the senses of "Vegetus," *agile, alert, brisk, crank, pert, flourishing, vigorous, fine, seasonable*; and renders the primitive "vegeo" *to be lusty and strong, or sound and whole; to make brisk or mettlesome; to refresh*.

The word *vegetarius* belongs to an illustrious family. *Vegetable*, which has been called its mother, is really its niece. *Vegetation, vigil, vigilant, vigor, invigorate, wake, watch, wax, augment*; the Gr. (sound); *Hygieia*, the goddess of health; *hygiene*, the science of health—all these are more or less distant relatives.

The Vegetarian, then, is one who aims at wholeness, soundness, strength, quickness, vigor, growth, wakefulness, health. These must be won by a return to nature, and the natural food for man is a diet

¹The pedigree is vegeo



of fruit and *farinacea*, with which some combine such animal products as may be enjoyed without destroying sentient life.

In the German journals of kindred societies the true derivation has frequently been insisted on. *Eduard Baltzer's Vortrag uber Vegetarianismus, am 27 Juni 1870 im sachsischen Hof zu Nurnberg gehalten.* (Nurnberg, G. Meyer.)

Explaining the meaning of the term Vegetarianism, for the benefit of those to whom it may be unknown, Baltzer says (pp. 8, 9):

"*Homo vegetus* denoted for the ancient Roman one whose whole appearance betokened a healthy vigor of nature; *mens vegeta* a soul sound to the core and full of activity; *ingenium vegetum* an intellect possessed of energy and force. . . . In its origin, therefore, the word has nothing whatever to do with that sense which modern usage would thrust upon it, or which jesters apply, when they take an opportunity to invite us to the meadow as grass-eaters."

At a meeting of the German Vegetarian Society, at Cologne, 7th June, 1876, Securius, proposing to change the name, was left in a minority of one, Dr. Dock declaring that the name continually improved upon one; by degrees we feel it to be an honor to be called Vegetarians. [*Vereinsblatt fur Freunde der naturlichen Lebensweise (Vegetarianer)* No. 87, p. 1,381, Nordhausen, 3d July, 1876.] In No. 88 (Aug., 1876, p. 1,395) Baltzer states that at the first constitution of the society, after much consideration, the members adopted the name "German Union to Promote a Natural Mode of Living," adding in

brackets (Vegetarians) for the sake of historical continuity. Afterwards much pains was taken to find a short, plain substitute for Vegetarianism, but in vain. *Es wird wohl auch vergeblich bleiben* ("I believe the endeavor will remain fruitless.")

Baltzer himself (*Vereinsblatt*, No. 2, 1st August, 1868, p. 18) once shared Prof. Skeat's error:

"If we choose to call ourselves 'Vegetarians,' from vegetables, that is very inexact, and we, ourselves, not only give occasion to others to christen us, in mockery, 'grass-eaters,' but, what is worse, by the obscure name we obscure the thing itself."

By the first meeting of the Union, Nordhausen, 19th May, 1869 (*Ibid.*, No. 10, pp. 149, 150), Baltzer had learnt better. Various names had been proposed, "Self-reformers," "Frugalists," "Fruit-eaters." Vienna friends wished to retain the term Vegetarian, as it had been naturalized and was historically significant. It was resolved to keep it, understanding that it denoted "the vigor of the whole man" (*die Kraftigkeit des gesammten Menschen*).

At the same meeting (p. 156) the question was put, *milk, eggs, honey?* "Are animal products (*pace* Sir H. Thompson) of living creatures allowable as food, or to be recommended?" After some discussion, the President remarked that such questions could only be settled by very detailed investigations from various points of view. The German society proscribes narcotics and intoxicants, but is still neutral with regard to animal products.¹

¹ See No. 24, and Dec., 1870, p. 369.

In No. 33, p. 516 (9th October, 1871), K. Fischer is rebuked by Baltzer for deriving Vegetarian from "vegetable;" we do not call ourselves "Vegetabilians;" yet even here Baltzer has not quite learnt the truth. He still makes *vegetare* the root.¹

In No. 39 (26th April, 1872), pp. 614-6, after some unfortunate suggestions, Colonel Altmann sensibly urges that it is a little too late to change the name, though the captious may insist on understanding by it that the grasses are our chief dish; or that we barely "vegetate," lead a life too low for an animate creature.

In No. 43 (10th September, 1872), p. 686, Baltzer clearly defines the relation of Vegetarianism to medicine:

"Vegetarianism is the theory, and, so far as it is reduced to practice, the art, of healthy life: it lays down the standard and teaches us to follow it. Medicine has to do with the diseased man, and should teach how, in the given case, to aid nature in her efforts to cure."

Theodor Hahn, Baltzer's father in Vegetarianism, in his *Paradise of Health, Lost and Regained* ("Das Paradies der Gesundheit, das verlorene und das wiedergewonnene, Cothen, Schettler, 1879"), p. 2, says that what was known to the Greeks as *hygiene* or *general dietetics*,—to Hufeland as *Makrobiotik* or the art of long life,—has, of late, from the Latin word *vegetus*, lively, brisk, active, vigorous, been called Vegetarianism.

¹ See Ed. Baltzer, *Die natürliche Lebensweise. Erster Theil: Der Weg zu Gesundheit und sozialem Heil.* 2d ed., Nordhausen, 1871, pp. 161-2, on the "beautiful word" Vegetarian, as derived from *vegetus*.

Dr. Fr. Wilh. Dock (medical director of the "Untern Wald," St. Gallen), *Ueber die sittliche und gesundheitliche Bedeutung des Vegetarianismus (naturgemasse Lebensweise)*, St. Gallen, Zollikofer, 1878, p. 7:

"The name Vegetarian will probably stick to us; men do, indeed, laugh at it, because they understand by it only a plant-eater; but it has a very different meaning. For we derive the name from the Latin word *vegetus*, which signified among the Romans a man sound in body and intellect, brisk and energetic."

Our own magazine has not, I think, anywhere given the true etymology of our title. See *Dietetic Reformer* for 1880, pp. 27, 28:

"Mrs. Buckton speaks in one of her lectures as if she thought that Vegetarians were ignorant that milk, and eggs, and cheese are animal products. . . . We are quite aware that, if we use milk and other animal products, we are not strictly what the word "Vegetarian" implies. Some of our members, we may say, are really what the name implies, but our society itself commends to its members, as a necessity, abstinence from the flesh only, but not from the products, of live animals."

On the 5th September, 1850, Mr. Jonathan Wright, of Philadelphia (*Vegetarian Messenger*, vol. ii., p. 44), showed some inkling of the truth.

The *Vegetarian Messenger*, vol. i. append., p. vii., teaches in what sense a man becomes *vegetus* by our rule. G. E., a stonemason, wrote in February, 1850:

¹"On the Moral and Sanitary Significance of Vegetarianism" (the Natural Mode of Life).

“‘I am 41 years of age, have been a teetotaler 14 years, but have had a great deal of sickness, and have generally been suffering from some ailment or other, arising, I believe, from improper diet, even from my boyhood. I have suffered so immensely from pills, draughts, etc., that my constitution is become quite weak.’ He was advised to live entirely upon fruits and farinacea. On the 3d of June he wrote: ‘I get on now first-rate, being able to regulate the action of my system like clockwork, and keep in excellent health, entirely without the use of medicine of any description; and altogether I feel in a blessed state of existence. I am more buoyant in spirits—more agile. My physical energy is increased, and altogether I enjoy a new life. It was a blessed day for me when Providence first led me to see the Vegetarian tracts, simply by accident, in a shop window.’”

I have shown, in reply to Sir Henry Thompson—

I. If we say nothing in our profession about milk and eggs—if we can neither endorse nor disprove by a counter statement of figures, though we gravely question, his formal statistics, “Nineteen-twentieths of Vegetarians make large use of milk and its products and eggs”—if, I say, we cannot satisfy his curiosity on this head, it is because our society formally, from the first, proclaimed its neutrality with regard to such substances, making war in its corporate capacity solely on fish, flesh and fowl. Among the Danielite Order Sir Henry will find what his soul longs for in the Garden of Eden.

II. If we are inconsistent, Pythagoras and Muso-

nius, to whom one may add the Brahmins and most Vegetarian races, are inconsistent also.

III. Milk and its products and eggs are allowed by the faculty where they proscribe flesh-meat, and our converts recover on a V. E. M. diet from gout and other disorders brought on by a riotous use of flesh.

IV. A V. E. M. diet is distinguished from a flesh diet in ecclesiastical rules of fasting, and tends to subdue the grosser appetites.

V. The word Vegetarian, far from being hundreds of years old, is a modern coined word, as Sir Henry might learn from Professor Skeat; far from committing us to abstain from animal products, it no more implies eating or abstinence on the face of it, than do "antiquarian," "librarian."

I am an antiquarian. I was for three years librarian at Cambridge. No man ever summoned me to eat antiquities, or in a literal sense to become *helluo librorum*. Why, in the name of wonder, should an eminent surgeon let slip the dogs of scorn and indignation upon me, and call me by implication a liar, if, as a Vegetarian, I use the liberty allowed by my profession, and return sometimes to the diet of my cradle?

I have not been pleading *pro domo*. Personally, when alone, I am a Vegetarian of the straitest sect, never hearing of an experiment in plain living but I am eager to try it. Yet from the first I resolved, when abroad, to give no offence by exaggerated scruples. Fish, flesh, fowl, soup, with stock, are refused as easily as cauliflowers or turnips; but if I pry into every pudding and cake—"you are quite sure there

is no milk, no eggs, no butter here?"—I become a nuisance. If ladies heap eggs on your plate, flattering themselves that they are saving you from starvation, who so stony-hearted as to undeceive them? It pleases them, and does no harm to you. In my rooms I never take milk, but at refreshment bars I encourage the demand as against alcohol; so I buy honey, not because I cannot do perfectly well without it, but in order to promote bee-keeping.

One word more. Europe has been called a hospital, a lazarus. As Vegetarians—seeking a sound mind in a sound body—we would convert it into a paradise of health. Every consistent Vegetarian is an unpaid officer of health. Europe has been called the hell of animals, shambles, an Akeldama, or field of blood; our reform would turn it into a garden, a pleasance, a preserve for all innocent life. *They shall not hurt nor destroy in all God's holy mountain.* Strong meat will go the way of strong drink. The staff of life—wholemeal bread—is no rotten reed that will break under our weight; trust that primeval word:

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

We accept the omen. Fruits and *farinacea*—the seed-bearing herb, the fruit-bearing tree—were the alpha of man's diet; they shall be the omega. From a garden to a garden, through slaughters and errors innumerable, winds the journey of the human race; through wars and bloodshed to perfect peace.

The Jabberers.

SCENE: *The Talking Room of the Jabberers Club.*

“One of the great arguments in favor of Vegetarianism,” said the Bishop, “is that a flesh-diet can only be obtained by cruelty of which one does not like to think.”

“I question that,” said the Scientist, “the pole-axe drops an animal very quickly.”

“What!” exclaimed the Alderman, “have *you* ever been in a slaughter-house? I thought it was only Vegetarians that went poking their noses into dirty places.”

“I have never visited a slaughter-house myself,” the Scientist answered, “but I am told that bullocks are killed expeditiously and, so far as we can judge in these matters, quite painlessly, by the ordinary methods of slaughter-men.”

“People who have been there,” said the Vegetarian, “tell a different story. A slaughter-man—”

The Epicure rose. “I must leave you to the delights of your conversation,” he said; “the butcher does not interest me, and I object to discussing his axe and his knife.”

And he left the room.

“My argument,” said the Vegetarian, “is briefly this. The killing of animals cannot be accomplished except by degrading those concerned in the business; and when a man has a natural contempt for life you cannot expect him to take the greatest pains to prevent a little suffering on the part of animals. Those people who have studied the matter, who have paid

personal visits to slaughter-houses, are convinced that there is cruelty—and gross cruelty too, in our methods.”

“Well, we have all to suffer pain,” exclaimed the Alderman; “we can’t get rid of our sorrows and our sufferings any more than the sparks can help going up the chimney, as the poet says.”

“In that case, why not make life miserable for your children?” said the Vegetarian.

“Rot!” cried the Alderman. “You talk nonsense.”

“I think not. You do all in your power to safeguard your children from suffering, don’t you?”

“Of cause, I do. I don’t want to cause them unnecessary pain.”

“Exactly,” said the Vegetarian, “and we don’t want to cause animals unnecessary pain.”

“The private slaughter-house,” said the Bishop, “strikes me as an evil. Cruel lads are said to make oxen and sheep to undergo the most excruciating agonies in order to gratify their lust for suffering.”

“Ah!” exclaimed the Vegetarian, “when we know what torture has been dealt out by mankind to the animals he is supposed to protect, we shall be astounded that such devils could ever enter his mind.”

“I am in favor of public slaughter-houses,” said the Bishop, firmly. “I hold that the private slaughter-house should be done away with.”

“But why don’t you say so publicly?” the Vegetarian asked, a little eagerly. “The thing will never come about until our public men have the courage to speak out.”

“I would go even a step further than the Bishop,”

said the Scientist. "I would advocate the use of a lethal chamber."

"And why don't *you* say so publicly? the slaughter-man—"

At this point the Epicure returned, but hearing the word "slaughterman" he stopped on the threshold.

"Will you never talk about subjects," he said, "which interest educated men? Must it always be 'Meat and Butchers'?"

"Meat's all right," said the Alderman, "but hang the butchers, I say."—*The Vegetarian, London.*

The Soya Bean: a Vegetarian Treasure.

BY PROF. DUJARDIN-BEAUMETZ, *Physician to the Cochin Hospital, Paris.*

The Soja, or Soya bean, is the Japanese bean (*Glycine soja*), cultivated in certain countries of Europe, and more particularly in Hungary, since 1875. This bean, which contains extremely little starch, and has been employed in the dietetic treatment of diabetis by Lecerf, contains a very large amount of albuminoid matter (flesh formers); and, on referring to the different analyses published by Steuff, Capan, Pellet and Muntz, we find the following percentage of the alimentary principles contained in this bean: albuminoid matter, 36.67 per cent.; fatty matter, 17.60 per cent. If this analysis is compared with that of meat, the Japanese bean has a decided advantage over beef.

From an alimentary point of view, the soya bean

serves several uses. A sauce is made from it, which bears the name of *stiso* and *soju*, but the most curious and interesting point in the application of soja to dietetics, is that a kind of cheese can be made from it—it is the *pea* or *bean cheese*, very much prized in Japan.

In Europe, the soya bean has been utilized as the food of men and animals, and in the last few years the attempt has been made to make bread of it, which is a matter of considerable difficulty, by reason of the large proportion of oil which this bean contains. This oil, as Leon Petit has shown, is very purgative, and might replace castor oil in medical practice. Hence it becomes necessary to rid the meal of this oil, in order to render it fit for domestic use. Lecerf, in Paris, and Baurdin, in Rheims, have succeeded in rendering the bread made from this meal very well borne by the stomach.

Here, then, we have a bean which is more nutritive than meat, and which serves for nourishment to a great country like Japan, under the different forms of sauce, of cheese, of farina, and even of an artificial milk. The advantage which the Vegetarian dietary may derive from such a food is evident.—*Health News*.

Morsels.

Adolf Teichert, the German poet, whose verses so frequently sing "Vegetarianism," is a native of Braunsberg in East Prussia. He was born in 1854, and became a Vegetarian at the age of 30. When

quite a boy he evinced, like so many children, an aversion to all flesh-meat, but it was not till he had reached mature manhood that he joined the Vegetarian ranks on purely moral grounds. He reports that the transition to the new mode of life caused him no inconvenience whatever, and he has, during the past five years, further restricted his diet, from which he now excludes all animal products—eggs, milk, cheese. Since he has become a Vegetarian he has felt stronger, fresher, clearer, and has been able to do better work than during his flesh-eating days. Teichert is an excellent and enduring cyclist; cycling serving him as the necessary bodily exercise after his daily work as a teacher in the grammar school of Kustrin.

The "Securius" Institute for Vegetarian children has now become the property of the "Vegetarier Bund." This generous gift of a house, a piece of ground and £10,000 in cash has been accepted, and we are pleased to note that the "Vegetarier Bund" will keep the institution under its immediate and sole control. A capable teacher, who is to be responsible to the Bund, will be entrusted with the education and training of the children.—*The Vegetarian, London.*

To Honor Tolstoi.

The seventieth anniversary of the birthday of Count Leo Tolstoi, and the completion of his fiftieth year in active literary work, will be celebrated by a

dinner at the St. Denis Hotel on the evening of September 6.

The arrangements are in the hands of an informal committee composed of well known literary people.

Vegetarians have not been specially invited, and it is probable that the Count's literary ability will receive greater honor than his moral character; therefore it would be well that all Vegetarians should make it a point to be present. All admirers of the great Russian are invited to attend. Tickets can be had from Ernest H. Crosby, No. 12 Liberty street, New York City; price \$2.

Vegetarian Board.

We are constantly in receipt of letters inquiring where they can obtain Vegetarian board in the city, and we shall be greatly obliged if any of our friends who can accommodate one or more boarders will favor us with their addresses.

We have no doubt but that a properly conducted Vegetarian boarding house could be made to pay a fair remuneration to its proprietor, but at the same time such an undertaking should not be entered on by persons without capital. It would probably take about a year to secure a full and consequently paying house. Moreover, to be successful it must be attractive, while furniture and fitting up comes expensive. A Vegetarian's home should be superior in all things to the abiding place of the average flesh-eater.

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—BY—

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Is Flesh-Eating Harmful?

BY WALTER R. HADWEN, M. D., L. R. C. P.,
M. R. C. S., ETC.

It is not enough to be able to demonstrate that a Vegetarian dietary contains every principle needful to health and strength; nor is it deemed sufficient that the evidence upon which is built up the boastful pretensions of flesh food should be open to criticism and bristling with fallacies. Not even will the hideous cruelties and indescribable horrors attending the procurement and slaughter of the creatures which are called upon to yield themselves unwilling victims to this perpetual sacrifice appeal to the loftier instincts or the higher feelings of the flesh-eating community.

They argue: "Such questions do not concern us. There should be no suffering, no cruelty in the

matter. The law and the police should do their duty;" and they complacently feed on. If meat does them no harm they are satisfied. We live in a selfish world! Let us then, before proceeding further with our subject, ask the question which heads the present article—"Is flesh-eating harmful?"

I shall not at the present moment attempt to deal with the diseases to which flesh is liable, although such a subject, unpleasant as it is, is one which has to be faced. But the point to which I desire to draw the reader's attention in the present article is not that of diseased meat, but of "good," "sound," "fresh," "sweet," "wholesome" meat; such meat, in fact, as paterfamilias sets before his guests upon the dining table with the soul-satisfying declaration:—"That's one of the finest joints of meat that can be obtained in the market."

In connection with this delicious and unsuspecting-looking joint, I desire to associate the name of a scientific investigator, who has devoted some fifteen years of his life to a study of the claim of this particular article of food, and in fact to the claims of all kinds of flesh to which it is allied—I mean Dr. Alexander Haig, M.A., M.D., F.R.C.P., Physician to the Metropolitan Hospital and the Royal Hospital for Children and Women.

The whole of his life he had been suffering from what is commonly called "the megrums," or *migraine*, a severe form of headache usually extending along one side of the head, and producing for the time being such intense pain as occasionally to unfit the sufferer for any action whatever; sometimes

accompanied by nausea and vomiting, and generally great mental depression.

Dr. Haig tried drugs of every description in the hope of remedying his calamity, but without success. At last he decided to give up butcher's meat and replace it by milk and fish, partaking of the latter in decreasing quantities until cheese and milk formed the only products of the animal kingdom used in his dietary. A change was speedily apparent; the headaches diminished in frequency and severity until eventually eighteen months elapsed without any noticeable return.

Should, however, in a moment of friendship and friendly intercourse the lessons of the past have been forgotten, and flesh meat upon perhaps two or more successive occasions resorted to, the old enemy was sure to put in an appearance.

There could be no question therefore in the mind of Dr. Haig that flesh food was the prime cause of all his trouble, and, as might be supposed, like a thoughtful scientific man, he naturally asked himself why this was so.

He soon discovered, in carefully noting the symptoms which accompanied migraine, that they bore a strong relationship to gout, and as the deposition of uric acid in the tissues forms the important factor in the latter disease he wondered whether uric acid could have anything to do with the affection from which he suffered so grievously. Now, we have already mentioned that a third part of all the nitrogenous matter taken into the system is converted into *urca*, which, by means of the kidney, is washed out of the body. At the same time, uric acid is also

formed in the proportion of about one part of uric acid to thirty-five of urea, and it, too, in the form of urates of ammonium and other salts, is carried away by the same means.

Impressed with the idea that, probably, the presence of uric acid in the system might have something to do with the headaches to which he was a martyr, Dr. Haig commenced a series of exhaustive experiments upon himself and others, such as can find no counterpart in anyone else's investigations bearing upon this interesting subject.

He examined the urine before, during, and after headache, and estimated the uric acid upon each occasion; and he was driven to the conclusion that a distinct and definite relation did exist between the excretion of uric acid and the headache; and every symptom connected with it bore a corresponding relationship.

He furthermore discovered that the excretion of uric acid from the system was completely within his control, and that he could alter it from day to day and even from hour to hour in either direction at pleasure. When he induced the excretion of uric acid (by certain drugs) he produced the headache; when he stopped the excretion, the headache disappeared.

But, by stopping the excretion, it was evident that the uric acid must go somewhere; and Dr. Haig noticed that the stoppage was invariably accompanied by pricking, shooting pains in the joints, which he concluded to be evidence of the fact that the uric acid had, as in the case of gout, been retained in the affected parts. That is, the uric acid had been rendered less soluble in the blood, and its deposition

in joints and other structures had produced the irritations he complained of.

As time went on, Dr. Haig was able, by continued experiments, to demonstrate that rheumatism and rheumatoid diseases, as well as gout and migraine, and a number of other important diseases, could, directly or indirectly, be traced to the same cause. In fact, it became clear to him, and to my mind there can be no reasonable doubt as to the general correctness of his theory, that the excretion or failure of excretion of uric acid from the system must exercise an enormous influence over the whole organism.

It did not appear that a larger quantity of uric acid was *formed* within the system, but that an increased quantity of uric acid was *admitted ready formed* by means of the food which was partaken of; and that the uric acid was *retained* in the system in consequence of the inability of the kidney to excrete it. This inability on the part of the kidney to do its work effectively was evidently due to the condition of the blood.

Dr. Haig confirmed his impressions as to the effect of ready formed uric acid in producing the symptoms he complained of, by taking uric acid itself in certain doses by the mouth. In this way, he could to some extent imitate the partaking of flesh food, which contains, besides a small proportion of uric acid, considerable quantities of what are called *xanthin* bodies, all allied to uric acid, and all capable of producing similar symptoms of mental depression, high blood pressure, etc., with resulting headache.

Just as a certain form of headache was produced by eating meat and cured by abstaining from it, so

was the same kind of headache induced by swallowing uric acid, and the headache was relieved when the uric acid was eliminated from the blood.

Now, if a man who is daily eating flesh food is daily introducing a certain amount of uric acid, ready formed, into his system, which is but partially excreted, it is clear that by middle life a very large amount will have accumulated in the tissues, over and above that which has been excreted, and it is not to be wondered at, then, upon this theory, that about that time of life, certain forms of gout or rheumatism begin to manifest themselves, unless, perhaps, the individual has been accustomed to take extremely active exercise.

There does not appear to be any evidence that a gouty man *forms* more uric acid in proportion to the urea than a non-gouty man, the difference consists in the fact that he introduces more into the system ready formed by means of the animal food which he very frequently and perhaps extensively indulges in.

On page 95 of his "Uric Acid in the causation of Disease," Dr. Haig presents a chart showing the effect on the excretion of uric acid of two dinners consisting of soup, fish and meat, on two consecutive days. The excretion markedly increased on the days the dinners were indulged in and then gradually declined as the flesh meat was discontinued, some fifteen grains extra of uric acid having been apparently added to the system thereby.

That meat is a stimulant goes without saying; it is unnecessary to argue the point, as it is fully admitted by all advocates of flesh food. Its stimulative effects produce a sense of strength and happiness

as long as the individual keeps well. It is its pleasing stimulating effects which render the refraining from its use so difficult. This continued stimulation keeps the blood itself clear of uric acid owing to the acid salts contained in the meat. For when the natural alkalinity of the blood is reduced, the uric acid is rendered insoluble and deposits largely in the liver, kidney, muscles, joints, and other tissues, and accumulates there instead of being carried off by the kidney.

When, however, illness supervenes, and the alkalinity of the blood is increased, the uric acid emerges from its hiding places, is dissolved in the blood, the blood pressure increases, corresponding headaches ensue, with semi-blindness, cold extremities and the like, and the sufferer at once reaps the disappointing harvest of the seed which he has been unwittingly sowing for many a day under the mistaken impression that he was adding strength and vigor to his frame.

When the stimulation of meat fails, wines and alcoholic liquors are added to supplement the unnatural craving of the system, and when these fail to effect their purpose the general breakdown ensues, and the individual becomes a "physiological wreck."

Every drug in fact which clears the blood of uric acid but does not clear it out of the system is a stimulant, and its action of stimulation is invariably followed by depression.

The eating of flesh food then, interferes with the solubility of uric acid in the blood stream. This produces a stimulating effect for a time because the incentive to high blood pressure has been removed,

but this lively condition is inevitably followed by a corresponding depression which requires still further stimulation to remove it.

If uric acid itself is swallowed, similar results will ensue. Dr. Haig quotes on page 108 the fact that in Morocco the popular remedy for severe fright in a child is "a drink of urine, preferably that of a virgin." "In South America," says Dr. Rushton Parker, "the urine of little boys is spoken of highly as a stimulant in malignant small-pox." And as a stimulant and general pick-me-up, the Chinese and Malays of Batavia toss off a glass of child's or young girl's urine with great gusto and apparent benefit. The ancient prescription of pigeon's dung and reptile's excreta act in just the same way as a meat diet.

Similarly beef tea has been used for years and years in this country as a stimulant and pick-me-up, but most thoughtful doctors now acknowledge that it is little if anything better than urine.

But all this undeniable temporary benefit means the deposition of uric acid in considerable quantities in the tissues where it acts as a direct local irritant, and, as such, becomes the subsequent factor in the production of a number of diseases already alluded to.

Moreover, the circulation and nutrition, the function and temperature of the whole body are affected in consequence of the fine capillary blood vessels being periodically obstructed by the uric acid; the resulting high pressure of blood has a direct effect upon the heart, and is productive of the overpowering headaches from which meat eaters at these times suffer.

The stimulation which meat creates is apt to pro-

duce a craving for alcoholic liquors for the purpose of remedying the depression which follows the stimulation, and it is especially beer and acid wines which are called for, which only add to the mischief by clearing the blood temporarily of uric acid and preventing its excretion by the kidney. The alkaline salts of fruit and vegetables have an entirely opposite effect, and it is upon these grounds that the relinquishing of a meat diet becomes one of the most powerful arguments of the "up-to-date" temperance reformer, in teaching the victims of intemperance how to overcome the craving for drink.

The conclusions which will be found in the classical work of Dr. Alexander Haig, and which in the course of some seven hundred pages narrate by means of charts and letterpress a multitude of exacting experiments upon this important and deeply interesting subject, can only be lightly touched upon here. It is my privilege, however, to point to those conclusions as an authoritative and painstaking scientific contribution to the study of dietetics, and one which gives to Vegetarianism a place of special importance in relation to health and disease.

The poisonous nature of flesh food has been fully established by these unique researches. It is unnecessary, in view of these investigations, for writers to "pile on the agony" over tuberculous oxen or measley pork, the evils of which, it may be argued in reply, can be removed by effectual cooking. Here we stand face to face with an evil affecting the very best of meat, and one which cooking cannot in the least degree remedy.

The one remedy for the evil so graphically de-

scribed by Dr. Haig, and traced by him to the account of flesh meat, is an entire alteration in diet. "Prevention is better than cure." If excess of uric acid in the blood and tissues is the cause of so much mischief, and if this excess of uric acid is conveyed into the system by means of flesh food which fashion, and habit, and artificial training have erroneously endowed with a reputation of superlative good, the logical conclusion we are compelled to arrive at is this: that in the interest of health the vagaries of fashion must be put upon one side and flesh food of all kinds be abandoned.

But a word in warning: no seeker after health must expect an *immediate* benefit in health from the relinquishment of flesh meat and the adoption of a Vegetarian — or what we may call a *uric-acid-free* — diet. The reason is this: a Vegetarian diet produces an exactly opposite condition of blood to that of flesh food. The latter decreases the alkalinity of the blood and raises the acidity of the urine; a Vegetarian diet, upon the other hand, increases the alkalinity of the blood and lessens the acidity of the urine.

A meat diet, as we have seen, renders insoluble the uric acid in the blood because of the acid salts it introduces. Thus by means of such a diet the uric acid is deposited and cleared out of the blood, *but* — it is not cleared out of the system. It is stored up in the tissues in readiness for trouble in a future day.

A Vegetarian diet, however, by reason of the increased alkalinity it induces, *dissolves out* the uric acid from the tissues where the meat has driven it, and places it in a position whereby it may be excreted from the body. But the very fact of the

blood becoming loaded with these urates, which creep from every nook and corner of the tissues, in obedience to the call of the altered blood, serves to increase for a time the blood pressure and to create headaches, etc., until such period as the kidney is able to get rid of it.

Hence, for a certain time, the Vegetarian convert may suffer to some extent from headache, dimness of sight, depression, lassitude, etc., whilst these changes are taking place. But perseverance in this, in every good object in life, ultimately meets with its reward. Dr. Haig's lengthened experience as to what is required for nutrition leads him to the conclusion that: "No animal food at all is necessary, for the whole of the required nitrogen can be got from the vegetable kingdom; but, as milk and cheese appear to have no power of increasing the excretion of uric acid, they may be used along with the vegetable foods."—*The Vegetarian, London.*

Christian (?) Sportsmen.

Mr. Seton-Karr has replied to the damaging criticism of Mr. Ernest Bell on the subject of "Big game hunting," and the substance of the rejoinder is tersely summed up by him in these words. "If a person experiences pleasure in the chase the rights and wrongs of that natural instinct are a personal matter between that man and his God." But for that man's God a great many people have no respect, and would in His place set up *the* God, whose property we are told, is always to have mercy. Is there any sportsman daring enough to assert that a God of

infinite love and universal compassion smiles upon the destruction, frequently attended with cruelty, of His creatures? He must be a strange God who hears the cry of wounded deer and ox with a radiant countenance turned towards the armed sportsman and the blood-stained slaughterman.—*Ibid.*

Lines to a Lobster.

You lie upon a silver dish,
 Dismembered, it is true,
 Not half so agile as you'd wish,
 And red instead of blue,
 But there you lie so nice, so fresh,
 That, if the Muse permits,
 Before I feed upon your flesh,
 I'll sing to you in bits.
 But, no! The words refuse to come;
 I cannot tell you why;
 My lips are very seldom dumb,
 I scarcely ever cry;
 In fact I am the sort of man
 You meet at every board,
 Who eats the very best he can,
 With praises to the Lord.
 And, so you see, the fact is this,—
 With heart not wholly base,
 I've made a rule to never miss
 A gentlemanly grace,
 But, gazing on your reddened limbs,
 No song can I revive,
 No grace will come,—the fancy swims
 For you were—*boiled alive.* —*Ibid.*

“Horrors of Butchery.”*

“Here is the chief gravamen of my complaint against Dr. Stanton Coit and Sir. H. Thompson. I am utterly at a loss to understand how men of such seriousness and culture could commit themselves to statements and suggestions so widely and notoriously far from the truth as their references—their repeated references—to almost uninterrupted happiness through life, and unexpected, instantaneous, and painless death, in the case of animals reared for human food. If such sentiment had been expressed by a lady of fashion in a West-End drawing-room, one could have forgiven the empiricism out of pity for the flippant mind and shallow brain. But from men who read, and think, and know!—it is enough to make one despair. Has the story then been told in vain of our cattle-ships, for instance, with their insufferable crowding and privation at the best, and their pandemonium of maddened creatures at the worst, hurled with shattered staging into a struggling mass, and goring each other to death in a scene too wild for words? Have the cattle-truck in the deserted siding, the crammed market-pen, the weary drove upon the road, to speak of more ordinary things, never suggested to these observant men misery rather than pleasure of existence? Have “Behind the Scenes in Slaughter-houses” and similar books been written to no purpose? Yes, they have appealed, it would seem, to their sympathy, but not to their intelligence, for, says Dr. Coit, “the tracts of the Humanitarian League stir our souls with horror,

Extract from an Address by Mr. W. S. Godfrey.

but fail to win our judgment." He has read them then. He knows the tremendous weight of evidence which can be brought to show what these creatures suffer—suffer in rearing and in transit, suffer as commodities for sale, suffer from neglect and cruelty, from hunger and thirst, from rough handling and wretched quarters, from the sight of each other's struggles and blood, often from the blunders of an unskilful executioner, and from anything but instantaneous and painless death. And yet he can find it in him to say that such evidence fails to win his judgment! All I can say is then that that judgment, usually so sane and sound and salutary, seems to me in this instance mightily to err.

"And equally do I feel convinced that it is the plain, if difficult, duty of all who have nailed the ethical colors to the mast, to abandon—at whatever present peril to themselves—a practice which clashes, as flesh eating does, with their most cherished principles, and confuses and contradicts their worthiest ideals."

Clippings.

The Dutch Vegetarian Society has brought out an excellent penny cookery book, to mark the National Exhibition of Women's Industries, now open at The Hague. The recipes are introduced by ten reasons for being a Vegetarian. Next follow some terse but highly useful remarks about slow mastication, the necessity for not throwing away the water in which vegetables have been boiled, and a few general directions which are of the highest importance. The recipes are well arranged, numerous and plainly

given, and we find throughout the book scattered remarks that are likely to make the reader think.

If people assert that they can serve and love God while they remain employers of slaughtermen and offal-cleasers, that is nothing to do with us. Our effort is to reach the man striving after the full development of his spiritual nature, and who will not willingly associate himself with the degradation of others. We fight because we have a cause to defend, and a position to gain. We would exalt the Movement, by forcing the world to see that we are not faddists, but men and women impatient of obstacles which hinder the race from reaching the high destiny of its creation.

The following statement by the Berlin correspondent of the *British Medical Journal* should convince even the *Figaro* of the genuineness of the contest.

“The Berlin Vegetarians have a fine new feather in their caps. In a walking match of 15 German miles, about 70 English miles, all the six Vegetarians who started passed the goal in perfect condition, showing no trace of excessive fatigue, whilst of eleven Non-Vegetarians only one was able to hold out to the end, and he arrived long after the others and very weary. The Vegetarian victor did the distance—comfortably from his account—in fourteen hours and a quarter. He was sent for next day by the medical department of the Prussian War Ministry, and interrogated as to his training, diet, etc.”

Our interview with the winner which appeared last week should, also, help to convert such a hardened sceptic as the good-natured *Figaro*.

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ANNA KINGSFORD,

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No. 4.

The Bishop and the Angel.

One day to earth a gracious angel came,
Whose wings smote fire, whose robe trailed burning
flame,
She met a Bishop—never mind his name.

“Now let me show you how we have progressed,”
The Bishop said, and smiled upon his guest,
“My time is yours, though I am sorely pressed.”

He showed the spirit churches—stone and tin,
And hospitals, but did not take her in,
He showed her many things that war with sin.

And as they journeyed through the crowded street,
They passed a shop which stayed the angel's feet,
“And this?” she asked. The Bishop answered,
“Meat.”

“Meat!” cried the angel, puzzled by the sight
Of carcasses that hung from left to right.

“Meat,” said the Bishop; “won’t you try a bite?”

“But here’s a lamb!” the angel raised her head,
“And here a cow—these things are surely dead?”
“We do not eat them live,” the witty Bishop said.

“I understand,” the spirit cried, a burst
Of anger in her voice; “so great your thirst
For goodness, that you *kill* these creatures first!”

“That’s so,” the Bishop answered, with a nod,
“And ere we eat—you seem to think it odd—
We utter benediction unto God.”

“Yours,” said the angel, “is a wondrous creed!
To thank a loving God before you feed
On butchered beasts is very odd, indeed.

“And would you war with sin’s unholy strife,
And would you truly live the higher life,
Take my advice—just drop the butcher’s knife.”

—*The Vegetarian, London.*

Galloping Consumption at the Table.

BY F. MAGEE ROSSITER, M. D.

It is often asserted that the present generation lives more in twenty-five years than our ancestors of two centuries ago did in fifty. It may be said with equal truthfulness that the present generation eats as much in twenty-five years as our forefathers did in fifty, and in one-half the time.

We stand aghast at the frightful ravages and the progressive onward march of consumption. One-seventh of all the deaths to-day may be attributed to this dreadful malady. In some of the large cities, one out of every four that die, succumbs to this disease. But it is little realized and much less appreciated, that there is a "galloping consumption" going on at the table, even more extensive and destructive than tuberculosis.

Haste in traffic, haste in business, haste in education, haste in pleasure, has led to haste in eating, drinking, thinking, sleeping, until physical degeneracy and premature decay stare us in the face on every hand. But, of all evils resulting from the terrible momentum of modern life, hasty eating is the most far-reaching and the worst. It may safely be said that hasty and promiscuous eating annually results in more distress and more deaths than are caused by tuberculosis; it is even one of the most important predisposing causes of this disease.

Tuberculosis is not more at variance with the plan of nature than is the rapid consumption of food. That nature intended man to find a real pleasure in eating is evident from the fact that natural foods are variously and delicately flavored, and that man is endowed with the sense of taste to appreciate these flavors and with the sense of smell to enjoy natural odors. The surface of the tongue is the seat of the sense of taste, hence the pleasure that attends eating does not consist in the amount of food that can be disposed of, nor in the rapidity with which it can be eaten, but in the length of time it remains in the mouth, stimulating this sense of taste. It would be

well for the rapid eater to take notice that the taste buds are on the tongue, and not scattered throughout the length of the esophagus or in the walls of the stomach.

To be convinced that few individuals appreciate either the pleasure or the necessity of eating slowly, one need but look about him anywhere. Tarry a few moments at a ten-cent lunch-counter or in a popular cafe. Here the business man, the lawyer, the clerk, the typewriter, rush in madly, almost with watch in hand, give their orders with feverish haste, gaze after the waiter with "time" and "hurry" corrugating their faces, fall upon sandwiches, mutton chop, pie, cheese, coffee, mustard, pepper, pickles, as if their life depended upon bolting the whole meal in five minutes. The business man becomes so accustomed to swallowing a large dinner in fifteen minutes, that he feels as if it were an enormous waste of time to spend half an hour at the table.

Nor is this "gustatory lightning" confined alone to the lunch counter and the restaurants. It may be seen especially at the breakfast table in almost any household. The father of the family is in a hurry to make the train, to get into the field, or to read the papers; his wife eats fast so as to finish when he does, and the children follow their example. So fruit and oatmeal—cooked in five minutes, and deluged with sugar and cream—beefsteak, fried potatoes, bread and butter, are swallowed almost whole, and washed down by frequent gulps of hot coffee, tea, water, or other drinks. The coffee is taken partly to make the food go down faster, and partly to brace up the system for the morning's

work; for experience has demonstrated that the solid part of the breakfast can not be depended upon for any immediate comfort or sustenance. What wonder, when it is obliged to remain in the stomach several hours longer than nature intended, and where it often undergoes fermentative and putrefactive changes instead of being prepared to nourish the body.

The school boy and girl of to-day hurriedly eat a few mouthfuls in the morning, and rush off to school. At noon there is an hour's intermission, and this again necessitates hasty eating. We are a nation of dyspeptics and the foundation of our disease is laid in early youth by hasty eating and improper food combinations.

The train stops five minutes for lunch, and everybody rushes for the lunch-counter, and wildly attempts to eat a regular meal in three minutes. The statement of an eminent lecturer that people are literally digging their graves with their teeth can be demonstrated on all sides.

Galloping consumption of the lungs follows rapidly upon galloping consumption of foods. Hasty eating results in many evils.

Nature furnishes man with thirty-two teeth, some for breaking off pieces of food, and others designed to crush it. The entire anatomy of the mouth clearly indicates that food should remain in it some time before being swallowed. If food remains in the mouth only a few moments, an insufficient amount of saliva is secreted and mingled with the food, hence salivary digestion is but partially performed.

If mastication is neglected, the food is not properly

crushed or finely divided and so is not readily acted upon by the saliva or gastric juice.

Food that is poorly masticated is swallowed in chunks, which resist the action of the gastric juice for a long time, and produce irritation of the walls of the stomach.

The secretion of saliva depends upon a mechanical excitation produced by a foreign body in the mouth, and also upon the action of the jaw. The softer or more liquid the substance, the less the secretion of saliva; the drier the food, the more saliva. Soft foods are quickly swallowed, and so but little saliva is mixed with them to pass into the stomach and continue the starch digestion. The saliva is also quickly neutralized by the acid of the gastric juice.

Hasty eating produces a sensation of thirst; hence the common practice in America and other countries of rinsing down food with tea, coffee, iced teas, ice-water, lemonade and other beverages. This delays digestion by diluting the little saliva and gastric juice that have been given time to form; the cold drinks also lower the temperature of the gastric contents, so that digestion is completely at a standstill until the temperature at which digestion takes place is restored, and the fluid has been absorbed.

Hasty eating leads to overeating, so that the entire digestive system is overburdened, causing all the organs to do too much work—"to put in extra time"—to rid the system of this surplus of food. Excessive consumption of food eventually leads to a consumption of the tissues either in general or in part, because of the poisons circulating in the fluids of the body and retained in the tissues.

This galloping consumption of food, or eating on the run, is not only a great physical evil, but is a social evil as well. We have come to such a pass that conversation at the home table, if no guests are present, is very little practised; for galloping consumption and fluent conversation can not be carried on at the same time. Thus far it is the conversation that has suffered, while the consumption is increasing at a high rate. The hearty laugh, that proverbial digestive tablet, and the light and airy table talk that make the charm of social eating, are in these days classed among the luxuries of life, and made the accompaniment of evening dress, cut glass and three-hour banquets or elegant dinners. But they really belong among the necessities, and should accompany slow eating, careful mastication and a quiet frame of mind. A longer time spent at the table every day in thoroughly preparing food for the different processes of digestion, would save many a man or woman years of misery, ill health and disappointing, ineffective work.—*Good Health.*

British Sports.

We have to completely alter the fashion of the day, and that is never an easy task. We have to alter, entirely, the fashion of the world, not only as to eating and drinking, but even as to habitual occupations.—
A. F. HILLS. President's Address to the Congress (*Vegetarian*, Sept. 17).

As an instance of the great difficulty to which he referred, the President of the Vegetarian Federal

Union pointed to the question of sport. "You can realize," he said, "how difficult a task it is to persuade those who are otherwise manly and true that the destruction of animal life is a thing to be deplored." This sentence was pounced upon by the papers with huge delight.

The knowledge that Vegetarians were actually waging a crusade against British sports filled them with amusement, and journalists—the sort of young men who talk about grouse and rifles, and who probably could not tell you whether the cartridge fires the gun or the gun the cartridge—immediately dashed pens into ink-pots and belabored the President of the Federal Union with ridiculous ridicule. Be it noted that brought face to face with Mr. Hills, that broad-shouldered, deep-chested Old Blue and International Footballer, and invited by him to ten minutes' gentle practice with the gloves, these self-same champions of Britain's glorious sports would not wait to debate the question of sport beyond demonstrating in a convincing manner their own undoubted prowess in running. This, of course, is merely by-the-way. The point we emphasize is this—the Jingoistic talk about British Sports which finds its way into the newspapers, is mostly cant, it is not the utterance of real sportsmen.

Blood sports are what the Vegetarian condemns, and we have yet to learn that it is only in blood sports that the sportsman is to be found. In old days, when the hunter protected villages from wolf and bear, and when his exploits, beside affording protection to human life, provided his family with food, there was something vigorous and manly in the

chase, something that a man might do and not blush to be discovered at. But to-day, when beaters and dogs wait upon the "sportsman," when neither for protection nor for food are his services required by mankind, and when his victims are actually bred and preserved for the one purpose of ultimate slaughter—we are not afraid to challenge our opponents with the charge that such sport is unmanly.

Vegetarians do not attack sport; but they do very boldly and fearlessly attack cruelty. Cock-fighting was once commendable game, and he who raised a voice against it would have been howled down as one seeking to womanize the world; but cock-fighting now finds no champion outside the pages of vulgar prints, in which ballet girls and "sport" seem to run naturally in tandem. The sport that makes men strong, vigorous, self-reliant and large-hearted, is not the sport that pours shot into birds driven before the gun, or that races after a tame deer, terrified by noise and shouting into a wild canter. That sort of thing never yet made a man, not even the ordinary country gentleman of restricted tastes and somewhat narrow sympathies. The sports that have helped to form the English character, and which have won other battles beside Waterloo, are the sports every Vegetarian does his best to encourage—cricket, football, golf, polo, tennis, running, swimming, cycling, fives, boxing, fencing and wrestling. The few people who can afford to shoot and hunt produce but a small impression on their fellows, and we question whether their habits ever stirred a noble thought or encouraged a fine action, either in themselves or in anyone else. These are the few, the insignificant

handful of men, who are made to stand before the eyes of the world as representatives of sport! Against them we marshal the thousands and the millions of sportsmen who never fired a gun and who never perhaps destroyed a single life, but who know what the word sport means, and who would rather be mistaken for foreigners than not be recognized as "sportsmen."

One is naturally amused by reading the newspapers' idea as to what constitutes sport, but let us not forget that what Mr. Hills says about the difficulty of our task is perfectly true nevertheless. To persuade people that the destruction of life is a thing to be deplored is an exceedingly difficult task.

Many men, otherwise good and true, would laugh at the bare idea that bringing down a pheasant or bowling over a rabbit is unmanly and inhuman. They have been bred up in the belief that killing is manly, and the first natural revulsion at fastening a worm to a fish-hook or seeing a wounded partridge gasping in the blood-flecked turnips, is very soon conquered by a beef-eating, beer-drinking race. The state of many men's minds is much the same nowadays as in those early ages when the sky, with its million stars, was regarded as an inverted sugar bowl set over a flat world by a beneficent Creator, in order to keep the air in for the especial benefit of Man. To-day we have a faint notion that the stars may have purposes of their own, that they do not exist solely for showing toppers the way home from gin-palace and village inn, and that the world, instead of being the only world, is but one insignificant planet in the midst of incalculable millions infinitely

larger and grander. But there is still prevalent that narrowing faith which places all the creatures of the earth at man's arbitrary disposal, and which bestows upon him the right to deprive of that great mystery we call Life as many birds, beasts and fishes as come within reach of his destructive inventions. This is the faith against which we must protest. And the only man who has any right to ridicule our protest is the materialist who holds that man is lord of creation by right of conquest, that beyond the gratification of his own lusts and passions there is nothing that he should do or desire, and that all efforts at spiritual development and mental progress are to be discouraged as useless and troublesome. By insisting on the sacredness of life, and the sin of life-destruction for idle or unnecessary purposes, we shall persuade men to look back upon the days of blood-sports with as much detestation as they regard bull-fighting of Spain and the bear-baiting of England.—*The Vegetarian, London.*

Feed the Muscles.

Exercise makes the muscles hungry. If they get muscle-building food they will grow; otherwise all exercise will be fatiguing and exhaustive, instead of beneficial.

Cheese, beans, peas, beef and oatmeal, in the order named, are the best muscle-builders. Wheat-flour, used by most bakers, has had the muscle-building part removed. It will fatten but not strengthen. Soups and beef essences are stimulants, and have absolutely no value as muscle-builders.

If the above facts are doubted send a postal card request to the Agricultural Department, Washington, D. C., for one or all of the following bulletins: No. 23, "Foods: Nutritive Value and Cost;" No. 34, "Meats: Composition and Cooking;" No. 74, "Milk as Food." Read, remember and profit by information contained.

WILLIAM D. KEMPTON, M. D.,
in *L. A. W. Bulletin*.

It should be noted that this is from a flesh-eater, and yet he places beef fourth out of the six best "muscle-builders."

Reviews.

The Vegetarian, 33 PATERNOSTER ROW, LONDON.

This splendid paper has perhaps done more to spread the principle we advocate than all other efforts combined. It is a large-size, sixteen-page weekly, sold at one penny per copy, or 8sh. 8p. per annum abroad (\$2.08). It is edited with great judgment, containing articles upholding our faith at all points and combating our enemies with unflinching vigor. Moreover, it is backed by great wealth. Our poor little monthly has to confine its losses to a few paltry hundreds per year, which is all contributed by one person. The London *Vegetarian* is, at great expense, made attractive enough to induce people to purchase. The New York VEGETARIAN cannot boast any such facilities. Even if we could compete in size and attractiveness with our London contemporary, it would be impossible to place the paper on the

news stands in this country in the way that is comparatively easy to secure in England. Although we are unable to do the same work that is accomplished in England, we are still permitted to be the means of accomplishing some good. By selecting the best articles wherever found and scattering broadcast as tracts, many good men have had their attention called to the disgusting and unnatural practice of flesh eating, in which they have been educated, and have thus been added to the ever growing vegetarian army. It has been stated that it has cost £1,000 for every Chinaman that has been converted to Christianity, and we are afraid that it has been almost as expensive per head to make professed Christians vegetarians. But of this we are convinced: a subscription sent to the London *Vegetarian* at the address given above will go further to accomplish that desirable end than a similar amount invested in any other way.

Clippings.

Here is another of those remarkable cures, which come almost daily to the knowledge of those who are in touch with Nature's methods. The *Gesundheit* reports: "On June 12 a little boy, three years of age, was brought to Mr. Kuhne, of Leipsic. In May several physicians had announced that the little fellow's leg, which had mortified, must be amputated. The parents, objecting, brought the case to Mr. Kuhne. Under his treatment, which always includes a vegetarian diet, all pain soon disappeared, and now, after six weeks, the little boy can walk as

usual. He has since become an object of curiosity in the town, hundreds of people, including many doctors, crowding to see him. Herr Kuhne has effected many remarkable cures, but this is one of the most remarkable."

Are onions healthy? One has always understood that they are highly nutritious, and that they possess purifying qualities valuable in kidney diseases. A correspondent of the *Vegetarische Warte* assures us on the authority of Theodor Hahn, that onions, leek and garlic contain a volatile oil of strong odor and taste, containing sulphur, which is disagreeable to the human organism, and therefore poisonous. As soon as it is taken into the stomach that organ seeks to rid itself of the objectionable presence; the kidneys and the skin do likewise, all pointing to the fact that it is poisonous for the body. Moleschott also states that the use of onions increases the pulse action, and excites the nervous system. An exception is made in favor of Egyptian onions.

A German Vegetarian lady, who signs herself "C. E.," has been performing some extraordinary feats in mountain climbing in the Noric Alps. She wore sandals. A piece of bread, a couple of hard-boiled eggs, a couple of pears, serving as food for the day, she has ascended the *Waldrastspitze*, near Innsbruck, the Stanzer, the Patscherkofl. Then she ventured on the Dolomites and managed the *Drei Zinnen*. Several of her companions who ate flesh and who sought to renew their energies with cognac at every 100 paces, had to turn back. When the party start-

ed she was considered a semi-lunatic, but her accomplishments soon turned the tide of opinion. She was pointed out in the village as the "lady who had climbed the *Drei Zinnen* in sandals!" Another proof of the endurance that can be had from vegetable food.

Captain Max Hundt, of the German army, a Vegetarian who has lived on uncooked food for the past two years, has just completed twelve days in camp, with the usual daily military exercise. During the whole of that time he took absolutely no food and no drink except three glasses of water at the end of the eighth day. He declares that at the end of the time he was quite fresh and strong, and would have readily undertaken to continue on the same lines two or three weeks longer, provided he was allowed a couple of glasses of water every other day.

Doctors now say the best means to maintain soldiers in vigor and freshness, not only during a march, but during a fight, is a generous allowance of sugar. Sugar is coming more and more into use in Holland in the course of "training" for contests, and it is as good for beasts as it is for men. The value of sugar in fever has been emphasized by Hupeland and others. That which is supposed to injure the teeth in the consumption of "goodies" is not the sugar, but the so-called "fruit acids" which are introduced to flavor the sugar. Negroes, who devour sugar in such huge quantities, have the best teeth in the world.—*Cassell's Saturday Journal*.

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No. 5.

The Indian Valley.

BY EDWARD G. DAY, M. D.

The true lover of nature who desires to "hold communion with her visible forms" will find no field more inviting, no garden more graceful, no corner more restful, than that narrow sinuous Clove in the Catskills which starts near the foot of Mt. Rose and winds southeasterly and upwards for eight miles until closed by the frowning barriers of the Slide mountain, some twelve hundred feet above the entrance, known to the tourist and others who respect correct nomenclature, as the "Indian Valley," but referred to by the natives, especially the old inhabitants, as the "hollow," or again subdivided into districts bearing in addition to the name "hollow" that of some family which for generations has mated, multi-

plied, and mouldered in that particular vicinity and has become noted either for its prolificness, its piety, its parsimony, or its profanity.

Traversing the entire length is a rapid, royal stream of crystal water which born under the moss and edges of the "Slide," starts, even in its infancy, on its return to that "boundless deep" from whence it come. Its pathway, at first, is bold and precipitous and fringed with a thousand streamlets eager to join in the wild flight to the sea.

Its first mad course run, it receives into its embraces the sparkling waters of the "Cascade Brook" which from out the depths of "Fernwold," down many a cascade, through a myriad of mossy channels, and beneath countless ferns in the "Elfin" and "Euster" glens, blends its clarified waters with the broader "run" that flows onward and downward in a devious course, through enchanted bowers to the realms of civilization, and finally loses all its spirituality in that highway of competition—not cooperation—the "Hudson River." This stream, throughout all of its wild haunts is the home of those beautiful, and highly organized creatures the Trout—euphoniously expressed by the Germans as "Die Farelle." Here they would delight the eye of those who love the wild children of nature; here respond to their call, and partake of their bounty; here live and die in the complete fulfillment of a higher law, but for the craft and greed of their higher and shall we say nobler brother-man. The highway through this valley borders the stream, and the trilling of the rippling water often mingles with the song of the merry maiden who with her swain strolls or rides

beneath the shade of the birches and hemlocks, through which the sun's rays filter during the long summer days. On every side is peace, the peace of nature in her hours of repose; the "peace of God."

The tasseled corn and golden grain, on the tillable lands, are moved silently by the air currents which ever flow through the valley. The ferns and wild flowers on more rugged slopes, impelled by the same sweet breath, describe graceful curves, and the continuous forests on the mountain sides reflect the golden light which falls bounteously in this glade. In the pastures on the hillsides gentle cattle draw nourishment from simple foods and the cadence of their musical bells gladdens the heart of the Vegetarian. Here one may lie for hours, on fragrant ferns watching the ever changing light that is reflected from billowy clouds of snowy whiteness upon the varied tones of forest verdure, upon bubbling springs, and laughing water courses, or view the shadows as they descend the mountain sides in rhythmic time with the eastward roll of the earth, and as evening deepens note the marvellous changing color on the "Balsam" mountain from green through the various blues to the richest purple.

The sunsets in this valley are rarely surpassed, even by those of Italy, and the electrical storms though not terrorizing, are attended by brilliant phenomenas which I have not witnessed elsewhere. In the autumn when the mellow haze of daylight falls on countless masses of "golden rod" and "michaelmas daisies," retiring before the frolics of the Frost King at night—when the fragrant, crackling logs on the hearth are a comfort and a de-

light in the long evenings, then the valley becomes a "fairy land" for that which the morning first reveals is the frost mantle on the mountain crests illuminated with a rose light. Then as the sun vaults meridianally and flings his rays over the forests, the richest shade of chrome, ochre, brown and crimson, interwoven with the deep, dark green of the hemlocks, greets the eye, only to fade away at "evening bell," when the frost veils reappear. From "Giant's Ledge" one may at noon view a vast surface of unbroken undulating forest "tinged with a thousand dyes." The excursions to be made are numerous and interesting. My wife and I have climbed most up the mountains bordering the upper valley. We have met the peaceful hare, and the anxious motherly partridge, crossed the tracks of the cunning fox, and the harmless timid bear—and actually held social intercourse with the red deer, all the time gaining health and muscle, and still better that music in the heart which the wild woods awakens, and all without any *Meat or Spirituous Stimulus*. The cereals, fresh vegetables, fruit, nuts, pure milk, and water from the mountain springs were sufficient to place us above the clouds or in the deepest sunless ravines. It has been health without medicine, refreshment without remorse. The "Indian Valley" would be a grand place for a summer colony of Vegetarians, for here may be had gratis, the purest air and water, and, for a nominal price, pure milk and cream, eggs warm from the nest, fresh vegetables, honey, maple syrup, and in great abundance, *Apples*, best of all fruits; a whole barrel of excellent apples for one dollar.

Still, even in this peaceful vale the perambulating meat market is seen, and the lamentation of kine mourning for their children and refusing to be comforted may be heard as the natives, though they care but little for the *world*, are quite fond of the *flesh*; and seem at times, to be not wholly dissociated from the *devil*. My wife and I became objects of curiosity as we passed their doors being known as the man and woman who actually *lived* without eating *meat*.

Let us cluster together in this dreamland where "every prospect pleases and only man is vile" and teach the people to turn the murderous knife into the "pruning hook," and show them that Vegetarianism is the foundation of health and happiness.

The Stomach as a Factor in Evolution.

The stomach, or the use we have made of it, according to Mary Henry Rossiter, has been a powerful agent in shaping the course of human progress. In general, so far as this factor is concerned, there has been not progression but regression, for we have brought countless ills on ourselves by eating what does not agree with us. Says the writer (*Good Health*, October):

"From the standpoint of hygienic philosophy, it is far more reasonable to conclude that man has descended rather than risen from his first estate. Dietitians have proved that from the beginning of civilization there has been a steady departure from the use of natural foods. Primitive man lived upon simple grains, raw fruits, and nuts as they grew on

bush and tree. He did not know how to make mince-pie and plum-pudding, or the later *pate de foie gras* and chafing-dish dainties. Primitive man was strong, full of vital power, commanding in stature, and lived to a good old age, untroubled by tuberculosis, appendicitis, nervous prostration, toothache, headache, locomotor ataxia, and a thousand other ills which shorten his life to-day. Every indication goes to show that while the race has been gradually advancing in knowledge and experience, it has just as surely been degenerating physically.

“All through the ages the progress of the human mind has been checked by the weakness and disease of the body. Are there any who doubt that if the design of nature had been followed, if that noble and giant physical dwelling that was intended to be the first inheritance of every man had been preserved and transmitted in all its perfection and its wonderful adaptability to the infinite and varied needs of the mind, the evolution of the civilized man from the early savage would not have required such tremendous sacrifice of health and vigor, and what we call advancement and the higher life to-day would have been immeasurably eclipsed by the brilliant glory of the perfect man—the developed mind in the natural body?”

That the digestive organism has been the most active agent in this “painful and perverted evolutionary process” the author considers easily demonstrable. She says:

“It is now beginning to be discovered that for centuries people have not eaten the right foods to make the best bodies. They have been ignorant of

the physiological laws of nutrition, of the proper combinations and proportions of essential elements, of the vital importance attaching to such knowledge. They have cultivated artificial and abnormal tastes, sought momentary gratification in eating, and gradually demoralized their natural instincts. The influence of heredity, good or bad, is cumulative, and tends to increase in geometric proportions. . . The fact that, notwithstanding the eternal warring of his members, man still preserves so much of goodness of heart and strength of mind is the best evidence there is of the constant indwelling of the divine life in humanity.

“If a man eats wrong foods, the result is manifested in his whole being. If he overeats, his stomach makes him sleepy, dull, and cross. His mind is confused and sluggish. If he habitually overeats, this condition becomes chronic, his entire body is poisoned, his brain secretes an inferior quality of mind, and he transmits to his children a constitution and an intellect weaker than his own. On the other hand, if he does not eat enough, or if the food that he eats is not sufficiently nourishing and does not supply all the needed elements in the right proportions, the man becomes anemic—impoverished in blood and brain. Again, excessively stimulating food brings about a condition of the blood still more potent in changing and modifying character than eating too much or eating too little.

“The influence of the stomach upon character has always been recognized by religious sects, especially in monasteries and nunneries. It has been recognized by thinkers and philanthropists, as scores

of illustrations could testify. It has been recognized by schemers and plotters, who have used its agency upon their victims. But its constant and inexorable power, from the earliest ages, in causing the permanent modification of the entire human race, has been little considered."

Dr. Haig on Diet and Food.*

Most of our readers will have heard of Dr. Haig, a distinguished London physician who has shown in an important medical work "Uric acid as a factor in the causation of disease," the intimate connection between flesh eating and disease. His investigations led him to conclude that the healthiest diet was a Vegetarian one. It is only fair to say that Dr. Haig does not consider the diet of the average Vegetarian to be healthful, for he is of opinion that eggs which enter into the composition of many of our dishes, are as harmful as flesh-meat.

The book now under notice was written by Dr. Haig in the hope of making rather clearer the position that diet holds in relation to strength and endurance, for in attempting to alter peoples' diet so as to free them from the poisonous xanthins and uric acid he has, like most dietetic reformers, met with much ignorance and its results, prejudice and superstition. Dr. Haig believes, and most Vegetarians would agree with him, "that in diet lies the key to nine-tenths of the social and political problems

*Diet and Food considered in relation to strength and power of endurance, training and athletics. By Alexander Haig, M.A. and M.D. Oxon., F.R.C.P. London: J. and A. Churchill, 1898; 12mo, pp. viii, 86. 2s.

that vex our nation and time. Diet, as at present used, is often the product of a vast amount of ignorance; it is the cause of a hideous waste of time and money; it produces mental and moral obliquities, destroys health and shortens life, and generally quite fails to fulfil its proper purpose."

Dr. Haig defines health as a satisfactory condition of nutrition, strength and power of endurance, and his argument is summed up:

"The first requisite for strength and power of endurance is a satisfactory and sufficient supply of albumens, that the body depends for these chiefly on the foods taken day by day, but that there is also a small store of these substances in certain tissues which becomes available for use if prolonged exertion is called for in the absence of food, and further, that beyond this point in continued starvation certain definite quantities of the tissues themselves are daily absorbed to produce the necessary albumen and urea.

"And the second requisite is a free circulation through the tissues to bring them albumens and remove their waste products, and this circulation is only possible in the comparative absence of uric acid from the blood stream."

We then come to the question, From what source is the all-important albumen to be derived? Dr. Haig says that "given sufficient albumens, it is a matter of very little consequence where they come from, whether from the animal or vegetable kingdom, though, of course, where poisons are swallowed with the albumens, these will influence the results." This, of course, is merely another way of saying that they must be derived from milk and its products

and from the vegetable kingdom, because flesh and eggs contain uric acid, which Dr. Haig has shown to be a great cause of disease. Dr. Haig excludes flesh meat and eggs from the healthful dietary, on the ground that they contain uric acid, and also tea, coffee and cocoa, on the ground that they are stimulants. The uric-acid-free foods remain, and these Dr. Haig divides into groups.

(1) Milk and milk products, (2) the pulses, (3) bread stuffs, cereals, (4) nuts and nut foods, (5) garden vegetables, (6) garden fruits, (7) dried and foreign foods. He considers milk to be one of the best of these available foods, and to cheese he also gives a high rank. The pulses should not be taken in any considerable quantity, the amount required by any one rarely exceeding 2 oz. daily. Of bread stuffs and cereal foods Dr. Haig has a high opinion, as they "furnish a steady and equable supply of albumen over a number of hours, and thus increase the powers of endurance of those who make use of them." Nuts and foods are valuable, but have disadvantages. Garden vegetables, as potatoes, contain very little albumen, and are of use to supply bulk, and to dilute and break up the more albuminous foods, such as milk, cheese and pulses, rather than for their albumens. Garden fruits generally he regards as increasing the bulk of the day's food without adding much to its albumen values, but they contribute a valuable supply of water, some sugar, and some useful salts. Dried fruits have a higher albumen value than fresh fruits.

Looking at these groups of foods, Dr. Haig holds—
"That it is possible to live on group (1) milk and

its products alone; that it is also possible to live on all the rest, excluding milk and animal products entirely, and relying chiefly on (2), (3), and (4), pulses, cereals, and nuts for the necessary albumens; that it is not possible to live on (5) and (6), garden vegetables and fruits alone, and generally in this country not on (7) dried fruits alone."

Dr. Haig is inclined to believe "that a diet which includes all or nearly all of these groups in its day's cycle, is the best, the contributions from each group being varied from day to day to an almost endless extent."

In the concluding chapter Dr. Haig gives suggestions of a practical nature as to the practice of the dietary he recommends, devoting several pages to the consideration of the best diet for training and athletics, his conclusion being "that a diet free from all animal flesh, tea, coffee, and similar alcaloid-containing substances, is far and away the best of all kinds for training and athletics."

We have referred once or twice to Dr. Haig's disapproval of stimulants. Alcohol, tobacco, beef-tea, coffee, even tea itself, are condemned on physiological grounds. According to Dr. Haig, tea and coffee are more deleterious in their physiological effects than either alcohol or tobacco.

In this brief summary of Dr. Haig's "Diet and Food," we have not been able to do full justice to a book which will, we are sure, have an important influence on the spread of Vegetarianism. It is written in a temperate spirit, and has none of that pandering to the dietetic habits of the upper classes which has vitiated so many books written on diet by distinguished medical men. It is a book that all

Vegetarians should study: in it they will find a careful statement of some of the scientific reasons for Vegetarianism; and if they do not agree with all Dr. Haig says, in praise of cheese, for instance, or in dispraise of certain stimulants which they, in common with the bulk of mankind, indulge in, they will at least be able to acknowledge that they are reading the words of one who has given careful attention to the question of diet, and is not afraid to express an unpopular opinion.—*The Vegetarian Messenger.*

Clippings.

The President of the Athletic Club at Essen (Germany), has been a Vegetarian during the past six years. He can bend the knee seventy times with a weight of fifty kilograms. His children aged respectively ten, five, and three, seem equally gifted with extraordinary muscular strength. The youngest of three, a little girl, can lift her brother aged five, the latter can lift the eldest brother of ten, who in his turn can lift the father. These children are all Vegetarians.

Some schoolboys at Basel were deeply impressed by a lesson on kindness to animals and on the cruelty of wearing feathers, given by their schoolmaster. Coming out of school, they saw a lady wearing a hat heavily trimmed with feathers. The boys formed themselves into a regimental line, marched behind the lady, and rhythmically repeated to their own hand-clapping "Fashion-able la-dy! Murderer of Birds!" The lady escaped into the house of a friend, and is said to have made a vow never again to wear feathers.—*The Vegetarian*, London.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
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<i>Secretary</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

74 TH REGULAR MEETING.

The 74th meeting of the Vegetarian Society, New York, was held Tuesday the 25th ult., at 98 Fifth avenue, President Scott in the chair, 9 members and 8 visitors present. As it was the first meeting of the season, the affair was quite informal and the topic for discussion was "What have we done for Vegetarianism." The President urged his hearers to take every opportunity to tell people that they were not eaters of flesh. The religious grounds was the only sure base for continuance of our practice of Vegetarianism. Religion is the expression of the desire to do good and assumes the possession of strict notions of right and wrong, and should assert itself in the question of taking life of other animals for our bodily comfort. We should constantly assert our belief in this matter and try to convince others. Our efforts may appear to be useless, but we are making an impression, and our friend may years hence congratulate himself that *he* has discovered the reformed diet.

A visitor stated it was much easier to be a Vegetarian in those countries where meat was not eaten. The reform is growing and the best way to help it was to live it honestly. The late Frances Willard expressed her opinion that it would not be many years before the sale of flesh-meat in public would be prohibited.

Mr. Rousseau believed that the argument from health was the best. He had not had an M. D. in his family of seven children for two years. He thought the rational mode of reform would be to form a society for promoting the happiness of others—not of ourselves, *i. e.*—socialism first, then health.

After the election the evening is to be devoted to a study of Tolstoi, the greatest man who ever lived on the earth.

The next meeting of the above society to be held November 22d at the rooms corner Fifteenth street and Fifth avenue will be an important one and it is to be hoped that every member will attend. It is the annual election, officers for the coming year are to be voted for and on a wise choice the future of the movement in this city largely depends. Mr. J. W. Scott has held the office of president for five years and now retires having positively declined a reelection. He believes in rotation in office and that there is nothing like a yearly change to ensure energy in management and enthusiasm in all branches. Mr. Scott's views are well known, he believes that it is a crime to kill, that it is equally sinful to share the results of another's crime, and that it is a disgusting and degrading habit to nourish or corrupt our bodies with the dead bodies of our fellow creatures. This

uncompromising stand may not be the best way to bring recruits to the society, but it insures the retention of all who join from pure motives. Members may be secured by showing the healthfulness of a bloodless diet. How economical a vegetarian household can be maintained and the general beauties of the system. People can easily be persuaded to eat less flesh and to try the plan for a while, and then calculations can be made of the decrease in the number of cattle killed, etc. This may be the correct scheme for securing adherents, but Mr. Scott does not believe in it. People who give up eating flesh for the health's sake go back to flesh eating on becoming robust. People who have acquired a competency by economical living will riot in blood when they have the assured means of doing so. The idea of saving the lives of a certain number of sheep and oxen is a fallacy. Every living sheep or ox will be killed and eaten, and as long as the disgusting lust for such food lasts sheep and oxen will be bred, and only when civilized nations truly believe in the seventh commandment will they cease to live on the mangled bodies of animals. It is hard to predict how long it will take for true enlightenment to spread over the land or if it will be caused by faith or knowledge, but the day is approaching when bloodshed will cease, when killing will be placed on the same stand as stealing. At present to steal a small sum is looked upon as particularly contemptible, while killing on a small scale is considered a pleasant pastime, to slaughter our of own kind wholesale, makes a man a hero, and only when we kill under conditions unsatisfactory to our neighbors it is a crime.

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A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,
 Sixth Edition, 1895. Price 75c., Post Free.

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Vegetarian Restaurants.

During the past month I have visited nearly all the one dozen vegetarian restaurants that flourish in London, and have made the interesting discovery that by living at these places a man can get well-cooked food and plenty of it for about 1 shilling 3 pence (30 cents) a day.

Though owned by different people, these restaurants are all run on one general plan, and are earning handsome incomes. There are three floors. On the first is the main dining hall or coffee room, as it is called, where meals are served *a la carte* at all hours of the day; on the second floor is the smoking room, where patrons can have access to all the morning papers and can play chess if they wish, and on the third floor is the six-penny table d'hote dinner, which is served every day from 12 to 3 o'clock.

At the lunch hour the coffee room on the first floor of the restaurant in Queen street, which is down in the "city," is filled with a tidy and well-dressed crowd of men and women, though in proportion to the men the women are only about as one to ten. On this floor one often sees silk hats and frock coats, though (and this always seems strange to an American) most of the men retain their hats at table, even when there are women in the room. The prices on this floor are somewhat higher than on the floors above, and the service is slightly better. There is white sugar on the table instead of brown, and the spoons and forks—there are no knives—are of German silver instead of pewter, which is used on the upper floor. Rolls are served in this room instead of chunks of bread, but I could not see that the soups and savory dishes, sweets, etc., were any better than those upstairs.

A plate of very good soup, either pea, macaroni or Scotch broth, is served for three pence (six cents), though the waitress assured me there was no meat stock in it; but when asked what took the place of the stock, she was unable to say. For five pence one could get lentil cutlet, which was very appetizing and looked like a meat croquette. The potato stew was even better than the cutlet and was served with butter beans for five pence. There were various other "savory dishes," which is the vegetarian's name for what meat eaters would call an entree, at from two to five pence each. Plain vegetables were two pence and three pence a plate, though the savory dishes were so very filling that plain vegetables to accompany them were not much in demand. The sweets

were, of course, like those served in ordinary restaurants.

To see the six-penny table d'hote dinner in full swing one should go to the restaurant in Poultreys, at the beginning of Cheapside, between 1 and 2 o'clock on any day except Sunday.

In the large bare-looking room on the top floor are about a dozen long, narrow tables. At these tables sit perhaps 100 men, and it is doubtful if in any other dining room in the city of London can be found more diverse types of humanity eating together. The majority of course, are rather seedy, but here and there one sees a well dressed and prosperous-looking man, and fine intellectual faces are not uncommon. The man with frayed cuffs and dirty finger nails and vest minus a button or two sits beside the dapper looking law clerk, and neither pays any attention to the other. The chances are that they have both come here for the same purpose—economy; for a plentiful and well cooked dinner for six-pence is a consideration to many who would be quite indifferent to the ethical side of vegetarianism. The cashier assured me, however, that many of the customers were strict vegetarians, who wished to encourage the movement in every possible way.

On each table is a large bowl of brown sugar and another of salt, from which the customers help themselves at discretion. A fork and two pewter spoons are laid beside each plate, but as vegetables do not require to be cut, there are no knives in any of the tables. The tablecloths are of coarse brown linen and scrupulously clean, but if one is so fastidious as to require a napkin it is necessary to hand over a

penny for its use. Though I looked carefully, I saw only two men in the whole room who had evidently thought it necessary to indulge themselves in this luxury. On leaving I offered the waitress six-pence, as she had answered all my questions, but she declined the tip, saying they were not allowed to accept gratuities under any circumstances.

Between 4 and 7 o'clock tea is served on the first floor, or, if desired, it can be had in the smoking room on the second floor. One can get a pot of excellent tea, made fresh, for three pence, or a single cup for two pence. There is bread and butter for a penny, cake at the same price, honey for two pence, biscuits, buns, or pastry for a penny. One can get a Welsh rabbit for four pence (eight cents), but it is not a very large one, and is made with milk instead of ale.

Though these are strictly temperance places, they serve what is called "lager hop ale" for two pence a small bottle, and "anti-burton ale" at the same price. These beverages are said to contain no alcohol, and they certainly taste rather flat.

These restaurants are doing much to make vegetarianism popular in London. The Vegetarian Society is behind them, and the cashier's desk at each place is well stocked with literature on the subject, which can be had for the asking, and cook books for a penny, giving recipes for many of the simpler vegetarian dishes, are forwarded to any one asking.

Much propaganda work is done in the poorer quarters of the city, and the poor people are taught how they can live on a vegetable diet at less than one-half the expense of a meat diet. They are shown

for instance that meat contains 60 per cent. of impure water, which they pay for at the butcher's at so much a pound, and that one pound of peas, beans, lentils or oatmeal, at a cost of one or two pence, contains more nourishment than a pound of beef or mutton at six times the price, because in the former case water is added which costs nothing, while in the latter it is purchased at about ten pence a pound. In support of the contention that meat is not necessary even for those who do the hardest manual labor, it is asserted that the athletes of Greece and the soldiers of Rome were vegetarians, and that the chief food of the Roman gladiator was barley cakes and oil.

The Vegetarian Society now has hundreds of members and associates. The full members pledge themselves to abstain from flesh, fish and fowl as food, though the vegetable diet may be supplemented by such animal products as eggs, cheese, butter and milk. The associate members do not pledge themselves to total abstinence from meat, but agree to promote the aims of the society and to follow them as far as their environments will allow. The minimum subscription is one shilling per annum, but friends of the movement are asked to contribute as liberally as possible.

Among the members and associates are many of the brightest men in London,—*St. Louis Globe-Democrat*.

My Experiences.

BY LADY GWENDOLEN HERBERT.

Huet, Bishop of Avranches 1630-1721, one of the greatest readers of his time, and possessing one of the largest libraries of his day, said that everything that had been written since "le monde est monde" might be contained in nine or ten in-folios if each thing had been said once only. He made an exception of historical details, but included science and "les Beaux-Arts." A man of thirty years of age might from such a "recueil" know all that had been thought on these subjects. Much concerning science would be new reading to the good Bishop now, and some hundred and seventy years hence there may be much to astonish the Vegetarian reader, when he reads his weekly or monthly literature of the day. At the present time so many Vegetarian experiences have been written that I almost feel as though something akin to what the Bishop said of science and the Beaux-Arts might be said of Vegetarian "experiences." I certainly should shrink from giving my own paltry experiences had I not been asked to do so, and perhaps it may be profitable concerning this disputed diet to collect all experiences however insignificant, as a fair method for its consideration.

I was more driven than drawn to become a Vegetarian, a sort of moral compulsion possessed me. Its many charms and strong attractions have been made known to me later on, and are revelations of joy and peace for which I daily say my grace, though not necessarily before or after meals. The reason that I

became a Vegetarian was the inconsistency I felt in the condemnation of certain practices in science and sport, with the continuance of the slaughter of animals for food, sufficiently proved to be unnecessary and inseparable from great suffering. I observe many people are greatly disturbed by this difficulty, although a great number refuse to face it altogether. They prefer to live in a twilight of half insincerities. There is also a curious way in which, without the slightest *conscious* intention, people can cover up their impressions. I often wonder if it is the result of a life-long acceptance of things as right in theory, but not possible in practice. An incident of my early youth fills me with shame, and at the same time with astonishment. The first time I thought of Vegetarianism (though it was then nameless for me, as I had never heard that it was possible for human beings to subsist on such a diet), was one lovely day when my governess and I were sitting out with our books in a valley where sheep were feeding. The air was full of the fresh sweet scent of the wild thyme, and we were watching the sheep and listening to the tinkling of their bells. It seemed like an illustration of peace on earth ; when like a discord the same thought struck us, and we both exclaimed at the same moment, "How horrible it is that any creature should be killed for us," and we went on to say to each other how delightful it would be to live only on fruit and vegetables. We discoursed on the Garden of Eden, and thought Eve had been sadly to blame.

A few years afterwards, when staying at my sister's house, I met the late Lord Lovelace, who was

a vegetarian. I was in the schoolroom, and, therefore, did not see much of the guests, but I remember being struck with his youthful figure, activity and energy, and my sister has told me he possessed great keenness of intellect, and a striking and forcible style of relating things. I only mention this for the credit of Vegetarianism, and continue to say that I never united as it were the two remembrances. It seems to me even now strange that I should have earnestly longed to be free from any part in the sacrifice or suffering of living creatures for my profit, and that I should have actually seen Vegetarianism practiced with no ill effects and yet never reasoned or reflected further on the subject. This incident of my youth, trivial and childish as it appears to be, taught me that there are few things worse than a stagnant belief. It seems to me to have a petrifying effect upon the conscience like that produced by looking upon the Medusa's head. Another use I have drawn therefrom is the staying of a great intolerance. I am so strongly convinced myself as to the rightness of the matter that it is very difficult for me not to believe it is hardness of heart and wilful shutting of the mind which prevent others from joining us in the face of these reminiscences and unjust and foolish conclusion.

It is some few years ago since I became a Vegetarian, and I find it difficult to remember things concerning diet, but my impression is that I left off eating flesh, fish and fowl almost immediately. I suffered perhaps in imagination, but never in fact. I was constantly afraid I might lose strength, or suffer in health, or sleep less well, and I was often

haunted by the mistaken idea that I must "make up" for not eating meat. It was owing to my ignorance in not realizing that vegetables possess the same nourishing and supporting properties as meat

"Practice," they say, "makes perfect," and I have found with regard to Vegetarianism that "Practice makes easy." Each succeeding year I have found the diet more easy and more beneficial, and I cannot but regret that people so often try it for six months or a year, and then give it up. They often do so, I think, at the very moment when perseverance might be most rewarded.

Fresh vegetables and fruits in season, rice, and good brown bread, appears to me the best and most healthful diet. I generally order a small dish at every meal specially for myself, and am amused and pleased to see how my non-vegetarian guests like to poach on my preserves.

It was entirely on moral grounds that I became a Vegetarian, but it has succeeded admirably for me in point of health. Before I adopted the diet I was scarcely a week without suffering from headache and sickness. I never made an engagement without an expressed or secret fear that I should be prevented from keeping it. I could probably count with ease the number of engagements I have failed to keep since my adoption of Vegetarianism, and the occasions would be few.

Had I sent this paper a week ago to the editor I could have said that I had not had a cold worth mentioning for the last two years. I regard my headaches now in some sense as Polycrates did the ring he cast into the sea, as my debt to health as he paid

his debt to fortune. The continued quest after uninterrupted good health does not appear to me a happy one. It defeats its own object, and often disturbs the peace of hearth and home. If the doctor's carriage stops at the door I am rarely the object of his visit.

Hot rooms have ceased to be a terror to me, and yet I derive increased enjoyment from fresh air and open windows. I must be very hungry to require food between my regular meals ; and I have never slept so well and serenely as I do now.

Many people appear to expect that Vegetarianism should transform every invalid into an athlete. Perfection is a difficult thing to realize in any matter ; and I do not think that the flesh-eaters, with their many hurried visits from one doctor to another, and their costly journeys to foreign watering places, to say nothing of their untiring pursuit after every quack and nostrum, are the people to throw stones at us.—*The Vegetarian, London.*

Foods of the Nations.

SCOTLAND.

Perhaps there is no country in the world in which food has so influenced the national character as in Scotland. It is true that her deep glens, her gloomy, heather-clad hills, and her too plentiful fogs and snows have also had a good deal to do with the production of that type of character best known by the term "canny"—a term which every true Caledonian

spurns as conveying an utterly inadequate conception of the real qualities of the average Scotchman's character. It is true that Lord Rosebery, that most genial and popular Celt, the other day, used the phrase "ca'canny," which simply means to proceed slowly, or cautiously, but that does not imply that the Scottish people are cautious and nothing more. As all the world knows, the typical Scotchman is cautious, but he is a great deal more. He is brave to a fault, and has an intellect which only requires a little oatmeal and water to make it vegetate and flourish exceedingly.

Beginning with Shetland in the far north, where there is little oatmeal, unless imported, the conditions of life are stern and hard. The soil is generally poor and infertile, and incapable, save in a few favored spots, of growing anything but coarse hay and an inferior kind of barley called *bere*. But this *bere* when ground into meal, makes a most excellent bread, a bread like many other good things, not very attractive in appearance. When well baked however, it is sweet and nourishing, and the Shetlanders live largely upon it. This *bere* bread is frequently supplemented by a small fish called "poddies" the young of the "Saith" or coalfish, caught in the north in immense quantities in the season.

What is said of Shetland also applies to the Orkneys, the group of islands nearest to the mainland of Scotland. Unfortunately, in both cases the Orcadians and Shetlanders have taken to tea-drinking with a zest unsurpassed by almost any other part of the Queen's dominions. It is tea, tea, tea, literally from morning till night; and when the Shetland women

go to the moors for fuel, they carry with them their tea kettles, a fire is kindled, and the black, boiled liquid is consumed in large quantities, with little sugar and no milk. This frequent tea drinking is having a disastrous effect on the looks of the Shetland women. They age rapidly, and have a sallow, anæmic appearance. When young, the Shetland women are fair and handsome in form and feature, their Norse ancestry giving them a piquancy of beauty never met with further south.

In Orkney, farming, more diversified than in Shetland, is carried on with greater success. Rents are low, and the farmers, although largely tenants at will, are rarely, if ever, ejected to make way for others, bidding—by the offer of higher rents—for their farms and steadings, as the houses are called in Scotland. Swiss oats, potatoes, barley, hay, and turnips are grown, and the yield is generally good. The Orcadian farmers use oatmeal in the form of porridge and bread, called cakes, supplemented by potatoes and milk, and, alas! plentiful supplies of tea. In the season, “poddies,” herrings, and other fish are sparingly eaten. Meat in almost any form is eaten only to a limited extent in Kirkwall and Stromness in Orkney, and Lerwick in Shetland.

Fruit in these islands grows very sparingly, but on many of the Orcadian group delicious cranberries can be gathered in the summer; and nearly every garden has its complement of black currant bushes, from which the thrifty inhabitants gather immense quantities of berries for preserving purposes.

The county of Caithness, although separated from Orkney by the stormy Pentland Firth, resembles the

islands so much that all told of them applies to it. The only difference is that from some unexplained cause the quality of oatmeal is not so good in Caithness as across the water, the "cakes" and porridge on the mainland being, to an unsophisticated appetite, very hard to get over. Among the dreary wilds of Caithness and Sutherland, the shepherds, in addition to the customary diet of oatmeal, use mutton sparingly, and then only when it is "braxy." This is a disease affecting sheep, apparently when they are otherwise in good health. The animals die in a short time after the attack, and it is the custom in many parts of the Highlands and the North of Scotland to turn the dead flesh into hams and use it as food; and he would be considered indeed a very fastidious person in many districts who would turn up his nose at what is called "a good piece of 'braxy' mutton."

The further south the investigator goes, he will find greater variety in the food of the people, until, in Edinburgh and Glasgow, the distinctive Scottish diet has almost disappeared, to be replaced by the pork, bacon, beef, slops, and white bread of more recent and effeminate times. The terribly mistaken, but too common idea, has taken possession of the Scottish mind, that because oatmeal and potatoes are common and cheap foods, they must be set aside by costlier and more fashionable articles of diet. Now, in many of the larger towns in Scotland, white bread, eggs and bacon, washed over with cheap tea, have taken the place of the "halesome parritch" Burns sang so enthusiastically over a hundred years ago. Potatoes are still used with meat of some form, but even the old-fashioned Scottish broth, composed of

barley and several green vegetables, has largely disappeared. Tea or supper is simply a repetition of breakfast, with the omission of the eggs and bacon, but for it is often substituted an indigestible dainty called yellow fish, that is fish dried and smoked. This is a peculiarly Scottish comestible, and with it may be classed some other dishes, all of them more or less Caledonian in their origin. Among these are "minced collops,"—scraps of meat chopped fine; "white puddings,"—a compilation of oatmeal and suet, partially cooked and stuffed into the entrails of animals; "short bread,"—a cake made of fine flour and fresh or saltless butter, well worked together and baked. Then the Scottish people have a weakness for various kinds of meats called "ham," all of them highly "seasoned" with salt, pepper, and saltpetre. These are made from strips of beef, mutton, and pork, the last named not to be confounded with the breakfast item called bacon, but a preparation of pork so unutterably vile, tough and rancid, as to warrant the belief that the pigs who were sacrificed to furnish the feast must have made the tour of the globe on foot, and subsisted on nameless garbage all the way.

Several Scottish dishes have wellnigh disappeared, "unwept, unhonored, and unsung," save by Burns, who sings somewhat coarsely in praise of them, the erst-ubiquitous haggis. The haggis, I am persuaded, was never partaken by men in their sober senses. It was too horrible, being a compound of the interior parts of a cow, all chopped together with onions and suet, and after being crammed into the stomach of the dead animal, boiled for many hours, and served up, usually to a half drunken company. "Sheep's

head kail," another Scottish dish, was just the ordinary broth boiled with the head of a sheep, the hair of which had been singed off. The half burned skin of the dead animal gave to the broth a most peculiar flavor.

Away in remote country districts two or three items of diet, distinctively Scottish, may still be met with. One of these is "sowans," a dish composed of the "sids" or germs of the grains of the oats, which are preserved, steeped for twenty-four hours, and are allowed to lie some time till they ferment, when they are cooked like porridge, and eaten with milk or butter. Another is "kail brose," a simple dish made from cooked and shredded greens and oatmeal, over which hot water is poured, when it may be eaten with or without milk. "Cadgers' brose" used to be and still is a favorite article of diet in many parts of Scotland. It is made of a handful of oatmeal pressed into a basin with a little salt. Boiling water is then added, the mess slightly stirred, after which a piece of butter may be added, and the brose is ready for eating, with the *ad libitum* addition of sweet or sour milk.

Thus it will be seen that oatmeal serves as food in a variety of ways, but it is principally as porridge that it is employed—a dish so well known that it needs no description. But it will be noticed with interest that in Dr. Kellogg's lecture on starch foods, which appeared in the *Vegetarian*, oatmeal is all the better for a long boiling. Porridge is still largely eaten in Scotland, and its use as an article of diet is extending among the middle and upper classes.

Boiling water poured upon peas or pease-meal, and

called "pease brose," was at one time a common article of diet in Scotland, but is only occasionally used now. Cakes baked of pease meal, were also eaten in country districts, but are not now taken. Tea and white bread are far too largely the staple diet of the Scottish people, although there are evidences that brown bread is rapidly coming to the front.—*The Vegetarian, London*

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THE PERFECT WAY IN DIET.

A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,

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What One Man Eats.

It is not proposed in the present article to advise every person to follow the dietary life of the person described below, but simply to show how little is required to keep the body in perfect health. It is not even pretended that every human organism could live on the same food. There are some persons who have either ruined their digestive organs by improper eating or have inherited such inefficient stomachs from a long line of flesh-eating ancestors, thus a rational system of life is almost or quite impossible for them to attain. The average man can exist on any organic substance, however unnatural, as is evidenced by the flesh-eaters around us and by the accounts of travellers.

Breakfast, 8 o'clock.—One sup cold water, two oranges, cooked oatmeal or wheat, sixteen ounces,

with one ounce sugar and four ounces milk, two ounces bread with half ounce butter, one cup coffee about half milk.

Work in store, standing without intermission until half past six.

Supper.—Two boiled eggs, three ounces bread, half ounce butter, two ounces stewed potatoes and four ounces stewed corn.

Literary work from quarter past seven to half past ten. Sleep from twelve to seven. Going and returning from work occupies one hour and a half.

There has been practically no variation in this life for eight years, three hundred and ten days in the year.

Age 55, weight 175 lbs., health perfect.

There was no special reason for adopting this rule of life, except that it simplifies things. Finding that perfect health was compatible with this diet, there was no reason to change. It obviated waste of time in thinking what to eat.

Hunger and thirst are unknown except on sitting down to meals, when the natural flow of saliva informs man that his body is animal and requires attention. The taste having reverted to its natural state, food can be enjoyed without the stimulation of salt or spices.

Work is a necessity of existence with intellectual beings, therefore fully occupied time means perfect happiness. Weariness or exhaustion can only come to improperly nourished or overworked bodies, and as the above dietary supplies ample nourishment and plenty of sleep, the body is never hungry, tired or sleepy, hot or cold. While the knowledge that others are not dying or suffering that we may live insures tranquility of mind, without which all other possessions are useless.

A Vegetarian's Dream.

Writing in the *New Century Review* on "The Dietary of the Twentieth Century," Dr. J. Oldfield concludes his article in these words : Either the primitive savage was right in his practices or the modern scientist is wrong in his theories. I believe that the dietary of the twentieth century will be the result of a combination of experience, science, instinct and ethics. Experience proves that the best physique is obtained, and the best and most sustained work is done, by that part of the human race which subsists upon fruits, grains, nuts, pulses, vegetables and animal products. It proves that, for spasmodic efforts of leonine strength, a flesh dietary is best fitted, but for untiring, patient energy, and real, sustained stamina, the vegetarian animal carries away the palm.

The hard work of the world is done by horses, oxen, asses, camels, elephants, reindeer, and not by lions, tigers, cats or dogs. The German long distance walking matches have proved the superior stay and stamina of Vegetarians. The Scottish peasantry have been for centuries practically vegetarians, and now their national constitution is so developed that Scotchmen are found at the top all the world over. Science proves that man, by his anatomy, should be classed at the head of the anthropoid apes among the frugivores, and not with the carnivorous tiger or the omnivorous hog! The type remains permanent, even after centuries of experimenting with flesh foods.

If these foods had been for the good of the human race, we should have expected to have found a grad-

ual adaptation toward the carnivorous type. Instinct remains as the guide of every child that is born. Instinct bids the kitten to eat flesh, the lamb to eat grass, and the child to eat fruits! Finally, ethics are pleading with a voice growing daily in force as in sweetness for a realization of prophet, poet, and painter alike—pleading for the incoming of the golden age of humanity, when the lion, in man, shall lie down with the lamb and no longer thirst for its flesh and blood, when affection shall take beneath the human ægis all that can suffer and feel pain, and when the kinship of all beautiful lives shall be recognized and revered. The dietary of the coming century shall be in harmony with its aspirations and the human race will vegetare.

The Pitman Hotel, Birmingham.

The opening of the Pitman Vegetarian Hotel and Restaurant is a good sign of the onward march of the vegetarian cause. To be present at the opening on October 20 made one feel that the "future is with the vegetarians." The Pitman is splendidly equipped for the success which awaits it—a measure of which it has already achieved.

It was most fitting that such a departure should be inaugurated by a banquet and speeches, listening to which was a large gathering of friends, representing no doubt the vegetarian thought of the city of Birmingham, with a sprinkling of vegetarians from other parts of the country.

Mr. T. C. Lowe, of Birmingham, a vice-president of the Vegetarian Society, was in the chair. Mr. Ar-

nold F. Hills, President of the Vegetarian Federal Union, was the guest of the evening, and made an eloquent speech. Other speakers were Councillor Joseph Malins (of the I. O. G. T.), Miss Anstey, Mr. Banks (a director of the Pitman), and Mr. Broadbent (Secretary of the Vegetarian Society. A good report of the evening's proceedings appeared in the columns of our contemporary, the *Vegetarian*.

THE BUILDING.

The exterior of the building is very attractive, and the whole forms one of the most striking designs in Corporation street. The design is Later Renaissance, in which modeled friezes and carefully designed low relief ornaments have been introduced in such a way as to obtain the greatest value. The large central gable of the old portion with the well-modelled terminal group have been balanced by the smaller gable with massive terra cotta turrets on either side, and the whole design has been described as one of the most successful pieces of architecture in Corporation street.

The restaurant portion and retail shop consist of the basement, approached from Corporation street, about 38ft. by 45ft. square. It is well lighted, and the wall linings are of Majolica tiles, in quiet tones and delicately modelled with fruit and flower forms, emblematical of the uses to which the building is being put. Similar dados and wall linings are carried up the walls and staircase of the restaurant and hotel portions. The floor of this portion is of Venetian marble mosaic. The entrance to the ground floor portion of the restaurant and shop is well de-

signed and constructed in Kauri pine. On this floor is a large restaurant, with retail shop for the sale of high-class fruit, and with a private room for the manager.

The kitchen has been furnished with a steam cooking apparatus, the cost of which approaches a thousand pounds. Below the kitchen is a boiler, and below that is yet another basement which contains the furnace.

The hotel is entirely distinct from the restaurant and retail shop; it is approached by a handsome teak staircase which leads to each floor of the building. On the first floor are the coffee room, commercial room, and smoke room, with manager's office at the top of the staircase. The other floors contain twenty-one airy and well-lighted bed rooms and sitting rooms, with suitable bath and lavatory accommodation on the various floors.

The sitting rooms are furnished very tastefully and comfortably—almost luxuriously; there is also a great amount of comfort to be obtained from the bed rooms. Every room in the building is ventilated and heated by a system of radiation under the control of the occupier, and no expense has been spared to make the hotel as complete as possible for the high-class business which it is proposed to carry on.

The Pitman, it will be seen, consists of hotel, restaurant and stores, the latter being filled with almost every specialty used by vegetarians, a testimony that in regard to food all the avenues of pleasure are not closed to them. The hotel itself is exceedingly comfortable, it is thoroughly homelike, the food temptingly served, the table artistically laid, and graced by the kindly manageress.

The dining room is spacious, there is a cosy and luxurious sitting-room and a smoke-room for those "commercial" who are slaves to the "weed."

Mr. J. H. Cook is the managing director, and his devotion to vegetarian principles and determination to see the Pitman successful are conditions which must ensure success. A tour through the building with Mr. Cook would be sufficient to convince sceptics, if such there be, that this hotel has come to stay.

We feel sure that in wishing success to the Pitman we are recording the wishes of vegetarians everywhere.—*Vegetarian Messenger*.

Sound Mind in Body Sound.

A Cloud of Witnesses to the Golden Rule of not too Much.

SELECTED BY JOHN E. B. MAYOR, D. C. L.

Eastern, Greek, and Roman teachers have felt the need of anthologies, "sapiential books," garlands of flowers, chosen from sages of all time. If we are to delight in the beautiful, the good, the true, our taste must be formed betimes.

Whatever juice the virgin cask imbue,
It keeps the savor which it drank when new.

Soldiers in the armies of temperance, soberness, chastity, need weapons of proof for their own use and for their recruits. Bishop Christopher Wordsworth compiled *Ethica Lincolnensia* for students of his cathedral school.

Few are aware how all literature is charged with lessons of practical wisdom; how even a Martial, whose venal Muse often wallows in the mire, can yet now and again soar into a purer air, giving clear and earnest utterance to thoughts and aspirations which we cannot afford to let die. For my part, in such lucid intervals I refuse to scent hypocrisy; in my ears they echo the voice of the true and better self, breaking loose for a moment from the spell of vicious fashion.

In these papers I glean passages from the Bible and from English poets in commendation of plain living and high thinking. If it is found possible to reprint the papers as a book, I hope to add sections from physicians, travellers, moralists, British and foreign, and from foreign poets, adding perhaps a critical appendix of the original texts. Hints for the improvement of the book will always be welcome. Some time ago Mr. Howard Williams drew up *Anthologia Anglicana* on much the same lines. I intend to consult this soon. Mr. Williams has by another book, *The Ethics of Diet* (which found a translator in Count Tolstoi) proved himself a worthy son of William Wordsworth's college. How hard was once the life, how Sabine the fare, in the foundation of Lady Margaret and Bishop Fisher, we know from Thomas Lever. Notwithstanding (or shall I say, therefore?) in those early days St. Johns bred an Ascham, a Cecil, a Cheke. Nor can I forget that in the last century it numbered William Lamb, one of the classics of vegetarianism, among its fellows.

*Section I.**Old and New Testament and Apocrypha.*

MAN AND NATURE. MAN'S FIRST, BEST NATURE ALWAYS
WIDESPREAD, DOOMED AT LAST, OF NECESSITY,
TO CONQUER AND TO RULE THE EARTH.

And God said, Let the earth put forth grass, herb yielding seed, fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. (Gen. i 11-12.) And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for meat: and it was so. And God saw everything that he had made and, behold, it was very good. (*ibid.* 27-30. cf. Nehem. ix 25. Psalm civ 14-15.)

MAN AND THE GARDEN.

And the Lord God took the man and put him into the Garden of Eden to dress it and keep it. And the

Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. (Gen. ii 15-16.) And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (Rev xxii 2.)

LABOR FOR BREAD.

Thou shalt eat the herb of the field, in the sweat of thy face shalt thou eat bread. (Gen. iii 18-19.) Man doth not live by bread alone, but by every thing that proceedeth out of the mouth of the Lord doth man live. (Deut. viii 3. Matt. iv 4. Luke iv 4.) Give us this day our daily bread. (Matt. vi 11.)

MAN THE SHEPHERD AND HUNTER.

(Nimrod, son of Cush, son of Ham, Gen. x 6-8-9.)

MAN'S SECOND NATURE, FORCED ON HIM BY STRESS OF TIME AND PLACE, THEREFORE LOCAL AND PASSING.

And God blessed Noah and his sons, and he said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you: as the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat. (Gen. ix 1-4.)

AN EXCEEDING GOOD LAND.

And they (the spies sent to spy out the land of Canaan) came unto the valley of Eschol, and cut down from thence a bunch with one cluster of grapes, and

they bare it upon a staff between two; also of the pomegranates, and of the figs. (Num. xiii 23.) The land, which we passed through to spy it out, is an exceeding good land, . . . a land which floweth with milk and honey. (Num. xiv 7-8.) A land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olives and honey: a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it. (Deut. viii 7-9.)

ENOUGH AS GOOD AS A FEAST.

Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is than a stalled ox and hatred therewith. (Prov. xv 16-17.) Better is a dry morsel and quietness therewith, than a house full of feasting with strife. (Prov vii 1.)

TEMPERANCE.

Wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise. (Prov. xx 1.) Be not among winebibbers, among gluttonous eaters of flesh, for the glutton and the drunkard shall come to poverty. . . . Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange things, and thine

heart shall utter froward things. xxiii 20-21, 29-33.) It is not for kings, O Lemuel, it is not for kings to drink (Isa. v 11. Jerem. xxxv the Rechebites) wine; nor for princes to say, Where is strong drink? Lest they drink and forget the law and pervert the judgment of any that is afflicted. (xxxv 4-5.) Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! (Isa. v 11. Jerem. xxxv the Rechebites.) They that be drunken are drunken in the night. But let us, since we are of the day, be sober. (1 Thess. v 7-8.)

SLEEP THE WAGES OF LABOR.

The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep. (Eccles. v 12.)

THE KINGDOM OF PEACE.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall feed them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Is. xi 6-9, cf. lxv 25. ii 4. Joel iii 10. Micah iv 3-4.)

WILFUL WASTE.

Wherefore do ye spend for that which is not bread and your labor for that which satisfieth not? Hearken

diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. (Is. lv 2.)

ABSTINENCE THE HANDMAID OF CHARITY.

Is such the fast I have chosen? the day for a man to afflict his soul? Is it to bow down the head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him. (Is. lviii 5-6.)

THE PROPHET'S BREAD.

Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof. (Ezek. iv 9.)

PULSE AND WATER BETTER THAN ALL THE KING'S MEAT AND WINE.

And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring in certain of the children of Israel, . . . and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. . . . But Daniel proposed in his heart that he would not

defile himself with the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. . . . And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths of your own age? . . . Then said Daniel to the steward, . . . Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that did eat the king's meat. . . . And at the end of ten days their countenances appeared fairer, and they were fatter in flesh than all the youths which did eat of the king's meat. (Dan. i 3-15.)

MAN WANTS BUT LITTLE.

The chief thing for life is water, and bread, and a garment, and a house to cover shame. (Eccles. xxix 21.) How sufficient to a well-mannered man is a very little, and he doth not breathe hard upon his bed. Healthy sleep cometh of moderate eating; he rises early and his wits are with him. The pain of wakefulness, and colic, and griping, are with an insatiable man. And if thou hast been forced to eat, rise up in the midst thereof, and thou shalt have rest. (xxxix 19-21, cf. xxxvii 29-31.) The chief of all things necessary for the life of man are water, and fire, and iron, and salt, and flour of wheat, and honey, and milk, the blood of the grape, and oil, and clothing. (xxxix 26.) Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your

body, what ye shall put on. Is not the life more than the food, and the body than the raiment? (Matt. vi 25, cf. 26-34.) Godliness with content is great gain. . . . And having food and raiment, let us be therewith content. (1 Tim. vi 6-8.)

WHO IS MY NEIGHBOR.

A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and robbed him, and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way, and when he saw him he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence and gave them to the host and said, Take care of him, and whatsoever thou spendest more I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise. (Luke x 30-37.)

THE SPIRIT AND THE FLESH.

Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, rev-

ellings, and such like; of which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. (Gal. v 19-23.) The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. (John iv 23.)—*Vegetarian Messenger*.

The Czar of Russia was highly honored a few weeks ago, having been allowed to kiss Leo Tolstoi, a greater honor than has ever been achieved by one of his race.

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No. 8.

The Logic of Vegetarianism.

BY HENRY S. SALT.

Structural Evidence.

We have seen, then, that Vegetarianism, though new as a propagandist doctrine, has its historical records; but if we wish thoroughly to understand its origin, we must go back beyond history to the more ancient and more durable evidence of the organic structure of Man. Here we come in conflict with what is perhaps the strangest of the many strange prejudices that oppose the human diet—the superstition, so common among the uneducated, and con- nived at, if not shared, by some of the “scientific” themselves, that the verdict of comparative anatomy is fatal to the Vegetarian claims. So far is this from

being the case that the great naturalists, from Linnæus onward, give implicit judgment to the contrary, by classing mankind with the frugivorous family of the anthropoid apes. Thus Sir Richard Owen says:

“The Apes and Monkeys, which Man most nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts and other forms in which the most sapid and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the Quadrumanous and the Human dentition shows that Man was, from the beginning, more especially adapted ‘to eat of the fruit of the trees of the garden.’”—*Odontography*, ch. x, p. 471, 1840-1845.*

And here is the more recent verdict of Sir Benjamin Richardson:

“On the whole I am bound to give judgment on the evidence of the teeth rather in favor of the Vegetarian argument. It seems fairest of fair to read from Nature that the teeth of man were destined—or fitted, if the word destined is objected to—for a plant or vegetable diet, and that the modification due to animal food, by which some change has been made, is practically an accident or necessity, which would soon be rectified if the conditions were rendered favorable to a return to the primitive state.

* This sentence is quoted only for what it is worth, viz., as proving that, in Owen's opinion, Man was originally frugivorous. If the whole passage in *Odontography* be studied, it will be seen that Owen cannot fairly be cited as a “Vegetarian” authority, because, after alluding to the fact that the apes occasionally eat insects, eggs and young birds, he sums up in favor of what he calls “the frugivorous and mixed regimen of the Quadrumana and Man.” This point I have dealt with later in the chapter.

. . . By weighing the facts that now lie before us, the inference is justified that, in spite of the very long time during which man has been subjected to an animal diet, he retains in preponderance his original and natural taste for an innocent diet derived from the first-fruits of the earth."—*Foods for Man, Longman's Magazine, 1888.*

Yet, in spite of such testimony, and more of an equally authoritative kind, it is quite a common thing for some flesh-eating "scientist" to allege against Vegetarianism the conformation of the human teeth or stomach.

"SCIENTIST: But our teeth, my good friend, our teeth! What can be the use of your talking about Vegetarianism, when we both of us carry in our mouths a proof of the necessity of flesh eating?

"VEGETARIAN: Speak for yourself, if you please! But you interest me greatly; for if your teeth are really such as you describe them, the teeth of a tiger, you might make a fortune by exhibiting them as a freak at the World's Show. Might I just look?

"SCIENTIST: Look at your own. If you have not your share of 'canines,' the peculiarity is on your side.

"VEGETARIAN: But surely you do not hold the popular fallacy that man's canine teeth class him among the carnivora?

"SCIENTIST: They prove at least that he is an eater of flesh as well as of vegetables. Why else has he got such teeth?

"VEGETARIAN: Why has a gorilla got such teeth? 'For the purpose of combat and defense,' Owen tells us, not of food. And if a gorilla, with 'canines'

much more developed than man's is a frugivorous animal, why must man with less developed 'canines' be carnivorous?

"SCIENTIST: Well, well let us turn to the digestive organs, then. Look at the immense difference between the human stomach and that of the true herbivora. How can mankind get the required nutriment from herbs, when we have not the necessary apparatus for doing so?

"VEGETARIAN: But it has never been argued by us, nor is it in any way essential to our argument, that mankind is *herbivorous*. What have the herbivora to do with the question?

"SCIENTIST: I have seen them quoted in your books as instances of strength and endurance—

"VEGETARIAN: To dispel the illusion that there is no chemical nutriment in anything but flesh-food; but that is quite a different thing from asserting that man is himself herbivorous. The point at issue is simple. You charge Vegetarians with flying in the face of Nature. We show you, from your own authorities, that the structural evidence, whatever that may be worth (it was you who first appealed to it), pronounces man to have been originally neither carnivorous nor herbivorous, but *frugivorous*. If you think otherwise, what do you make of the apes?"

The close similarity that exists between the structure of man and that of the anthropoid apes is the hard fact that cannot be evaded by the apologists of flesh eating. In the conformation alike of brain, of hands, of teeth, of salivary glands, of stomach, we have indisputable proof of the frugivorous origin of man—indeed, it is not seriously questioned, by any

recognized authority, that man was a fruit eater in the early stages of his development. As far as comparative anatomy throws light on the diet question, mankind and the apes are, so to speak, "in the same box," and he who would disprove the frugivorous nature of man, must also disprove the frugivorous nature of the anthropoid apes, a predicament of which the more intelligent of our opponents are keenly aware. And this brings us to the second branch of the subject of this chapter.

Whatever his original structure; it is argued, man has extended his resources in the matter of food, and has long been "omnivorous," while his middle position between the carnivora and herbivora indicates that he is naturally suited for a "mixed diet." *Omnivorous*, it will be noted, is the blessed word that is to bring comfort to flesh eaters, and the inconvenient apes, whom the naturalists class as frugivorous, have somehow to be dragged in under the category of "omnivorous." But first a word about the meaning of this saving term.

Now I wish to make it plain that Vegetarians are not wedded to any *a priori* theory that the lines of dietetic development are stringently limited by the original structure of man. If the flesh eater appeals, as he so often does, to physical structure, with the intent of attributing carnivorous instincts to mankind, we confront him with an array of scientific opinion which quickly makes him wish he had let the subject alone; but if he insists on the "evolutional" rather than the "natural" aspect of the problem, we are equally ready to meet him on this newer ground. But we decline to fall victims to the

rather disingenuous quibble that lurks in the specious application to mankind of the term "omnivorous," for what, in the present connection, does the word "omnivorous" mean? It cannot, obviously, mean that man should, like the hog, eat *everything*, for, if so, it would sanction not only flesh eating but cannibalism, and we should have to class mankind (so Professor Mayor has wittily remarked) as *hominivorous*! It must mean, presumably, that man is fitted to eat not *everything*, but *anything*—vegetable food or animal food—implying that he is eclectic in his diet, free to choose what is good and reject what is bad, without being bound by an original law of Nature.* To the name "omnivorous," used not in the hoggish sense, but in this rational sense, and not excluding, as the scientists would absurdly make it exclude, the force of *moral* and other considerations, the Vegetarian need raise no objection. Man is "omnivorous," is he? He may select his own diet from the vegetable and animal kingdoms? Well and good: that is just what we have always advised him to do, and we are prepared to give reasons, moral and hygienic, why, in making the selection, he should omit the use, not of all animal products, but of flesh. The scientists cannot have it *both* ways. They cannot dogmatize on diet as a thing settled by comparative anatomy, and *also* assert that man is "omnivor-

* It has been well shown by Dr. J. Oldfield in the *New Century Review*, Oct., 1898, that "omnivorous" in the hoggish sense, is not characteristic of progressive mankind. "The higher we go in the scale of life, the more we find *selection* taking the place of omnivorism. The more complex the organism, the greater its selective capacity. 'Selection,' then, rather than 'omnivorous,' should be the watch-cry of the human race evolving upward."

ous," *i.e.*, free to choose what is best. But now let us return to our monkeys.

"SCIENTIST: You just now quoted the gorilla as a frugivorous animal, but, on further consideration, I cannot admit him to be so. He is omnivorous—like man. I have Sir Richard Owen's authority for it.

"VEGETARIAN: Indeed? You have been investigating his character, I suppose, as a judge makes 'careful inquiries' into the record of a prisoner, in the hope of finding something to palliate that dreadful charge of akreophagy?

"SCIENTIST: Yes; and I acquit him of the charge. Are you aware that chimpanzees and gorillas have been known to eat flesh food with much relish!

"VEGETARIAN: What! Does the ape rush upon the antelopes, and rend them with those canine teeth of his? How horrible!

"SCIENTIST: Not exactly that; but I am told by Sir Henry Thompson that 'Sally,' the large chimpanzee so popular in the Zoological Gardens, was not infrequently supplied with animal food.

"VEGETARIAN: Well, and how does that prove that the chimpanzee is not naturally frugivorous? I should imagine that any one of us, if placed in a cage, and called 'Sally,' and stared at all the year round by a throng of gaping visitors, might be liable to aberrations. Even a Vegetarian might do the same.

"SCIENTIST: But in their wild state, also, the baboons are known to prey on lizards, young birds, eggs, etc., when they can get them. Perhaps you were not aware of this when you called the apes frugivorous?

“VEGETARIAN : I was quite aware of it, and in view of the exceedingly small importance of these casual pilferings as compared with their staple diet, I maintain that they *are*, for all practical purposes, frugivorous. Indeed, so far from this mischievous penchant of the apes being an argument against Vegetarianism, it is most suggestive as explaining how the early savages may have passed, almost by accident at first, from a frugivorous to a mixed diet.

“SCIENTIST : Well, at any rate, it indicates that apes have a tendency to become omnivorous.

“VEGETARIAN : Yes, if you like to express it so ; and it is still more evident that men have that tendency. But the question is, whether the tendency is rightly interpreted as giving a sanction to *flesh eating*. For flesh eating, as we use the term, means the destroying and devouring of highly-organized mammals, and is a very different thing from the egg and lizard hunting in which the monkeys sometimes indulge. If you would confine your “flesh eating” to a few insects and nestlings, you would have a better right to quote the example of the apes.

“SCIENTIST : But if one eats an insect, why not an ox ! Is not the principle the same ?

“VEGETARIAN : No ; it is a very different one. But that is a question which I have already discussed with our friend the Superior Person.”

Has flesh eating been a necessary step in man’s progress ? Without access to the flesh pots, it has been asked, would not the race have remained in the groves with the oranges and the gorillas ? I do not see that Vegetarians need concern themselves to answer such speculations, which, interesting though

they are, do not bear closely on the present issue. For though, as we have seen, the testimony of the past is in favor of a frugivorous origin, the problem of the Present is one which we are free to solve without prejudice, and whether the past use of flesh food, by a portion of the world's inhabitants, has helped or hindered the true development of man is a matter for individual judgment. We may have our own opinion about it. But what we are concerned to prove is that flesh eating can offer no advantages to us *now*.—*The Vegetarian, London.*

A Vegetarian Prima Donna.

Mme. Lilli Lehmann several years ago was prostrated by a severe illness, and was off the stage for a long time. She even despaired of regaining her health and of being able to resume her career. At that critical moment two of her friends advised her to become a vegetarian. She followed their advice with most beneficial results. One advantage she derives from it is, that on the days when she sings she is not obliged to change her diet. Here is something that she has to say on the topic:

“The days on which I sing,” said Mme. Lehmann, “I vary my mode of life hardly a jot. For five years I have been a vegetarian, What a glorious word for those who, like myself, can utter it with such a feeling of exultation! My shattered nerves had kept me for a long time on a bed of illness. It seemed impossible for me to recover from attacks of heart palpitation, dizziness and fainting spells.

“Finally Eugen d’Albert and Professor Klindwoerth recommended me to become a vegetarian. Though I had a kind of mysterious repugnance to the idea of giving up my rare beefsteak, to which I had become accustomed, especially in America, and feared that I might be attacked with weakness in consequence, I gathered my energies together and began one day to live only on vegetables and fruit.

“What happened? It agreed admirably with me. True, the first two or three days I couldn’t get rid of the idea that I didn’t feel satisfied. But by the fourth day I was accustomed to it, and after a fortnight the attacks of dizziness and fainting and heart palpitation had ceased. I was a free being, cured of all my troubles, which had been playing me such bad tricks.

“In addition to this I must not underestimate the satisfaction I feel in knowing when I sit down to a meal that I am not eating my fellow creatures, and that in order to satisfy my appetite no harm has come to them, and it has not been necessary to take the lives of any of them.

“But you want to know principally what I eat and drink the days I sing. Whether I sing or not my diet remains the same. I carry out the same programme, and that suits me perfectly. If I happen to be at home I rise very early—at six or half-past seven o’clock—go into my garden and work there among my plants and flowers.

“If the weather is bad I write a good deal. At half-past seven I drink a glass of milk, eat a little rye bread and now and then some fruit.

“Usually I dine at noon, but when I sing in the

evenings, an hour later. I take a plate of vegetable or rice soup, then I eat a plate of vegetables. At four o'clock I have a cup of milk, and at seven o'clock eat some green salad, a couple of eggs or cheese. At odd intervals during the day I have fruit. Perhaps twice a year I eat fish, but I don't care for it much, and only take it when I can find nothing else.

“With one plate of rice taken in the afternoon I am strong enough to sing *Isolde*, and to stand the strain of all the great roles which last until midnight.

“I never touch alcoholic drinks, never am thirsty and I have a fine, buoyant feeling when I am out walking. Every morning I go through calisthenics, take a swim when I can, otherwise cold baths, work a great deal in the garden and indoors. I no longer know what fatigue is since I've become a vegetarian, and can stand a great deal more both mentally and bodily. Therefore I can highly recommend this mode of life. Simple as it is, its effect upon the soul is most stimulating.”—*New York Herald*.

A Good Welsh Habit.

From Lucas's All the World Over.

The gallant Welsh, of all degrees,
Have one delightful habit :
They cover toast with melted cheese,
And call the thing a rabbit.

Propaganda For All.

To the Editor of THE VEGETARIAN.

SIR:—As there are in the United Kingdom about four thousand flesh eaters to one Vegetarian, it behooves each individual akreophagite to do all he can to advance the movement. There is ample room for the private soldier in the rank and file, and here I desire to point out a few of the ways in which all may help.

1. By the free distribution of literature outside places of worship. This is excellent and most useful work, suitable for boys and girls. I shall be pleased to forward a supply of leaflets to any who will help to spread the light in this way.

2. By writing letters to the Press. Since *l'union fait la force*, an organization has been formed for this purpose, and all earnest Vegetarians who have a little time to spare are urgently requested to communicate with me, when full particulars will be sent,

3. By wearing the Vegetarian badge, and by always looking and being well, so as to be a credit to the movement.

4. By inducing non-Vegetarian house-wives to use nucoline or albene instead of lard.

5. By wearing Vegetarian boots and by using Vegetarian soap and crockery if possible.

6. By having a good answer to give to the "Christ ate fish" objector.

7. By giving the news agent a regular order for the *Vegetarian*.

8. By joining the nearest local society and becoming an active worker therein.

9. By generally practising altruism, so that our good be not evil spoken of.

10. By always remembering that Vegetarian Societies exist for the total abolition of butchery. To this end it is our duty to "agitate, agitate, agitate"—to first make converts and then make them workers.

For doing all, or any of these things, no material rewards are offered. But the consciousness of trying to do a little good is better than riches of fame.

Hoping these lines may fire some readers with a burning enthusiasm.

I am, yours faithfully,

J. H. DOWNS.

Rusholme, 15 Leicester Road,
East Finchley, N.

Clippings.

The following is the medical testimony of two physicians who examined Herr F. Schenck, aged thirty-one, merchant at Damascus, who applied for a life insurance policy. As the applicant is a Vegetarian, or rather a fruitarian, the insurance company insisted on having the testimony of two physicians instead of one. Here is the result:—"General state of nourishment of body: excellent since adopting Vegetarian diet. Body: sufficiently fat, strong, muscular. Posture: erect, movements free. Color of skin: fresh and red. Appearance: healthy. Color of mucous membrane: red. The condition of the applicant is in every respect excellent."

A fruit diet has often been known to cure where every other remedy has failed. Thousands of cases which had been given up as hopeless have been cured through this means. To fruit feeders such things as gout, rheumatism, lumbago, sciatica, etc., are seldom known. Dyspepsia, nervous irritability, to say nothing of numbers of other diseases, can, more or less, be traced to a wrong diet, and are removable when a frugivorous one is adopted. If, therefore, a fruit diet had nothing else to recommend it, its curative powers would be great enough to insist upon its value.—*Cassell's Saturday Journal*.

REMARKABLE CURE.—Dr. W. Hotz reports the following case:—A young journeyman builder came to me suffering from piles, which had burdened his life from the dawn of manhood up to his fortieth year, and made it very hard for him to follow his calling. He had lived, as he deemed, moderately, and said he had bestowed no great care on his mode of life, as, with the exception of the piles, he had been in excellent health. I found, however, that he was very fond of flesh-meat, indeed, he seldom sat down to a meal without it, and no spicing was too strong for him. He also smoked heavily, in the form of pipe and cigars, and drank much coffee, but next to no alcoholic liquor. I ordered a simple diet, almost exclusively Vegetarian, forbade coffee, and ordered in its place Kneipp's "Corn-coffee." At night he wore a compress of cold water. He was careful in following out all my injunctions, and we were both rewarded by seeing the symptoms of disease vanish in an incredibly short time.

HYDROPHOBIA THROUGH EATING DOG'S MEAT.—A very terrible case of hydrophobia is reported from the neighborhood of Dresden. A poor family in the village of Warnsdorf had killed a dog and partaken of its flesh. Shortly afterwards symptoms of hydrophobia developed in one of the children, who soon became violent. The rest of the family have been placed under strict medical control.

A VERY REMARKABLE OLD WOMAN.—The *Gazette de Charleroi* reports the existence of a peasant woman at Gosselin, who has completed her hundredth year. She was born in 1798, married in 1824, and had eleven children, seven of whom are still living. As her husband earned but thirty shillings per month as a millers's assistant, she had to work very hard indeed; but she looks upon this fact as one of the main contributors to her longevity. In answer to the questions, how have you managed to grow so old and have such excellent health, her reply was:—"I lived on bread, dried peas and potatoes. I always had a splendid appetite and even now I never retire at night without having a dish of potatoes for my supper. *I never, in all my life, ate flesh meat.* I always retired early." We need not say she rose early. This old lady has never been out of her native village and counts it as a great incident in her life that she once saw Napoleon the Great when he came to Gosselin.

HOW TO KILL DOGS.—Some dogs fed exclusively on meat broth (500 grams), in Vulpian's laboratory, died on the nineteenth day, while others to whom water alone had been given survived within one day as long, dying the eighteenth day—which shows the

negative nutritive value of meat broths.—*Journal of American Medical Association.*

The Bolton Vegetarian Restaurant Co., Ltd., report that their sales for the past six months are in excess of the similar period for last year. The directors are able to pay 10 per cent. dividend, and carry forward a substantial sum to the already satisfactory reserve fund. A committee has been appointed to look out for larger or additional premises. We have the more pleasure in publishing the above information, as the Bolton Vegetarian Restaurant is entirely controlled by local Vegetarians.

The M'Caughey Restaurants, Ltd., carrying on Vegetarian restaurants at Belfast, Glasgow and Dundee, has declared an interim dividend for its first half-year after formation into a company, at the rate of 5 per cent. When last we inquired, we learned that the receipts of the company were steadily increasing.

THE PERFECT WAY IN DIET.

A treatise advocating a return to the natural and ancient food of our race.

—BY—

Doctor of Medicine of the Faculty of Paris,
Sixth Edition, 1895. Price 75c., Post Free.

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No. 9.

Lincoln College, Oxford.

A Lively Debate on Vegetarianism.

On Sunday evening, January 22, a lively and interesting debate on Vegetarianism was opened by Mr. Charles W. Forward at Lincoln College, Oxford. The room was crowded with members, and unusual interest was aroused, a large number taking part in the discussion.

In his opening remarks Mr. Forward said that the Secretary of the Debating Society had remarked to him that few members would be disposed to support the Vegetarian view, and that, practically, they had not studied the question. In spite of that fact, however, there would be plenty willing to oppose the motion. (Laughter.) Mr. Forward then dwelt on the scientific, the ethical and the health aspects of

the question, and caused considerable amusement by his humorous method of treating the subject. He then said he was willing for a time to be the butt of any critics who wished to reply to his statements, and he would later in the evening do his best to demolish such criticism. The discussion which followed scarcely flagged for an instant, and a number of humorous speeches, mostly antagonistic in character were made by various honorable members. Space does not permit of our giving them in detail, but there were very few points left unanswered in Mr. Forward's reply, which was as follows:

It has been urged that the fact that vegetables and fruits are matured with somewhat disgusting substances is a reply to the statement that pigs and other animals eat all kinds of garbage; but it should be remembered that before a decaying substance could be appropriated by a plant it must be resolved into its inorganic elements, and that this process is not analogous to the simple ingestion of substances by the digestive apparatus of animals.

The same speaker had referred to anæmia and poorness of blood as an outcome of abstinence from flesh. But judging from the advertisements of patent medicines, anæmia was a very common complaint amongst the flesh-eating portion of the community, and was not curable by increasing the quantity of flesh eaten. That some land used for pasture was not suitable for tillage was true, but it need not worry the honorable member unless he was merely eating flesh in order that the pasture land might be used. (Laughter.) A somewhat similar remark applied to the criticism that Vegetarians ought not to wear

leather boots. They did not cause animals to be killed for the sake of the leather, and, no doubt, when the abandonment of flesh-eating caused a scarcity of leather, good substitutes would be found. One honorable member had asked what would become of the animals if they were not eaten. This reminded one of the old lady who when petroleum oil was introduced, exclaimed, "Bless me! What *will* become of the poor whales?" (Laughter.) If the honorable member was merely eating meat from philanthropic motives—(laughter)—he might rest assured the economic difficulty that disturbed him was an entirely imaginary one.

The remark that, after all, flesh could not be injurious as food, for the world got along very well with it, showed the honorable member was not a close observer of obvious facts around him. When he (Mr. Forward) looked around him he deplored the condition of the meat-eating community. The newspapers were eloquent upon this matter by the advertisements of quack remedies, which it might be supposed were not taken by meat-eaters simply because they liked them. (Laughter.) The inference was that the majority of the community were in a bad way and had continually to resort to remedies for their disorders. Similarly, the remark of the same speaker, that the English, Americans and Germans—the most "go-a-head" nations, ate the most meat was not convincing. Those very nations were, above all others, remarkable for ill-health, especially for such disorders as indigestion, gout and rheumatism, which resulted from a badly chosen dietary.

Another speaker had argued that four times the

quantity of land would be required to grow the requisite quantity of vegetable food than is now needed. Well, there would be a much larger proportion available, for even cattle did not live on air. There was a difference of opinion, too, on this question, for whereas the honorable member believed that *more* land was required for a vegetable dietary, Humboldt (laughter) said much *less* would do. But Humboldt's opinion was, of course, a minor detail. (Laughter.)

An honorable member referred to the remarkable case of Nebuchadnezzar, and stated that that potentate was insane on a vegetable diet. (Laughter.) The history of Nebuchadnezzar certainly showed that he was mad when he began a vegetable dietary, and up to that point was an argument against the diet. But the honorable member conveniently forgot to state that the diet had the effect of curing the king of his madness, which put a different aspect on the subject. (Laughter and applause.)

Beef-tea had been referred to as nourishing, but here again the scientific authorities outside the present assembly (laughter) declared that it was only a stimulant. If it was really the quintessence of nutriment, why not feed the Oxford eight upon it and note the result.

There was the honorable member who had dealt with the scientific arguments, too. He did not beat about the bush, but stated emphatically that man was an omnivorous animal. On this point he differed with Darwin, Hæckel, Owen, Cuvier, Linnæus and a host of others. (Laughter.) He remarked, too, that the gastric juice had no influence on vegetable foods, but he corrected himself and substituted

the word carbo-hydrates. He declared that a mixed diet was absolutely essential to man, that is to say, that a man cannot live without it. He (Mr. Forward) had lived for a number of years without it, in defiance of that statement. He remembered that Dr. Lardner was proving mathematically that no steamship could ever be constructed that would cross the Atlantic, yet at that very time a steam vessel did cross, and he believed some crossed at the present day. (Laughter.) The honorable member remarked that the chief constituent of meat was proteid. Let him look up his chemistry, and he would find that meat contained nineteen per cent. of proteids and seventy-five per cent. of water. He was good enough to say that the *leguminosæ* were rich in proteid, but contended that they were out of the reach of poor people. Yet peas, beans and lentils were cheap enough and common enough, if only their value as foods was appreciated. And finally, his argument about parasites was absolutely funny. He urged that flesh meat was not the only means of getting parasites into the system, but that it was possible to get them from unwashed cabbages also. What was the point of his argument? So far as he (Mr. Forward) could grasp it, the honorable member contended that because there was a remote risk in the case of unwashed cabbages, it ought to be made into a dead certainty by eating flesh. (Laughter.) The Vegetarian only took the risk with the cabbage, but the meat eater ate the flesh and the cabbage, too. Perhaps the honorable member's position with regard to parasites was that one could not have too much of a good thing. (Laughter.)

Another honorable member had referred to the Australian parrot, formerly a Vegetarian, and now a flesh eater. But where was the moral? The Vegetarian parrot was a comparatively harmless bird, whilst the parrot that attacked the sheep was a pestilent nuisance that everyone sought to exterminate. The gentleman was quite safe in saying that the Eskimo couldn't live on vegetables. That was a moral certainty, for the poor wretches couldn't get such things. But here again, where was the point of the argument?

The suggestion of an honorable member that great quantities of corn and vegetables would need to be imported if we were all Vegetarians, was, indeed, a startling one, until one remembered that even now enormous quantities of butcher's meat were imported and sold as "English" or "Scotch" meat. (Laughter.)

One honorable member liked his "tubercle bacilli" to be well cooked. (Laughter.) Well, he had asked whether cooking didn't kill the bacilli, and evidently he didn't mind eating them when dead. To comfort the honorable member he might tell him cooking would kill anything if you only cooked it enough, but this was not always possible with joints of meat.

The last honorable member had cast his (Mr. Forward's) horoscope for him. (Laughter.) He had done it very delicately and with discrimination. He stated he had only known of one Vegetarian previously, and he had taken to stealing and died in an asylum. (Loud laughter.) Well, he would not speak for himself on either point, but he might refer

to one who was an eminent fellow of that very college, the Rev. John Wesley, who was a Vegetarian, and did not display either of the proclivities referred to. That meat eaters—sometimes died in asylums was, perhaps, beside the point. And, finally, he must deal with that extraordinary conundrum, “Why was the only man who died on the Nansen expedition a Vegetarian? He (Mr. Forward) did not know the facts, but he admitted that such an event was a smashing blow to his case. (Laughter.) It was the one weak spot, this fact that Vegetarians did die, sometimes. (Laughter.) Meat eaters might die—as, in fact, they did—at all ages and of innumerable complaints, and no one would say that their diet had killed them, but if a Vegetarian was so careless as to fall off an omnibus, people put it down to his diet. (Laughter.)

Mr. Forward thanked the Society for the hospitable reception they had given him, and ventured to think that his promise that they would learn more of the subject by the end of the debate had been justified. A division being taken, some thirty-two members voted, twelve voting for the resolution in favor of a Vegetarian diet, and twenty against the resolution. The result created considerable surprise, as it had scarcely been expected that the resolution would meet with any support at all.

The Progress of Vegetarianism.

DR. OLDFIELD'S VIEWS.

“I do not look for any sudden progress,” said Dr. Oldfield, in reply to a question as to what he thought of the prospects of Vegetarianism for the year 1899. “I do expect, however, steady and continual progress. Looking back to the past, and contrasting it with the present, one realizes the great change which has taken place in the attitude of the people towards Vegetarianism. Here is an illustration. When I was at Oxford a Vegetarian was looked upon as a crank, Vegetarianism as a fad, and when I went out to dine I had to apologize for being a Vegetarian, and for adopting such an extraordinary diet. Nowadays, people apologize to me for not being Vegetarians. We may consider it as a great triumph that we have got flesh-eaters to apologize to us.

“Of course I am not alluding to the lower class,—the great bulk of it is some considerable way from adopting such an attitude,—but of the more refined minds among us. These instinctively feel that we are right. Therefore I feel sure that progress is being steadily made.

“I am not at all keen on making people change their habits by some sudden *coup*. But change their *sentiments* and you will have wrought a lasting alteration. Change a man's sentiment and you will change his practice forever; change his habits without affecting his sentiment and he is almost certain to go back sooner or later to the old custom. We may congratulate ourselves on the fact that sentiment

in regard to flesh-eaters has altered immensely during the last decade.

“It is unwise to say to people: ‘Adopt Vegetarianism and you will be saved.’ This is wholly wrong. Say to them rather: ‘Think of the horrible character of your dietary; think of the creatures which meet pain and death so that you may eat; think of the slaughterman who wades in blood for your benefit.’ Thus you will awaken the conscience, and you will presently have helping you people who are potent missionaries for good. The thing to realize is that mere abstinence from flesh-food is nothing; you must have the active sentiment at the back of it.

“Progress in other directions is equally gratifying. Take the Press; it is wholly kind to Vegetarianism. The *Times* has been very favorable, and has frequently given to us the aid of its columns. It gave a column at the time of Dr. Anna Kingsford’s death, and it must have given, altogether, two or three pages to Gibson Ward’s letters. The *Daily Telegraph*, too, has been kind; it has come to recognize that we are not merely faddists, but that we have to be reckoned with and respected accordingly. The same with the *Chronicle*. I look upon the *Chronicle* as the pioneer journal of true humanitarianism. Then the standard magazines are also favorable, and *Chambers’ Encyclopædia*, which always used to sum up against us, came right round in 1895 and summed up for us. Yes, they asked me to write the article and gave us a whole page, instead of, as before, half a column.

“In considering our prospects for the future, the question of politics must be taken into account. I

feel very strongly about political action. Now that the public opinion has been changed in our favor, the time has certainly come when we ought to use the machinery of the State to help forward our reform. I look upon the State as a cumbrous machine, and one difficult to move; still, it is the best we have and it must be made use of. What I do feel is that we are appealing to humanity for its own good; therefore we must use the powers of the State for bringing beneficial changes about more effectively. We should have to begin in the usual way, and that is by writing to Parliamentary candidates and asking them whether they are in favor of Vegetarianism—not necessarily Vegetarianism pure and simple, but of some of the phases of our movement.

“Once we have Vegetarians, or men interested in Vegetarianism in the House, the movement would always be kept prominently before the public. Opportunities for such mention are always occurring. Karl Mann’s Victory would have afforded an opening.

“The German War Office interviewed him as to his diet. Our own War officials should pay similar attention to such occurrences, and if we had members in the House interested in Vegetarianism, they would be able to bring such matters to the attention of the proper authorities.

“We ought, too, to have a Parliamentary Committee, which would keep itself posted on all questions affecting the movement. Matters are always arising which deeply affect us. The question of private *versus* public slaughterhouses will, in the near future, come before the House, and we ought to be represented. Tinned meat troubles, too, are always arising.

ing. How much we should gain if we had a vegetarian Member in the House to point the moral, I need hardly mention.

“In yet another direction we ought to be represented in Parliament. We are tending to materialize instead of spiritualize India, and I would point out that we have already a great deal of trouble and disaffection there; so much so that we shall have to be pretty careful how we proceed. You remember that the Indian mutiny arose through the presence of animal fat in the cartridge cases. Other troubles are always likely to arise, and we should see to it that we have in the Legislature men who are qualified to give enlightened, humanitarian opinions on such questions.

“Let me now give you another interesting token of progress. When I first began to eat my dinners at Lincoln’s Inn, the *menu* was not one which was likely to appeal to a Vegetarian. There would be a meat soup, a big joint or two, potatoes which had been cooked underneath the meat, and pastry or pudding which had been made with animal substances. The consequence was that I usually had to make my meal of bread and any potatoes I could secure which had not been baked beneath the meat. The butler used to be quite concerned for me, and he would perhaps bring me along a bit of trout or a piece of salmon, and say, ‘You eat these don’t you?’

“Well yes, those dinners were certainly somewhat expensive. I believe they would work out at something like eight shillings apiece. But the end of it was that I wrote letters here, interviewed there, and, finally, got the authorities to consent to an arrange-

ment by which, on the giving of due notice, one could get some additional Vegetarian fare provided. So, now, those of the many Hindu law students who are still Vegetarians can always get something which they can eat.

“But Vegetarian fare is easily procurable, nowadays, on all sides. On accepting invitations to public dinners, I have only to mention that I am a Vegetarian to have decent food provided for me. I was always able to get a meal, too, on giving notice, in the dining cars of the Great Northern Railway. And in any good hotel one can always get a Vegetarian dinner. Even in Lockhart’s you could get a square meal.

“So I put it to you, that the progress of Vegetarianism is now so assured that people make a serious study of it. It is now no longer looked upon as a fad, but as a force which has to be reckoned with and provided for.”—*The Vegetarian, London.*

Where the Cocoanut is King.

To people like ourselves, accustomed to look upon a varied diet as absolutely necessary for the maintenance of the health and strength of our minds and bodies, it seems scarcely creditable that there are over 2,000,000 people on one single island who “live and move and have their being” on what we are in the habit of stigmatizing as: “that most unwholesome fruit, cocoanut.”

In England, the cocoanut is scarcely ever seen anywhere, except in the hands of schoolboys, or those other recklessly oblivious of dyspepsia persons who

win them through the agency of three shys a penny at country fairs or race courses ; yet cocoanuts must be, in spite of our mistaken notions regarding them, a perfect food, since dark skinned, half naked, bare-headed Cingalese practically subsist upon them year in and year out, and are nevertheless healthful, well nourished and able for hard work, despite the graceful langour of their lissom limbs.

Ceylon, charmingly described by an American writer as: "A panorama of the tropics, full of waving lights and soft shadow, of boldness and gentleness," full everywhere of that throbbing, sensuous life which sends forth bud, tendril, and leaf with almost magical rapidity, which puts a brilliant blaze of blue, a flashing fire of flame-color, a gorgeous glory of gold, or a palpitating purple pulse into the heart of every flower and paints the wing of every bird with the hues of the rainbow, is the realm where King *Cocoas Nuciferous* reigns supreme ; for there the cocoanut is not only literally and metaphorically the staff of life, but also *everything else*. Its branches supply the dwellers in Ceylon, besides walking sticks and food, a score of other articles which may all be considered necessaries to average humanity of even the most primitive type. Furniture, firewood, rafters, laths, boats and troughs are fashioned from its trunk ; its stem is manufactured into fences, fishing rods, yolks, and domestic utensils ; its leaves are used for thatching the roofs of dwellings, feeding cattle, manuring land, making baskets, torches, brooms, etc., last, though not least, as fuel ; its shell supplies cups, bowls, spoons, *hookahs*, knife handles, bottles, snuff-boxes, bead necklaces, tooth powder and charcoal ;

whilst the fibre off it is converted into mattresses, cushions, ropes, cables, cordage, canvas, fishing nets, fuel, floor mats, brushes and oakum. The palm oil supplies their lamps, and is turned into soap, candles, pomatum, and an embrocation to cure rheumatism; the refuse after the extraction of the oil, being turned into oil-cake for feeding cattle and poultry. The bunch of green leaves on the top, called "the cabbage," is eaten boiled as a vegetable, preserved in sugar as a sweetmeat, or steeped in spiced vinegar as a pickle, in which form it frequently accompanies the bowl of rice relished hugely by the Cingalese *gourmet*; the green husk is frequently used in the same manner. Indeed, as a relish, it is not by any means to be despised.

The fruit itself is most frequently eaten raw with salt, or dipped into the raw juice of the sugar cane, but it is also cooked in various ways, and grated into curry or over plain boiled rice. The "milk" is a favorite drink, but when taken from a ripe, freshly-gathered cocoa-nut it is, I must admit, a *very* different thing to that same liquid after it has been churned by a sea voyage and many journeyings. In Ceylon it forms a delicious refreshing draught of the most delicate flavor, and not unappetizing kind of butter is produced by churning it with salt. A species of sugar candy, somewhat like the candy made from maple sugar in America, is produced by boiling the sap of the "jaggery" palm either with or without spices, and this (shaped into elephants and other fantastic forms) is a great feature fete days. Arrack, the favorite drink, a kind of rum, is distilled from the sap of the cocoa palm, as well as an inferior species

of toddy; by the aid of fermentation the same sap also is turned into vinegar, and by another process into sugar. Lotus flowers grow profusely on every pond, and lily bulbs raw, also stewed in palm sugar or palm oil, are largely consumed at certain seasons. The nut in its infancy does duty as a remedy for various ailments, and the shells finely ground are used for similar purposes; consequently, the cocoa palm may truly be said to supply the natives of Ceylon with food, drink, medicine, shelter, clothes, and everything else they require.

Seeing thus its value as a food, it is not rather a pity that Vegetarians and Fruitarians do not make more use of of the cocoanut? Grated raw, it is a welcome addition to many fruit salads; mixed with cream, seasoned with salt or sugar, and spread on brown bread or plain biscuits, it is very appetizing; used in the form of "dessicated cocoanut" (which may be bought from any grocer), it makes a variety of delicious puddings, boiled or baked, and in these forms it is not indigestible, as I can testify from personal experience.

JOHN WESLEY'S POTATO DIET.—A student of the works of John Wesley has recalled the fact that the founder of Methodism was not only a pioneer of the temperance movement, but also a Vegetarian. In one of his sermons, Wesley states that for several years he subsisted on potatoes, and found that doing so conduced largely to promote that splendid health which he enjoyed.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Secretary,</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

Mrs. Place invited the members of the New York Vegetarian Society and their friends to meet at her studio in the Van Dyke Building, on Tuesday, March 28, and although the weather was very unfavorable, a very pleasant company gathered, of whom six were Vegetarians, one of whom came from Brook on, Mass., for the purpose of meeting with us for the first time. Mr. G. W. Smith, organizer of the 100 Year Club, spoke of the object of the club being the accumulation of facts bearing upon right living. Dr. Rheinhold's new Hygienic College was represented by its first student and a teacher. Dr. W. R. C. Latson, M. D., entertained and instructed the company by his views of the principles of life, the control of bodily desires by the intellect, and proper food, and by the description of his limited dietary contrasted with his excellent physical condition. He averages six meals a week, eating only when his intellect suggests that his body requires sustenance. The evening was so pleasantly passed that the company did not break up till 11 o'clock.

A. HAVILAND.

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On Fish Eating.

By C. P. NEWCOMBE.

One of the difficulties of the Vegetarian advocate is to know how to deal with those timid people who look upon this change of diet as a serious risk. We try to draw them on by calling them Associates, and even go so far as to make them Vice-presidents of our societies. These concessions have very little of my sympathy; but when we go so far as to propose to them to begin by eating fish, that is a descent from our strong position that we have no right to kill sentient creatures to provide ourselves with food, since that which is best for us is supplied in the fruits of the earth. Such advice seems to me to be injudicious, though it is given by some of the most earnest of our advocates.

I propose, therefore, to state the grounds for a thorough condemnation of the practice of fish-eating. They are: Firstly, because it is cruel, and fosters the spirit of cruelty; secondly, that it is the direct cause of a very large sacrifice of human life; thirdly, that for all time it has been a source of the foulest diseases, and still causes these diseases in this and other countries.

There was recently a paragraph in a paper about Sir Herbert Maxwell as one who does not believe that hooking a fish is great cruelty. He once got a hook fixed in his lip and took it out himself without experiencing any great pain. But he added: "I am free to admit that if there was a fellow pulling at the other end it might have been disagreeable." Sportsmen are very impatient of sentiment as an interference with their pleasures, but as cruelty is unjust, and should be hateful to a nature worthy of respect, and leads to tyrannies of the worst kind, we are bound to condemn such sport in its entirety. So when we see a fish brought to land, and observe its struggles extending often for hours, in consequence of the drying up of the fine fringes of the gills, or from the exhaustion of the air from the water in which it is placed, we pity its condition and long to throw it back to its native element. When we go further and learn the cruelties practised upon fish, as described by Mr. Joseph Collinson in the *Vegetarian* of March 4, we cannot dissociate the fish-eater from these cruelties any more than we can absolve the meat-eater from responsibility for the horrors of the cattle ship. Such torture as hanging the turbot by the tail till the soft parts are cut to the bone; starving

codfish for weeks, crammed tightly in a fish chest; crimping, that is, gashing the fish in a living state with a knife; the skinning and chopping of live eels; cutting out the liver of the dog fish and throwing the poor creature back into the water to die in lingering agony; the diabolical apparatus for killing the porpoise in revenge for its following its instinct in consuming sardines and herrings; the fearful cruelty of boiling alive lobsters and crabs, are but some of the methods employed to tempt the appetite of fish-eaters. We talk about responsibility for the degradation of the butcher; what about those who, with deliberate purpose, do this fiendish work?

Next. It is the cause of a great sacrifice of human lives:

Wha'll buy my Caller herrin'?
 O ye may ca' them vulgar farin';
 Wives and mithers maist desparin'
 Ca' them lives of men.

The story of the loss of the lives of fishers all round the coast, the terrible hardships they have to endure, would be too long to tell here. But every shore is lined with the cottages of widows and orphans whose lives are blighted by this traffic.

In a parliamentary paper prepared in 1884 by Thomas Gray, C. B., of the Board of Trade, the writer shows the total losses of fishing vessels for the seven years ending June, 1883, collisions excluded—a most important omission, as the losses by collision during snow and fog are very severe indeed. They were, from 605 vessels, 1,565 lives. These figures refer to years when the fishing industry was not nearly so extensive as it has since become. To these must be

added the large number sent home invalided by accidents and illness, caused by the terrible hardships they have to undergo. I quote one sentence:—"In the bitter winter, with sleety gales blowing, icy waves dashing aboard and drenching the men, or heavy seas threatening and often taking their lives, it is a peculiarly hard and perilous calling. Loss of life or limb frequently, loss of ease and comfort always, is the lot year in and year out of the twelve thousand English men and boys who do this work."

I come now to the third indictment, and it is one that may reach even those who are not touched by sentiment. Perhaps the most terrible disease in the world is leprosy. It is an indisputable fact that it is endemic among people who dwell on the sea coast and the estuaries of rivers, and who live mainly on fish. There are in Japan, 150,000 lepers, in India 100,000, in Columbia 18,000, in Spain 12,000, in Norway 1,200. They are very numerous in Iceland, Black Sea, Caspian, the seas of the Indian Ocean, and the Eastern Pacific—especially in the Hawaiian Islands. This disease existed in England before the Crusades, but was much increased by the return of the Crusaders. Matthew Paris, who lived in 1250, states that there were ninety-five leper hospital of the first-class in England. The lepers wore a special costume, and carried a wooden clapper to give warning of their approach. Dr. Newman, in a prize essay on leprosy, after a terrible description of the filthy condition of the towns of Europe in the fourteenth century, says:

"The cultivation of vegetables was not understood or taken up until the sixteenth century. During

whole months of the year little beyond salted meat and fish was eaten, much of which had suffered from keeping." He adds: "It is strange if not significant that the decline of leprosy and the decline of excessive eating of salt and bad as well as fresh fish should occur at the same period." Also "that the endemic leprosy areas and the fish areas were largely identical." Gilbert White in one of his letters says: "The decrease of the disease (leprosy) was due to the much smaller quantity of salted meat and fish eaten in the three kingdoms, to the use of linen next the skin, the plenty of better bread, and the profusion of fruits, roots, legumes and greens becoming common in every family." Even in 1509 Catherine, Queen of Henry VIII., could not procure a salad till the king sent to the Netherlands and engaged a gardener to come over and raise the necessary article here. By 1539 salads, carrots, and turnips became more common. Fish was evidently discredited, for Henry VIII., on account of its decline in popular favor, passed a law compelling its use. Polwhele, in his history of Cornwall, says, "The prevailing notion is that leprosy was generated by eating salmon too frequently and at unseasonable times. That our forefathers thought so is evident from covenants, which I have seen in this county and Devon, stipulating that no apprentice or servant shall be obliged to dine on salmon more than twice a week. And we are told that in consequence of a due abstinence from salmon, leper-houses were no longer necessary."

When Captain Cook first visited New Zealand, leprosy prevailed on the shores of an inland lake, where fish diet was used, and nowhere else. The

last leper in the British Isles died in Scotland in 1741.

It will be replied that inasmuch as the better habits of the people and the free use of vegetables have put an end to leprosy in England, it does not now concern us. But it is also affirmed that skin diseases and the degradation of the constitution, which is evinced by tuberculosis and scrofulous conditions, are the same or similar disease in a less virulent form.

Dr. Hutchinson says, "There was a time prior to the Hansen's discovery of the bacillus in which I was inclined to call leprosy, fish eater's gout, but now I should prefer to name it fish-eater's lupus, or, perhaps better, fish-eater's tuberculosis. It is well-known that tuberculous affections of the lungs are a common cause of death in lepers." And Koch has declared that "The two diseases tuberculosis and leprosy resemble each other etiologically."

And what else can be expected? Fish are the scavengers of the sea. People do not—except in the case of the pig—eat animals that live on flesh, and yet very few fish live on anything except what is corrupt and on other fish. Purity of food is not known to those who eat animals classed with the carrion crow, the vulture, and the pariah dog.

A Vegetarian Centenarian.

A private message to Rev. G. C. Calvin Angle, of this city announces that Mr. Goddard E. D. Diamond, aged 103 years, has started from his home in San Francisco, Cal., to walk to New York city. Mr. Diamond is regarded as the best preserved and most active man for his age in the United States.

He was born in Plymouth, Mass, May 1, 1796, his father living until he reached the age of 106 years. He seeks to make a record of having taken a bath in both the Atlantic and the Pacific Ocean, walking the distance between them, after he is a century old. He states in a letter to Mr. Angle that he has observed three rules to prolong life:

First, Breathing long and deep draughts of fresh-est air. Second, Selecting for diet the best bone and blood making food. Third, Using pure water at the proper time and temperature.

He eats nothing but grains, fruits, nuts and vegetables, and drinks only boiled or distilled water. He never indulged in a cigar, cigarette or pipe, and has never taken a chew of tobacco of any kind.

Every night he takes a sponge bath of olive oil. He says he is walking twenty miles every day. Fifty years ago he began to prepare for a long life, and adopted this plan after reading the description in the Bible of the Jews anointing one of their number with oil in order that he might live many years. Mr. Diamond says that what was good for the Jews should be good for him.

Fine for Birds on Bonnets.

The Arkansas Legislature passed a game law to-day containing the following section:

“Any person who shall have in possession or who shall sell or expose for sale any feathers or skins or parts of birds for use in millinery or similar purposes, or shall kill for such purposes any birds in this State,

shall be deemed guilty of a misdemeanor and upon conviction shall be fined not less than \$25 nor more than \$50 for each bird, skin or part of skin or parcel of feathers so sold or offered for sale or killed for that purpose."

The Logic of Vegetarianism.

BY HENRY S. SALT.

"Bible and Beer" is the title that is sometimes sarcastically applied to the political alliance between churchmen and publicans; and in like manner the dietetic alliance between the "unco' guid" and the butchers may be not inaptly designated as Bible and Beef. When all else fails, the authority of Holy Writ is triumphantly cited by the bibliolatrous flesh-eater as the great court of appeal to which the food question must be carried; and here at least, it is pleaded, there can be no doubt as to the verdict. "It seems to me," wrote Dr. William Paley, more than a hundred years ago, in his *Moral and Political Philosophy*, "that it would be difficult to defend this right [to the flesh of animals] by any arguments which the light and order of Nature afford, and that we are beholden for it to the permission recorded in Scripture."

It is a far cry from the theologian of 1784 to the *Meat Trades' Journal* of to-day, but from an editorial article (November 19, 1892) we learn that the organ of the Butchering Trade is animated by the same profound sense of piety. "The great Creator of all flesh," it says, "gave us the beasts of the field,

not only for our food, but for other purposes equally as essential to us. The grass must be eaten by our flocks and herds, otherwise the fertility of the soil would vanish. It was a frightful punishment on the Egyptian [*sic*] King that he should be reduced to the level of the beasts of the field and eat grass."

Now, waiving the fact that grass is not precisely the diet that Vegetarians adopt, and that it is, therefore, no reproach to Vegetarianism if Nebuchadnezzar, not being a ruminant, found such a regimen distasteful, we must recognize that there is a widespread idea among religious people that the lower animals were "sent" us as food, and that the practice of flesh-eating has the seal of biblical sanction. In meeting this prejudice, there is a right line and a wrong line of reasoning, both of which have at different times been followed by vegetarian speakers.

The wrong line is to attempt to answer the texts quoted as favorable to flesh-eating by pitting against them other texts as favorable to Vegetarianism—a course which not only degrades the Bible into a text-book for disputants as in the epigram,

*Hic liber est in quo quærit sua dogmata quisque,
Invenit et pariter dogmata quisque sua:*

which may be freely rendered,

This is the Book, to dogmatists well-known,
Where each man dogma seeks, and finds—*his own*:
but also surrenders the most sacred claim of the reformed diet, viz.: its appeal not to this or to that textual authority, which some thinkers accept and others deny, but to the universal principle of humanity and justice.

The right line is to show, first, that it is wholly impossible, in the face of modern knowledge and evolutionary science, to maintain the old "anthropocentric" idea which regarded man as the sum and center of the universe, a monarch for whose special benefit all else was created; and secondly, that the ancient Hebrew scriptures, whatever be their exact significance for Christian readers (a matter with which we are not here concerned), cannot be regarded as affording any clue to the solution of modern problems which have arisen centuries later. It would be no whit more absurd to argue that negro slavery is justifiable because it was not condemned in the Bible than to claim scriptural sanction for the cruelties of butchery because the Jews were flesh-eaters. And, indeed, such arguments *have* been advanced by religious people in support of slavery; we read, for example, the following in John Woolman's journal: "A Friend in company began to talk in support of the slave-trade, and said the negroes were understood to be the offspring of Cain, their blackness being the mark which God set upon him after he murdered Abel; that it was the design of Providence they should be slaves, as a condition proper to the race of so wicked a man as Cain was."

But it is now time to introduce the Textualist in person:

TEXTUALIST: Well, sir, I understand that you advocate Vegetarianism. What sort of a religion is that?

VEGETARIAN: What sort? The real sort; the sort that has to be *practised* as well as preached.

TEXTUALIST: If it is the real sort, the proof is easy Show me passages in the Book.

VEGETARIAN: I beg to be excused. I do not bandy texts.

TEXTUALIST: What? You can produce no verses in support of your religion? I thought Vegetarians relied on what they call "Ten Best Texts," and here I stand ready to meet them with five-and-twenty better ones.

VEGETARIAN: I am sorry to disappoint you, but I am not one of the text-quoting Vegetarians. I regard all such methods of reasoning as wholly irrelevant. There is not the least doubt that the Jews were a flesh-eating people; indeed, the very idea of Vegetarianism (that is, a deliberate and permanent disuse of flesh-food for moral and Hygienic reasons), was wholly unknown to them. What, then, can be the use of hunting up bible-texts which do not refer, one way or the other, to the point at issue?

TEXTUALIST: But if it was unknown and unmentioned in the Bible, what hope for Vegetarianism? It perishes like all else that is unscriptural.

VEGETARIAN: The same hope as for the abolition of slavery, or any other humane cause that has had birth in our modern era. We live and learn.

TEXTUALIST: But it is written, "Rise, Peter, kill and eat." What is your answer to that?

VEGETARIAN: It needs no answer, as you will see if you study the context."

TEXTUALIST: Then you have not a single text to set against the injunction with which I confront you?

VEGETARIAN: Not one—unless it be, "Answer not a fool according to his folly."

To repel texts with texts is a futility to which vegetarians as a body have fortunately not committed themselves, because Vegetarianism appeals, without reference to religion, to the common sentiment of humaneness, and numbers amongst its adherents men of every nationality and creed. If biblical Vegetarians have engaged in controversy with biblical flesh-eaters, that is their own concern; and we may rest assured that the battle will be a bloodless one, as the firing is with blank cartridge on both sides.

Apart, however, from such irrational argument, there is a sense in which an appeal may be fairly made to the Bible, as to any other great ethnical scripture or world literature, that is, to the spirit, as distinguished from the letter, the context as distinguished from the text. That Vegetarians, preaching and practising a doctrine of love and humaneness, should quote, "Behold I have given you every herb bearing seed to you it shall be for meat," as indicating the ideal primitive diet, and "They shall not hurt nor destroy in all my holy mountain," as prophetic of the ideal future, is just and appropriate, for such passages, though dealing with poetry rather than fact, are far more suggestive than any textual evidence; and when we come to ask what is the spirit of the New Testament towards such instincts as that from which Vegetarianism springs—the desire to increase the happiness and lessen the suffering of all sentient life—it is plain that here, at least, the Vegetarian is on unassailable ground.

But the answer to the biblical flesh-eater lies still nearer at hand. For the moment any attempt is

made by him to ally the modern religious spirit with the maintenance of the slaughter-house, the incongruity of his position is revealed. Take "grace before meat," for instance, and note the flat impiety of offering thanks to God over the body of a fellow being that has been cruelly slaughtered for the sake of our "pleasures of the table." As Leigh Hunt has remarked, "It is not creditable to a thinking people, that the two things they most thank God for should be eating and fighting. We say grace when we are going to cut up lamb or chicken, and when we have stuffed ourselves with both to an extent that an orang-outang would be ashamed of; and we offer up our best praises to the Creator for having blown and sabred his 'images,' our fellow creatures, to atoms, and drenched them in blood and dirt. This is odd. Strange that we should keep our most pious transports for the lowest of our appetites and the most melancholy of our necessities; that we should never be wrought up into paroxysms of holy gratitude but for bubble-and-squeak or a good sized massacre!"

But why, it may be asked, if the practice of flesh-eating is such as it is here described, do "religious" people acquiesce in it? Why indeed! except that, in these personal matters of everyday life the religionism of to-day, like the stoicism of old, has a tendency to respect the letter, but disregard the spirit, of its principles. The complaint which modern Vegetarianism brings against the religious flesh-eaters is that which the humaner philosophy made, centuries ago, against the carnivorous stoics:

"Who is the censor who is so loud against the indulgence of the body and the luxuries of the kitchen?

Why do they denounce pleasure as effeminate indulgence, and make so much fuss about it all? Surely it had been more logical if, while banishing from the table sweet-meats and perfumes, they had exhibited yet more indignation against the diet of blood! For as though all their philosophy merely regarded household accounts, they are simply interested in cutting down dinner expenses, so far as concerns the superfluous dainties of the table. They have no idea of deprecating what is murderous and cruel." (Plutarch, *On Flesh-Eating*, quoted in *The Ethics of Diet*.)

And so is it nowadays with the champions of Bible and Beef, for like all formalists, they sacrifice the substance of religion to the shadow, and while forever quoting the sacred names of justice and loving-kindness, not only oppose those principles, when in conflict with their own appetites, but actually base their opposition on the authority of their "scripture." It would be impossible to do the Bible a deadlier wrong than this; for whether it be "inspired" or not, it is by universal consent a great literary monument, and those who profess to reverence it most should be the last to wish to utilize it as a handbook for reactionists—a store from which to draw irrelevant quotations for obstructing the progress of reform.—*The Vegetarian*, London.

Ladies' Page.

A Word to Non-Vegetarian Mothers.

It seems to me to be taking a mean and cruel advantage of the youth and innocence of children, to put before them, and train them to eat, certain articles, the nature and origin of which you keep them in ignorance, and would shrink from instructing them in. You might go to a fruit and flower show and admire the beautiful display, and would not mind taking the children with you; or you might take them to see men and horses ploughing the fields, and sowing the wheat, and reaping the harvest, and threshing the corn; and then to the windmill on the hill, or the watermill by the stream, to see the corn being ground into flour; then you might take them to the bakehouse to see the flour being made into bread; in fact, you would have no objection to taking them to see the whole of the operations from first to last, necessary for the production of bread, and so giving them a delightful and interesting object lesson respecting an important article of their food. Nor would you mind taking them to an orchard, or a kitchen garden, and showing them the various operations of digging, planting, watering, pruning and gathering; neither would you mind taking them to see cows being milked, and milk being churned, and butter being made; but would you take your children and follow the lambs, and the sheep, and the oxen into the slaughter-house to see their throats being cut, or their skulls being smashed, and their warm and quivering bodies being skinned and cut

up, in order to produce chops and steaks, and joints and cutlets?

Slaughter-houses and butchers' shops are a great outrage and insult to Truth and Beauty, and all refinement, and are false and ugly in the extreme—false, because there is no necessity for them; ugly, because they are brutal, filthy and debasing. In bread, fruit, cereals, vegetables, milk and butter, we have a complete and perfect dietary for both young and old—a diet pure and wholesome, nourishing and health-giving, and one in regard to which you would have no objection to answering children's questions as to how all those things were procured and prepared for their food. But supposing they wanted to know what beef was, and what mutton was, and what bacon was, and how chops, and steaks, and rashers were procured, how would you answer them? Probably in some evasive way, telling them not to think of such things, or not to ask questions about them. You would shrink from taking them to the slaughter-house to see the ghastly work that goes on there. And yet you give them the products of that work to eat as food. Is it right, is it just, to evade such questions, to deceive children, and keep them in ignorance as to the origin of the things you give them to eat? Think over this, and ask yourselves why it is you would not like to show them these things; and I would suggest that while you give them the products of the slaughter-house to eat, it is your duty, as their natural instructress, to teach them whence and how these things are obtained.

A. W. MALCOLMSON.

—*The Vegetarian Messenger.*

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NO. II.

The Liver.

A Lecture Delivered in the Sanitarium, Battle Creek.

BY J. H. KELLOGG, M.D.

I want to talk about the liver again this morning. Perhaps some of you have become quite tired of hearing me say so much about the same thing; but you must remember that the liver is one of the most important organs of the body. It is the largest gland in the body. Natural history brings out an interesting fact in regard to the liver; namely, that it is one of the most universally present organs in the animal economy. If you go down the scale of animal existence to the oyster and clam, and other creatures of that class, you will find that the liver is present in all of them. The large red portion of the

oyster, that most people consider so savory, is nothing but the oyster's liver. I used to wonder why I did not like oysters. I suppose it was because I did not like the taste of bile. The oyster is the scavenger of the sea; he lives upon the decomposing fish and vegetables found at the bottom of the sea, and, of course, he needs a very large liver to cleanse his system from the deleterious properties of such food. Oysters are very abundant around the harbors of large cities, where they can live on the refuse matter of the sewers emptying into the sea. At a certain point on the European coast, it was observed that at certain seasons of the year the oysters obtained in that vicinity made people sick. The oysters might be eaten at other times of the year without any apparent harm; but at a certain season they seemed to be poisonous to whoever ate them. There was considerable speculation as to the cause, and by a little investigation it was found that at a certain time of the year the sewerage was carried a little farther down the coast than usual, and out to the oyster-beds. Consequently, the livers of the oysters became very bad, and poisoned the people who swallowed them. In some parts of France there is grown a very peculiar sort of green oyster, which is considered a great delicacy by epicures. Some years ago, a naturalist who was curious to find out whether they were a new species of oyster, made an investigation, and discovered that they were simply common oysters that had been subjected to a peculiar process. They were placed in large tanks which were allowed to stand until the water became stagnant and covered with a green scum, and it was by becoming per-

meated with this green matter that they acquired their peculiar color. No wonder the oysters were tender and delicate and highly flavored. Doubtless they had very bad livers.

In many of the lower classes of animals the liver is present when the other excretory organs are absent. In the clam the liver is arranged around the stomach so as completely to envelop it. In other animals we find the kidneys and liver combined; and this is a most interesting fact; for you will remember my telling you that the liver prepares the excretory matter for the kidneys. The liver converts the uric acid into urea, and the kidneys take up this urea and eliminate it from the body. When these two organs are combined, the work of the liver becomes very intricate and complicated. One thing generally observable in the lower forms of life is that a single organ will do a great many different kinds of work. In the *amœba*, for instance, you can find neither ears, eyes, brain, stomach, nor any of the organs of man, and yet this creature is capable of performing the functions of all these organs. It can make any portion of its envelope into a mouth, or nose, or finger; it can jut out legs behind or in front. It has a very complicated function to perform, and yet, apparently it is perfectly structureless.

As we rise higher in the scale of animal life, the work becomes more and more sub-divided among the different organs, until in man each organ has its own work to do, and can do no other. In the case of the liver, however, we find an affinity to these lower forms; for, as you will remember, the liver has several different kinds of work to do.

This morning I wish to talk particularly about the relation of meat as an article of diet to the liver. When a man has a torpid liver, we tell him that he must not eat much meat. The reason for this is that excessive meat-eating produces torpidity of the liver. The proper business of the liver, or at least one of its lines of work, is to convert uric acid into urea. Some of you may not understand chemical terms, and so that does not mean anything to you. I will try to explain. Whenever a muscle contracts, some of its particles are worn out and carried off. These particles of dead muscle must be converted into some other form before they can be carried out of the system. After undergoing a variety of changes, they are finally converted into uric acid. This is the reddish brick-dust deposit that is sometimes observed in the urine. If it is allowed to remain in the circulation, it makes a great disturbance in passing through the body, and it is the business of the liver to change it into a different sort of a substance known as urea, which makes less disturbance in the system, and is quickly carried off by the kidneys.

If a piece of beef-steak is examined under the microscope, it will be found to be almost entirely composed of muscular fibres. This dead muscle must be converted into uric acid just like the dead muscle of the human body, and this uric acid must in turn be converted into urea before it can be gotten out of the system. What goes in as beef-steak or chicken or fish, must come out as urea. This process does not, however, always take place at once. A person can utilize only about three ounces of nitrogenous

matter daily. If a person eats only three ounces of meat, it will be converted into living human muscle. If he eats six ounces, then three ounces will be converted into live muscle, and the rest must be turned into uric acid. If we examine the secretions of an individual, we shall find that there escapes from the body each day about three ounces of the nitrogenous matter of which the muscles are composed. The liver has to do the work of converting that amount of matter into urea. If a person takes double the quantity of meat that he can utilize, the liver has to do extra work in eliminating the extra quantity. Consequently the liver will be overworked; and if overworked day after day, its tissues will after a while become impaired, and a torpid liver will be the result. It is evident, therefore, that a person who has a torpid liver should eat very little meat, in order that his liver may have as easy a time as possible.

There is another fact respecting meat that goes to show that it is an injurious article of food to any one who has a torpid liver. The meat itself contains uric acid and urea. These two substances are held in solution in the venous blood, and it is this which in part constitutes the difference between venous and arterial blood. When an animal is killed, the large arteries empty themselves in a very short time; but very little of the venous blood, which contains all the impurities of the body, escapes from the veins. The veins do not empty themselves for the reason that the heart stops beating, and the blood in the veins soon ceases to flow. The tissue-changes, however, continue some little time after the animal dies.

Did it ever occur to you that when a person is alive the process of disintegration and decay is much more rapid than after death? If an animal is left dead on the ground, in a very short time it decomposes and returns to earth again, and yet this change is much more rapid in life. Just think how much a person has to eat in the course of a year to supply the waste of the body. If he eats one and one-half pounds of food in a day, he will eat over five hundred pounds in a year—an amount equal to perhaps four times the weight of the body. If you take a live animal and remove its kidneys, it will die in a very short time through the accumulation of urea. If you take out its liver, it will die through the accumulation of the biliary elements in the circulation. When a man falls into the water, he dies, not from a lack of oxygen, but from poisoning by carbonic acid gas. I have mentioned these facts for the purpose of showing you how rapidly these elements accumulate in the body, and how poisonous they are. I will give one more illustration. Let any one hold his breath for a minute, and notice how blue his face will become. This is not wholly because the blood accumulates in the face, but because the arterial blood has become blue through the accumulation of carbonic acid gas.

Now, as I remarked before, this tissue-change goes on even after the animal is dead; and by the production of uric acid through the destruction of muscular tissue, the blood becomes filled with poisonous elements. The venous blood left in the dead body of an animal is exceedingly impure, and what

arterial blood is left in the arteries is forced on into the tissues, and thus becomes venous blood.

If a piece of beef-steak is thoroughly washed in water, it will become almost white. This white portion is about the only nourishment that is contained in the beef, though it is not very palatable. The part that has been washed away is almost wholly stimulating. The beef extracts sold in the stores are almost pure urea. You have heard of Liebig's Extract of Beef, which is supposed to compress into one pound of extract the nutritious elements of forty pounds of beef. The fact is that it does not contain ten grains of nourishing material to the pound. Liebig's Extract is made up of those elements which the kidneys carry off as poisonous, and this is true of almost all the other extracts. It is the business of the liver to remove these poisonous elements; and the man who persists in eating a large quantity of meat while suffering from torpidity of the liver, is like a farmer who hires men to clear the stones from his fields, and then spends all his own time throwing them back again. A farmer who pursued that course, or who would sow weeds in his field after he had been to great expense to have them rooted out, would be rightly considered a fit candidate for the lunatic asylum; but this is exactly what a man with a sluggish liver is doing when he eats an excess of meat. While the liver is trying to get out the poisonous substances, he is all the time putting them in.

The question may be asked whether it would not be better if the use of meat were not avoided altogether. I confess I believe it would have been better for the whole human family if they had never

eaten any meat at all. It would be better for the human family in the future if our children should never eat anything but fruits and grains. It would be easier for people to be good if they could be made to adopt an unstimulating diet. A man who is the owner of a very fine dog told me, the other day, that he had noticed that when he fed his dog on meat, he was ugly and savage, and when he fed him on bread and milk, he was mild and gentle, and much easier to get along with. You will remember that there was a man here a short time ago exhibiting trained dogs. A gentleman asked him on what he fed his dogs, and he said he never gave them anything but bread and milk. He had noticed that when he fed them on meat, they were very likely to die off as soon as he had them thoroughly trained. They could not stand the strain of their profession on a meat diet. Besides, he had found that they were much more tractable and easily trained when fed upon a hygienic diet, and were less quarrelsome among themselves.

The same thing is true of human beings. Members of the human family who live almost exclusively upon beef, are nearly as quarrelsome and savage as animals. The animals that are long-lived and quiet in their dispositions are Vegetarians. The North American Indians are a good instance of a people who are carnivorous in their habits. They are the most short-lived of all people. The races who are driving them out were originally almost strictly Vegetarians.

The beneficial effects of a Vegetarian diet have also been shown by experiment. In England, a

short time ago, a committee of the House of Commons was appointed to determine upon the best dietary for prisoners. After considerable investigation, a report was made in which a Vegetarian diet was recommended, not as a penalty, but as a matter of economy to the State and improvement in health to the prisoners. In prisons where the change has been made, it has been found that the death-rate is much lower than formerly, while the prisoners are more tractable, and are able to do a much greater amount of work without injury.

I want to say one word more, and that is in regard to the disadvantage of eating animal food in the hot season of the year. I have no doubt that a large share of the diseases so prevalent in the summer are due to meat-eating. At that season of the year there is a surplus of heat, which is very likely to give rise to febrile disease of some sort. It is a well-known fact that fevers are most rife between the months of June and October, and one reason for it is found in the increase of heat. If a person has eaten a hearty meat dinner, and happens to overheat his blood, it is almost certain to bring on some febrile difficulty. Of the thousands who die from sunstroke each year, the larger part will be found to be persons who habitually eat large quantities of meat, or who use liquors to a greater or less extent.

The Scope of the Vegetarian Argument.

BY ALFRED RUSSELL.

It is a truism that every cause has its fanatics, and many of the adherents of different causes are willing to believe that fanaticism is not dangerous so long as it errs in *favor* of the cause with which it is identified. As an instance of this, take the question of temperance. Many have roundly asserted that the settlement of the temperance question would involve the settlement of the question of poverty, in spite of the fact that in countries where the people are temperate, if not absolutely teetotalers, poverty is rampant: India for example. They also forget that poverty may result from low wages or want of employment, and that temperate and teetotal workers, as well as others, are amongst the sufferers. This overstraining of facts arises from inadequate knowledge outside of the question discussed (the result often of undue concentration and specialization), or from undue bias, notwithstanding knowledge, in favor of that question. Such reasoning, moreover, becomes plausible because of its seeming truth, when applied within a limited area, and because of such great significance as it really possesses when applied to general life. But let us not minimize the harm done by claiming too much. At the least, progress in other directions is retarded, false views are circulated, many who would be of service are estranged, where co-operation might be possible there is great waste of energy in angry disputes, many seekers after truth are confused when they should be helped,

the harmony and meaning of the whole is sacrificed by over-insistence on the part.

Vegetarians are not free from such errors. Were the principles of Vegetarianism put into practice by a majority of the community, many evils, such as poverty on account of economic stress and struggle, competition in, and monopoly of, the means of life, would be almost untouched. No doubt Vegetarians are humanitarian in their sympathies, and whatever appeals to the humane person is most likely to appeal to them. They are, therefore, by their training, opposed to cruelty in all shapes and forms. But, in some cases at least, they are apt to forget that different types of cruelty are born from different sources. It is wise to admit limitations. Over enthusiasm, unguided by discrimination, may retard progress as well as indifference. Within the camp of Vegetarianism itself, there is apt to be division as to which is the best door by which new comers to the Vegetarian way of living are to be admitted. One person is of a reflective, ethical cast of mind and nature, and thinks the whole meaning of Vegetarianism is summed up in its ethical significance. Another has hard physical work, and becomes a Vegetarian in order to test the worth of the Vegetarian diet, as a substitute for flesh, in sustaining the body. Finding the result beneficial, he lays stress on the physical aspect of the matter, because that appeals to him most. He realizes that it will appeal most to others who are strongly orthodox in their ideas of the value of flesh food, which ideas will not be readily shaken, and die hard. So he tries to educate the unconverted to his way of thinking. Still another is moved

by the cruelties of the slaughter-house, and preaches Vegetarianism on humanitarian grounds chiefly—for the sake of the poor creatures who suffer and the men who are engaged in the work. By degrees many of those belonging to one or other of these three classes of Vegetarians come to think (often without knowing it) that the door held open by them is the only one worth opening, and so they are handicapped in dealing with enquirers and opponents. As has often been said, there is danger in over-specialization. One advantage the specialist no doubt possesses. By concentrating his attention on a small section of a subject, it is more possible for him to have thorough knowledge within such limits than would be possible if he divide his attention over a larger area.

But what he gains in thoroughness he is apt to lose in breadth. He is apt to sacrifice proportion and the relationship of part to part, for the sake of depth. Whatever may be said in favor of specialization for the sake of those who have not the opportunity to specialize for themselves, though benefitted by the results, we should never forget that truth with regard to any subject has many parts, and “these parts being many, are one body;” that “if one member suffer” (as the result of claiming too much for one part), “all the members suffer with it;” and that the specialist should acknowledge limitations, lest his very ability should prove hurtful.

The personal element has a great deal to do with the preferences of different people as to point of view. One man suffers from ill-health, begins the Vegetarian diet for a change, is benefitted, and

finally restored to health. It is natural that he should study the health aspect of the question, and should be most inclined to deal with that aspect.

A man is a hard worker and cannot afford to take any risks so far as the possible lessening of physical strength is concerned. He is, therefore, anxious to know the dietetic value of the Vegetarian diet, and so studies the subject with that end in view.. If he adopts Vegetarianism, his knowledge and original attitude to the subject point out to him the line of propaganda in regard to others. Another finds that the question generally asked is, "Can I be as strong living on the Vegetarian diet as on flesh food?" and, therefore, in order to be able to deal effectively with such questions he studies accordingly.

Still another man, who has not hard physical work—a clerk or warehouseman, say—is attracted by the ethical and humanitarian aspects of the question. He is not so greatly handicapped as the physical worker by the loss of bodily strength, and is willing to take the risk. There may be very little virtue in the fact that he looks at the matter from such a standpoint. There is nothing pressing him to look at the matter from a physical standpoint, and he, like the other, approaches the subject from the standpoint which interests him. Surely people who are at all humane will and do admit the ethical and humanitarian arguments, sufficiently at least to enable them to start practising the Vegetarian diet, but the deep-rooted though foolish belief in the efficacy of flesh compared with vegetables, fruits and farinacea, determines their continuance of the flesh diet.

It seems true that many are not so much moved

by humanitarian and ethical arguments, as to try Vegetarianism. They admit the truth of what is said, are sorry for all the brutality, but do not think the Vegetarian position is tenable from the standpoint of food value. They cannot afford to lose strength. Such people are already converted to the humanitarian and ethical view. Their objections and delusions have to be met. These can only be met by reference to the facts, viz., the constituents of Vegetarian food compared with flesh, quotations from scientists to back up the statements made, reference to the hard work undertaken by many Vegetarians and the length of their lives, together with the healthiness of Vegetarians generally. The man who is best equipped in this branch of study will be most successful with such people. So with those who, often from no special possession of virtue or altruism on their part, sympathize with and view the matter in the humanitarian and ethical aspects; the man best fitted to help them is the man who can meet objections and enforce his arguments in a masterly way. We must both choose our weapons and be able to use them.

While the person who becomes a Vegetarian from health or dietetic motives is almost certain to become a Humanitarian later on, he who starts as a Humanitarian should avoid restricting his range of vision to that aspect, and should, as a vital necessity, strive to be reasonably well-up on the food question. As the real and most keenly-contested issue is between the health value of flesh and Vegetarian diet, all Vegetarians should train themselves to cope with opponents and enquirers along these lines.

Thereafter, the whole range of the subject, which is a large one, is open. And here, again, there is danger of being short-sighted. Besides the consideration of food value and selection of food, and attention to general hygienic conditions, there are such personal questions as the results of consistency, the practical protest against cruelty in the slaughter-houses and cattle-ships, the investigation and prevention of diseases traceable to flesh-eating, the hygienic treatment of disease, the cultivation of the land in order to meet the increased demand for grain, vegetables, and fruit caused by the growing abstinence from flesh, involving the consideration of the land question, enquiry into the cause of the drink crave and its prevention, increased and intelligent purposeful interest in nature, and the increased desire to live natural lives in contrast with the miserable counterfeit imposed by modern commercialism, the logic application of humanitarian principles to fellow-men and the spirit of which such application is the result, and the desire to help rather than hurt in all sections of life. All this prospect opens out to us if we will only strive not to keep our eyes fixed on one little patch of the question, and realize the connection of all the parts with the whole, and the necessity of keeping intact this connection. All sections of advanced thought are but tributaries of the mighty stream of truth, and the time will come when the co-operative co-partnership of each will be recognized by all. Then intelligent blending will take the place of separateness and competition for precedence, unity the place of divisions and antagonisms. —*The Vegetarian Messenger and Review.*

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War and Murder.

(Our Dumb Animals).

In calmest mind, to serve some unknown will,
I swore *in soldier's uniform* to kill;
I slaughtered men who never injured me,
Yet, *that I am a hero* all agree.

If [sudden wrath] I smote with deadly blow
One I had cause to feel a hated foe;
Then, in the eyes of all, a monster I,
And doomed to death upon the gallows high.

Amazed I ask why people should abhor
A *single murder* while they shout for war?
One's fame who kills a thousand widely rings;
Who takes *one* life, upon a scaffold swings!

Brookline, May 1, 1899.

W. L. G.

How I Became a Vegetarian.

Some time ago I promised the editor of the *Vegetarian* an account of my experience as a Vegetarian. This I now proceed to give:

The experience began about twenty years ago, when I was seventeen to eighteen years old. I was then in business at Liverpool—that town most unideal in every way—and already interested in things religious and social; not, however, to the neglect of the physical side of life, for I did a good deal of rowing, swimming and walking. Among many new ideas, such as necessarily come in the way of every newly-enquiring mind, Vegetarianism came in my way; how, I cannot now remember. I found it laughed at as a fad, an impossibility, by all my circle, and felt a little ashamed of my own inward sense of its rightness. At this time I went no further than lunching at a Vegetarian restaurant, and that restaurant bears at least some of the blame for my giving up, after a time, all attempt to practice in the diet. Many bad, greasy dishes disgusted and distressed me; at last a "*Vegetarian roast goose*" overthrew me.

Twelve years or so passed. During that time I lived a double life; on the one hand busy in commerce, money-making; on the other hand passing through stage after stage of study, conviction, and active work, of speaking and writing on those religious and social questions which had occupied me from the first. At last the contradiction between my life in commerce and that true life, the Christian life as Jesus taught it, became so apparent, so dis-

gressing, that on returning to England from an eighteen months' residence in the United States, I abandoned commerce entirely, feeling I must let the truth I saw take my life in hand and do with me what it would. My family and I settled in the East end of London, where I presently wrote "The Anatomy of Misery," a book which brought me into relation with Leo Tolstoi. This book and other writings of mine are not unknown to Vegetarians, and any point of interest this present "Confession" may have for them, is just in this: That I found Vegetarianism to be a necessary and inevitable part of the general progress of my mind and life. One simply could not think, speak and write of goodwill among men, of that new sense of life, the "love" which is the spirit of the true life, and advocate that "kingdom of heaven on earth" which is to bring an end of private property in land and capital, competition in commerce, militarism, and brute force in the ordering of society—one could not do this and feel comfortable in the slaughter of animals. Considerations of economy and health have never weighed a jot in my mind upon this matter; simply, it is unpleasant—being cruel, contrary to good feeling—to kill animals for food, more especially when other food is abundantly obtainable.

Family habits and the personal habit of meat-eating retarded progress very much, but now meat is, and for years has been, unknown in our house. The doctor we have needed only once (for a poisoning) in many years. In every respect the diet has produced the best results among us, and, to say the least, meat could not do more. Even now, however, I

cannot say that I am an utter and uncompromising Vegetarian. Travelling about much makes one a guest at many tables, and on occasions when only a potato, white bread and meat are set out, and a substantial meal is wanted—well, I have not so far felt it necessary to maké my host or hostess uncomfortable and myself incompetent. But such occasions are rare, and may be made the opportunity of making one's habits and feelings known in a way not the less effective for being conciliatory. But I am not recommending this practice to others who may lie under a stricter sense of duty.

And now may I use the opportunity to further illustrate a fact always to be insisted upon to Vegetarians and humanitarians? The fact is this: That the profoundest results in humanisation of life are yielded by the directest, simplest, completest acceptance of and insistence upon, the fundamental truth that *life is love, and our work in life is to surrender all to love*. Accept this, deal with it in the obvious best way of first things first, and what follows? This: that a man finds the first line of evil, which must be attacked in his own life and in society, to be *man's inhumanity to MAN*; he becomes opposed to our property system, under which rich and poor are created, to our competition in commerce, our creation by law of crime, our military murder system. He becomes, in short, revolutionary to the present constitution of society, just as the first Christians were to a similar system.

With such a man, Vegetarianism sooner or later inevitably asserts itself. So it was in my case. So it was that on my first knowledge of Leo Tolstoi, I

naturally expected to find him a Vegetarian, as he is. So it has been that, without any particular propaganda of Vegetarianism, I have found the new habit of diet assert itself (in nearly every case completely) among those who have agreed with the view of life I have endeavored to spread.

A word in conclusion. Ought we not to deprecate so much discussion of what is called in the jargon of the day, the "scientific" aspect of Vegetarianism, a discussion which suggests that the Vegetarian's home is a doctor's shop and library? Very much of the ill health and morbidity of mind which occasion this discussion are due to the habits of the city. A simple open-air life, with due exercise in useful labor, and happy relations with the people about us—this would make all doctors' talk and doctors' stuff unknown, because not wanted. And such a life would necessarily be Vegetarian, because people with the good sense to so live would necessarily have the good feeling not to kill.

Life is one; the wholly good life must be harmonious throughout; the Vegetarian who has not yet realized this, however earnest and amiable, is yet truly a "faddist." He is partial and not universal.

The various movements, social, religious, humanitarian, which our generation has developed, have produced a certain eagerness for further development. I wonder whether the time has come when a conference might gather in London at which these various movements should be represented, for the purpose of explaining themselves each to the others, and of discussing those great and simple fundamen-

tal truths of life from a partial appreciation of which each separate movement springs? In this the Vegetarian Societies, or the Humanitarian League, might well lead the way.

JOHN C. KENWORTHY.

The Colony, Purleigh, Nr. Maldon, Essex.

—*The Vegetarian, London.*

Instinctive Vegetarianism.

BY H. ELLEN BROWNING.

In some people Vegetarianism is the result of principle; in others it is the result of circumstances, whilst others adopt it as a matter of health. A few of us are Vegetarian by instinct, though possibly not in practice, from one cause or another, and it was not until I became intimately acquainted with the south-western portion of France that I realized how much of this instinctive Vegetarianism there is in certain parts of the world. Here, though on the very confines of Spain, the food of the people is not in the faintest degree Spanish; yet, on the other hand, it is not truly French. There is as much difference between the food of Paris and Biarritz as there is between the *argot* of the former and the *patois* of the latter.

As far south as Bordeaux there is not much that is characteristic either in the physical aspect of the country, the people or the food. You might imagine yourself in Normandy, or Chalons, or Dijon. However, after passing St. Jean de Val you plunge into the midst of seemingly endless pine forests, and

gradually you begin to feel that somehow France is losing its identity as France and developing into "the Pyrenean regions."

Why is it, by the way, that mountains have such a strong influence on the character and habits of people? so much influence, indeed, that people who nevertheless belong to the same nationality, take on a distinctively "highland" or "lowland" character, as the case may be. There is not much costume to catch the eye, still you cannot help feeling in some mysterious, inexplicable way, that the peasantry of the Pyrenean district are quite different from those in the plains. As one gets nearer to the coast their physique changes, and by the time one reaches the shores of the Bay of Biscay the special type of this region has become so distinct that it is quite easy to pick them out from a group of mixed nationalities. Both men and women have strong faces with well-marked features, good eyes, beautiful hair, and firm, well-knit figures, though they are not very tall. In disposition they are proud and rather unforgiving, but good-tempered, merry of heart, and quite determined to take life as cheerfully as possible and enjoy themselves as far as their means will allow. This latter fact is very patent to everybody.

France is a Roman Catholic country, and Lent is held to be a penitential season by most Roman Catholics. It is penitential here, too, in some ways. Fasting and prayer are the order of the day every Wednesday and Friday, and many sermons are preached during Passion Week, but from Mi-Careme onwards every Sunday is a feast-day. During the afternoon and evening the streets are full of people

listening to the bands that play in the principal squares, throwing *confetti*, laughing, flirting, joking, riding on roundabouts, shrieking with delight in the cars of the "switchback" railways, singing, regaling themselves with pig's feet, sausages, sweet cakes and oranges, smoking cigarettes, playing a game rather like "fives," which is the national sport, and is called the *Jeu de Paume*, and otherwise disporting themselves.

Men, women and children all seem to be bubbling over with gaiety and full of vitality, particularly amongst the lower classes. Still, that they know how to work as well as play is equally certain. One maid here does as much work as three English servants, and what is more, she gets through it quickly, does it well, and is hardly ever out of temper. Yet, on the other hand, I must admit, it is better not to enquire too closely into their morals. Moreover, your cook does all the marketing for the household every morning, and she considers herself perfectly justified, not only in getting a small percentage from all the trades-people you deal with, but also in cheating you to the extent of a few pence on each article she buys. If you kick against this, she becomes furiously indignant and declares she is not a thief; nevertheless, you find that the prices of things fall next day in an unaccountable manner; but they rise again in an equally unaccountable way until another little scene brings them down again.

Meat is dear in this part of the world, ten to fourteen pence per pound, and not even good at that. Fish, poultry and rabbits are less dear, but not sufficiently cheap to be within the means of the lower

classes. Even the fisher-folk, who catch it, find that it pays them better to sell their fish and buy other food for their own consumption. Upon what, then, do they live, you ask probably? So did I; and I find that their staple food consists of vegetable soups. Artisans, peasantry and fisher-folk alike nourish themselves largely on cabbage soup, bean soup, potato soup, lentil soup, fennel soup, pea soup and spinach soup. In a word, they are instinctive Vegetarians.

The midday meal consists daily of a bowl of soup made from one or other of these vegetables; a hunk of *pain bis* and a glass of cheap red wine that costs about fourpence a pint.

On high-days and holidays this fare is supplemented by a sausage, a pig's foot, which has been boiled in the soup, or a slice of dark colored, most unappetizing looking ham. To my mind the flesh of the pig in any form is disgusting, nature having implanted in me an instinctive aversion to it, but even the most hardened lover of succulent Yorkshire hams would turn up his nose disdainfully at that eaten by the lower classes here.

Beef, mutton or veal is hardly ever tasted by them; as a matter of fact, I don't fancy they really care for it; it is not tasty enough for their palates, being coarse and tough as a rule.

These people are very fond of fried potatoes, also of rice or sago boiled in milk and flavored either with green herbs or sugar and spice. The evening meal, therefore, frequently consists of potatoes fried in various ways, sometimes with parsley, at others with onion, garlic or fennel and another hunk of bread.

Potatoes boiled, cut into slices, and served with melted butter sauce poured over them constitute another favorite dish.

Eggs are very cheap, often they do not cost more than sevenpence or eightpence a dozen, so they sometimes form part of the supper menu either poached, boiled hard or baked *sur le plat*. As a change of diet, good housewives give their families sometimes thick slices of hot maize-cake spread with fat or butter, or lay a tiny bit of cheese on each person's bread. Then on fete days everybody eats oranges at this time of the year. Later on everybody will eat cherries, grapes, apples and plums as each fruit comes into season; but, from Christmas time till the beginning of May, oranges are the only fruit accessible to the lower classes except nuts and chestnuts. Then naturally at the Fairs of Easter and Whitsuntide, at the Saints' day festivals of the churches and on such occasions, there are custard-tartlets, almond-rings, gilded gingerbread, *brioche*s, sugar-candy, chocolate bonbons, and a dozen other things which are eaten by everybody as a matter of course, and with the very greatest relish by big and little of both sexes.

Personally, I incline to the opinion that these people are really to a great extent instinctive Vegetarians from the fact that servants who have the chance of eating meat twice a day, viz., for lunch and dinner, very seldom avail themselves of this privilege. If you attempted to "defraud" them of their wine or their daily loaf of bread, or their morning and afternoon coffee, there would be a terrible insurrection, but where meat is concerned they are absolutely

indifferent, and no matter what they may be cooking for the family meals, they always find time and opportunity to make a vegetable soup for themselves, which costs on an average a penny to twopence per head, according to the ingredients used. Some of these soups, which, by the way, are almost as thick as stews and really form a substantial meal, are excellent in flavor. The only kind I fail to appreciate is fennel soup.

Fennel, which we employ very seldom in English cookery, seems to be much liked here. They even chop it up with lettuce, endive, watercress, mint, parsley and shallot into a salad, "dressed" with vinegar, sugar and cream. In making *green-pea* soup the pods are used as well as the peas, and this fashion of preparing it gives the soup far more flavor. A soup made from lettuce and broad beans is most delicious, too. Pumpkin soup, called *citronelle*, is also very good, eaten either with salt or sugar. It is made with milk instead of water and can be eaten almost all the year round, as pumpkins keep till May.—*The Vegetarian, London.*

The Annual Picnic

Of the Philadelphia Vegetarian Society

Was held at Willow Grove, on the afternoon and evening of Thursday, June 15, 1899. The Vegetarian Society, New York, was especially invited and Mr. John W. Scott, president; Mrs. Margaret Haviland, vice-president; Mr. Arthur Haviland, honorary and active secretary of the New York Society, and Mrs. Henry Wilhelm, of Brooklyn, N. Y., were present. Members and friends of the Philadelphia Vegetarian Society from West Philadelphia, Germantown, Frankford and other parts of the city were present. The picnic assembled at Grove No. 1

at 2 o'clock, but a storm coming up rendered it necessary to adjourn to the large pavilion where, at 5.30 o'clock, a Vegetarian picnic was served.

The menu was practically and merrily discussed and highly enjoyed, after which Rev. Henry S. Clubb president of the Vegetarian Society of America, called the meeting to order, and welcomed in a cordial manner the guests from New York, and all who had come from various parts of the city. He congratulated them on the experience of the past year, in which the record of prominent events had added to the testimony in favor of the principles of the Society. In athletics: in the walking matches of Germany; in the bicycle races of New York, San Francisco and recently in England, where a Vegetarian Bicycle Club has just awarded a gold medal to George Olley, a Vegetarian of four years, for having made 325 miles over the hilly roads of Surrey in twenty-four hours; all these trials of strength had established the fact in the public records, that in cases of protracted endurance, flesh-eating could not compete with Vegetarian training. For grace and beauty we have the experience and testimony of the two eminent prima donnas, Lili Lehman and Emma Calve, both having been restored to health, vigor and beauty, as the latter expressed it, by "spades and potatoes."

Mr. John W. Scott, the president of the New York Vegetarian Society, who is a stalwart Englishman, said he had for years worked at his business from fourteen to twenty hours a day, six days in the week, and positively never felt fatigue. He had always enjoyed excellent health, but attributed his ability to stand the strain of business for over 100 hours a week to his simple habits of diet. Although he did not entirely abstain from animal products such as could be procured without destroying life,

milk, cheese and eggs, his experience led him to prefer nuts and fruit even to these, and he found the less he took of the animal products, the better. He said on the usual belief that animals had no after life, it seemed more cruel to kill an animal than to kill a Christian. In the case of the animal, you deprive him of the only life he can enjoy, while in the case of killing a Christian, you simply transfer him to the regions of the blest. Of course he did not advocate killing in either case, but this was a fair inference from the orthodox Christian religion, and he could not see how people who held this belief could continue the killing of animals in order to feed on their flesh.

Mr. Arthur Haviland referred to the very extensive introduction of health foods and their general substitution for flesh-meat, which had become so prominent a feature of our civilized American life. Especially was the recent introduction of nut food in the form of Peanut Butter working a desirable reformation in the habits of the people. He also referred to the good natured hits at Vegetarianism in the comic papers both of London and New York.

An Item for Flesh-Eaters.

Two cars came from Buffalo, where a large consignment of steers was made up for shipment to this city. They came by rail to Jersey City, where they were placed on cattle-boats and carried round the Battery to the slaughter-house piers.

The consignment was made to the United Pressed Beef Company.

When the two cars with the twenty-nine steers in them were opened it was discovered that every animal in them was dead.

The intense heat of the journey, which continued

all the day, and the close confinement of the animals had killed them.

They could get no air on the train or boats, and when the time came for them to suffocate, their agonized position made them mad.

The evidence that the sunstruck animals had actually gored one another to get at the edge of the car, where they thought there might be air to keep them alive, was seen when the car was opened.

Many of the steers were lying down with others piled on top of them in just the position they had died, and the horns of some were sticking in the sides of others.

Many of the animals had been wounded by their car-mates in the fearful struggle to live. The weakest went to the bottom first.

Cautionary Suggestions.

BY THE REV. WM. PENN ALCOTT.

In advocating reforms, it is exceedingly difficult to be loyal and forcible, yet make proper qualifications. No cause can be permanently established and advanced save by solid and impregnable arguments. Only "truth is mighty, and shall prevail."

In common with others, the writer has sometimes asserted that "*man is what he eats.*" Of course, there is a measure of truth in this, but we may forget that food is thoroughly reduced to elements—organic elements at least—in the process of assimilation, that it does not convey character, either physical or moral, from one organism to another. A man is not necessarily a hog because his food may be largely from that animal, nor "small potatoes," if *they* happen to be his food. Cannibals would not be elevated by living on the brains of scientists, nor

become braver by consuming the hearts of great warriors. Athletes cannot be made merely by a diet of muscle.

One strong argument against animal food is found in the physical wastes and poisons of dead flesh; another is the ethical influence of killing and eating living creatures; yet this latter needs qualification. Such are the complexities of human environment and the counteracting influences often in force, that no "hard-and-fast rules" can be laid down.

Thus the Greenland Eskimo, almost exclusively flesh-eaters, are, as a tribe, singularly mild and peaceful. The shedding of blood is almost unknown among them. Nansen, Rink and others dwell on this. The former says: "They have the best disposition of all God's creatures. There are no words of abuse in their language." Again he says: "They hold it atrocious to kill a fellow-creature; therefore, war is in their eyes incomprehensible and repulsive, a thing for which their language has no word; and soldiers and officers brought up to the trade of killing they regard as mere butchers." The writer has been in Greenland enough to observe and endorse this mildness of disposition.

On the other hand, Vegetarian races have sometimes been singularly cruel. The bull fights of the Spanish peoples and the history of their wars is in point. The Chaldeans, Assyrians and Romans were nations of great cruelty according to sacred and profane history. Yet Rawlinson and others show that at least the common people among them rarely tasted flesh. Certainly we may see that their diet did not make them weak races.

Cannibalism, with but little exception, has been confined to the fruit and vegetable eaters of the tropics. Other such anomalies may be noted. But

all these are only exceptions to a clear law of tendency. They are but eddies in a great stream, and doubtless their local causes might be found. But they should teach us to be cautious and judicial in our claims.

Alcoholic intemperance is common among Vegetarian tribes of Mexico and Japan. Thus we learn that while our less stimulating diet certainly gives very great advantage in the conflict with this vice, it may not be all we need.

Before the days of entire wheat-flour, the writer, getting along as best he could at hotels and boarding houses, was confined too largely to starch-flour food. Though he has never in his life consciously tasted flesh, fish or fowl, yet under these conditions he suffered mildly, but decidedly and often, from rheumatism; now, with better bread, he never feels it. Therefore, can it be truly said that flesh-eating is the sole cause of rheumatism?

The Vegetarian may suffer from other ailments, trifling or serious. For myself, I have learned that though I have never used spices, butter, tea, coffee or medicine, yet if I over-eat, fail of proper mastication, use concentrated aliments, or allow my food to be evil in any of its qualities or conditions, Nature protests. Because we keep one great law of health, we cannot with impunity break any of the rest; if we do, the disuse of flesh will not save us from the penalty. "Whatsoever a man soweth, that shall he also reap."

But Vegetarianism, to those who turn from their errors, will wonderfully mitigate the "sentence against an evil work." It is a fundamental reform, and always a great and blessed aid to health, effectiveness and joy in the service of God.—*The Vegetarian Messenger and Review*.



