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The Vegetarian Magazine November 1903

The Vegetarian Magazine

J. M. Peebles M.D.

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The Vegetarian Magazine

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Vol. 8. No. 1
NOVEMBER 1, 1903

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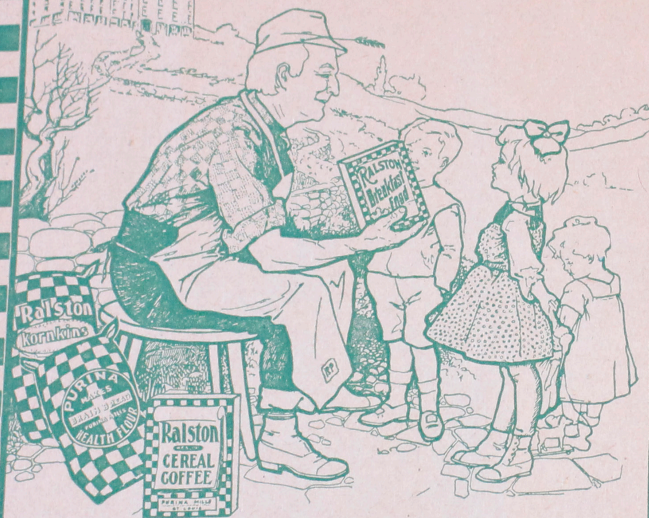
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Her Sight Restored—Miss Josie O'Meara, of Grand Ridge, Ill., says: "In 1895 I was stricken with fever and in a single night lost the use of my eyes, seeing by sound and touch entirely. Subsequently adhesions formed in my eyes, firmly binding the lids to the eyeball so that I was entirely blind. Dr. Madison restored my sight and with a humble heart I ask the Omnipotent Father to bless and direct him."

Mr. E. E. Daw, General Yard Master C. B. & Q. R. R., Chicago, who was blind from Ulceration of the Cornea, was cured by the Madison Absorption Method, after his family physician gave up the case.

P. C. Madison, M. D. Suite 227, 80 Dearborn St. Chicago



P. Chester Madison, M. D.
America's Master Oculist.

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Andrew Reiner, Prominent Real Estate Dealer of Blue Island, Ill., was cured of Cataracts by Dr. Madison's Absorption Method in three months

The pages of this magazine could be filled with statements of my cured patients and yet the half would not be told. The files of my office are full of testimonial letters. My cured patients are to be found in almost every city and town and in all sections of this great country. Evidences of the success and supremacy of my treatment are accumulating every day. The day of experiments in my specialty and will guarantee to fulfill every promise I make.

My References

are my cured patients and publishers of the periodicals in which my announcements appear. My financial references, the leading banks of Chicago.

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MRS. POTTER PALMER says:

"They are better than those made by the old colored cooks in Kentucky. I consider them excellent." "FIGHTING" JOE WHEELER writes: "Too much cannot be said in praise of Bailey Beaten Biscuit. They are all that is claimed for them—pure, wholesome, nutritious."

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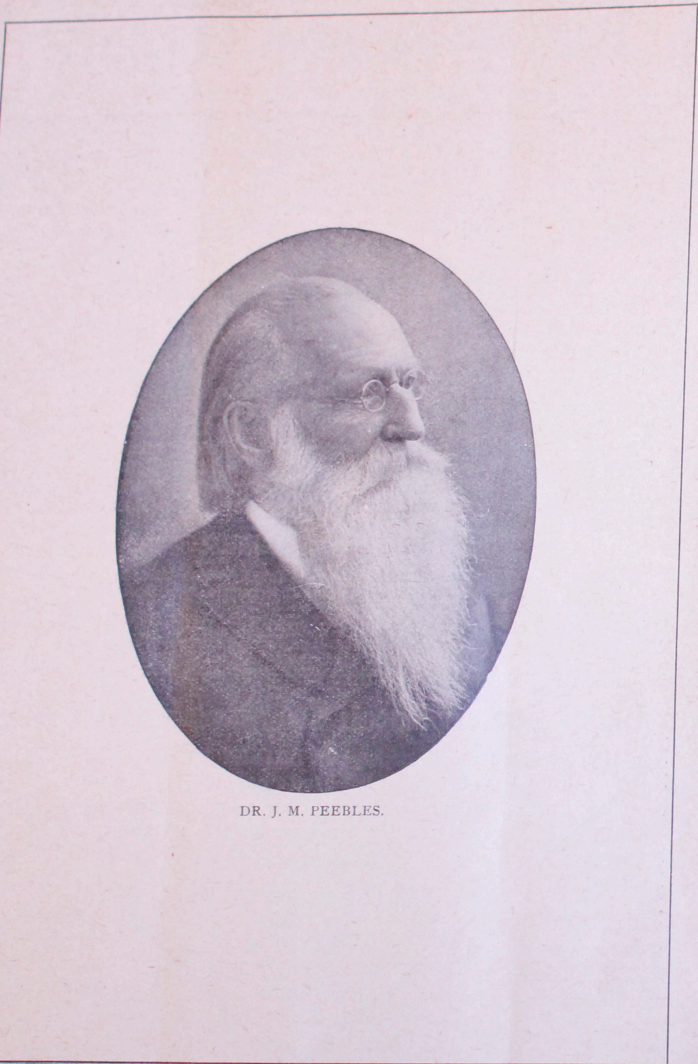


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DR. J. M. PEEBLES.

The Vegetarian Magazine

Eighth Year • • Chicago and Philadelphia • • November 1, 1903 • • No. 1

An Octogenarian Physician's Reasons for Abstinence from Meat.

BY J. M. PEEBLES, M. D.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS
1904

As a physician over eighty years of age, hale, healthy, and just returned from a fourth voyage around the world, I am often asked, "What do you eat?"

Personally, I eat no animal food because, as with some of the early Christian fathers, and with the Buddhists, I do not consider it right to take what I can not give—life; because I do not think it right to cause pain to the lower orders of creation; because eating animal flesh excites, stimulates and increases the vitality of the animal nature; and further, I partake of no animal food because in the healthiest cattle and sheep there is more or less waste matter, or effete, dead substance in the muscles and blood, not removed by the circulation, and I insist that this effete matter, this dead, broken-down tissue in the flesh and blood and livers of slain beasts is not fit to eat.

Fruit, grain and vegetable eaters get their nourishment in all its purity from the original source, and convert it themselves, for the first time, into flesh and blood, while flesh-eaters re-chew and re-digest that which has once been chewed, mixed with beastly saliva, swallowed, digested and made into animal flesh. Eating dead animals in health, and drinking warm bullock's blood in cases of consumption are not commendable practices. And yet, many consider venison, wild fowl and fish preferable to imperfect, withered vegetables, sour baker's bread, and soggy po-

tatoes fried in lard—a common dish at hotels. The conscientious vegetarian is often puzzled by the foods put before him.

"But," says some one, "I eat just what I like—just what tastes good." Exactly; and so do the pigs! Sensible people, gifted with reason and a fair degree of common sense, eat that which is nourishing and healthy. Tastes and appetites must be trained and drilled and brought into subjection to the better judgment and the true science of life.

In 1871 I accompanied Frederick W. Evans, a prominent American Shaker, to London. The elder was a rigid vegetarian, having tasted of neither fish, fowl or animal food for fully fifty years. While in London we were invited to breakfast with a member of Parliament. There were present Hepworth Dixon and other literary gentlemen, and several members of Parliament. Being asked into the breakfast room, Elder Frederick deliberately stepped to his satchel, and taking therefrom a large slice of coarse graham bread, laid it by his plate. The breakfast was inviting and costly, but Elder Frederick stoutly refused coffee, tea, buttered toast, beefsteak, fish, chops, butter—everything but a cup of milk and the bread that he had brought all the way from America! That was courage; that was living up to principle.

One of the guests inquired of the Elder

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why he brought with him his bread. "Because," said he, "I wanted bread fit to eat. This fermented bread upon your table, made of superfine flour, is not fit to eat." Then followed a sharp, scathing rebuke upon gluttony and gormandizing, ending with these words: "As an Englishman, I am ashamed of you; you ought to repent, every one of you; behave yourselves better and become Christians!"

General Grant is reported to have said: "The greatest bore of my life is that everybody wants me to eat, and they don't think they show any hospitality unless an hour and a half is spent at the table."

Among the most common diseases afflicting the masses of Americans, and especially those engaged in literary pursuits, is indigestion. Some physician has said that "dyspepsia is not so much a local disease as a local infirmity." It has many causes, among which are the eating of animal flesh, bad cookery, errors in diet, the use of impure or stimulating drinks, breathing of foul air, sedentary habits, dissipation and violent passions. Vegetarianism, which implies the eating of fruits, nuts, grains of all kinds, is the growing thought among the intelligent in all countries. Its victory is certain.

Thanksgiving Day Reflections.

Our streets are decorated, hung 'round, with corpses very similar to our own were we "dressed" and strung up in the same fashion, and more often are they in a state of decay than otherwise. A little while ago these were living beings like ourselves, pleading for their precious lives with every power possessed by them. They were mute as to our spoken language, but not so as to other languages of expression; and they possessed the attributes of affection, parental care, mutual sympathy, unflinching and life-sacrificing devotion to human masters. And the distance between some of these creatures and the lowest degree of unfolding of those who have attained human form is not so great as the distance between the latter and those persons who have unfolded to the highest degree of intelligence known to us even. So our astigmatism of the right to slay is just as sumption of the right of the cannibals who feed upon the unfortunates who enter their domain. How far are we removed from the cannibals? Who will answer? The other day while at a dinner party I listened to a lady of more than average intelligence telling, with high coloring, of how she had caught fish with a hook after they had been trapped with the net, to see them wriggle and for the sake of the experience of taking them off the hook. I must confess I was chilled through as though suddenly the ugly barb were piercing my vitals or a keen razor were upon my throat, as though snatched unwarned from harmony into barbarism. The torture of a tiny fish comprehends the whole principle. The associations which arise from its contemplation are identical with those caused by the thought of the mutilations of the battlefield, or of the hideous tortures of the Inquisition, or of the ferocious barbarities of remote ages. Such are the ties that bind us still to those ages, and such the journey back to barbarism inevitable upon the excitement of these emotions. And the little that is required to necessitate this unwholesome journey, for me and for you, is simply a table with flesh upon it.—*Adelaide Johnson, in "Vegetarianism from Principle."*

Diet Cure of Rheumatism.

Miss Caroline Kofel, writing from Heimgarten, Zurich, Switzerland: "Last week I heard of a very interesting case

of a man who had been suffering for ten years from muscular rheumatism, and who under medical treatment and so-called 'strengthening food' had been reduced to walking on two crutches and his fingers had become so stiff he could not bend them, was cured in eleven weeks by fasting from flesh, taking vegetarian diet and natural cure applications such as baths, fomentations, etc. The doctors had given him up and had told him and his wife so. The man now looks the picture of health. He continues his improved habits, including his vegetarian diet, baths, etc." Excess of uric acid caused by eating flesh meat is a chief cause of rheumatism. The doctors admit this, yet they do not, as a rule, advise abstaining from it. It would in most cases deprive them of their patients to do so. A radical cure of chronic diseases is not profitable to the profession.—*Henry S. Clubb.*

Government Indorses Fruit and Nut Diet.

The Department of Agriculture has for several years been conducting a series of experiments to determine the dietary value of different foods. Nine dietary studies and thirty-one digestion experiments were carried on. In the majority of the dietary studies and all but one of the digestion experiments fruit and nuts constitute all or almost all of the diet.

The result of the investigation emphasize the fact that both fruit and nuts should be considered as true foods rather than food accessories. The subjects were two women, three children, two elderly men and two university students. The men all did hard, manual labor during a part of the time, the students working to support themselves while pursuing their studies.

The fare given in these experiments

was in every case one that would appeal to any normal appetite. It embraced honey, tomatoes, apples, bananas, cantaloupe, grapes, verdal, cornichon, tokay, muscat, scarlet haws, pears, pomegranates, persimmons, oranges, strawberries, watermelons, figs, almonds and peanut butter. The only animal food allowed was cottage cheese and eggs; and these in limited quantities. The cost of such a diet varied from 15 to 18 cents a day. Comparative experiments were carried along in which animal foods were employed under the usual conditions of living, and in these the daily cost ran from 26 to 30 cents. It was found that the food eaten supplied about 60 per cent of the protein usually secured by the average meat diet, while health and strength continued the same, if not improved, and in two or three cases there was a slight gain in flesh and weight.

One of the chief objects of the series of experiments was to furnish data as to the value of nuts as food. Fruits furnish little protein, and nuts are relied on in the fruitarian plan of eating to balance the ration. Fruits are rich in carbohydrates and nuts in fat. A pound of peanuts, which costs 7 cents, furnishes 1,000 calories of energy at a cost of 3½ cents and protein at a cost of 36 cents a pound. A porterhouse steak costs for the same results respectfully 22½ cents and \$1.31, when the steak can be bought for 25 cents a pound.

The average price per pound of the protein of nuts ranges higher than the corresponding average of meats, but the cost per pound of peanut protein is lower than for meats, fish, eggs, milk, dairy produce, and prepared cereals. The only foods which furnish protein at a less cost than peanuts are flour and dried beans. According to Professor Jaffa's experi-

on a diet with practically no meat in it and after several months tests will show whether there is any difference in their weight, endurance, etc. It is expected that the new diet will be begun perhaps tomorrow. The jump from the meat to the new diet will not be absolutely precipitous, but rather gradual, but within a few weeks it is thought that the cereal diet will prevail and that meat will be an obsolete article in the soldiers' diet.

The members of the squad who are here belong to the hospital detail from the Washington barracks. They are an intelligent, gentlemanly set of fellows, representing all ages, temperaments, weights, and more than one nationality. The preparations for the test have been made with the most scientific carefulness by Professor Chittenden and many problems relating to the food of mankind are expected to be solved by the experiments which have been begun. Professor Chittenden will make no announcement relative to the progress of the experiments for several months, he says.

The soldiers practice on the Yale gymnasium floor daily from 9 till 10:30 o'clock mornings. The record of their tests, their weight, and the exact amount and kind of food given them is measured by Dr. W. G. Anderson, the gymnasium director.—*New Haven Register*, Oct. 19.

Haunted.

The following description by John Foster Fraser in the *Yorkshire Post*, repeats the universal expression of those who have visited slaughter houses. We have known men who could not eat flesh for months after such a visit. One woman who was taken to the Chicago Stockyards to see the sights (sic!) went insane, and according to the latest reports had not recovered from the mental shock. Men like Mr.

Fraser are not haunted long enough, else such savagery as he describes would soon cease in a humane civilization:

"Four years ago, when hot and sick I escaped from Armour's slaughter-houses, where I had watched scientific pig-sticking and bullock felling, and looked upon an old fat decoy sheep leading other sheep into the killing pen, I vowed that never again would I look upon such a sight. Yet, here I was, with my trousers turned up, sliding along planks mahogany-hued with blood, and in my nostrils and mouth was the odor of hot blood. I had seen the pigs killed at the rate of 600 an hour, the throats of sheep cut at the rate of 620 an hour, and big, meek-eyed beasts utter their last moo of pain at the rate of 240 an hour. I had seen a cow, with wonder in its big eyes, hit over the head with a mallet, and 39 minutes later seen the carcass, all dressed, on the way to the cooling room. I had seen a pig gripped by the hind leg, and sent circling up a wheel on the way to death, and 32½ minutes later it was all ready for consumption save cooling. I had seen a sheep utter a shrill bleat as its throat was given to the knife, and 34½ minutes later it was mutton. It was a sight that haunted me for the rest of the day. But it was dexterous; it was neat; it was as humanely done as such things can be humane; it was a splendid piece of machinery, for everything seemed to move by clockwork."

Biblical Rules as to Diet.

To the Editor: Referring to C.'s letter in the *Wednesday Transcript*, in which various Bible quotations are used in support of man's habit of feeding upon animal flesh, I am reminded that the same books quoted from also support by their laws polygamy (Deuteronomy, xxi., 15, and other places), the right to buy slaves (Exodus, xxi., 2, and other places), the right of a man to "sell his daughter" (Exodus, xxi., 7).

Are these also accepted as scriptural commands? In regard to the meat-eating alone, are verses 7 and 8 of the fourth chapter of Deuteronomy accepted as giv-

ing rules of life, as well as verse 4, and do all who accept the law of verse 4 follow the instruction in 7 and 8, which make the eating of "the hare" and "the swine" unclean? Is verse 7 of Exodus, xii., as valuable as the quoted verse 8, and, if so is the rule of "taking the blood and striking it on the two side parts and on the upper part of the house wherein they eat it" obeyed, and is that which is killed never eaten "sodden with water," but, as commanded, always "roast with fire"?

Surely we may not discriminate between these commands, and if the first sentence of verse 8 is to be obeyed, the remainder of the verse can not be disregarded. In the fourth chapter of Deuteronomy, quoted from in C.'s letter, there are five commands referring to the offering on God's altar of "burnt sacrifices"; are these as faithfully obeyed as those which cater to our animal desire for flesh food? In the same chapter, verse 21, we read: "Ye shall not eat anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it to an alien"! I spare the interrogation mark!

Is the quoted reference (Genesis, ix., 3) any more inspired than Genesis, i., 29: "And God said, behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

As to the instances stated to prove that a meat diet has healed disease, there are also instances in plenty to prove that hypnotism has destroyed disease, but that does not constitute proof that the practice of hypnotism is a good thing, and many columns of newspaper articles could not contain the instances available of those who, looking daily to meat for strength and life, find neither the one or the other, while thousands of reputable physicians and food experts have been led by their studies to believe that meat-eating causes most of the diseases of mankind.

To the question, "Can vegetable diet alone sustain life?" the hundreds of thousands of human (and humane) beings who daily prove that it can and does answer "Yes," and their testimony is not

lessened by those famous vegetarians, the cow, the horse, the camel and the elephant, whose life is so sustained in all climates that they are able to perform most of the work requiring strength and endurance for meat-eating man.

Let us be honest, and not quote the Bible to others unless we are willing to have it quoted to us, and we will see that if words are to guide us we are down for many practices modern ethics has found either useless or evil, besides the eating of slaughtered flesh; that if Peter's vision and the command to "kill and eat" of "all manner of beasts" is to be literally construed as an excuse for butchery, it does away with whole pages of instruction about what is "unclean," and thus silences the voice of the chapters quoted from by "C."

There are Christians who love the Bible so much that no seeming contradiction can touch the spirit of the Book, which is love, and no mere words wrangle over meanings in their minds. But if isolated words are to be accepted as law, let us not forget that we have a just right to choose those whose harmonies ring true with the whole melody of scripture; the range of choice includes, "Thou shalt do unto others as ye would that others should do unto you," and the seventh commandment, "Thou shalt not kill."—Maud R. L. Sharpe in *Boston Transcript*.

A Deer Story.

The *Peacemaker* tells the following beautiful story of a mother deer's rescue of her baby, with appropriate comment:

Brute instinct has formed the theme of many an article, and wonderful instances have been given of the exercise of almost human judgment by animals, but the following, which came under our own observation, lays just a shade over anything we ever read: Last Sunday C. Sweeters and the writer were driving up the water canyon, and as we turned a bend we saw a doe and a young fawn drinking from the stone ditch. At our approach the ani-

imals were startled, and in attempting to turn and run the fawn lost its balance and fell into the ditch. As many of our readers know, the water runs very swiftly and in great volume up there, and of course the fawn was carried down the stream. The mother deer seemed to lose all fear of us, and ran along the edge of the ditch trying to reach her offspring with her head.

Suddenly she ran ahead of the floating fawn for some little distance. She plunged into the ditch with her head down stream and her hindquarters toward the fawn, and braced her fore feet firmly in the crevices of the rocks to resist the rush of water. In a second the fawn was washed up on its mother's back, and it instinctively clasped her neck with its forelegs. The doe then sprang from the ditch with the fawn on her back. She lay down and the baby deer rolled to the ground in an utterly exhausted condition. Mr. Sweeters and I were not more than thirty feet from the actors in this animal tragedy, but the mother, seemingly unconscious of our presence, licked and fondled her offspring for a few minutes until it rose to its feet, and the doe and fawn trotted off up the mountain side.

If there is anybody that doesn't believe Mr. Sweeters when he tells this story, let them come to us and we will vouch for it.
—*Banning Herald*.

This is the creature some folks shoot for fun.

The Well of the Wise Men.

There is a well near Bethlehem, called the Well of the Wise Men, of which the legend is as follows:

"The wise men had come on their way with camels and laden asses, and were eager to find Him of whom the Heavens were telling, the Holy Child who was born King of the Jews. But watching

only the heavens, they forgot the weary beasts, hungry, thirsty and tired; then the star was gone. In vain they stood and gazed, and in their trouble turned to one another.

"The heavenly guide was lost. Then they thought of the thirsty camel and the laden ass, and hastened to undo the burdens, that the beasts might rest, and they hurried to the well for water. And, lo! as they bent down, they saw reflected in its stillness the glimmering star."

They seek in vain for the sign of God who forget the need of man or beast. To look down at the wants of others is to find the brightness that they lose who only look up.—Rev. Mark Guy Pearse in *A Happy New Year*.

Mary's Thanksgiving Trials.

Mary had a little lamb,
Likewise an oyster stew,
Salad, cake, a piece of pie,
And a bottle of pale brew—
Then a few hours later
She had a doctor, too.

—*Chicago Daily News*.

This was doubtless on Hallowe'en, but on Thanksgiving poor Mary suffered many things of many cooks and others, for—

Mary had a turkey roast,
Likewise a chicken pie,
Some scalloped oysters, pickled pig,
A pudding full of plums—And my!
O my! She also had a doctor—
And an undertaker, too!

The Queen of Virtues.

Of all the virtues, I confess
My fondest love is cheerfulness—
Sweet blend of joy and gentleness.
It buoys one up in storm and stress,
It tempers grief, lifts heaviness,
It comrades well with tenderness,
It welcome bids to happiness—
Dear queen of virtues—Cheerfulness.
—*Ellen Snow*.

Thanksgiving.

The day for the great feast at last had come.
The busy days of planning were now done,
While stretched out full the old oak table stood,
And loaded with the things that were so good.

The whiteness of the damask set ablaze
The red-cheeked pippin, while the slanting rays
Of light from cut glass dish, took out of gloom
The purple grapes that gloried in their bloom.

Great bowls of jelly, clear and bright as gold,
Were flanked with nut-cakes in red sugar rolled;
And pies of squash, 'twould never be complete
Without the old-time dish were there to eat.

And then the housewife came with honest pride
To fetch the dishes from the oven's side;
The hot good things that did the meal begin,
Such as man likes, and liking is no sin.

Then at the table all around they stood,
While with raised hands the Father blessed the food,
And did give thanks that all the loved ones dear
Were at the board to share Thanksgiving cheer.

With loving eyes and shining face he spoke,
And in the hearts of all that heard, there woke
An ans'w'ring chord; for love is mighty, strong,
When it uplifts the right, condemns the wrong.

And this the thought the Father gave to us—
"For this our feast, no Soul has suffered loss,
No life been taken from organic ranks;
That this is so, we do now give our thanks."
—*Jessie S. Pettit Flint*.

Nature Cure by Mail.

A successful corps of physicians of the anti-drug system of medical treatment is that comprising the Chicago Institute for Nature Cure. The skilful application by these physicians of all the good of all systems of nature cure in their 4-story sanitarium at V-232 Michigan avenue, Chicago, has built up for them an immense practice. They are examples of the wideawake, progressive doctor, who is open to new ideas in medical science and does not cling obstinately to the old powder and pill and knife doctrines. The head of this institution developed from a homeopath into an osteopath and hygienic physician and the methods in practice here embody the widest possi-

ble range of natural, rational procedure. Finding that the treatment of patients by mail was productive of excellent results, the Chicago Institute for Nature Cure has added to its very extensive practice a correspondence department, in every case giving that personal attention to the individual which he would receive in visiting the sanitarium. The advice and treatment given enable the patient to regain his health and strength and learn how to keep them by obeying Nature's laws.

Have Convictions and Stick to Them.

Men who do things, who achieve results, have strong convictions; they believe something in particular, and believe it without reservation. A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has something definite in his life, a specific certainty that will bring him out somewhere in the neighborhood of success.

A man without a policy, without a definite purpose, without a strong conviction of any kind, who believes a little of everything and not much of anything, who is willing upon pressure to relinquish his opinion on any subject, to abandon any idea he has conceived, whether it be feasible or not, who does not hold on to any one thing tenaciously, will never accomplish much in this world.—*Success*.

No Feathers for Jains.

The Jains are showing us the way. The Humanitarian League has received the news that at a meeting held in Bombay on August 2 last it was resolved by the Jains, one of the most influential communities in India, to discontinue in future the use of feathers for headgear, and of all articles made of tortoiseshell, on account of the cruelties involved in the trades concerned. "What Tortoiseshell Is," by Mr. Joseph Collinson, has been widely

Continued on page 10.

The Vegetarian Magazine

(With which is consolidated Food, Home and Garden.)

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Rena Michels Atchison, Ph.D., Editor.

The Serum Superstition.

The superstitions in religion can only be outnumbered by the superstitions in medicine. If it did not involve so much suffering both for helpless animals and credulous humanity it would be ridiculous to read the advertisements of every new serum warranted to cure. In fact, serums are only the latest of the colossal deceptions perpetrated by this profession upon a sick world. A few years ago a descriptive pamphlet sent out "to the profession" by parties guaranteeing to furnish "pure vaccine" fell by chance into the writer's hands. The minute description of the preparation of the animal in all its revolting details, the manner in which this "pure vaccine," which could be nothing less than pure malignant pus, was obtained was an emphatic commentary upon the words of Prof. Gregory, of Edin-

burgh, to his medical students: "Gentlemen, ninety-nine out of a hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense." How an intelligent man, with a conscience, knowing these facts, as all physicians do, or ought to know, can inject this "pure vaccine" into the blood of a human being is certainly hard to understand on any ground of honesty or sanity. In view of the almost universal custom of physicians in using vaccine and serums obtained from animals in similar ways and with similar results, the words of Alexander M. Ross, M. D., F. R. S. L., English member of the College of Physicians and Surgeons of Quebec and Ontario, seem none too severe: "The spirit of progress in the arts and sciences and industries of the world, during the past fifty years, has wrought no marked change in the healing art. It is today what it has always been, a colossal system of deception, in obedience to which mines have been emptied of their cankered minerals, the intestines of animals taxed for their filth, the poison bags of reptiles drained of their venom, the blood of cats and white puppy dogs extracted by vivisection, and all these and many more abominations have been thrust down the throats of credulous and long-suffering human beings who, from some fault of diet, organization or vital stimulation, have invited disease."

These much advertised serums obtained by the vivisection of animals differ in no essential particular from the absurdities of the pharmacopœia of two thousand years ago. Now we hear of serums that are obtained from the horse, the cow, the guinea pig, and even the hog. In those days, besides doses of the gall of wild swine and horse's foam, slime of frogs and snails, a varied assortment of decoctions

of stag's horns, the heads of mice, eyes of crabs, owl's brains, frog's livers, viper's fat, snake's slime, sea hedgehogs dissolved in ass's milk, and scorpions boiled in wine, furnished a more extensive, though by no means more absurd, more filthy or more poisonous "remedies." After reading how the various assortments of modern serums are obtained, one cannot be surprised at the severe words of Dr. James Johnson, M. D., F. R. S., editor of the *Medical Chirurgical Review*: "I declare as my conscientious opinion, founded on long experience and reflection, that, if there were not a single physician, man, mid-wife, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevail." Our own Dr. Oliver Wendell Holmes had reached the same conclusion when he told the medical students of Boston that, with the possible exception of opium for the relief of pain, anesthetics, and two or three simple remedies which had not been discovered by the medical art, if all other drugs were thrown into the sea it would be better for humankind and worse for the fishes."

The absurd superstitions of modern medicine seem hard to understand in this age of intelligence and scientific research until we get a glimpse into some medical schools and see the kind of young men out of whom we are making physicians. Many of them are uneducated, profane, filthy-tongued, redolent of liquor and tobacco, very unlikely material out of which to make men fitted to pursue what should be considered the most sacred of all professions. The reputation of this profession has been saved by the really good and great men who have given their lives to a work which more than any other calls for the sacrifice of personal ease. These are the physicians who understand and

frankly acknowledge the limitations of the healing art, who take no part in what Dr. Alexander M. Ross called "a conspiracy of mystery, humbug and silence." They are insistent on personal and municipal hygiene, and are more interested in seeing that the milk supply of a city is pure and wholesome than in torturing some animal to extract a serum by which they may cure disease through mental suggestion. Human nature is such a queer product that the more sickening and revolting the descriptions of the manner in which these serums are obtained, the more faith some people have in their efficacy. As Dr. Schweringer, the physician to Prince Bismarck, declared: "People want to be cheated. They fancy no cure to be possible without medicine. We physicians have been talking this apothecary stuff into them until they believe it." This, doubtless, is the secret of all the drug manias and serum crazes. The doctors have been talking it into the people and the manufacturers of lymphs and serums have been talking it into the doctors until all the people and the uneducated and inexperienced doctors believe it. We shall never know how much suffering the world has been saved by such medical lectures as those of Dr. Oliver Wendell Holmes and the eminent Dr. Magendie of Paris. Dr. Magendie was accustomed to tell his students: "Gentlemen, medicine is a great humbug. I know it is called science. Science, indeed! It is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine! Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now in the beginning that I know nothing in the world about medicine, and I don't know any-

body who does know anything about it. I repeat it—nobody knows anything about medicine. We are collecting facts in the right spirit, and I dare say in a century or so the accumulation of facts will enable our successors to form a medical science. Who can tell me how to cure the headache, or the gout, or disease of the heart? Nobody. Oh, you tell me; doctors cure people. I grant you people are cured, but how are they cured? Gentleman, nature does a great deal; imagination a great deal; doctors—devilish little when they don't do any harm." He would then tell the students how, when he was physician at the Hotel Dieu, three or four thousand patients passed through his hands every year. He had divided these patients into three classes, with one of which he had followed the dispensary and given the usual medicine, while to another he had "given only bread pills and colored water without, of course, letting them know anything about it," while to the third he gave nothing whatever. "These last," said Dr. Magendie, "would fret a great deal; they would feel they were neglected. Sick people always feel they are neglected unless they are well drugged, *les imbeciles*, and they would worry until they really got sick, but nature invariably came to the rescue, and all in the third class got well. There was but little mortality amongst those who received the bread pills and colored water, but the mortality was greatest among those who were carefully drugged according to the dispensary." It is encouraging to know that we are having an increasing number of physicians like Dr. Magendie, who use common sense in their treatment of disease and who recognize the fact stated tersely by Dr. Joseph M. Smith, of the New York College of Physicians and Surgeons: "Drugs do not cure disease.

Disease is always cured by the *vis medicatrix naturae*." The successful physician may not tell his patients that he is not drugging them according to their wishes (too often they would discharge him if they knew he was not turning their stomachs into apothecary shops), but he has the satisfaction of seeing his patients recover; and let us hope that some time people will be intelligent enough to be willing to pay more for sensible, scientific advice from their physician than for drugs. Then will medicine be what its great teachers and practitioners have tried to make it—the great healing art. But, as Dr. Holmes says: "Whether the world at large will ever be cured of trusting to specifics as a substitute for observing the laws of health, and to mechanical and intellectual formulæ as a substitute for character, may admit of question. Quackery and idolatry are all but immortal."

The Christian Science cult owes its popularity to two facts: First that, while large numbers of its adherents had been sick and drugged to death and suffered many things of many physicians, when they ceased the use of drugs they got well because they afforded to the *vis medicatrix naturae* the opportunity to heal them; secondly, its recognition of the fact that man is a part of this Universe is as inexorably under its laws as gnat or crystal and bound to place himself in harmony with them or suffer disaster. It is a new putting of the severe words of the eminent Dr. Abernethy: "Every sick man is a rascal." Man has too long exercised his petty egotism in the belief that he is the one created being licensed to break physical laws without incurring moral and spiritual disaster. It is a good thing to remember, even if we have to be reminded of it by Christian Science, that a drinking, smoking, profane, licentious man can

not be a physician even to himself, however many M. D.'s or F. R. S.'s he may have attached to his name.

If, instead of so much mystery and deception, the words and examples of that "apostolic succession of good and wise practitioners from the time of Hippocrates to our own day" had been followed, there would have been no possible basis for Christian Science, Faith-Healing and the various schools of "healing without drugs." While these new schools of healing may mislead the people just as far from the scientific truth of the case, they have certainly accomplished much good, if Dr. John Mason Good is correct in saying, "The effects of our medicines are in the highest degree uncertain except that they have destroyed more lives than war, pestilence and famine combined."

Intelligent physicians of all schools have acknowledged that there is nothing new in curing disease without drugs; that all successful physicians have done this and are doing it every day. Harmless placebos, if one has faith in them, are just as scientific and effective as repetitions of "I am." Dr. Oliver Wendell Holmes gave it as his opinion after many years of experience that ninety per cent of all the diseases which the general practitioner is called upon to treat would recover without the administration of any drug or medicine by the simple observance of proper hygienic conditions. It is doubtful if the same percentage of cases recover under Faith-Healing and Christian Science treatment for the reason that the proper hygienic conditions for recovery are not always observed and are sometimes either intentionally or ignorantly defied. Rational medicine, if not already a science, certainly has the beginnings of a science, and the days of lymphs, serums,

vaccines and the cabalistic jargon of the schools are passing away. The intelligent, scientific physician has an immense field in doing away with what Huxley so deplored, "the utter ignorance of the simplest laws of their own animal life, which prevails among even the most highly educated persons." He is reaping his reward in the larger confidence of an intelligent public and in an enlightened appreciation of his efforts in trying to make municipalities more sanitary and humankind healthier, saner and happier. At the same time men are losing their absurd prejudices, and coming to perceive the truth so well stated by Dr. Holmes, that "bills of mortality are more obviously affected by drainage than by this or that method of practice."

The Tomato as a Tonic.

According to the *North American Practitioner*, Dr. True, of Philadelphia, has made quite extensive experiments with the juice of the red tomato, for the purpose of discovering its virtues as a medicine. Dr. True's investigations have led him to adopt the juice of the tomato in cases in which the blood needs toning up. The United States Government and the German Government have also made experiments and many facts of interest have been discovered. During the recent war with Spain the juice of the tomato was utilized extensively as a health preservative among certain bodies of troops with results which were eminently satisfactory.

Why Some Utopian Colonies Fail.

"A hunting club has been formed by the sports loving members of the community. Venison is one of the ends in view. The ammunition expenses are to be provided by the colony paying scalp money for all predatory birds and ani-

imals destroyed, from hawks to ocelots. Good tanning skins will also be paid for. A deer trap is under construction. The club intends to wipe out the disgrace of having our crops eaten by deer, and we have our traps set for foxes, and we are hunting for wild animals, and of allowing wild animals of the cat kind to fancy our poultry are kept for them."

We quote the above from a recent number of *Cosmo*, the monthly leader published by the colony at Cosmo, Paraguay. One of the reasons why so many of these colonies that seek a larger equality for men fail is because their outlook is still too narrow. In these new Utopias, women are still unemancipated, and the cruel passion of the chase and the degrading custom of flesh-eating keep them still on the same mental and moral plane of the tyranny they have sought to escape.

To the colonists of Cosmo, we send this fraternal challenge and greeting: Give up your hunting club, live in amity with the harmless deer! Stop setting cruel traps for your four-footed friends in fur or feathers. Live on the luscious fruits, which you were made to live upon, and learn for yourself the beneficence and truth of the command, "Thou shalt not kill!"

Early Germans Vegetarian.

"It is a well-known fact that the old Germans in the beginning subsisted exclusively on the fruits of the forests. Hunting did not begin until later. But even then berries and fruit remained for a long time their chief food."—Adolf Just in *Return to Nature*.

Books Received.

"Plain Talk in Psalm and Parable," by Ernest Crosby. A new edition in paper; 188 pp., 40 cents. New York: Comrade Co-operative Company, 11 Cooper Square.
 "Psychic Life and Laws," by Charles Oliver Sahler. 219 pp., cloth, \$1.50. New York: Fowler & Wells, 24 East 22nd street.

New Thought Convention.

The international New Thought convention will be held in Chicago, Nov. 17, 18, 19 and 20. Full information may be obtained from the secretary, Elmer E. Carey, 600 Masonic Temple.

Put trust in God, and in thy single might,
 If thou hast hope that better things shall be;
 Wait not till other hearts shall love the right,
 But strike the blow and thine own conscience free;
 Fill all the days of life with deeds of light,
 And so make luminous eternity.
 —Bishop Spalding.

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
 One the ground stood a sparrow-bird looking at him.

Now the boy he was good, but the sparrow was bad;
 So it shied a big stone at the head of the lad,
 And it killed the poor boy, and the sparrow was glad.

Then the little boy's mother flew over the trees;

"Tell me, where is my little boy, sparrow-bird, please?"

"He is safe in my pocket," the sparrow-bird said,

And another stone shied at the fond mother's head,

And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,

But it wasn't by me that the story was fixed.

'Twas a dream a boy had after killing a bird,
 And he dreamed it so loud that I heard every word,

And I jotted it down as it really occurred.

—Selected.

No Feathers for Jains.

(Continued from page 11.)

circulated in India and elsewhere. The resolution reported is the less surprising when we remember that the civilization of India, in its higher forms, has always been far in advance of our own in regard

to the unnecessary taking of life.—*London Daily News*.

Now, Cut Out the Fish.

Drawing a bowl of gold fish at the Sacred Heart fair suggested to Mrs. Josephine Goodman, of Melrose Park, the idea

of forming a "fish club," composed of members who would pledge themselves to eat no meat except that of aquatic origin.

The club was formed yesterday with twenty-three charter members, who met at Mrs. Goodman's home.

The following officers were elected:

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It is one of the most eloquent treatises on the subject that we have read. Though explaining that vegetable food is far better for humanity in a truly healthful sense, the plea of the book is for the human practice of the Golden Rule toward the animals which we so ruthlessly kill for food. The author is thoroughly in earnest himself, with a cultured writer and a man of experience. His plea is a just one, and it will be widely listened to. His language is vitally expressive, and convincing sincerity rings in every word. His thought is pointed and it will find the weak places in the armor of all meat-eaters who are really endeavoring to live honest lives. It declares itself a projectile, and such it is—a projectile with a sharp point, a broad base and a deep reach. The reflections of the philosopher mingle with the aggressions of the advocate of reform, and the two together constitute a power against which no one is invulnerable. This little book will therefore be read with interest even where its plea is not practically heeded. Vegetarianism is the coming practice for the intelligent and the sincere, and its inroads are already more rapid than is generally realized.—*Boston Ideas*.

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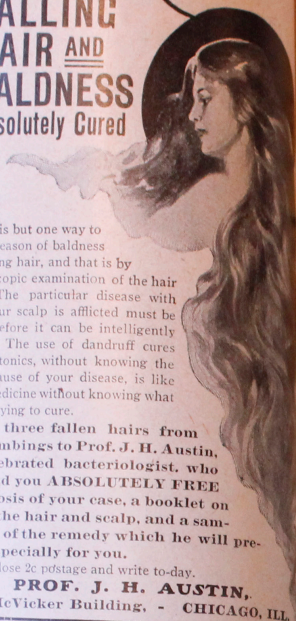
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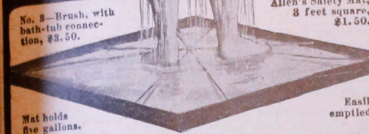
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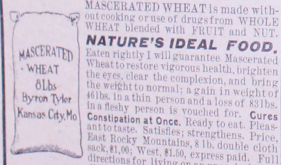
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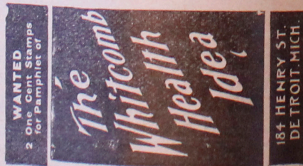
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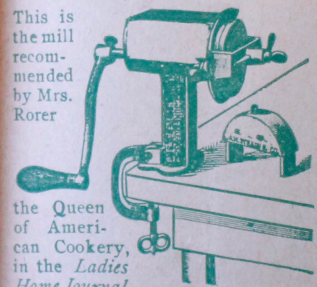
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