

PACIFIC HEALTH JOURNAL

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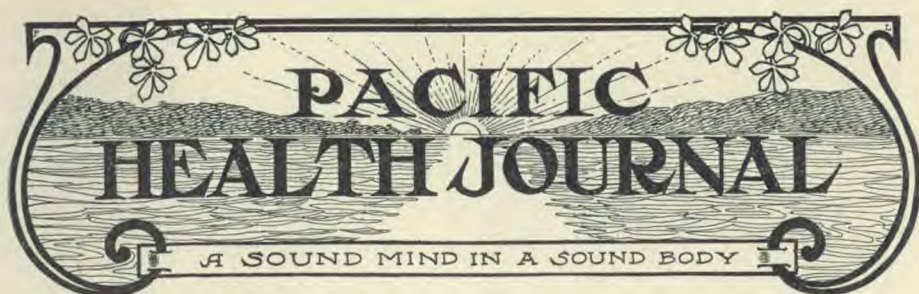
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VEGETARIAN CHILDREN

(See page 254 for names.)



VOL. XVIII.

Oakland, California, October, 1903.

NO. 10

Is Man By Origin and Nature a User of Flesh?

I. The Answer of Scripture.

By W. S. Sadler

"BLESSED art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:17. The study of Scripture, as well as of physiology, compels us to recognize that God perfectly understands the physical mechanism of man, the masterpiece of His creation, and that our heavenly Father has also made bountiful and wise provision for every mental, moral, and physical need of the race. The above scripture very concisely states the Bible rule of dietetics. There are, generally speaking, two ways of eating. One consists in eating the best food,—food originally designed to nourish the body, replenish its energies, and up-build its mental strength,—while the other consists in partaking of those things which excite, stimulate, and debilitate, and both indirectly and directly make for drunkenness and its consequent train of weakness, disease and death. That our Maker has given abundant instruction regarding the dietetics of the race will be apparent from the scriptures we are about to study.

I. THE DIET OF EDEN.

After the creation of Adam and Eve, God proceeded to instruct them concerning their food. "And God said, Behold, I have given you"—here we may see just what kind of diet God will give to the first pair of the race—"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." Gen. 1:29. Accordingly, Adam's diet was to consist of *fruits, grains, and nuts*. This was the original bill of fare,—a bloodless repast; a meal without meat; hence, one that did not necessitate the slaughter of a single innocent subject in all the vast realm over which the first pair were given complete dominion.

2. DIET AFTER THE FALL.

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:18. In the original bill of fare, herbs (vegetables) were not included; they were to constitute the food of animals. See Gen. 1:30.

After the fall the ground was cursed,

the natural order of things was more or less interfered with, and there was probably a scarcity of some of the articles in the original bill of fare. In all parts of the world, fruit does not now grow as plentifully, and at all seasons of the year, as it once did in Eden. Again, after the fall, man was assigned a more strenuous life, one in which he must earn his bread by the sweat of his face, thus enabling him to better utilize a coarse, vegetable diet. These and other reasons, no doubt, led the Creator to add herbs to the food products included in the Edenic bill of fare.

As yet, no permission has been given to slay animals, and eat their flesh. Although the race had been assigned to an agricultural life,—one of hard toil,—the Creator did not see fit to change man's diet any further than to add the green herb. It is thus clear that in the mind of God the man who toils at hard labor, earning his

bread by the sweat of his face, does not, in any sense, require the use of flesh foods to sustain him.

3. THE FOOD PROBLEM AFTER THE FLOOD.

The next great epoch in the world's history was the flood. When Noah left the ark, a great change had come over the once productive earth. Its rich soil was washed away in many places; climatic conditions were much

changed; the foods upon which the race had previously subsisted were largely destroyed, and in this "emergency" God gives the first permission to man to eat the flesh of animals. The language of this permission is significant. Attention has been called to the fact that permission to eat vegetables was granted after the fall because of the changed conditions and the consequent limit to the supply of the fruits, grains, and nuts. Now, note the language of this first permission to eat meat: "Every moving

thing that liveth shall be meat for you; *even as the green herb* have I given you all things." Gen. 9:3.

Vegetation was destroyed by the flood. The earth would never again produce her fruit as bountifully as before the deluge. Now, for the same reason that herbs were added in the first place, permission to eat flesh is granted. However, this permission is not given

without condition, and that condition is, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. So permission to eat the flesh of the animals as an "emergency" diet, carries with it prohibition of the use of blood. Accordingly, flesh intended for food must be washed. Such a course would probably result in rendering the flesh of animals so tasteless and unpalatable that the ordinary individual would



ALBERT BRADEN TOWER, 13 1-2 Months.
Vineland, N. Y.

most likely not care to feast upon it, unless in a case of a true emergency so stringent that the natural products of the earth could not be obtained. Before the flood the length of human life was very great, often reaching eight or nine hundred years. After the flood there appears a sudden shortening of the average length of life, attributable, no doubt, to flesh eating.

4. THE DIVINE PLAN FOR LIBERATED ISRAEL.

"He humbled thee, and suffered thee to hunger, and fed thee with manna." Deut. 8: 3.

The question of dietetics is next brought prominently to our notice at the time when the children of Israel were released from Egyptian bondage. This was an era of reform. At this time the moral code was given on Sinai. Sanitary laws were announced; and one would naturally expect that if the dietetic habits of the children of Israel in Egypt were in any sense wrong, an effort would be made at this time to correct them. This vast army, as it journeyed through the wilderness, must each day be miraculously fed. Now, almost three thousand years this side of Eden, we have another opportunity to discover God's idea of diet for the human race. What is it? Does the Lord provide a bloody feast of flesh?—No; manna, the bread of heaven, angel's food, is given them. (For a description of manna, see Num. 11: 7, 8.) It is described by the psalmist as the "corn of heaven." Ps. 78: 24.

5. A DIETETIC LESSON IN THE WILDERNESS.

And He said, "If thou wilt diligently harken to the voice of the

Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15: 26.

The children of Israel were told that if they would render obedience to *all* the divine statutes, which must necessarily include the *laws of health*, none of the diseases so prevalent in Egypt would be visited upon them. But they rebelled against the divine order, refused the non-flesh diet, and clamored for flesh. The flesh was granted, and now let us observe what transpired. "The children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; . . . but now our soul is dried away; there is nothing at all, beside this manna, before our eyes." Num. 11: 4-6.

It was with the children of Israel then as it is with us to-day. If any one prefers the flesh of animals to the natural fruits and grains of the earth, he may indulge his appetite, but he must accept the liability to disease which necessarily follows.

What were the consequences of this feast of flesh in the wilderness? Let us see: "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp. . . . And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. . . . And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people

with a very great plague." Num. 11:31-33.

The psalmist, in speaking of this occasion, says: "So they did eat, and were well filled; for He gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."

Ps. 78:29-31. It will be noticed that "He gave them their *own* desire." From verse 30 we see that they "lusted" after the flesh; and the apostle Paul, referring to this, says they lusted after "evil things." See 1 Cor. 10:5, 6.

6. OLD TESTAMENT PRECAUTIONS AND NEW TESTAMENT CEREMONIALS.

If the flesh of animals were a part of the original diet of the race, it is indeed difficult to explain the necessity for so many precautions and prohibitions concerning its use. The eleventh chapter of Leviticus is devoted to a description of animals that are utterly unfit for food. A study of this chapter will suffice to show that those animals which the Israelites were permitted to eat were largely non-carnivorous. They were the cleanest of the animal creation, and were, undoubtedly, at that time, the

healthiest. Such scriptures very strongly emphasized the fact that flesh foods were not part of the diet arranged for man in the beginning.

The eating of meat in connection with the Old Testament ceremonials is now and then cited in support of meat eating. Those who use this argument lose sight of the typical significance of these ceremonies.

When Christ, who was the great anti-type of these sacrifices, instituted the New Testament ordinances, He gave His followers a bloodless ceremonial. In the celebration of His last Passover, which was also the institution of the Lord's Supper, He made use only of the unfermented bread and wine. No flesh was used. See 1 Cor. 11:23-27. The Lord's Supper, as instituted by Christ, and handed down by His apostles, is purely a vegetarian regime.



ZETA LUCILLE STEINMAN, Age 1 yr. 8 mos.,
Armona, Cal.

7. NEW TESTAMENT REGULATIONS.

It has been thought by some that the prohibition of the use of blood at the time when the "emergency" flesh diet was permitted in the days of Noah was of symbolic or typical significance, and that in the new dispensation this matter was changed. That this is a mistake is clearly shown by the findings of the first general

gathering of the apostles at Jerusalem. This item was one of the special matters which received consideration at that conference, and the decision of the apostles, which was confirmed by the Holy Ghost, we find recorded in the fifteenth chapter of Acts. See verse 20: "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." To make the matter, it would seem, doubly sure, we have the following language in verses 28 and 29: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these *necessary things*; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

"Theology is helpless before a diet of bull beef."

This is essentially the same instruction that was given to Noah in connection with the first divine permission to eat flesh of animals, and, carefully considered, will be found to impose the following rules:—

1. Animals intended for food must be bled at the time of slaughter. They must not be allowed to die of strangulation.

2. The throats of fish must likewise be cut, as a fish dies of strangulation out of water, as a man would die by strangulation if immersed under water. All fish in the common market, it will be clear, are, therefore, unfit for food, according to the Bible rule.

3. The flesh, before being eaten, must be soaked, or otherwise washed with running water, to separate the element of blood from it, as was the practise of the ancient Jews.

8. THE DIET QUESTION ON THE RENOVATED EARTH.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." Isa. 11:7. It is interesting to observe what the Scriptures say concerning man's diet at a time when this earth shall have been purified from material defilement, and its inhabitants shall be cleansed from every moral stain. The lion is to eat straw like an ox. A little child shall lead the once ravenous and carnivorous beasts; the redeemed hosts are to feed liberally upon the "fruit of the tree of life." The prophet refers to

their planting vineyards and eating the fruit thereof. Pain and death are banished; and this

would imply that slaughter-houses are unknown. In Eden, the heaven-appointed diet consisted of fruits, grains, and nuts; and the scripture very clearly indicates that in Eden restored man will again live upon his original bill of fare.

WHEN heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to bodily privation.—Men-
cius.

ON account of the large amount of matter which we have received for the Vegetarian Number, we have been compelled to lay over a number of excellent articles for a future number, this notwithstanding the fact that we have increased the number of pages of reading matter from 24 to 29.

2. The Answer of Comparative Anatomy and Allied Science

By A. Q. Shryock, M. D., Seattle, Washington.

WITH respect to the character of their food, quadrupeds are divided into four classes, as follows:—

Herbivorous, or grass-eating, represented by the cow, sheep, and deer.

Carnivorous, or flesh-eating, such as the dog, cat, lion, and tiger.

Frugivorous, eating fruits, nuts, grains, and esculent vegetables, and—

Omnivorous, literally "eating all things."

Comparative anatomists are quite generally agreed that man belongs to the frugivora.

Linnaeus, the great naturalist, said of man, "His organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

The learned anatomist, Baron Cuvier, says, "The natural food of

	Herbivora.	Carnivora.	Frugivora.	Omnivora.
Teeth.	Suitable for grinding; no incisors on upper jaw and no canines at all; molars in majority, and very broad.	Suitable for seizing and tearing; no broad grinders, no sidewise movement of the jaw; sharp, round, and pointed.	4-6 incisors and 2 canines with varying No. of molars in each jaw; teeth for cutting but not for tearing.	Canines long, project forward as tusks; molars narrow and conical.
Alimentary canal.	Long,—30 times length of body; several stomachs.	Short,—5 or 6 times length of body; stomach small and very powerful.	Medium length,—10 times length of body; one large stomach.	Complicated, as in carnivora.

Of this latter class, the best known and only typical representative is the common hog. Animals such as the ape monkey, and gorilla belong to the frugivorous family. No one will for a moment claim that man belongs by nature to either the herbivorous or omnivorous, although a great many people are unconsciously adopting the food and assuming the attributes of the latter. As one writer has said, "Man is trying hard to be a pig." The question regarding man's rightful place in the classification lies between the carnivorous and the frugivorous.

Perhaps a comparison of the teeth and other digestive organs of the various classes would be of value.

man, then, judging from his structure, appears to consist of fruits, roots, and esculent parts of vegetables."

Sir Everard Home says, "While mankind remained in a state of innocence, there is every reason to believe that their only food was the produce of the vegetable kingdom."

Prof. Thomas Bell, lecturer on anatomy and diseases of the teeth at Guy's Hospital Medical College, London, said, "It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was formed a frugivorous animal."

Says Prof. Leo Weiner, of Harvard University: "Looking at vegetarian-

ism in the light of comparative anatomy, it is self-evident that man was designed to be a vegetarian and nothing else. Quadrupeds are divided into classes according to their foods, and, with the single exception of man, no animal, as a class, has ever varied from the design of nature. Man has artificially become an omnivorous animal, in spite of the fact that anatomically he is a fruit-eating animal. The carnivorous animals all have very short intestines, adapted only to the digestion of meat. Their teeth are all long and sharp, so that they can

speaking. To be sure they are somewhat pointed, but they are flat also,—flat and pointed, and not round and pointed, like those of the carnivorous



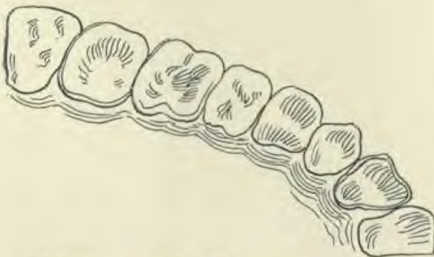
Side view of the skull of the lion.

animal. The fruit-eating animals are the only ones that resemble man. They have only one stomach, and a medium-length alimentary canal, half way between that of the carnivorous and the grass-eating animals. The nearest animals to man are the monkey and the ape. They are fruit-eaters.



DOG UPPER JAW.
SIDE VIEW.

tear meat, but they have no flat-topped teeth to grind vegetables, as man has.



MAN. HALF OF UPPER JAW.
VIEWED FROM BELOW.

It has been said that the so-called 'canine' teeth of man are like those of the carnivorous animal, and this is an indication that man is an omnivorous animal. This is not correct. These are not canine teeth strictly



MONKEY. UPPER JAW.

No meat-eating animal in the world has the horizontal movement of the lower jaw in eating as man has. This is proof positive that man is not a meat eater according to the design of nature.

Oscar Peschel, the well-known German ethnologist, in his work, "The Races of Men" (pp. 155-158), says that we must regard it as self-evident that the scene of the first growth of the human race must have been in a region where daily food was freely offered for the mere trouble of taking it, and it would be impossible to im-

agine that sacred garden except as adorned with the feathered crowns of palm trees. Even now there are small communities which are allowed to reap where they have not sown, as instanced by the inhabitants of the region of the sago palm, the Malays and Papuans. In many of the coral isles in the South Seas and Indian Ocean, the meals throughout the whole year consist of cocoanut and succulent fruits. The whole family of palms in general is the great foster-mother of mankind. Vegetable products claim precedence, because man is fitted for a vegetable diet both by his dentition and digestive system, so that hunger must have driven him to change his mode of nourishment. "Apes of the new world are exactly analogous to man in dental structure."



A, Skull of the Orang-outang.



B, Skull of a European adult.

Practical experience, as well as theoretical conclusions, leads us to conclude that a flesh diet continued for any length of time is incompatible with the highest health. The best medical teachers nowadays are sounding a note of warning against the use of an exclusive meat diet in diabetes, for instance, a disease for which meat was formerly considered to be not only highly essential, but almost a panacea. A close study of the history of these cases has shown that an exclusive meat diet is not infrequently a cause of death, the accumulation of ptomaines within the body being so great

that the overworked kidneys are unable to cope with them.

Dr. Lauder Brunton, the eminent teacher of therapeutics in St. Bartholomew's Hospital, London, has noted that vegetarian Hindus rarely die under chloroform anesthesia, while deaths in meat-eating Europeans from this cause are frequently reported. He thinks that under the influence of the chloroform the kidneys fail to eliminate the poisons of the system, so that death results from their accumulation.



Skull of a herbivorous animal.

The truth seems to be that, while a man may seem to manifest a greater amount of strength when subsisting upon a meat diet than upon a more natural dietary, he is in an abnormal condition, and is like a person in a powder magazine,—in constant danger of vital catastrophe. The poison-destroying functions of the liver and the poison-eliminating capacity of his kidneys are taxed to their utmost to keep the proportion of ptomaines and leucomaines in the tissues down to the point which will permit the performance of the vital functions. The margin of safety, which nature has wisely made very broad, in order to allow for emergencies, is reduced to the narrowest possible limit, so that anything which temporarily interferes with the functions of the liver or

kidneys, or which places additional work upon them, may be sufficient to obliterate the safety margin and produce an attack of grave or fatal disease.

It may be asked, "Why, then, are not carnivorous animals affected in the same way, and why do they not have diabetes, jaundice, nephritis, etc.?" We reply: (1) Inasmuch as carnivorous animals depend upon flesh food for subsistence, their eliminative organs must necessarily be exceptionally strong, in order to do the work imposed upon them, and nature has endowed them with kidneys and livers of great capacity, just as she has given them powerful gastric juice with which to disinfect their food; (2) Even though fitted by nature for the elimination of enormous quantities of poisonous matter, there is a limit beyond which the animal can not go, and he may have disease for the same reason that overwork of the human organs produces disease. That this is true is indicated by an experiment reported a few years ago by a German investigator. He shows that various substances, when injected into the circulation of dogs living on meat, produced jaundice, while the injection of the same substances in rabbits gave negative results. He then found that when the dog was fed on bread and milk for a time, the results were likewise negative. This would indicate that the liver of the *carnivorous* dog was already working to its full capacity, and any additional work caused disease, while the livers of the *vegetarian* dog and the *vegetarian* rabbit had sufficient safety margin to allow of some additional work in an emergency.

To recapitulate, comparative anat-

mists agree that man was formed a frugivorous animal, that his dentition and the structure of his digestive organs fit him for a diet of fruits, grains, nuts, and the esculent parts of vegetables, and that in adopting a flesh diet he has departed from the original plan. Zoologists concur in all of the above observations, and agree that man's dentition and structure in general is identical with the apes and other frugivorous animals.



Embryology and chemistry, so far as they reveal anything on the subject, agree with the other sciences that man is designed to be a vegetarian, while comparative physiology goes to show that in his innocence, and when on a natural diet, man was not so liable to disease as at present. Through successive generations there has been a gradual deterioration in vitality, due largely to his artificial diet; and by overworking organs that were not intended for the digestion of flesh, or for the elimination of such great quantities of poison and waste material, he has been bringing disease and premature death upon the human family.

Man's organization when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food.—
LINNAEUS.

Is a Vegetarian Diet Adequate?

Answer of Physiology and of Physiological Chemistry.

By Frederick M. Rossiter, B. S., M. D., Evanston, Ill.

THE purposes of food in the economy of human life may be briefly stated as follows:—

1. To furnish suitable material for the repair and building of the tissues.

2. To furnish energy for the production of heat necessary to maintain the proper body temperature.

3. To supply force to enable the functions of the body to be performed, or, in other words, that work may be done.

Of the thirteen elements that enter into the formation of the human body, oxygen and hydrogen form more than two-thirds of the total weight, carbon about one-fifth the total weight; next comes nitrogen, then calcium and phosphorus. The other seven elements are present only in small quantities. All of these elements are furnished by the vegetable kingdom, and only by the vegetable kingdom, for the animal is dependent directly or indirectly upon plant life for its food.

Oxygen, carbon, hydrogen, and nitrogen are the great energy and force producers, as well as tissue builders, of the body. These elements abound in plant life in such a form as to meet fully the needs of the animal body other than the air we breathe and the water we drink.

That the vegetable kingdom does furnish a diet of sufficient quality to keep the body at the highest point of efficiency is witnessed by more than half of the human race, and the entire animal kingdom. Most of the manual work in the world is performed by men and women whose food is obtained from plant life, with a total or nearly total absence of meat. This conclusively proves that vegetable foods are force and heat producers and tissue builders.

The cow grazes all summer in the meadow and the sheep on the hillside. In the fall both are fat and in the best of physical condition, the result of simply eating grass. There is a very small percentage of fat in grass, yet the animal puts on no inconsiderable quantity of fat. If fat is lacking in a food, the body makes fat from carbohydrates. If, then, the animal is able to keep in the best of physical condition by eating succulent grasses, where water predominates and the food elements are greatly diluted, surely man ought to be able to maintain his vital forces at the maximum point of efficiency by partaking of the fruits of the vegetable kingdom, where the food elements are concentrated, containing the least amount of waste material, in the form of cellulose.

The foodstuffs required by the body for heat production, for work, and for repair are proteid, starch, and sugar, fat, and mineral salts. These all abound in plant life. Meat is rich in proteid and fat. The very best meat contains less than 20 per cent of proteid, whereas peas (dry) contain 26.70 per cent; lentils, 24.81 per cent, and beans, 23.12 per cent. In addition, these foods contain from 56 to 59 per cent starch, and more than twice the percentage of mineral salts, as found in meat. In addition to these foods, almonds, pecan nuts, peanuts, beech-nuts, and many others, contain more proteid and fat than the best of meat, and in addition are rich in carbohydrates and mineral salts. For instance, the almond contains proteid, 21 per cent; fats, 54.9; carbohydrates, 17.3. The peanut, proteid, 30.9 per cent; fats, 49.2, and carbohydrates, 16.2. The food value per pound of almonds, peanuts, pecan nuts, English walnuts, chestnuts, is more than three times that of beefsteak.

Many of the cereals are not only rich in proteid and starch, but some of them contain considerable fat. Oats have over six per cent of fat, and corn about five per cent, while wheat, rye, and barley have about two per cent. The fat of the body is estimated at about one-fifth of the total weight. It is evident that this indispensable foodstuff is abundantly supplied in nuts, ripe olives, and some of the cereals. Then, in some mysterious manner, fat is made from starch in the body.

Furthermore, nature has lavished

upon mankind a marvelous variety of the most delicious fruits, which are indispensable to the healthy body. While with a few exceptions they do not possess a high nutritive value, they are rich in acids, sugars, and mineral salts, all of which are needed in the body.

Plants are the natural food builders. In these natural foods there are no products of disintegration or waste such as are found in flesh foods. Furthermore, plant foods are always built up under healthful conditions, whereas meat may be diseased during the entire life of the animal, or made so by the conditions incident to slaughter. The process of life in the

animal tears food down or breaks it up into its elements again, and then forms it into a more complex molecule, but

So far as actual nourishment is concerned, the very best and cheapest foods are Indian corn, wheat, oats, rye, and rice.—PROF. WILEY OF THE U. S. DEPT. OF AGRICULTURE.

more unsuitable for food, because of the waste products held within its structure.

Vegetable foods tax the excretory organs less than a meat diet, and require less oxygen in their oxidation, and hence have a tendency to increase the duration of life, as their conversion into brain, bone, and muscle is accomplished at a less expenditure of energy. A flesh diet increases the quantity of urates, phosphates, sulphates, and other waste products, hence increasing the work of the kidneys. The consumption of meat increases the function of uric acid and its antecedents in the blood and tissues of the body, which are well-recognized factors in many chronic diseases. Moreover, meat diminishes the alkalinity of the blood and increases the acidity of the

urine. Fruits and cereals increase the alkalinity of the blood and also of the urine, an important factor in the prevention of disease. Physiologists who advocate meat as a necessary article of man's diet, universally admit that civilized man eats too much meat for his best good.

Sir Henry Thompson says, "It is a vulgar error to regard meat in any form necessary to life." Again, "To many it (meat) has become partially desirable only by the force of habit, and because their digestive organs have thus been trained to deal with it." Then he says, "A preference for the high flavors and stimulating scents peculiar to the flesh of vertebrate animals mostly subside after a fair trial

of milder foods when supplied in variety." This variety can be found in the list of cereals, vegetables, fruits, and nuts.

When a well-balanced diet of these foods is partaken of, there is no desire for meat. Usually, when there is a craving for flesh foods after once having given them up, it is because the body is not receiving sufficient proteid, fat, or salts.

Nature amply furnishes man with food of sufficient quality, quantity, and variety to meet all the needs of the body under all circumstances and conditions, and when he wisely subsists upon such food he is better off physically, mentally, and morally.

Evanston, Ill.

Why I Am a Vegetarian*

FOR several years a large majority of the members of my family have refrained from partaking of the flesh of animals. If you ask me why I eat fruits, grains, and nuts of the earth in preference to meat, I should ask you, Why do you eat at all? You will say, "I eat in order to live." But what is your idea of living? Do you eat simply to exist from day to day, or do you have a higher ambition, one that would be suggested by the words of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Do you want to live the best possible life,—pure, noble, manly, free, progressive? The true man eats for the same reason that he works and studies and prays, because he wants to live the best possible kind of a life.

It is not exactly fair to ask a man why he is a vegetarian. Only one-eighth of the people in the world are not vegetarians. Seven-eighths of all the people in this world do not eat meat, either from choice or necessity, and only one-eighth of us have formed the habit of meat eating. So the reasonable thing would not be to ask a man why he is a vegetarian, but to ask the other people, "Why do you eat meat?"

My personal reasons for preferring grains, nuts, and fruits as articles of diet, instead of the carcasses of our animal friends, are:—

First, I want to be healthy, vigorous, and strong; It is a serious mistake to suppose that meat is the most nourishing kind of food. This idea is merely an old superstition. There was a time when our ancestors thought they needed to eat men in order to be

* An address by Rev. Benjamin Fay Mills, stenographically reported by Mr. Fred Miller.

powerful, but we do not believe now that we have to eat the great warriors in order to be strong and courageous. Neither do we have to absorb cows and sheep in order to be well and strong. Almost any doctor who knows his business will tell you this. Meat contains 70 per cent water, but grains have only 15 per cent water in them; so if you eat grains you obtain 85 per cent of nourishment, and if you eat meat you get only 30 per cent. There is more nourishment in a pint of milk than in a pound of meat; more nourishment in a cup of peanuts than in a pound of beef. Milk and eggs are not vegetables, but they are a constructive kind of animal food which do not include any retrograde movements.

The greatest flesh eaters are Americans, then come the Australians. Americans eat five billion pounds of beef, four billion pounds of pork, and about one billion pounds of mutton every year, averaging more than the average weight of a man, or 147 pounds of meat apiece. And the Americans and Australians have more doctors proportionately than any other people on the face of the globe.

Those who eat meat are very apt to eat diseased meat. Many of our best physiologists, chemists, and physicians state that the blood diseases of the human race are very largely received from the diseases of the animals we eat. Another great advantage of living on grains, nuts, and fruits is the consequent preservation of the teeth.

Not only do I believe we obtain more nourishment from the natural foods of the earth, but this practise is conducive to physical health and vigor. The Spartans—their very

name sends a thrill down the backbone—were vegetarians. All the world knows how a little heroic band of 300 held back a million. The Romans in their prime were vegetarians, and many of the greatest athletes of to-day also abstain from meat eating. I do not think there has ever been an athletic contest, where vegetarians and meat eaters have been represented, where the vegetarians have not come out ahead. In the great walking match from Dresden to Berlin some time ago, in which were Americans, Austrians, Englishmen, Frenchmen, Germans, and other competitors, the athletes were allowed but one hour for eating, and out of the large number of forty, of whom eight were vegetarians and thirty-two meat eaters, the six first arrivals were from the eight who partook only of fruits and vegetables. The first meat eater was an hour behind the last of the six vegetarians. The man who won the race was twenty-eight years of age, and had not touched meat for ten years. He walked the 124 miles in 26 hours and 53 minutes.

The strongest animals in the world live on a vegetarian diet. The lion is not the strongest of animals, although one of the most ferocious. The horse, elephant, antelope, and reindeer are among the strongest animals in the world, and these are vegetarians. The Chinaman is one of the strongest of men, and he subsists on rice. The Irish, living largely on potatoes, are also a sturdy race.

I am a vegetarian not only because I believe it is conducive to health, but also because *this practise is good for the brain*. The Hindus are the greatest thinkers who ever lived, and they are vegetarians. The old Greek phi-

losophers, Pythagoras, Plato, Socrates, and others, were vegetarians. The greatest of the Romans, Seneca, Plutarch, Porphyry, and their like, refrained from meat eating. Goldwin Smith selects Thomas Aquinas as the best illustration of maximum brain work and Shelley of the maximum imagination, and both of them were vegetarians. Many Scotchmen live almost entirely on porridge. Dr. Johnson said to Boswell, "You Scotchmen eat *oats*; in England we feed oats to our horses." "That is the reason," replied the Scotchman, "why you have such fine horses in England, and in Scotland we have such great men."

I am a vegetarian not only because I want to be healthy and because I believe it is better brain food, but because *I want to be human*; or, if you care to express it a little differently, because I want to be *humane*. Pain, in the present state of human and animal development, seems to be a necessity, but to inflict unnecessary pain is not humane. Let that sink in. I believe it ought to be our object in this world to minimize pain. As Leigh Hunt said:—

"That there is pain and evil is no rule
Why I should make them greater, like a
fool."

If I had to choose whether I would eat a cow or die, there might be a question; but I will not enter into the consideration of that now, because I do not have to face that issue. I have not eaten any cows for a long time, and I am in first-class health; and my wife has not eaten any for a still longer time, and she also is enjoying good health. We do not need to eat animals in order to be comfortable,

healthy, and strong. It can readily be seen that if I consent to eat these animals, I at once enter into partnership with an awful system, that causes unspeakable agony to these lesser creatures of God. There are tens of thousands of cattle and sheep killed on the plains every year by the passing trains; tens of thousands more are frozen to death, and tens of thousands die from hunger and thirst. That, however, is not the worst.

What is worse? I

answer, *The cattle trains*. These great restless trains of agonized flesh, unprotected in heat and cold, without food or water, travel their long journeys, sometimes thousands of miles. Our laws now provide that cattle and sheep on their way to market must have food and water at least once in twenty-eight hours; but a strong agitation is kept up by the



HATTIE FLORENCE DAVIS, Age 3 years,
Seattle, Wash.

cattle men to restore the old limit of forty-eight hours. And there is something still worse. What is it?—*The cattle ships*. Think of those fearful marine dungeons! On every cattle ship the company has an agreement by which a regular allowance is made for the number that shall die of their discomfort in crossing the ocean. But the awful climax is still to come. When they arrive at their destination by train or ship, they are hurled into pens, made to rush blindly down the gangway of their scaffold, and then receive the crushing blow that sends them trembling, but not yet dead, to the earth. I can not carry you farther; it would be hard on the meat business of Oakland if I did. And it would be hard on you if you were to take a journey through a packing-house and watch one of your animal friends from the time of his murder until his mangled body is ready for your table. I had this experience some twelve years ago, and that is when my vegetarianism really commenced. It is said that every murder with a knife in the city of Chicago for the past eight years was traced to the influence of the stock-yards.

I am a vegetarian not only because I want to be healthy and feed my brain properly and be humane, but because I think *it is rational*. Where are your arguments on the other side? Absolutely there are none. I have read the so-called arguments, and there is not one that is given in favor of the custom of eating the flesh of animals that might not, with equal force, have been given by the cannibals before they gave up the custom of eating men.

Finally, I prefer to live on the fruits, grains, and nuts of the earth,

because I believe that this natural practise contributes to the *moral and spiritual nature*. Of course it pays to be rational, healthy, and humane, and this should be sufficient reward. Much as I love animals, I do not want in me the natural characteristics of our friends in the procession just behind us. Nearly thirty years ago, when I was crossing the continent, the train would arrive at some small station, and the passengers would stand on the platform for a rest. The Indians called to the ladies and gentlemen from the Pullmans, "Give two bittee see papoose eat mouse." Some of the New York and Boston people gave the money asked for, and in consequence of their generosity and curiosity the table in the dining-car sometimes lacked patrons. Australian Aborigines are said to eat worms and reptiles. But I can tell you something worse than that, although it does not seem credible. I actually know some citizens of the United States of America, in good standing, with white skins, who actually eat *pigs*. I do not desire the spirit of the pig. I much prefer something different—the spirit of the grains and the fruits.

A man once said to a butcher, looking at his meat, "Is this meat diseased?" The butcher replied, "No, my man, it is worse, it is dead." Some of it has been dead a long time.

Some people say to me, with great surprise "What, are you a vegetarian?" I think that it will not be very long before we turn the tables and say, "What, are you a corpse eater?"

Dr. Craig, a noted physiologist, says that in the last forty years he has

known many vegetarians, but he has never known one who has used liquor or other harmful drinks.

I believe in taking into my body the life that comes from sunshine and water and air and sublimated earth, transforming them into brain and conscience and character. I believe it is easier for one who lives on grains and fruits to be good, pure, kind, unselfish, than for one who lives on the blood of animals. While my lesser

self and my higher self—this body and this spirit—dwell together, I want the one to minister to the other to the best possible advantage. Robert Browning says, "Nor soul helps flesh more now than flesh helps soul." I want the ministry of my body to my soul to be uplifting and noble. My conclusion is evident, Whatever you do, whether you eat or drink, do all for your moral, for your spiritual, development, which is the glory of God.

Is Meat-Eating a Source of Real Danger

Disease Arising from Use of Diseased Meat

By A. J. Sanderson, M. D.

DISEASES which are directly traceable to a direct exciting cause are far less numerous than those whose origin is obscure, and whose beginning has been established by such conditions of life as are supposed to be harmless, and which are so related to common practises and customs that we are loth to believe or admit (even when the relations are pointed out to us), that these common customs are the factors by which nature has been deranged and her function perverted sufficiently to lay the foundation for disease. The vital resistance is so lowered that the body has no defense, and actual diseased processes are established, which lead to a more or less rapid decline of physical powers.

As the alimentary canal is the common gateway through which the body receives its supply of nourishment for tissue building and the sustaining of function, so through the same channel disease, directly or indirectly, finds its entrance.

Among the things which we commonly eat and drink to our own injury, flesh foods are prominent. This is true in nearly all civilized countries, and especially true with the English-speaking races. The more supposedly civilized the people, the more artificial the life; and the more rapid the race for supremacy and leadership of the world, the more it is believed that a heavy meat diet is a necessity for feeding the exhausted brain, nerves, and muscles.

Meat-eating is a common factor in the production of disease. By its being taken in a diseased state, parasites and disease germs enter directly into the body, and become an exciting cause of these maladies. Even when the flesh of the animal is not diseased, a heavy meat diet is so stimulating to the system that its functions become deranged, and the foundation is laid for stomach, liver, and kidney disorders. Many overwrought nervous conditions owe their origin to this line of diet, and there is no one cause that figures so largely in the production of cancer and other morbid growths. A feverish condition of the blood and tissues, which results from a highly stimulating diet, is most favorable for the beginning of malignant and other tumors, which, in their incipency, are but normal tissue, but which, being irritated or poisoned, take on abnormal growth.

Diseases among domestic animals are multiplied annually, as these creatures are subjected more and more to unnatural and artificial conditions, made necessary by the enormous demand for flesh foods and animal food products in our large, crowded cities. In America, above all places, is this danger imminent, because of the lack of proper meat inspection. American meat products, which are shipped to

foreign ports, must undergo inspection as required by the laws of the country to which they are sent, or it is necessary in order that the American trade be not destroyed.

In our own country the meat is not inspected, excepting in a very superficial way. Meat which has been dressed by the experienced butcher, and inspected after the vital organs have been removed, may have a healthy appearance; while, should the whole animal have been inspected, very seriously diseased conditions would have been discovered.

Careful microscopic work on the tissues is necessary in order to determine definitely, and eliminate all diseased flesh. Where such an inspection is made, from two to ten per cent of the animals are found to be diseased; and in some few countries the percentage is much larger than this. These animals are found



ARTHURITA SANDERSON, Age 4.

infected with tuberculosis and other diseases. Many of them, before being killed, were, to all appearances, in a healthy condition.

Among domestic animals tuberculosis is a very common disease. Cattle and sheep are the most likely to be affected. In large dairies, near our cities, where the cows are not kept under the best sanitary conditions this disease is especially apt to de-

velop. Dairy products, in this way, are likely to become infected, so that there is danger from their use, as well as from the use of the flesh. The possibility of the disease being transmitted from animals to man has been questioned by some; but the best authorities, even Doctor Koch himself, admits the danger of the disease being communicated by the use of meat or dairy products from infected animals.

Considering the prevalence of this disease and its dread consequences, with its infectious nature, the use of meat and dairy products becomes a matter of great moment. Some states of late are making strenuous efforts to have their inspection laws put in force. Montana, at the present time, is having the tuberculin test made among dairies; and Doctor Irwin reports that from fifteen to twenty per cent of the animals are found affected with the disease. It is expected, when the work of inspection is completed, that 200 out of 1,000 cows, which are located largely near Great Falls, will have to be killed.

Tapeworm is another common disease that is contracted from eating meat. It was formerly supposed that it came only from the use of pork; but it as often arises from beef. The disease has greatly increased in recent years. The tapeworm is an inhabitant of the small intestine. It is of a very rapid growth, and frequently reaches a great length. The parasite is made up of small sections, and each section throws off numerous eggs, so that from the long worm millions of these eggs are continually being produced. These find their way through the sewers into the streams, and are there drunk by the domestic animals. They also obtain

them by eating the grass and vegetation in the locality of these sewers and streams. From these eggs the embryo is hatched, which finds its way into the circulation to the muscles, and there becomes encysted. This flesh is eaten by man, when the wall about the embryo is digested, so that it is set free, and allowed to develop within the intestinal canal. This gives rise to the inconvenient and unpleasant symptoms which are always manifest when this parasite is present.

Trichina is another parasite which gives rise to a serious disease of the muscles. It comes only from the use of pork. The embryo, which has existed in the flesh of the diseased animal, is taken into the stomach, where its wall is absorbed in the same way as was that of the embryo of the tapeworm. It is thus set free and undergoes a course of development, eventually working itself through the wall of the blood-vessels into the circulation, where it lodges in the muscle and again becomes encysted. It remains here in a more or less quiescent state, and gives rise from time to time to the obscure symptoms of the disease, which is seldom properly diagnosed, the patient being usually treated for rheumatism or other forms of muscular pains. When the parasite is migrating through the muscles, there is usually fever and other severe symptoms. The unfortunate feature of this disease is the impossibility of eradicating it from the system when it has once been thoroughly infected.

Very eminent authorities equally assert that there is the same relation between a large amount of flesh eating and the increased frequency with which cancer occurs at the present

time. This latter disease has increased at rapid rates during the last century. Statistics show that in 1840 2,786 deaths were caused by cancer, the proportion being one in 5,646 of the total population. In 1896 the deaths due to it numbered 23,521, or one in 1,306 of the total population, or an increase of over 400 per cent. Cancer occurs with much more frequency now than it did seven years ago.

Dr. W. Rogers Williams, an eminent English physician, pointed out the fact that the consumption of meat in proportion to the population has increased "by leaps and bounds until it has now reached the amazing total of 131 pounds per head per year." He then adds: "When excessive quantities of such highly-stimulating forms of nutriment are ingested by persons

whose cellular metabolism is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active such excessive and disorderly cellular proliferation as may eventuate in cancer. No doubt other factors cooperate, and among these I should be especially inclined to name deficient exercise and probably, also, deficiency in fresh vegetable food."

The system that is thus nourished has but feeble vital resistance. And any disease that may be prevalent is more apt to affect the system and run a more critical course. Blood poisoning from slight, accidental causes is much more likely to occur, and its effects are far more serious and harder to eradicate.

2102 Van Ness Avenue, S. F. Cal.

Ptomaine Poisoning

By W. R. Simmons, M. D., Supt. Portland Sanitarium.

THAT thousands of people are suffering all over our broad land from the many ills that human flesh is heir to, is evident to all; and while there is no one thing that brings on all diseases, a large majority of all chronic diseases and many acute diseases are due directly or indirectly to "what we eat."

Many precautions are used by both city and state governments to prevent disease. Pure water supplies are secured, protection from obnoxious odors and gases, and spirituous liquors inspected at a great expense; while but little in comparison is being done to educate the masses, and prevent disease through a greater source of contamination, the eating of improper foodstuffs.

One of the sources of poisoning in

this way is from the ptomaines contained in meats, fish, and fowls, found in the markets of every city and town, but so universally used as to be hardly recognized by thousands.

A German chemist of note demonstrated years ago that decomposition or decay in animal substances is invariably accompanied by the production of deadly poisons, known as ptomaines and toxins.

Dr. Trombetta has proven by a series of experiments that putrefaction begins in the bodies of dead animals in from twenty-four to thirty-six hours, if placed in an ice-chest, and if left exposed to the air at ordinary temperature the process begins in from six to eight hours. In fish and fowls it takes place much more rapidly. Very little meat is ever eaten in less

time than this after being slaughtered. In fact, it is generally left to "ripen" before it is offered for sale. Birds are kept from two to four weeks before being dressed, to give them the proper flavor. Christmas meats are put away for three or four months, that they may be more tender. The larger part of the celebrated canned salmon is not canned for thirty-six hours after the fish die. Thus it is that the human stomach is made the receptacle of large quantities of food in this advanced stage of decomposition.

Many of the poisons produced by the process of decomposition are so deadly in character that very small quantities will produce dangerous results. Reports of poisoning by this means are frequent in medical journals. Butchers often suffer from wounds made by knives used in cutting meats. Blood-poisoning sometimes occurs in physicians and medical students as a result of a slight cut or scratch received in the dissecting-room. Reports of poisoning from the use of canned meats are frequent. Decomposition takes place and deadly poisons are often produced in a few hours after the can is opened, so that dangerous effects are produced as a result of eating the meat.

Thirty or forty different species of microbes have been found to exist in the human alimentary canal by Pasteur and his associates. Here they are constantly producing, under favorable conditions, their poisonous products. Laboratory experiments prove that meat culture forms the best media for the development of these germs. That this is also true in the intestines is evident from the peculiar offensiveness of the feces of the carnivorous animals as compared with the excreta of

the herbivorous animals. Such offensive discharges must certainly be a great source of contamination to the tissues of the body from the absorption of the toxins they contain. Again, Bouchard has proven that the toxicity of the urine is increased fifty per cent by the use of a flesh diet. In all infectious or contagious diseases accompanied by general disturbances, there are produced specific poisons as a result of the action of specific germs, which are really the exciting cause of the disease. So long as these poisons are eliminated from the body, the disease progresses favorably, but should the kidneys fail to do their work, then dangerous or fatal symptoms develop.

If a flesh diet increases to such an alarming extent the poisons eliminated in this way, meats should never be given in acute diseases. The sources of contamination mentioned, together with the fact that a large percentage of cattle are diseased themselves, should be sufficient reasons to the careful thinker that a flesh diet is not the best in chronic diseases; also that the poisons that make diseased conditions worse will have their effect on the healthy body.

Many have the idea that these poisons are killed by cooking. It is true that the germs may be killed in this way if subjected to heat of a high temperature long enough, but the poisons themselves are not destroyed.

It is due only to the fact that nature has supplied a defense through certain of the white blood-cells that the body is protected from destruction by the germs and their ptomaines. The only certain safety from disease from these sources is by total abstinence from meat eating.

Uric-Acid Diseases

By J. H. Kellogg, M. D., Supt. of Battle Creek Sanitarium

GREAT interest among members of the medical profession has been awakened in the subject of uric acid within the last few years by the remarkable experiments of Dr. Haig, of London, and more recently the extremely scientific work of Dr. Hall, of Owens College, Manchester. Dr. Haig has written a voluminous work, covering over 900 pages, which is exclusively devoted to a discussion of uric acid and the diseases which result from the retention of this poison in the blood. In this great work Dr. Haig shows the intimate relation between uric acid and nervous headache, epilepsy, nervousness, insanity, asthma, anemia, Bright's disease, diabetes, gout, rheumatism, bronchitis, and numerous other maladies.

Dr. Haig shows very clearly how the accumulation of uric acid in the blood and the tissues may produce these grave maladies, and insists in the most emphatic manner upon the importance of cutting off all sources of uric acid accumulation in the body as a fundamental condition for the successful treatment of these maladies. An eminent French physician, whose observations wholly agree with those of Dr. Haig, insists that uric acid is the most deadly of all poisons to which the human race is exposed, not that there are no poisons the effects of which are more immediately deadly than are those of uric acid, but because there is no other poison the influence of which is continually in

operation upon so large a number of persons as this.

Dr. Haig and Dr. Hall have called attention to the presence of uric acid in many ordinary food substances, particularly in flesh foods; *e. g.*, Dr. Hall has shown that a pound of beef contains fourteen grains of uric acid, while a pound of sweetbread contains seventy grains, or five times as much. Uric acid appears to be, of all the poisons generated in the body, the most difficult of elimination. On this account it readily accumulates in the tissues, and seems to be particularly prone to accumulate about the joints, thus becoming a cause of rheumatism and gout.

According to experiments recently made in the laboratory of the University of Chicago, a healthy body normally destroys daily considerable quantities of this poison. Of the fifty grains which are produced in the body each twenty-four hours, the liver destroys eighteen grains, the kidneys destroy twenty-two grains, the muscles three or four grains, the remainder about six grains, passing out of the body through the kidneys. If foods are habitually taken which contain a considerable portion of uric acid, it is stored up in the tissues, the system being unable to destroy it. The result is local and general irritations, and disturbances of the processes of growth and repair, resulting in hardening of the arteries, enlargement and hardening of the liver, premature old age,

and the formation of stones in the kidney and bladder, neuralgias, nervous exhaustions, and probably a greater variety of symptoms and disorders than those resulting from any other single cause.

The remedy for these uric acid disorders is, first of all, the cutting off of all sources of supply, as above stated; second, the adoption of measures whereby the uric acid may be destroyed and its elimination encouraged. Hot baths destroy the uric acid by increasing oxidation, thus burning up the poison. For this purpose baths must be hot enough to produce an elevation in the temperature of the blood, and should be continued twenty to thirty minutes. Cold baths also increase oxidation, and thus contribute to the destruction of uric acid; but cold baths are generally very badly borne by persons suffering from uric acid disorders, and can only be tolerated when combined with hot baths, the hot bath being administered first, to prepare the system to react promptly, quickly, and completely after the cold application. Prolonged application of water at a moderate temperature, seventy-five to eighty degrees, is more effective in the destruction of uric acid than very short applications at a lower temperature, although, when desired for tonic effects, the short and intense applications are most effective.

Exercise is another measure of the highest importance in dealing with

uric-acid disorders. The exercise must be large in amount, but very moderate in character. Violent exercises easily overtax the heart, which is likely to be weak in these conditions. Excessively prolonged exercises, and especially those of a violent character, give rise to secondary fatigue, manifested by muscular soreness and great exhaustion. So-called rheumatic pains following exercise are due to secondary fatigue. An excellent plan in dealing with disorders of this sort is to administer first, a hot bath for ten to twenty minutes, to be followed by a cool or tepid bath, accompanied by vigorous rubbing for eight to fifteen minutes, this to be followed by a walk of one to five miles, according to the strength of the patient. Moderate hill-climbing is especially beneficial. The exer-

cise should be active enough to induce gentle perspiration. It should be followed by a tepid sponge bath and rubbing.

The free use of fresh fruits, especially juicy fruits, is highly useful in uric-acid disorders. The popular idea that the use of acid fruits is injurious in uric acid diseases is entirely erroneous. The effect of acid fruits differs entirely from that of mineral acids. The latter diminish the alkalinity of the blood, and thus they aggravate uric-acid disorders, whereas fruit acids increase alkalinity, as shown by the lessened acidity of the urine. For a few hours after eating freely of acid

*Take not away the life you can not
give,
For all things have an equal right to
live.
Kill noxious creature, where 'tis sin
to save;
'Tis only just prerogative we have;
But nourish life with vegetable food,
And shun the sacrilegious taste of
blood.—PYTHAGORAS.*

fruits, the acidity of the urine may be slightly increased. This is due to the increased elimination of uric acid, and is followed by a decline in acidity. The free, habitual use of fruits greatly diminishes urinary acidity. In an experiment conducted under the writer's supervision, two young men subsisted entirely upon fruits for a number of days in succession. After the first day there was a rapid decline in the urinary acidity, until the urine became almost alkaline.

Copious water drinking is to be commended in these disorders. From three to five pints of water should be taken daily. The effect is to encourage both the destruction and the elimination of this poison.

The following table (Hall), showing the amount of uric acid found in different kinds of foods, will be interesting to those who are accustomed to the

liberal use of meat, and we trust may induce some to discard a uric-acid diet in favor of a pure and natural bill of fare:—

	Grains of uric acid per pound.
Fish (salmon).....	8.15
Mutton	6.75
Veal.....	8.14
Pork	8.48
Sweetbread (thymus).....	70.43
Beefsteak	14.45
Liver	19.26
Wheat bread (white).....	0.00
Rice	0.00
Potatoes	0.14
Cabbage, lettuce	0.00
Cauliflower	0.00
Eggs	0.00
	Grains per pint.
Lager beer.....	1.09
Ale.....	1.27
Porter	1.36
Tea	3.22
Coffee	4.53
Milk	0.00

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Vegetarian Children

By Mrs. M. C. Wilcox

YES, the evidence is unmistakable, the keen, quick eye, the educated mind, is able to discern a marked difference between the vegetarian and meat-eating child in disposition and character.

And why should this not be so, when so large a part of our life is made up of what we eat? This is more emphatically true of a child than an adult, for the child grows by the nourishment it receives, it becomes an actual part of its bone and muscle; while the adult is simply sustained by it.

The first prompting of the true mother-heart, as she gazes upon her sweet, new-born child, made in the image of the Creator, is how she can preserve it pure in body and mind, how she can feed, clothe, and educate it, that its life may be one of joy and happiness.

Dear mother, your heavenly Father knows, and He will help *you* to know, if you will seek Him for wisdom. He has committed to your care this child; take it, train it for Him.

Did you ever think that the diet of our first parents, before sin entered, was God's own pure and holy plan for man's highest good? Of what did it

consist? No blood was shed till sin entered. Shall we not seek to come back as fast as possible to the original plan? Let us begin, then, with our dear little ones, who have no perverted appetites of their own to overcome, only that which has been transmitted to them. Let them not even taste of those things we know are not for their good or happiness.

We want to give you some examples of vegetarian children. These children



are not vegetarians in the strictest sense of the word, as they have eaten milk, but meat they have not eaten.

These four children, Pansy, Delmer, Alice, and Clarence, are four little vegetarians, aged, respectively, 8, 5, 3½, and 2. They are all obedient, sweet-dispositioned children, due, we believe, to regular habits, plenty of fresh air, and wholesome food. At the time these pictures were taken, they all retired at six o'clock *very regularly* every evening. They undress themselves, except the baby, and each child hangs up his clothes on his own nail, and places his shoes neatly under them; then they march off to bed, singing, "Onward, Christian Soldiers," or "Long Ago the Children

Sang a Song." They then offer a short prayer at their mother's knee, and are "tucked in," and left in dark rooms, with never a thought of fear.

They never eat between meals, and if candy or fruit is given them they put it away until the next meal. Never having eaten between meals, they never ask for anything to eat at other times.

Because they are trained to be quiet in church, at family worship, and at the table, people inquire if they are quiet by nature; but a livelier little company can not be found during play hours.

This little boy, Llewellyn, was born prematurely, a frail, delicate child; his little hands so thin you could almost look through them; his digestion so weak it was a study day and night to find something to agree with him. But his parents determined he should never be given meat or meat broths. He is now nearly six years old. He has never had any of the diseases that are supposed to be necessary to childhood. Ever since he was old enough to understand he has become well acquainted with the expressions,



What a picture of health! What fat, rosy cheeks! What do you eat to make you so fat? and other similar remarks. He says he is tired of being called "fat and rosy."

These other little boys, Henry and Herbert, are sturdy and strong, hearty and rosy, happy and helpful, habits regular, and dispositions amiable. They are now six, and are excellent examples of a carefully-arranged diet.



This is little Paul Anthony Webster.

He is always in perfect health, and is a manly, thoughtful, and loving little fellow.

Little Gwendolyn Rice was born in the South Sea Islands, April 10, 1900. She is also a vegetarian, and a splendid example of vivaciousness in mind and body.



These are only a very few examples of vegetarian children, but when fed on the natural diet of man, unless some of the other laws of health are violated, they invariably do credit to the diet.

Vegetarianism an Aid to Purity

By Mrs. Mina Mann

WE are living in an age when "intensity is taking possession of every earthly element," when great demands are made upon the physical system; and in order to keep pace with the world, we must keep moving.

This calls for energy, strength, and nerve force. It calls for wise generalship, in being able to use the powers given and to conserve strength. Never was there a time when a greater need existed for real purity of life, without which it is impossible to

keep the wonderful body machinery in perfect order; never a time when it seemed harder to reach and maintain that perfect standard set by Christ.

And diet is one of the great factors of purity. It is a physical impossibility, when the blood is filled with impurities and stimulating properties, and kept at a feverish heat by irritating substances, for the mind to be filled with pure thoughts only.

All animal bodies are constantly more or less filled with excrementitious matter. This must be so, as there is a constant breaking down of tissue during life, and this dead material is constantly being destroyed or carried away by the excretory organs. As soon as death takes place, excretion ceases, but not the breaking down of the tissue and accumulation of wastes, so that a few hours after death the body contains more waste matter than even during life. Thus, when we partake of the flesh of dead animals, we are taking into our systems a quantity of this dead matter, which must be gotten rid of, in addition to the natural waste going on in our own bodies. The blood becomes overloaded with impurities.

This is true when partaking of even healthy meat; but how much more true when the meat has been taken from the body of a diseased animal, as is the case in a large percentage of the carcasses offered for sale in the butcher shops of to-day!

The stimulating properties of meat are well known, and many a drunkard has found it comparatively easy to abstain from the use of intoxicants as long as he partook of a vegetarian diet. The same diet will prove of untold benefit when seeking to live a life of purity.

A diet that reduces the impurities in the blood to the minimum, that will be cooling as well as nourishing, will prove the greatest aid to a pure life. The wise Creator has given us an abundance of luscious fruits cooling, and refreshing, plenty of cereals for brain and brawn, nuts in quantity and variety to supply every need of the body. Selecting a diet from these, with frequent bathing and plenty of sleep, the blood will be in the best possible state, the brain will be clear in consequence, and the mind will dominate over the baser passions, and we will stand a far better chance of inheriting the promise, "Blessed are the pure in heart; for they shall see God." "Finally, brethren, whatsoever things are . . . pure, . . . think on these things."



The Vegetarian Dinner in Centerville

By Edith O. King

MRS. JONES and Mrs. Smith brought their Battenburg and evidently had come to spend the afternoon with their common friend, Mrs. Brown. They often came to sit in the pleasant breeze on the rose-shaded piazza and talk over the village news with their neighbor. Mrs. Brown had just returned from a three weeks' visit away from the village, and there was very much news to tell her.

"You remember Mrs. Cole, that young-looking old lady who moved into Powell's house just before you left?" Mrs. Smith queried. Mrs. Brown assented.

"Well, she got up something new under the Centerville sun. She gave a vegetable dinner." "Vegetarian

dinner," suggested Mrs. Jones. "A vegetarian dinner, then, to a dozen prominent ladies. She had roasts and dressings and gravies without meat, and baked beans without pork. She even had mince pie without meat or brandy, mock-mince, I think she called it, and mock chicken salad; every dish, almost, was 'mock' something. She said she used that term so all would better understand what her dishes took the place of."

"She had cakes without baking-powder in 'em, nothing to raise 'em but air and eggs," volunteered Mrs. Jones.

Mrs. Smith resumed: "She said her youngest boy never in his life ate any meat. He is a thorough vegetarian, and my Jimmie says there is not a smarter boy in the whole school than he. You ought to have tasted her coffee! What did she call it?" stopping more from lack of breath than from lack of memory.

"Cereal coffee," reminded Mrs. Jones. "Yes, cereal, and it was delicious. I always thought that real coffee was strengthening; it sort of braces me up in the morning for my day's work. But she says there is where the danger lies; it acts like a whip to a tired horse, stimulates instead of strengthens. Then she spoke of the popular summer beverages, the sodas and various ice-cold drinks. She says they are a snare of the evil one, for they are exceedingly injurious to the stomach. Pure water, cool, not iced, or unsweetened fruit juices, are much better in every way to quench thirst. She's a bright woman, all right.

"When dinner was over she gave a little lecture on hygienic living, and she told us many things we had not

heard before. She spoke as if she knew what she was talking about, and all that she said seemed reasonable, only we never before had our attention called to it. She said meat is now so diseased that it is unsafe to eat, even if that was the only argument against it, but that isn't all; I can't remember half she said. One thing, people would be better off, physically and financially, if they ate more cereal food and less flesh food.

"Then you ought to have heard her talk on the ethical effects of diet—the effect on one's spirituality of mustard, pepper, and vinegar using, tea and coffee drinking, eating fried foods and the like! She said such unwholesome articles make one nervous and irritable. After a hearty meal of highly-seasoned food one can not help being cross and impatient, no matter how much he prays not to be. Mrs. Blank whispered to me behind her fan and said she never knew before that eating had anything to do with religion. Mrs. Cole made another strong statement; she said the average kitchen is a more appropriate place in which to begin temperance reform than the saloon. Richly-spiced and indigestible foods create an insatiable thirst, and the husbands and sons of our land are driven to strong drink by their well-meaning wives and mothers. And I believe there is a good deal of truth in what she said."

"You didn't mention the dainty little menus that we kept as souvenirs," Mrs. Jones again reminded. "Oh, yes, the quotation on the back began—

'No flocks that roam the valley free
To slaughter I condemn.'

I do not remember it all, but it was very sweet and appropriate.

"Really, I must go now, for I see my Jimmie coming home from school" Rolling up her Battenburg she continued, "Mrs. Jones will

tell you what I have left out, and you must be ready to go with us next week to the cooking-class. Good-by."



The Influence of Slaughter upon Mind and Morals

By Mrs. W. S. Sadler

ANIMALS have rights; we should respect these rights, and by precept and example teach the rising generation lessons of kindness to animals instead of cruelty and bloodshed. Animals are not non-sentient *things*, but beings—beings very much like ourselves. They have brains and muscles very much like our own. They feel, see, hear, taste, and smell as we do. They love, they think, they work, they play. They know pain and understand pleasure.

Have they not the *right* to live and enjoy the life the Creator has seen fit to give them? It is a fearful shock to the tender nerves of a child to witness the killing of a barn-yard fowl. It may have been the pet that had known no other parent than the gentle child who has provided its daily food. The child is sickened at the sight of blood and frightened by the scene of the fluttering, shrieking hen that begs for mercy.

From that time forth the life of the brute creation is less precious in his sight. He becomes less gentle in his demeanor, and with less sense of wrong the beautiful wings of the butterfly are severed and the tiny lives of insects crushed out beneath his feet.

Very many of my gentle women readers have shuddered at the thought of slaughter, as the cattle with their young are driven by the house in droves.

It takes a deal of nerve and courage to visit a city slaughtering-place. On one such visits our guide led us to an elevated platform and told us to await the arrival of the cattle. Just below us were six stalls. They were small and well shadowed. One by one the cattle were led in. They seemed to realize what was happening as the doors were closed behind them. The wild, anxious look of those once gentle eyes, caused half from fright and half from the smell of fresh, warm blood, I shall never forget. The bellowing of the bulls and the low moan from the cows were soon to be forever stilled, and those anxious eyes forever closed.

The fiendish face of the one who was to strike the murderous blow was in full view, and as he raised the hammer we turned our faces and closely pressed our ears, that we might not see or hear the fall of the noble beast.

The slaying of the lambs we could not witness. The gentle, innocent creature, that crieth not, reminded us too much of the slaying of the innocents of Herod's time. But as we turned to go, we caught a glimpse of the fatal wheel on which they swung to meet their sudden death—true martyr-fashion—speechless.

No doubt the average butcher would have to fall still farther down to degradation before he could perform his murderous task, if the gentle lamb

could speak and beg for mercy just before his throat was cut.

A butcher's work disqualifies him for service where gentleness and merciful justice are demanded. It has been stated that the perpetrators of many of the most cold-blooded crimes have been more frequently butchers than men of other occupations. "The fact that he is a butcher disqualifies a man for service upon a jury in which the question of responsibility for human life is involved." Some years ago a young boy enticed a number of playmates into an unfrequented cellar and there cut their throats from ear to ear. He was the son of a butcher who compelled his wife to assist him in the business. The young boy was, no doubt, born with murder in his heart, so awful is the influence of slaughter.

Meat-eating is the natural result of a supremely selfish notion that all things created were made for man's own personal use and gustatory pleasure. Some ask, "If we do not eat the animals, what other use have they on earth?" Absurd! Must man eat *everything* of which he can make no other use?

The whole creation is but an expression of a thought of God, and it was the divine purpose that the brute creation should have a common right to live and enjoy those particular attributes that make them different from the inanimate objects about them.

One may often observe that cattle, sheep, and poultry are raised with the same kindly attention as is given to household pets that share the family hearthstone. In return for this kindly attention, these creatures give us their affection. In language of their own, they answer the call of master and

child. What confidences they repose in man!

A fearful, evil day is coming. Winter's hoar frost brings the season of slaughter and bloodshed. With knife, rope, and club man turns upon his trusting beasts,—the sheep, the playmates of his children, the noble ox that served him well.

The shrieks and moans from dying beasts disturb the quiet autumn peace. Cries of agony and terror cause children to dash away from the terrible scene of slaughter. The earth is wet with warm, fresh blood, and the ground is strewn with dead and dying. Man—man, with his perverted appetite—is the only creature in all the wide domain of earth that could be capable of such a crime.

It is appalling to think of the untold thousands of lives that are annually laid down for the sportsman's recreation. The gigantic creatures of the forest, the stately elk, the massive moose, the harmless deer, the bears, and other creatures, all fall to satisfy one moment's selfish pleasure of the sportsman.

Think of this, reader, when you are tempted to feast on dead ox or cow, lamb or bird. May the great divine Spirit look deep into your soul through the eyes that have been forever put out, and teach you that this slaughter of innocents is not that you might live, for you can better live without slaughter; not that your hunger may be appeased, for there is better food for this purpose,—bread from heaven, the divinely-appointed sustenance for man. Think twice before you consent to have your stomach made a cemetery, a potter's field, a depository for the carcasses of dead beasts, a living sepulcher."

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FAMILY HYGIENE AND HOME COMFORT

G. H. HEALD, M. D., Editor

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NO. 10.

We give with this number photographs of vegetarian babies, as they have been sent in to us. A number came in too late for publication. We may utilize these later. We hope also in a future number to give photographs of vigorous adult vegetarians, with brief life sketches.

On account of lack of space, our descriptions in this number must be brief.

CHILDREN IN FRONTISPIECE.

1. Esther Jacobson, St. Peter, Minn., age, 1 year. Milk and cereals only, never been sick.
2. Gwendolyn Rice, Berkeley, age, 3 years.
3. Hamor T. Sheddy, Willard, Kansas, age, 2 years 2 months. Eats plenty of fruit, cut teeth during August without any sickness. Never has had stomach trouble. Neighbors prophesied that fruit in hot weather would kill him; but he is well, and their babies are sick.
4. Glen Radley, Australia.
5. Herbert and Henry White, twins, Sanitarium, Cal.
6. Llewellyn Aziel Wilcox, Oakland.
7. Lois Burnett, Linwood, Kansas, age, 2 years.
8. Muriel Gladys Haynes, age 1 year, Oakland, Cal.
9. Vesta Fero Carnahan, San Jose, Cal., age, 11 years. Has never tasted meat or butter. Diet principally grains and fruits, nothing between meals; has a lovely disposition.
10. Adolphus Worth Kindberg, Dows Prairie, Cal., age 10 months. Diet granose and milk since 6 months old, 1 granose biscuit 4 times a day.
11. Lela Burnett, Linwood, Kansas, age, 5 years.
12. Esther Upson, Leslie, Mich., age, 2 years 8 months.
13. Delmer Palmer, Battle Creek, Mich., age, 6 years.
14. Irma Burnett, Linwood, Kansas, age, 3½ years.
15. Ruth Heald, Healdsburg, Cal., age, 2½ years, indignantly refuses to eat "dead things" when offered to her by the neighbors. Now 7 and rugged, does not know the taste of meat. Her first food after milk was granose biscuit, on which she lived for months in connection with milk; was long known as the "granose baby."
16. Elmer Brown, Albany, Oregon, age, 2½ years, is now 6. Has kept in excellent health, notwithstanding protest of neighbors that he was being starved.
17. Lois Burnett (No. 7), age, 3½ years.
18. Clarence and Alice Palmer, ages, 3 and 4½ years, Oakland, Cal.
19. Lolita Leadsworth, Redlands, Cal., age, 12 years. Never tasted meat or butter. Diet, legumes, grains, nuts, and fruits. Has never been sick.
20. Alice Palmer, Oakland, Cal., age, 4 years. Delmer and Pansy Palmer, Battle Creek, Mich., ages, 6 and 8 years.

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