

THE

PROPER DIET FOR MAN:

A SUMMARY

OF THE PRINCIPAL EVIDENCES WHICH PROVE THE
NATURAL AND PROPER DIET OF MAN TO BE
COMPOSED WHOLLY OF FRUITS, GRAINS,
AND OTHER VEGETABLE FOOD.

“Behold 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.”—BIBLE.

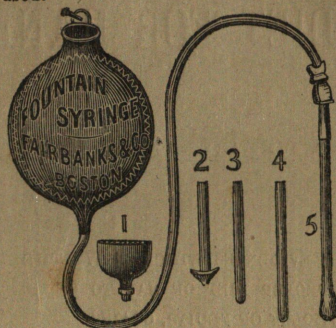
PUBLISHED AT
THE OFFICE OF THE HEALTH REFORMER,
BATTLE CREEK, MICH.

1874.



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PREFACE.

As the title indicates, it is the object of this pamphlet to teach what is the proper or most natural food of man. It has not been the aim, however, to canvass the whole subject of dietetics, as that subject would be quite too comprehensive for a small treatise like this. The sole effort has been to make a concise summary of the evidences which can be drawn from Anatomy, Physiology, and Experience, in support of vegetable diet as the only proper and natural food of man. The work does not profess to be a complete treatise even on this branch of the subject. In preparing it, the writer has attempted to present in a simple and concise manner the principal arguments to be adduced in favor of vegetarianism, and in so doing, he has availed himself of all the assistance he has been able to derive from the excellent works which Drs. Graham, Bell, and Lamb have written upon the subject.

Several of the quotations from ancient authors which appear, have been borrowed from the works of the authors above referred to, and due credit is here granted them therefor.

The reader is asked to peruse the work candidly and thoughtfully, and as free as possible from the bias which life-long habit and education are so likely to impart.

PUBLISHERS,

CONTENTS.

ANATOMICAL EVIDENCES.

	PAGE.
COMPARATIVE ANATOMY,	7
TEETH,	9
MOVEMENTS OF MASTICATION,	13
ALIMENTARY CANAL,	14
MAN NOT OMNIVOROUS,	15
MAN NATURALLY FRUGIVOROUS,	16
TESTIMONY OF EMINENT MEN,	17

PHYSIOLOGICAL EVIDENCES.

APPETITE,	20
OBJECTIONS TO THE USE OF ANIMAL FOOD,	22
MEAT A STIMULANT,	25
MEAT-EATING A CAUSE OF DRUNKENNESS,	28
VEGETABLE FOOD NOT STIMULATING,	28
MUSCULAR STRENGTH,	30
MENTAL AND MORAL EFFECTS,	32

EVIDENCES FROM EXPERIENCE.

THE ANTEDILUVIANS,	37
NATIONS OF ANTIQUITY,	38
MODERN NATIONS,	40
COMPARATIVE NUTRITIVE VALUE,	43
OBJECTIONS CONSIDERED,	43
CHANGE OF DIET,	47
CONCLUSION,	48

PROPER DIET FOR MAN.

WHAT shall we eat? is a question which at the present time seems to be asked with greater solicitude than almost any other which has any bearing upon physical comfort or enjoyment. Judging from the almost universal practice of people with reference to diet, we are led to believe that this question is usually answered, practically, at least, by saying, in popular parlance, "Anything that tastes good!" or, more truthfully, Anything that pleases a perverted taste and pampered appetite. The disastrous results of this unwise course are everywhere apparent in the numerous and direful maladies which arise from indigestion, torpid liver, etc., to which an immense army of dyspeptics, rheumatics, and hypochondriacs, can testify.

But let us attempt to answer the inquiry in a more rational manner, by an investigation, the object of which shall be to determine what *should* be eaten. We will not stop here to consider the propriety of eating *inorganic* substances, since it is generally admitted that man can subsist only upon such substances as have been derived, directly or indirectly, from the vegetable kingdom. The question then resolves itself into this form: Which is the better food for man, *animal* or *vegetable* food? In treating this subject, we shall consider it from three standpoints; viz,

1. Anatomy; 2. Physiology; 3. Experience.

ANATOMICAL EVIDENCES.

The first question we will consider, then, shall be, Does anatomy indicate that vegetable food is the most proper diet for man? or does it indicate the reverse of this; viz., that such is the case with animal food? As all will be ready to admit that the *natural* diet of man must be the *proper* diet, since he must have been created with appetites and wants in perfect harmony with his nature, all we have to do in answer to this question is to determine by anatomy, if possible, man's dietetic character. The only way in which anatomy can throw any light upon the subject is this: It acquaints us with the structure of the various classes of animals, herbivorous, frugivorous, carnivorous, and omnivorous. In so doing, it reveals the fact that, as the character of the food of these several classes differs in being herbs, fruits, flesh, or a mixture of all these, the structure of their alimentary organs also differs correspondingly. Thus, the lion, tiger, cat, panther, etc., all subsist upon flesh. An examination of their organs of alimentation, the teeth, jaws, and alimentary canal, shows a remarkable similarity. The same is found to be true in the case of all known flesh-eating animals. Hence, all animals of this character are called carnivorous. In this way the principle is established that all animals having alimentary organs of the same kind as those mentioned, are carnivorous. In the same manner it is established that all animals having alimentary organs like those of the ox, cow, sheep, horse, etc., are herbivorous. And so with each of the classes mentioned.

Comparative Anatomy.

All of these principles have been developed by studying the teeth and other alimentary organs of these animals after their dietetic habits were known by observation. The method of reasoning followed has been purely inductive. With animals in a state of nature, in which condition their appetites are acknowledged to be unperverted, this method is entirely sound and reliable; but we cannot so determine the dietetic nature of man, because we do not find him in that same normal and unperverted condition. In this case, then, we must pursue a different course. We must follow the same plan of reasoning that we should adopt in determining the dietetic character of an extinct race of animals, of whose dietetic character nothing is known by observation, its fossil remains being the only relics left for examination.

As an illustration of the principles upon which this method of reasoning is based, we will suppose that we have found the bones of some animal which has become extinct, so that its natural history is unknown. Upon examination of its teeth, and other alimentary organs as far as practicable, we find a striking resemblance to the corresponding organs of the lion, tiger, cat, and other carnivorous animals. Since these animals subsist upon flesh food, we at once very properly conclude that such was also the natural food of the animal in question. Had the alimentary organs been like those of a sheep, an ox, a horse, or a deer, we should have been obliged to class it as herbivorous. A similar course would have been pursued in relation to either of the other

classes had there been a resemblance requiring a different conclusion. The study of animals in this manner is what is termed, "comparative anatomy."

To ascertain, then, in accordance with the above principles, to which of the several classes man belongs, and thus determine his dietetic character, we must carefully compare the structure of his alimentary organs with that of the corresponding organs of each of the classes of animals referred to. In this examination, we must be constantly on our guard lest we allow ourselves to be influenced in our verdict by prejudice in favor of the diet which we see in such common use at the present time. As we have seen, however, this must be made no criterion whatever; for man, unlike animals possessed of less reasoning capacity, but perhaps, at the present at least, of more fully developed and reliable instinctive impulses, has departed widely, as we shall show, from that state of natural simplicity and normal condition in this particular in which the Creator placed him. Whatever we learn, then, from anatomy, of the natural food of man, must be determined by just such a comparison of his organs of alimentation with those of other animals as would be resorted to in order to settle the same question in regard to an animal whose natural history was entirely unknown, nothing being discovered but the fossil remains.

If we can find, then, a class of animals in which the organs of alimentation are like those of the human species, we shall be obliged to place man in that class, dietetically, and shall then have solved the whole problem; but if we find in man a great likeness to one class in certain particulars,

and as great differences in others, while the same is true of some other class also, we must not hastily conclude that he partakes of the nature of both. We must consider that, since he is like neither one, we have not yet found the parallel for which we were looking, and so must continue the search until such a one is found. This principle is important, and its truth will become more apparent as we advance in this investigation. Let us, then, begin our comparative examination with the organs of mastication, the first of which are the

Teeth.

The teeth of man are thirty-two in number, sixteen upon each jaw, each set consisting of four incisors or front teeth, two cuspids, sometimes erroneously called canine teeth, four bicuspids or small cheek teeth, and six molars or large cheek teeth. These teeth, unlike those of any other known animal, are arranged in the jaw in close juxtaposition. Another fact worthy of notice is that the teeth of man are all of the same height, or at least so nearly so that an argument based upon the difference could have little weight. The surface of the incisors is such as to make them well adapted for the purpose of cutting the food, while the molars appear to be specially adapted to the purpose of triturating or grinding substances placed between them. Now let us briefly compare these organs of mastication with those of other animals.

In herbivorous or ruminating animals we find the incisors much longer and stronger than

in man. The molars are also better adapted for grinding than those of man. In fact, the whole structure of the teeth is different. Instead of being completely encased in enamel, as is the case in man, they are made up of alternate layers of bone and enamel arranged vertically. As the soft bone wears away much faster than the enamel, the surfaces of the teeth constantly present a rough, uneven surface. There seems to be, however, considerable resemblance in the incisors of each. The teeth of gnawing animals, like the rat, beaver, etc., also differ from those of man to such an extent as to leave no possibility of establishing any dietetic relation between them.

Many, however, profess to find a remarkable resemblance between human teeth and those of the carnivora. Let us consider this matter with some attention. The incisors of flesh-eating animals are usually very sharp, round, and pointed, or acuminate. In man the opposite is the case. Then, when we look at the back or molar teeth, we again find a vast difference. In the carnivora they present a saw-like surface, and the two jaws shut together like shears. But, says one, there is certainly a great likeness in the eye or corner teeth, usually called canine teeth from their supposed resemblance to the cuspids of the dog. Upon examination, however, we find even still less resemblance here than in the incisors and molars. In man the eye-teeth are a little more pointed than the incisors, it is true; but this is merely the result of a gradual transition from the chisel-like incisors in front, to the rough, jagged molars of the back portion of the mouth.

Again, in man the cuspids or eye-teeth are seldom longer than the other teeth, and when there is any difference it is not sufficient to be in any degree appreciable. On the other hand, the carnivora have these teeth very long and powerful, often protruding from the mouth, as well as being very sharp and pointed. Any one who doubts the truth of this statement can easily satisfy himself by looking into the mouth of a cat or dog. Upon doing so, he would find very little resemblance to his own teeth. It is, indeed, surprising that any scientific man who cared anything for his reputation as an accurate observer should claim to find such a resemblance here.

But suppose we grant, for argument's sake, what we do not admit by any means, that the similarity of what is termed the canine teeth in man to the same teeth in carnivorous animals is sufficient to establish man's carnivorous character, then in what a predicament do we find ourselves. Upon a little investigation, we observe that many animals which are universally acknowledged to be herbivorous, observation of their habits for centuries having fully established the fact, not only have teeth of this kind also, but have them developed to an extent incomparably greater than they are in the human species. Let the reader who is sufficiently interested in this matter to wish to investigate it take the pains to examine the mouth of a horse. If he has never before thought of the matter, he will be surprised to see the wonderful similarity between the bridle teeth of the horse and the cuspids of the dog. He will find in the horse two long teeth in the upper

jaw, occupying the same position in the mouth and presenting much the same appearance as the canine teeth of carnivorous animals. The stag also has canine teeth, and the camel is furnished with four such teeth in each jaw, presenting very much the same appearance as the teeth of predaceous animals. Judging, then, by the canine teeth alone, we should be obliged to consider the camel even more of a carnivorous animal than the dog.

Then we are brought to the inevitable conclusion that if the so-called canine teeth of man prove him to be a flesh-eating animal, it must also prove the same of the horse, camel, stag, etc., and not only so, but the evidence in case of the latter animals is much more ample and conclusive. Being brought, then, by fair and logical reasoning, to a conclusion at once so absurd as well as fallacious, we cannot do otherwise than decide that the cuspids in man and herbivorous animals were provided for some other purpose than that of tearing meat, and, consequently, that they are in no way indicative of a carnivorous character.

Again, the canine teeth of the carnivora are for the express purpose of seizing and holding their prey, and tearing the flesh from the bones. These teeth in man are evidently utterly worthless for this purpose, and, consequently, they must have some other for which they are adapted.

Here we see this favorite and much-vaunted argument for man's carnivorous character fall to the ground when subjected to the test of careful criticism. It, in fact, destroys itself; for it proves altogether too much to be true if it proves anything at all.

It is indeed astonishing that so whimsical an argument should ever have been seriously urged by rational men.

Movements of Mastication.

One very remarkable distinction between herbivorous and carnivorous animals is the difference in the movements of their jaws in the mastication of food. In herbivorous animals there are two distinct movements—a vertical, or hinge-like movement, and a lateral movement. Both of these motions are essential for the purpose of grinding the coarse herbage upon which some of them feed. The lateral movement, however, is unnecessary in the carnivora, as the flesh upon which they feed needs only to be cut into small bits to make it susceptible of digestion. This being the case, the muscles employed in this process are proportionally large and powerful in the herbivora, while they are quite weak or partially wanting in carnivorous animals. It may also be well remarked that in the herbivora the salivary glands are very large and the flow of saliva very copious, while they are small in the other class and the flow scanty. It is interesting to note which of these two classes man most resembles in these particulars. Upon careful comparison we find that the likeness is decidedly strong between man and the herbivora. He has the same lateral motion of the lower jaw, and also quite strong muscles of mastication; but still the similarity is by no means strong enough to warrant us in claiming grass to be the natural food of man, the salivary glands being comparatively small, though they are quite active. All that is

established by this comparison is the fact that in his dietetic character man approaches more nearly to vegetable-eating than to flesh-eating animals.

Alimentary Canal.

Another particular in which the several classes of animals seem to differ quite widely is in the proportionate length of the alimentary canal when compared with that of the body. Naturalists have laid it down as a general rule that the alimentary canal of herbivorous animals is much longer than in carnivorous animals. Thus, in the carnivora this canal is usually from one to eight times the length of the body. In herbivorous animals it is from eight to twenty-eight times that length. In obtaining all these measurements the length is invariably taken from the snout to the end of the backbone. Astonishing as it may appear, this rule is entirely ignored in obtaining the measurement for man, by those who argue in favor of a flesh diet, the length being taken from the top of the head to the bottom of the heel. In this way man has been associated with carnivorous animals. If the true measurement is taken, the comparative length in man is found to be from ten to twelve, which is evidently correct. As will be seen at once, this places man among animals which subsist entirely upon vegetable food. Any one can test these statements for himself, simply remembering that the usual length of the alimentary canal in man is thirty feet. It is an evident sign of weakness when men resort to such manifestly unfair means to establish their theories.

Man not Omnivorous.

But since we have established the fact that anatomy, at least, does not show man to be carnivorous in his nature, perhaps some one may say, as many claim, that man is an omnivorous animal, and so should use both vegetable and animal food. We will consider this objection somewhat carefully. If man is omnivorous in dietetic character, we ought to find a strict correspondence between his alimentary organs and those of omnivorous animals, if we can find such a class. The hog and bear furnish the best examples of this class, although even these animals show a decided preference for vegetable food when in a state of nature. Upon examining the teeth of the hog, which is admitted to be omnivorous, we find no resemblance whatever in either the front or side teeth to those of man. Nothing could be more unlike the cuspids of the human species than are the ugly, protruding tusks of the hog; and the projecting incisors show no greater similarity. The back teeth of the hog are such as indicate a frugivorous character, and these bear such a strong resemblance to those of man that they might easily be mistaken for them, but are the only ones which show any similarity whatever, as already shown. All the evidence we can obtain, then, from this source, is in favor of a vegetable diet as the most natural for human beings. We find the same true when we examine the teeth of the bear.

But we have yet found nothing very satisfactory or conclusive in our investigation, having examined no class of animals which presented correspondence sufficiently striking to identify the human species as members of the class. Now

unless we find some such class of animals, this problem must still remain unsolved. We are not yet left to abandon the subject, however; for there is still a class of animals which we have not considered.

Man Naturally Frugivorous.

If we now look, as we should have done at first, at the class of animals next below man in the scale of being, considered from an anatomical standpoint, at least, we see at once a most striking similarity. And, indeed, this is just what we should naturally expect. The teeth of the orang-outang are precisely the same in number and order of arrangement as those of man, the principal, and almost the sole, difference being that the cuspids are somewhat longer, and more powerful, and pointed. The front and back teeth are entirely similar, as are also the articulation and motion of the jaws. The alimentary canal is a trifle shorter, however, and the cuspids are separated a little from the other teeth; which facts, together with that previously mentioned in regard to the cuspids, would place this class of animals rather nearer the carnivora, but, at the same time, plainly place man at a still greater distance from the latter class. It is a well-known fact, moreover, that in a wild state the orang-outang lives exclusively upon fruits, nuts, and esculent roots, at least when not urged by hunger to do otherwise; they are consequently frugivorous. This being the case, and the intimate dietetic relation of the human species with this class having been established, we seem to be shut up to the conclusion that man is also a frugivorous animal. Since, then, all the productions used as food by frugiv-

orous animals belong to the vegetable kingdom, are we not compelled to acknowledge that man's diet should also be derived from the same source?

Testimony of Eminent Men.

While it is true that some eminent men contend that man is carnivorous in his dietetic character, it is also true that many of our ablest anatomists and physiologists, who have bestowed both time and attention upon the investigation of this important subject, when expressing their candid convictions in regard to the matter, unhesitatingly pronounce man to be purely frugivorous as regards his dietetic character, when viewed from the standpoint of anatomy. We will give the testimony of some of the most eminent of these authors.

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."

Said the great naturalist, Linnæus, in speaking of the dietetic character of man, "His organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

Speaking of fruit, the same author said, "This species of food is that which is most suitable to man; which is evinced by the series of quadrupeds, analogy, wild men, apes, the structure of the mouth, of the stomach, and of the hands."

Gassendi, who lived in the seventeenth century, and of whom Gibbon says that he was the most learned of the philosophers, and the most philosophic of the learned men of that age, after

a thorough investigation of the comparative anatomy of the teeth, came to the following conclusion:—

“Wherefore, I repeat, that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits.” “As to what relates to flesh, it is indeed true that man may be sustained on meat; but how many things does man do which are contrary to his nature! Such is the perversion of manners, now, by a general contagion enameled into him, that he seems to have become a new creature. Hence the doctrines of morality and philosophy are directed to no other object than to recall mankind to the paths of nature which they have abandoned.”

Baron Cuvier, one of the very highest authorities on comparative anatomy, says, “The natural food of man, then, judging from his structure, appears to consist of fruits, roots, and esculent parts of vegetables.”

Prof. Lawrence, of England, fully agrees with Baron Cuvier, and remarks that the opinion held by some that man holds a middle ground between carnivorous and herbivorous animals appears to have been derived from experience rather than from comparative anatomy.

Mr. Thomas Bell, who occupied the position of lecturer on anatomy and diseases of the teeth at Guy's Hospital, in a work upon the subject, says, “The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. 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.”

Many other names of equal celebrity might be cited; but these are sufficient to convince that class of persons who judge of the truth of any theory more by the great names appended than by the real strength of argument, that evidence of this character is not wanting in support of the positions taken.

We have now examined some of the anatomical evidences upon this subject, and we think the candid reader who has carefully weighed them will not be unwilling to acknowledge that the unequivocal testimony of anatomy is in favor of a vegetable diet for man, at least in his primitive state. We have seen how little weight and real force there are in the arguments based upon the so-called canine teeth of man, and upon the comparative length of his alimentary canal. Indeed, it must be evident that those arguments were never framed from a careful consideration of the evidences of comparative anatomy, but were seized upon as a sort of apology for the practice of meat eating so prevalent in this country and England at the present time.

Many more evidences might be drawn from comparative anatomy, but we forbear, feeling confident that the arguments already elucidated are sufficient to fully establish that man is in no sense a carnivorous or omnivorous animal, but that he rightly belongs to the frugivorous class, and consequently should derive his food exclusively from the vegetable kingdom.

PHYSIOLOGICAL EVIDENCES.

Under this head we shall consider as briefly as possible the comparative effects upon the human system of flesh and vegetable productions when used as food. While we think we have fully established that the best diet for man is of a vegetable character, we would by no means argue that life cannot be sustained by the use of animal food, either in connection with vegetables or when used exclusively. Indeed, we are willing to admit that by force of long habit man may become so accustomed to its use that he will feel a serious loss when deprived of it. This is sometimes urged as an argument in favor of its use; but it is plainly without logical force, for the same result follows the discontinuance of tobacco, whisky, opium, arsenic, or any other substance to which the system has been long accustomed.

Appetite.

Neither does the fact that many people have an appetite for meat prove anything in favor of such a diet. We claim, and history abundantly supports the statement, as we shall hereafter show, that whatever appetite man has for meat is acquired. And his capability to acquire such an appetite certainly does not establish his carnivorous nature, but only indicates that he is created with the capability of adapting himself to a great variety of circumstances when necessity requires. The same is equally true of other animals as well. The cat and dog have been trained to eat only vegetable food, and became so fond of this diet that they could scarcely be induced to

partake of meat. On the other hand, horses, cows, sheep, and other herbivorous animals, have been known, to become so fond of animal food as to greatly prefer beefsteak to the best corn or grass. The cattle of Nantucket have frequently been known when pressed by hunger during the winter season, to come down to the sea coast and dig up the frozen fish skins buried beneath the ice and snow, and devour them greedily. But this proves neither that the cat and dog are herbivorous or graminivorous, nor that the horse, cow, and sheep, are carnivorous.

But it may be said that many people are not obliged to learn to relish flesh food, being born with an appetite for it; and hence, that the appetite must be natural. It would be equally just to claim that the appetite for alcohol and tobacco is natural, and hence the articles themselves harmless, because it is a well-known fact that many boys inherit from their tobacco-using or drunken fathers so strong an appetite for those poisons that they are almost powerless to abstain from gratification. But no one will claim that in the latter case the inherited desire for rum and tobacco will protect the system from their baneful influence, or convert them into healthful, nutritious substances. So it is with animal food. Its use has been so prevalent for a long series of years that each individual born inherits an appetite for it along with other peculiarities and tendencies which are the well-known results of heredity.

It has also been urged that man, by reason of his superior intellect, is enabled to adapt himself to a flesh diet, while the lower animals are left wholly to the leadings of what is termed

natural instinct, and so cannot change their dietetic habits at will. The same argument would make alcohol a good beverage for man, but poisonous to the horse, because the latter lacks the ingenuity to prepare the poison by the arts of fermentation and distillation. The absurdity of this method of reasoning is too apparent to need refutation. The evident truth is that the value of an article as food depends upon its adaptation to the wants of the being to be sustained, and not upon the imagination of the individual with reference to it. It is quite possible that the imagination may so affect the system as to interfere with the natural effects of a nutritious substance; but the most powerful effort of the imagination can never render wholesome an article in itself injurious.

Objections to the Use of Animal Food.

One of the greatest objections to animal food is the fact that in partaking of it a person is in constant danger of unwittingly taking into his system the germs of some foul, perhaps fatal, disease. He knows not but the animal whose flesh he is eating was upon the very verge of dissolution when killed and brought to market. And we are well aware that our domestic animals, and indeed wild ones also, are subject to diseases of various kinds, just as are human beings. The cattle plague, hog cholera, measles, pork, trichinosis, epizootic diseases, etc., are familiar names to all. Many a poor sufferer has been obliged to lead a life of wretchedness and misery as the result of diseases of a scrofulous character contracted by eating the flesh of animals affected with those diseases.

Only a few months ago, at the great cattle show in England, a large number of cattle were suddenly seized with violent symptoms of disease. In order to avoid pecuniary loss, their owners killed them, and sold their diseased carcasses for food, an occurrence which is by no means infrequent. Even at the time of this writing quite a large number of individuals in various sections of the country are dying the most horrible of deaths as the result of eating pork infested with trichinæ. This disease has occurred frequently within the last few years, and is liable to break out in any locality at any moment, thus placing in imminent peril the lives of all who allow themselves to partake of the flesh of hogs, no matter how infrequently.

The animals which are slaughtered and eaten in cities are in most instances previously confined for some time in close stalls, breathing again and again the putrid emanations from their own excretions, thus becoming totally unfit to be used as food. So frightfully detrimental to health is such a course that a rat, even when constantly supplied with fresh air to breathe, will die in a short time if confined in its own exhalations. We might describe at length the horrible condition in which animals are often received and slaughtered at the slaughter-houses of our cities; but doubtless it is unnecessary, as all are familiar with the facts which have so often been made public.

The process of fattening is itself one of disease, since it is occasioned by obstruction of the various excretory organs of the body, so that the broken-down, diseased, and worn-out material of the body cannot be carried out of the system, and

so accumulates. Indeed, fat, in such cases, is but another name for diseased matter.

An animal apparently in perfect health may still be full of disease, resulting from derangement of some internal organ. A well-known and reliable butcher of this place recently remarked that not one in ten of the livers of slaughtered animals was in a condition of health. The Jews are very careful to take every possible precaution to avoid contamination by disease from animals. They carefully examine all of the internal organs of the slaughtered animal, and if any evidence of disease is found, none of the flesh is considered fit to be eaten by them.

But even though the animals killed may be in the best condition possible in regard to health, there is still abundant reason for serious objection. In every animal, even when in perfect health, there is a constant breaking down or decomposition of the tissues. The products of this action are termed debris or effete matters. They are the ashes of the tissues, and are among the most virulent poisons known. The quantity of this matter in the body may be estimated by the well-received fact that decomposition of tissues goes on much more rapidly during life than after death. Were it not for the incessant action of the various depurating organs, these poisonous products would quickly accumulate in such quantities as to cause immediate death. It is for this reason that death occurs so quickly from suffocation or drowning, the action of those great excretory organs, the lungs, being suspended.

These matters are principally contained in the veins of the body, and it is owing to their presence that blood so quickly becomes putrescent

when taken from the body. When an animal is killed, only the arterial blood is removed, which is comparatively pure, while the dark, impure venous blood remains in the flesh. This is what gives it its red color. By continued washing, this poisonous blood may be removed, and the flesh will then appear nearly white in color. If all flesh food were prepared in this way, it would be comparatively harmless. Few would be willing to eat it, however, as, in removing the poisonous blood, it has been almost entirely deprived of its savory and stimulating qualities.

The Jews were commanded not to eat the blood of animals, and in obedience to this command, they use great care to remove the blood from all flesh which they use as food. Before cooking, it is placed in salt water for a few hours, by which means the blood is almost wholly removed.

Again, meat is almost always allowed to reach a certain stage of putrefaction before it is considered fit to be eaten. This is thought necessary to render it tender. Especially is this the case in England, where meat is never considered good until it becomes tainted. It is no uncommon thing for butchers to cut from a piece of meat the decayed exterior and send the remainder to their customers.

Meat a Stimulant.

But there is still another reason why flesh food cannot be considered as the best suited to supply the dietetic wants of man; viz., it is stimulating in its character. Now, since stimulation is a diseased process, always resulting from the effort of the system to expel from its domain some foreign

and unusable material, flesh-food must be injurious to just that degree that it is stimulating. Should it be denied that animal food is stimulating, we have only to notice its effects when freely used. We find all the attendant symptoms of stimulation, modified, of course; and we also find the same depression of energy following the augmentation of vital activity, which follows alcoholic stimulation, though less in degree. It is on account of this stimulant effect that those who use flesh food imagine that it imparts to them more strength than a simple vegetable diet. But we have another evidence of the stimulant character of meat which will doubtless be accepted even by those who are somewhat skeptical. We have already seen that all animal food contains a greater or less amount of foreign material—decomposed tissues and various other effete matters. This can be of no possible use in the system, and must be eliminated from it in some way. Here we have one of the conditions for the production of stimulation; and now let us observe if these substances do really produce that effect. A few years ago an article known as "Liebig's extract of meat" was introduced to the public, being highly recommended as a condensation of the nutritive constituents of beef. For a time it gained great reputation, but the crucial test of actual experiment revealed the fact that it was quite insufficient to sustain life, and really contained less nutriment than an equal quantity of beef. A more minute examination of the process of manufacture reveals the fact that this famous extract contains only the soluble portions of the meat. This, of course, excludes entirely the albuminous or nutrient portions. The article com-

prises, then, little else than the broken-down structures and decomposed tissues of the body which are necessarily soluble for the purpose of excretion. In accordance with this fact, Edward Smith, M. D., F. R. S., in his recent popular work entitled, "Foods," in speaking of the article under consideration, remarks that "it should be classed with such nervous stimulants as tea and coffee, which supply little or no nutriment." Since the article in question is derived wholly from meat, and that without undergoing any decomposition, there can be no escape from the conclusion that animal food is in a degree stimulating, and consequently is thus much injurious.

No fact is better established, at the present day, than that stimulation is not increased *strength*, but merely increased *activity* incident upon the agitation and irritation of the vital powers. Indeed, it is fairly proved that stimulants always decrease the vital power and energy in the end. The apparent increase of muscular power which a flesh-eater feels, is, consequently, no more an argument in favor of flesh-eating than is a similar experience with the drunkard in favor of the habit of drinking whisky.

It is sometimes objected that meat is not a *pure* stimulant, and that being nutritious, as well as stimulating, its effects must be wholly different from those which result from using such stimulants as alcohol, brandy, etc. This is partially true, but not in the light in which it is commonly presented. Meat cannot be considered as *injurious* to the system as *pure* stimulants; but it is equally injurious to the extent that it is stimulating. The stimulating and nutrient portions of flesh are two wholly distinct elements,

That portion of the meat which is nutritious is not in the least stimulating. The stimulating portion is foreign, effete, poisonous matter, and is not in the slightest degree nutritious. The effect of eating meat is, physiologically, precisely the same as would be that of eating any kind of wholesome, nutritious food mixed with some poisonous, innutritious stimulant.

Meat-eating a Cause of Drunkenness.

The distressing prevalence of intemperance among civilized nations is no doubt largely owing to the habitual use of flesh food. Being itself stimulating, it creates a love for the peculiar exhilaration which all stimulants possess. After a time, meat ceases to furnish the degree of stimulation desired; something more potent is demanded, and so the flesh-eater fosters, and by degrees establishes, the habit of taking pure stimulants of some kind. The article employed may at first be tea or coffee, then tobacco, and finally alcohol; in either case, the crime against nature is the same in kind, only differing in degree. The simple act of eating meat, drinking tea or coffee, chewing tobacco, or drinking brandy, is no transgression of either moral or physical law. The violation of law consists in the *gratification of the desire for artificial stimulus*, it being wholly immaterial what particular agent is employed. The degree of the transgression is proportionate to the *effect produced*, no matter what the article used.

Vegetable Food not Stimulating.

The argument against meat as a stimulant is often met by the remark that vegetables are also

stimulating. This statement is untrue. Vegetable food, such as wheat, corn, potatoes, and similar productions, are wholly unstimulating in character. Why, then, it is asked, does a weary man, who is faint and weak from hunger, feel rested and strengthened immediately after eating his dinner, and while the food eaten is still in his stomach, none of it having been yet assimilated? This objection may be easily answered. Why does the sudden cry of fire cause a bed-ridden invalid to spring from his couch and escape from the burning building, notwithstanding the fact that he has not before walked a single step for many years? How does the music of fife and drum enable a weary soldier to continue his march for many hours with ease after he thought himself completely exhausted? The cause of these phenomena is found in mental and nervous influence. In the first case the mental excitement becomes so great that pain and weakness are dissipated, and the whole vital force of the system is summoned to action. In the second case, the wearied, irritated nerves are soothed by the harmony of music, and their action becomes balanced and harmonious, when weariness of necessity ceases at once.

So in the case of the man who feels stronger immediately after eating his dinner. When hungry, there was nervous irritation, an unbalanced condition of nervous action resulting from the unpleasant sensation of hunger. As soon as the cause of irritation is removed, the man feels rested and refreshed, and so appears to be stronger.

Muscular Strength.

Stimulation always weakens muscular power, as has been amply demonstrated by extensive experimentation of some of the most eminent savants of Europe. In view of this fact, the conclusion is inevitable that animal food must be prejudicial to the attainment of the highest degree of physical development, since we have already shown that it is stimulating in its character.

Not only is this true in theory, but the principle is well sustained by facts. Among the lower animals we find the strongest individuals are of the vegetable-eating class. We hardly need mention the enormous strength of the elephant, the rhinoceros, the horse, the ox, and other animals of like character. The whole class of carnivorous animals does not furnish so fleet an animal as the reindeer, nor so graceful and agile one as the gazelle.

What is true concerning the lower animals is found to be equally true of man. The early Grecians, especially the noble Spartans, subsisted almost entirely upon the fruits of the earth, as did also the Persians during the period of their greatest strength and prosperity, as may be seen from the following paragraph respecting the latter people from Rollin's *Ancient History*:—

“The only food allowed either the children or the young men was bread, cresses, and water, for their design was to accustom them early to temperance and sobriety; besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health as would enable

them to undergo the fatigues and hardships of war to a good old age.”

Success in war at the time when the Persians and Grecians were prominent actors in the arena of political strife depended almost entirely upon personal strength and prowess, and not so much upon strategy and ingenuity as at the present day. When we find these nations arising from very small and obscure beginnings, and successively becoming masters of the world, we cannot question their superiority over their enemies in the physical development necessary to enable them to compete successfully with all opposition. And in view of the facts already cited, who can doubt that the frugal vegetable diet to which they restricted themselves was the principal agent in securing to them the hardihood and bodily vigor which they possessed. Another fact which is strikingly confirmatory of this view is the well-authenticated statement of historians that, as the Persians became prosperous and masters of the whole world, they allowed themselves to depart from their simple mode of life, especially in respect to diet. As the result, they soon began to decline in strength, and their armies were no longer able to withstand the attacks of the more frugal and hardy Grecians. The Grecians, in turn, after a time also became addicted to the use of animal food, and so became enervated, and in time were forced to give place to another and more hardy nation. We would not presume to say that the use of animal food was the only cause which operated to bring about the decline and final overthrow of each of the nations mentioned, but we do not hesitate to claim that it was one of the chief causes which, acting both

directly and indirectly, served to bring about that result.

Nearly all the nations of modern Europe subsist almost entirely upon vegetable food. At least, such is the case with the laboring classes—those who constitute the bone and sinew of any nation. The lower classes of Norway, Sweden, Denmark, Poland, Russia, Germany, Turkey, Greece, Italy, Switzerland, Scotland, and Ireland, eat very little meat, frequently tasting it not more than once a week; yet when not addicted to the use of intoxicating liquors, a more hardy, robust set of people cannot be found. The inhabitants of Greece, who live upon coarse bread made from unbolted meal, are remarkably powerful and agile. In truth, from two-thirds to three-fourths of the whole human race have always subsisted upon vegetable food, and yet when they have been well supplied, and other habits have been approximately correct, they have been well sustained.

Mental and Moral Effects.

That the use of animal food may affect the mental and moral faculties deleteriously is a fact which a thoughtful man will not deny, at least after a moment's reflection. There are at least three distinct reasons which render it thus injurious:—

1. As already shown, flesh food is stimulating, and, like every other stimulant, it impairs the nervous powers, and so injures the moral and mental faculties.

2. Numerous instances are recorded illustrative of the wonderful and mysterious influence which the mental faculties exert over the func-

tions and tissues of the body. A fit of anger has been known to so change the lacteal secretions of a mother as to cause convulsions in an unweaned child. Great fear, the sudden reception of sad news, or intense mental excitement, has been known to change a person's hair from raven black to snowy white in a single night. These illustrations show, 1. That mental emotions may induce sudden and characteristic changes in animal tissues; 2. That tissues thus affected may produce most injurious results when used as food by other animals. How these changes are brought about, we will not attempt to explain; nor is it necessary that we should do so, since we know the fact exists. Who can doubt, then, that the flesh of an animal which is killed when infuriated with rage may not transmit a certain degree of the same element to those who dine upon it? With this view, we can see much significance in the remark which Byron once made to a friend whom he saw eating a piece of rarely cooked meat. Said the great poet, "Are you not afraid you will commit a murder?" He himself declared that he "felt himself grow savage" whenever he partook largely of animal food.

3. Flesh-eating implies, necessarily, the slaying of animals, which bloody act ought to be sufficient argument against the practice. Look at the noble oxen as they daily perform their accustomed labor in implicit obedience to the will of their master. See them kindly bending their broad necks beneath the massive yoke as they willingly do for man what he is unable to do for himself, day after day, with unwearied patience, contributing to his comfort and convenience.

Look into the great honest eyes of these noble animals. Can you not see benevolence and kindness beaming forth? and do not their expressive features, taken together with their every-day actions, betoken a degree, at least, of *intelligence*? Education and prejudice may lead you to recoil at the word, but is it not impossible to account for the many every-day manifestations of reason and education on the grounds of mere instinct? Can we refuse to admit the truth?

In claiming for the animal a certain amount of intelligence or reason, we do not in any way detract from man's glory or supremacy, but we merely elevate the beast to its proper sphere. But we will not discuss this question here; in fact, there is little necessity for it, for the ground taken is now quite generally admitted, and the time will probably soon come when it will be universally recognized as fact.

Again, notice the little lamb as it gambols on the lawn, joining the children in their sportive games, and manifesting every token of affectionate regard and interest for its youthful playmates. It can see, hear, feel, taste, and smell just as well as they. It is a living, sentient creature, possessed of the same means of enjoyment with which we are blessed. Now, is not the thought of staining our hands with the blood of such creatures a repulsive one? Does it not seem beastly to roughly seize them and deprive them of their happiness, their life, and then to devour them just as would a rapacious beast of prey, and all for the gratification of a perverted appetite? There can be no justification for such a course on the grounds of necessity, for the vegetable kingdom affords an almost endless variety of sub-

stances not only more palatable, but more nutritious, besides being free from impurities. Inability to procure other nourishment is the only circumstance which can justify the use of flesh food.

Viewed in this light, the practice of flesh-eating cannot do otherwise than to harden the heart, destroy the finer sensibilities, excite the lower passions, and create a thirst for blood and a disregard for life, and all as the incidental effect of the necessity for the slaying of animals to supply the unnatural demand for animal food.

Pythagoras, the famous Grecian philosopher, and his followers, religiously abstained from the use of animal food, and considered it sacrilege to take the life of a single living creature.

The Essenes, a Jewish sect, who flourished about two thousand years ago, were equally scrupulous with reference to the slaying of animals and the eating of flesh. They were noted for their sobriety and exemplary piety.

The Brahmins of India have long held the same views, and adopted the same practice with reference to the use of animal food. And a new sect has recently sprung up among the natives of India who are strict vegetarians, and adopt the Christian religion, aiming to re-establish the apostolic faith.

The poet Ovid graphically pictures the terrible cruelties which are practiced by men in obtaining the flesh of animals for food. In contrast with this barbarous practice he remarks,

“Not so the golden age, who fed on fruit,
Nor durst with bloody meals their mouths pollute.”

The poet Thomson also describes the use of herbs in the same period, as follows:—

“But who their virtues can declare? who pierce,
With vision pure, into their secret stores
Of health, of life, and joy? the food of man,
While yet he lived in innocence, and told
A length of golden years; unfleshed in blood,
A stranger to the savage arts of life,
Death, rapine, carnage, surfeit, and disease;
The lord, and not the tyrant, of the world.”

But in addition to its indirect moral influence, it has a very important physiological effect in exciting the lower passions, and so leading men to the commission of crimes. In this respect it affects the system just as does alcohol or any other stimulant.

The further evidences against the dietetic use of flesh which might be drawn from physiology are both numerous and conclusive, but we forbear to dwell longer upon this part of the subject. Sufficient testimony has been adduced, however, to show in the most conclusive manner that physiology is decidedly in favor of a purely vegetable diet for man. To be sure, there are the modifying effects of long-continued habit which in a measure affect the question, but these will be considered in their proper place.

EVIDENCES FROM EXPERIENCE.

Having seen that the unequivocal testimony of both anatomy and physiology is decidedly in favor of a vegetable diet, and as strongly opposed to the use of animal food, let us now notice if actual experience corroborates their testimony,

and inculcates the same great truth; if we find this to be the case, we must consider it well established upon a firm, substantial basis of fact.

Without number have been the elaborately wrought and very plausible theories which have vanished into thin air, when subjected to this trying ordeal. Many times has the attempt been made to compel facts to conform to an arbitrary and unsound theory; but such an effort is preposterous, and never has resulted otherwise than disastrously. Facts are stubborn things, and must be squarely met. This is the manner in which we expect to deal with them, and here we find our great strength; for we require that our opponents shall do the same. We shall not attempt to give anything like an exhaustive treatise on this branch of the subject, but merely call attention to a few of the many facts which have a bearing upon it. But now for the facts.

The Antediluvians.

History, both profane and sacred, favors the idea that for many years after the creation man subsisted exclusively upon vegetable food, and by so doing attained to a remarkable age and wonderful physical development. This was in exact accordance with the divine command, “And thou shalt eat the herb of the field.” And as we see with what facility the South Sea Islanders, with the inhabitants of other tropical countries, supply all their alimentary wants from such sources as the plantain, bread tree, cocoa, date, yam, etc., all of which are found wild, growing without tillage, we can readily conceive that, in the early days of man’s history, when the earth was sparsely populated and the soil yet in its virgin rich-

ness and fertility, an abundance of nutritious vegetable food could be obtained with scarcely any effort. After the flood, when the first permission to eat meat was granted, the race rapidly deteriorated both in physical development and in longevity. If we admit the position held by some that meat was eaten *before* the flood, we have sufficient evidence of its evil effects in the state of the world immediately preceding that event. Never, before nor since, has the world witnessed a period when anarchy, violence, iniquity, and crime, were so universally prevalent as then. So many times is this fact referred to in the Bible that no further evidence is necessary.

Nations of Antiquity.

Among the nations of antiquity, the records of whose brave and noble deeds adorn the pages of history, we find many evidences of the superior character of vegetable food as a diet for man. All are familiar with the heroic exploits of the noble Spartans, who seldom tasted meat, their food not only consisting of the simplest kind of vegetables, but also being very moderate in quantity. And while all will readily admit their superiority in a physical point of view, their mental superiority is no less apparent. How often do we hear reference made to the famous Spartan king, Lycurgus, as being a model legislator; and when was any nation ever more happy and prosperous than were the Spartans under his wise and auspicious reign?

Then there was the renowned philosopher and teacher, Pythagoras, who from religious scruples refrained from the use, as food, of anything which had ever possessed animal life. Although he

held many erroneous views, in common with the rest of mankind at that time, the depth and force of his reasoning, and the accuracy of his conclusions, together with the astonishing sharpness of his perception, which enabled him to conceive and describe the scheme of the planetary system, which only modern science has been able to satisfactorily and clearly demonstrate, have seldom been equaled by man. All of his followers, many of whom were illustrious characters, adhered strictly to the same regimen with himself.

Again, there were the Egyptians, at whose great metropolis gathered great men and master minds from all quarters of the then known world, to avail themselves of the special advantages there afforded them of acquiring a knowledge of the arts and sciences which at that time flourished there as nowhere else. Upon examination, we find that at this period of their history the Egyptians abstained almost entirely from the use of animals as food on account of their religion, being firm believers in the doctrine of metempsychosis, or transmigration.

We may also mention the first Arcadians, whose subsistence was acorns, or, as some allege, chestnuts. Likewise, the early Argives are represented as searching the woods in quest of their food, the wild pea. Hesiod, in lauding the golden age of the poets, which was that of acorn-eating, sang,

“The fields, as yet untilled, the fruits afford,
And fill a sumptuous and unenvied board.”

Ovid thus describes the people of those remote ages:—

“Content with food which nature freely bred,
On wildings and on strawberries they fed ;
Cornels and bramble-berries gave the rest,
And falling acorns furnished out a feast.”

Modern Nations.

Although all ancient history abounds with this class of testimony, we will not dwell longer upon this branch of the subject, but will now come to consider the testimony of the world at the present time. As already observed, a large majority of the human race are obliged to subsist almost exclusively upon vegetable food; yet when we compare the condition of such nations with those who make large use of flesh food, both mentally and physically, we can come to none but a favorable conclusion in regard to a vegetable diet, at least when we take into consideration the effects of climatic and social influences.

Prof. Lawrence, although himself a meat-eater, makes the frank admission that the Laplanders, Esquimaux, Tartars, Kamschatdales, and several other nations of similar dietetic habits, although living almost entirely upon flesh, are the smallest, weakest, and most cowardly people upon the globe. On the other hand, we find that, as a general rule quite free from exceptions, the most hardy, long-lived, robust, well-developed nations, both physically and mentally, are those whose diet is almost entirely, if not exclusively, vegetable. We have abundant evidence of this, even in our own country. The men who construct our extensive railways, who dig our immense canals, who bridge our rivers and tunnel our mountains, are almost entirely of foreign birth. The hardy Irish peasant, who comes to this

country after having been reared upon a diet almost wholly made up of oatmeal and potatoes, far out rivals the flesh-eating American in physical endurance and muscular power. And in point of mental activity, the Irish are proverbial for their ready and characteristic wit. The same is true of the Irish girls who come to this country and engage in domestic service. Their readiness and activity are really surprising. But it is a very significant as well as patent fact that after having spent a few years in this country and becoming accustomed to the diet in common use, this difference rapidly disappears, so that in the second or third generations little vestige of former superiority remains. The same might be said of other nations as well, as the Germans, Danes, etc., and would be true of them, as also of the Irish, in a much more marked degree, were it not for the baneful influence of their great addiction to the use of alcoholic beverages.

But as it may be claimed that in the instances cited the manifest difference may be due to natural disadvantages of climate or some similar causes, we will compare nations to which this objection cannot be raised. Take, for instance, the natives of New Zealand and those of Australia. Neither of these people, when discovered, possessed any domestic animals. The New Zealanders derived a considerable portion of their aliment from various vegetable productions, while the Australians subsisted almost entirely upon animal food, a large portion being procured from the sea. According to the accounts of reliable travelers, the difference between these two races is very great. The former are well-developed, and seem calculated to endure fatigue and hard-

ship. Many of them are really handsome, and excellent models of symmetry. The Australians present quite a different aspect. They are ill-proportioned, with small, thin, dwarfish limbs. One eminent writer says of them that they are "the most miserable of men," while another, in speaking of them, remarks, "They are undoubtedly the lowest created beings that wear the form of humanity and claim the name of man."

A similar comparison might be drawn between the Calmucks and the Circassians. Dr. Clarke says, in describing the first-mentioned, "Nothing is more hideous than a Calmuck." Their form and features are exceedingly uncouth, and, in the words of the same writer, "so horrible and coarse is the appearance of the women that it is difficult to distinguish sex." The Circassians, on the other hand, have long been celebrated for their great superiority in point of beauty and symmetry. Their women are said to be the most handsome of any nation, and are remarkable for the delicacy and fineness of their features. Says Dr. Lamb, a noted English physician and writer, "Few will hesitate to pronounce that the ugliness of the Calmucks is the natural consequence of their diet." It consists almost wholly of flesh, horses being to them what the reindeer is to the Laplander—his slave during life and food after death. With the Circassians, however, the opposite is the case. They engage largely in agriculture, cultivating barley, millet, and various vegetables. The national dish is millet porridge.

Here we have given two fair illustrations which ought to settle the question if no further evidence could be advanced; but this is hardly a beginning of the testimony. A large volume

would be required to do the matter anything like justice. In addition to these evidences of a national character, we have the testimony of thousands of individuals in this country and England who have, during the last twenty-five or thirty years, adopted the vegetarian system. When the change has been properly conducted, it has invariably resulted in salutary effects.

Comparative Nutritive Value.

In regard to nutritive value, there is a striking difference in favor of vegetable food. Notwithstanding the generally prevalent opinion that flesh is concentrated nutriment, and far more nutritious than vegetables, grains, etc., the results of analysis, according to our best chemists, unmistakably show that such is by no means the case. Our most reliable investigators have determined, by the most carefully conducted experiments, that one pound of beef contains no more actual nourishment than is afforded by a pound of peas or lentils; and if we include what Liebig terms respiratory food, we find that wheat and barley meal furnish more than twice, and oat-meal and rice more than three times, as much nourishment as an equal quantity of flesh. We see, then, that, in fact, flesh food ranks below many of our common vegetables in nutritive value.

Objections Considered.

Many objections to the exclusive use of vegetable food have been proposed, but most of them are without either logical or practical force, and are only urged in the vain attempt to reconcile unnatural and perverted habits with physiological laws. We will examine some of them with-

out particular reference to consecutive arrangement.

1. Does not the Bible sanction meat-eating?

So says the Christian objector who honestly and sincerely believes that the Scriptures not only countenance but command the use of animal food. Our space is here too limited to allow us to go into all the details of the Scripture argument; but we will call attention to two points which should be sufficient to satisfy the objector: 1. Meat used in the way in which the Bible directs, and as the Jews now use it, as already described, would be comparatively harmless. 2. Abundant evidence can be produced to show that in his dealings with mankind Providence has permitted, and even regulated by laws, many things which he neither directed nor sanctioned. Instances of this kind are so familiar that specification is unnecessary.

2. But, admitting that meat is stimulating, is not a certain amount of stimulus needed, at least, by certain temperaments?

Stimulation is invariably the result of poisoning. Poisoning is a violation of the laws of nature. The habitual use of any stimulant, then, must be *physical* sin, leaving out the question of morality. Who will contend that a certain amount of physical transgression is necessary for some temperaments any more than that a certain amount of immorality would be beneficial to certain individuals. If God has so constituted people that they find it necessary to transgress some of the *physical* laws of their being by using stimulus, or in any other way, is it not equally probable that he has made it true that the highest and most perfect development of some persons

can only be attained by a moderate indulgence in vice—stealing a little occasionally, lying or cheating now and then? The absurdity of the objection reveals its falsity.

3. Is not flesh necessary to the inhabitants of cold climates to prevent them from freezing? and when sailors go North are they not obliged to make use of a large proportion of animal fat to keep them warm?

This objection is easily answered, for it is not founded on facts. It is not disputed that the Esquimaux and similar tribes eat large quantities of animal food, but science demonstrates in the clearest manner that this is wholly unnecessary, so far as the maintenance of life is concerned. According to Dr. Edward Smith, F. R. S., one pound of beef steak, when eaten, will produce only one-third as much heat as a pound of rice, oatmeal, or wheat flour. And a pound of either of these grains will produce more than one-half as much heat as a pound of pure fat—whale oil or bear's oil. It is certainly true, then, that the vegetable kingdom furnishes heat-producing elements in sufficient quantity to supply all of the wants of man in this direction. If the northern barbarians cannot obtain a sufficient quantity of vegetable food to sustain life, they would doubtless find it much for their health to remove to some milder climate.

4. If we don't eat meat, what shall be done with all of our domestic animals, our oxen? our sheep? our hogs? and, the Frenchman would add, our broken-down horses?

What shall we do with them? Anything but devour them. Do with our horses what we have always done with them until the fastidious (?)

Frenchman conceived the idea of eating the faithful animal after he had outlived his usefulness. Do with our cows and oxen just what we do with horses, and just what the people of other countries do with them. As long as biting frosts and chilling winds exist, we can find something to do with the sheep without dining upon him. And as for the hog, we will let him attend to his natural and quite important business as scavenger. If he gets so numerous as to overrun us, and self-preservation becomes necessary, we can use him to lubricate our machinery, light our halls, and for several other useful purposes. Certainly, there is no necessity for eating him to get him out of the way!

5. Has not the long use of animal food by the human family made such changes in their dietetic relations that flesh is now better adapted to their wants than vegetable food, although not originally designed for their sustenance?

In answering this objection, we will call attention to the two following considerations: 1. Such a change as the objection supposes is quite improbable. The laws of man's nature are not the uncertain products of circumstances, they are great, immutable principles founded in his nature and organization. They are not mere arbitrary, empirical rules, instituted by some superior, governing being simply for man's annoyance. They are laws which exist as a necessary consequence of man's existence, being co-existent with him. How, then, can circumstances change them? How can the whims of perverted taste subvert them? Will any amount of sinning change one "jot or tittle" of the moral law? Never; for that perfect code is founded in man's *moral na-*

ture. Equally unchangeable are physical laws; for they are founded in man's *physical nature*. 2. But a change of this kind has never taken place. It could only take place by a corresponding change in the structure of the human system; for, as we have already seen, those animals which use animal food possess different alimentary organs from those which use vegetable. Had man become carnivorous by long use of animal food, we should find him with teeth, and other organs of alimentation, like those of carnivorous animals, which we have already seen is not true. Then we must conclude that so far as a constitutional change in favor of a flesh diet is concerned, its occurrence is not only improbable, but is untrue in fact.

6. But the change from a flesh diet to an exclusively vegetable one is so difficult; is not this an evidence in favor of animal food?

Instead of being an evidence in *favor* of the use of flesh, this objection furnishes one of the strongest arguments against its use; just as the tobacco-user's craving for the filthy weed, and the drunkard's longing for the fiery draught, the opium-eater's frenzy for his narcotic drug, are the most indubitable evidences of their pernicious character.

Change of Diet.

People who become convinced of the truth of the positions taken in the preceding pages sometimes lose confidence in them when they attempt to abandon the use of animal food and adopt a vegetable diet. The reason of this is that they attempt to make the change too abruptly. When the system has been long accustomed to the use

of meat or any other stimulant, some little time is required before the system can resume its natural tone after being deprived of it. It is best to make the change gradually. At first, use animal food in less quantity; then use it less frequently; and, finally, abandon it altogether. It is quite possible that some very aged people who have been accustomed to its use for many years should never be advised to abandon it entirely.

Conclusion.

This investigation might be prolonged to almost any length, but we have constantly aimed at brevity and conciseness, and must now bring the subject to a close. As we have seen, the invariable testimony of anatomy, of physiology, and of the united experience of ancient and modern nations, has been decidedly in favor of a purely vegetable diet for man, and entire abstinence from such articles of food as can only be obtained by taking the life of any living creature.

These views are obtaining favor and acceptance very rapidly among the thinking, reasoning classes of people. Almost every community contains one or more vegetarians, and a single organization of such persons numbers upwards of twenty thousand. The reform is rapidly advancing in strength and numbers. Medical colleges have been established with regular charters, and a score of institutions for the treatment of the sick by a reform in diet, as the principal means, have been put in successful operation, and are performing astonishing cures of many of the most chronic and hopeless disorders.

HEALTH IS HAPPINESS!

READ, AND BEAR IN MIND.

BOOKS! REFORMER! INSTITUTE!

The Hygienic Family Physician.

As the title suggests, this work is especially designed for family use. The style in which it is written is such as to render it perfectly intelligible to all classes, as it is quite free from technical terms and phrases which are of such frequent occurrence in nearly all books of this kind which have previously appeared as to render them more or less objectionable. It is, nevertheless, "a complete guide for the preservation of health and the treatment of disease without the use of medicine."

The work is written in four parts. The subjects treated are, in Part I., Health and Hygienic Agents; Part II., Disease and Drugs; Part III., the Bath; Part IV., Diseases and their Treatment. A more minute description of each part is found below. This work is of a thoroughly practical nature, and should be in the hands of every family in the land, as it affords instruction of the most vital importance. Directions for the treatment of disease are so plain and minute that any person of ordinary intelligence with its assistance may successfully treat nine-tenths of all the cases of disease which occur in any

neighborhood. The publishers have placed the price so low that the book may be obtained by any one who feels at all in need of such a work.

Published at the *Health Reformer* Office. Cloth, bound, 380 pp. Price, post-paid, \$1.00.

The following four pamphlets contain the larger portion of the bound work just noticed. They severally correspond with the four parts of the bound volume.

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In this pamphlet is given a brief treatise on the various hygienic agents and conditions which are essential for the preservation of health. Just the thing for a person who wishes to learn how to avoid disease.

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The Bath: Its Use and Application.

This very valuable work contains a full description of the various baths employed in the hygienic treatment of disease, together with the manner of apply-

ing them, and the diseases to which they are severally adapted.

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The Treatment of Disease.

In this most important work may be found an accurate description of the symptoms and proper treatment of more than one hundred diseases, comprising all of those which are susceptible of ordinary home treatment. It is an invaluable work for all who are not professionally educated in the theory and practice of medicine. The only remedies recommended are of course strictly hygienic in their nature, drugs of every description being entirely discarded as curative agents.

Published at the *Health Reformer* Office. Price, post-paid, 35 cents.

The Hygienic System.

BY R. T. TRALL, M. D.

This important work treats upon the Principles of Hygienic Medication—Hygeio-Therapy—The Essential Nature of Disease—The Modus Operandi of Medicine—The Relations of Remedies to Diseases—The Relations of Remedies to the Healthy Organs—The Doctrine of Vitality—The Law of Cure—The Problems of Medical Science. It should be read by the million.

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BY R. T. TRALL, M. D.

This work treats upon Woman and the Medical Profession—Opium—Alcohol—Tobacco—Drugs—The Race Imperiled—Responsibilities of Parents—American Mothers—Woman's Disadvantages—The Medical Profession *vs.* Woman—Origin of Many Infirmities—Dress and Respiration—Dress and the Sexual Functions—Should Fashionable Women Marry?—Drugging at Puberty—Scientific Druggery—Scanzoni *vs.* Churchill—Dr. Prescott on Druggery—Drugging in Acute Diseases—Prof. Gilman on Puerperal Fever—Drugging During Pregnancy—Drugging During the Lying-in Period—Chronic Drug Disease—the Better Way—Tobacco *vs.* Woman.

It should be in every family, and be read by every woman and every girl in the land.

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This is a Philosophical Exposition of the Effects of Tobacco on the Human System. Published at the *Health Reformer* Office. Price, post-paid, 15 cents.

Science of Human Life.

This is a pamphlet of great value, containing three of the most important of Graham's Lectures on the Science of Human Life. It is published for the benefit of those who may not feel able to purchase the entire work, and contains most of that work which is of practical value to the reading public.

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Hand Book of Health.

This work treats upon Physiology and Hygiene. Published at the *Health Reformer* Office. Price, post-paid, bound in cloth, 60 cents; in paper cover, 35 cents.

Cook Book, or Kitchen Guide.

This work comprises recipes for the preparation of hygienic food, directions for canning fruit, &c., together with advice relative to change of diet.

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EXHAUSTED VITALITY;

Or, a Solemn Appeal Relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. We do not hesitate to say that this is the best work of the kind now in print in our country. It is gathered chiefly from the writings of the ablest and best writers upon the subject. Of this subject, and this work, the compiler in his preface says:—

“It is disagreeable to call attention to those sins of youth, and the abuses and excesses, even in the married life, which are ruining the souls and bodies of tens of thousands; especially so, while feelings of great delicacy, relative to the subject, exist in the public mind. But disagreeable though the task may be, facts, terrible facts of every-day observation, fully justify a solemn and faithful warning to all. We would cherish the profoundest respect for the delicate feelings of the truly modest and the really virtuous; but we confess our want of respect for that false delicacy in many which takes fright at the

mention of those vices, in consequence of which, they themselves exhibit evident marks of rapid decay.

"The reader may as well prepare at the first, by laying aside feelings of false delicacy, if he is troubled with them, to be benefited by the painful facts, plainly stated in this work. The real value of the lengthy article on

"CHASTITY"

Cannot be estimated by dollars and cents. Every youth in the land should read it. And not only the youth, but every parent and guardian, should study it well, and be prepared in a proper way to warn those children under their immediate care. And let every mother be stirred by the article under the caption of

"APPEAL TO MOTHERS."

It comes from a mother's heart—from one who has had experience in laboring for the unfortunate victims of secret vice, and is imbued with the importance of the subject. The extracts entitled

"EVILS AND REMEDY,"

Although unvailing many dark pictures, are entitled to consideration as the utterances of one whose extensive study of human nature has qualified him to speak to the point on this important subject."

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—◆—
THREE-CENT TRACTS.

The following tracts are offered, post-paid, for three cents each, or two dollars per hundred. This list of tracts will be greatly increased.

Dyspepsia: Its Causes, Prevention, and Cure.

The Dress Reform: Containing reasons for the most Healthful, most Modest, and most Convenient Style of Woman's Dress.

The Principles of Health Reform: Important to those whose minds should be called to first principles.

THE HEALTH REFORMER.

—◆—
THIS is a monthly journal devoted to physical, mental, and moral culture.

ITS MISSION.

As indicated in the prospectus, its mission is to contribute to the improvement of mankind physically, mentally, and morally. Of the necessity for reform in these particulars, we need not speak; for the alarming evidences of physical degeneracy and disease, mental inefficiency, and moral turpitude, which we see about us on every hand, speak more loudly than can words of the crying need of immediate and thorough reformation.

Progression is the spirit of the times. Social reform, prison reform, civil service reform, and various other reforms, each in its turn, call for the careful and candid consideration and hearty co-operation of every intelligent man and woman. And very just and appropriate is this demand; for nothing can be more promotive of the interests of society than improvement—progression—*reform*. Without this, stagnation would result, and civilization would soon degenerate into the veriest barbarism. Its value, then, cannot be overestimated; and every truly reformatory movement should receive our most serious and attentive consideration.

As its name would suggest, the *Health Reformer*

is published in the interest of a reformation which has a special bearing upon health; health—physical, mental, and moral. Perfect physical development, clear mental faculties, and acute moral sensibilities, constitute the perfection of manhood or womanhood. Can there be anything more important, then, than a reform which aims to secure these three conditions, which, when attained, will place a person in that state of perfection which will enable him to realize the highest degree of enjoyment possible for man to experience? May we not justly claim that, while the reforms which have been mentioned are of great moment and absorbing interest, they are all eclipsed by the far greater importance of this reform which deals with those principles which underlie the whole superstructure of moral and social life, and which strike at the very root of all the evils which curse society, and rest like a mighty incubus upon the world?

PLAN OF ACTION.

In order to accomplish the desired object, which has already been set forth, the conductors of the *Reformer* have adopted this as a fundamental principle of action: Physical reform is the basis of all reform. The truth of this principle is evident when we consider,

1. The intimate relation of mind and matter, and the wonderful manner in which the mind is affected by the varying conditions of the body; so that whenever the body suffers from serious injury of any kind, the mind is correspondingly impaired, as is seen in the fever patient raving in the wildness of delirium.

2. The fact that the condition of a person's moral organs depends so largely upon that of the body and mind; as is illustrated by the victim of despair who labors under the impression that his doom is sealed, when his only difficulty is a torpid liver; or the irritable, misanthropic dyspeptic, whose unhappy mental condition is wholly due to a disordered stomach.

In view of these facts, it appears that the most important branch of the work of the *Reformer* is in the direction of physical improvement and reform, since the success of each of the other branches is contingent upon the success of this.

But while constantly aiming at reform, and so contending against adverse and opposing influences, the conductors of the *Reformer* are careful to avoid those extremes into which so many reformers allow themselves, unwittingly, perhaps, to be led. They also ever seek to manifest that liberality of sentiment which is in harmony with the spirit of the present time, when every man is expected and urged to think and form opinions for himself. By so doing, they hope to incite a spirit of investigation, which, when pursued with candor and an unbiased judgment, can hardly fail to convince the reader of the truth of the positions taken.

Those who conduct the *Reformer* endeavor to fill its columns with matter of practical importance and interest to every subscriber. Thorough instruction is given in regard to these two most important subjects,

HOW TO RECOVER HEALTH, AND HOW TO RETAIN IT,

These subjects being treated by those whose personal experience enables them to speak understandingly. In fact, we put forth every effort to make the *Reformer indispensable to every household*, and of especial interest to that exceedingly large and unfortunate class of individuals who have been brought into the condition of invalids by disease. But the subject of health, proper, by no means receives exclusive attention. Considerable space is each month devoted to general literature, important and interesting discoveries in the arts and sciences, and such other subjects as are of general interest.

PRESENT PROSPECTS.

Notwithstanding the numerous and almost insurmountable obstacles with which it has been obliged to contend, the *Reformer* has made constant and rapid progress in extending its sphere of usefulness, until it is now established upon a firm and satisfactory basis, being furnished with an able corps of contributors, numbering its patrons by thousands throughout the United States and Territories.

The publishers of this journal are actuated by purely philanthropic motives, and hence offer it at such terms as will enable every person to obtain it who has any degree of interest in the important subjects, **HOW TO GET WELL** and **HOW TO KEEP WELL**. Terms, \$1.00 a year, in advance. Specimen copies sent free on application. Address, **HEALTH REFORMER, Battle Creek, Mich.**

THE HEALTH INSTITUTE.

LOCATION.

THIS model health institution is situated in the most healthful and delightful part of the proverbially neat and enterprising city of Battle Creek, Michigan, an important station on the Michigan Central R. R., about half way between Chicago and Detroit. Several railroads intersect at this point, making it easy of access from all directions.

GROUNDS.

The grounds are ample, consisting of a site of about twenty acres, a large portion of which is covered with shade, ornamental, and fruit trees. They are also high, overlooking the entire city, and affording a fine view of the landscape for miles around.

The soil is of such a nature that mud is almost entirely unknown, a few hours of sunshine after a rain rendering the walks and roads in and about the grounds so free from dampness that the most delicate invalid may indulge freely in the benefits of out-of-door life and exercise.

In front of the main building, and between it and the road, is a beautiful grove, which extends along the street in each direction from it, some thirty rods, affording a

delightful place of resort during the summer months. The grove is also provided with such means of exercise and recreation as are both healthful and entertaining; as croquet grounds, conveniences for gymnastic exercises, etc.

BUILDINGS.

These comprise a large main building, and seven fine cottages, all situated upon the same site. The main building contains commodious parlors, dining halls, bath and movement rooms, etc., etc., while the other buildings are fitted up as private apartments for patients. By this means are secured that quiet and retirement which are of such paramount importance to the invalid, and which cannot be obtained in an institution where scores of suffering individuals are crowded together under one roof.

ROOMS

Are large and well ventilated, and are furnished much better than in any other institution of the kind, thus affording the patient all the luxuries and comforts which he enjoys at home, and many more.

PLAN OF TREATMENT.

At this institution diseases are treated on strictly hygienic principles; that is, only those remedies are employed which will assist nature in her healing work, and will in no way endanger the life or constitution of the patient. Drugs and poisons of every description are entirely discarded as curative agents; but all known means

of restoring health are constantly employed, poisons alone being excluded from our materia medica.

OUR REMEDIES

Then are Light, Water, Air, Electricity, Exercise, Cheerfulness, Rest, Sleep, Proper Clothing, Proper Food, and, in fact, all Hygienic and Sanitary Agents.

OUR PHYSICIANS.

The medical faculty of the institution is composed of an adequate number of conscientious, watchful and efficient physicians, who give personal and unremitting care and attention to their patients, anticipating, as far as possible, their wants, carefully studying their cases, and applying every means in their power to restore them to health.

OUR FACILITIES.

Very few institutions are provided with conveniences and advantages equal to ours. Our bath rooms are both capacious and convenient, and are furnished with an inexhaustible supply of pure, soft water. Several rooms are also prepared especially for the administration of the Sun-Bath.

SPECIAL ADVANTAGES.

In addition to the appliances usually employed in such institutions, we make use of the Hot-Air Bath (which possesses all the virtues of the Turkish-Bath, while avoid-

ing its evils), the much-renowned Electric or Electro-Thermal-Bath, the Lift Cure, and the celebrated Swedish Movement Cure, which are so successful in many cases which cannot be reached by other means.

DIET.

While we reject from our dietary those pernicious drinks and condiments which are the potent agents in bringing thousands to untimely graves, we take care to supply our table with an abundance of nutritious and palatable food, consisting of fruits, grains, and vegetables. We do not enforce, however, a radical and immediate change from old habits, but give the patient time to accommodate himself to the new diet.

OUR SUCCESS.

The class of individuals who seek aid at our institution is very largely composed of those who are afflicted with chronic diseases, and who have been drugged and poisoned until their vitality has become well-nigh exhausted, and they are given up by their friends and medical advisers to die. Under these circumstances, they come to us as a final resort, and, thanks to a true and potent system of treatment, this last hope is seldom disappointed. Among the hundreds who have thus come to us and found relief from their ills and pains, during the eight years since the establishment of this institution, the following cases, here briefly reported, have been treated within the last few months:—

CONSUMPTION.

Many cases might be cited, and references given, in which this most insidious and hopeless of all diseases has been robbed of its victims and a new lease of life given them by a few months' stay with us.

DYSPEPSIA.

Hundreds have come to us afflicted with this most deplorable disease in its most aggravated forms, and, after staying a proper time, have returned to their friends relieved of their sufferings.

PARALYSIS.

Even this formidable disease is, in many cases, treated with entire success, the use of paralyzed organs being wholly restored.

DROPSY.

In one case, the patient came to the Institute after having been given up to die by friends and physicians. He had been tapped many times, as the accumulation of fluid was so rapid that respiration was rendered extremely difficult in a few days. Cured in a few months, and reports himself still in good health.

SCROFULA.

Many cases of scrofula, often complicated with dyspepsia, affections of the lungs, etc., have been treated with marked success. In one case, the patient had sev-

eral large tumors, one nearly as large as an ordinary bowl. After a few weeks' treatment, nature began the curative work of absorption, thus effecting a cure. This case had been considered entirely hopeless.

But space will not allow further description of the desperate cases which have received treatment and restoration at this institution; but we may add that equally good success has attended the treatment of Asthma, Kidney Difficulties (of the worst forms), Chronic Diarrhea, Chronic Congestion of the Brain, Cancer, Palpitation of the Heart, Rheumatism, Neuralgia, Epilepsy, Bronchitis, Piles, Ulceration of Bowels, Catarrh of Bladder and Bowels, Constipation (in some cases without a natural passage for many years), Spermatorrhæa, and, in fact, Chronic Diseases of all kinds.

The most flattering success has attended the treatment of Uterine Difficulties, and all other Diseases of Women, which receive special attention.

ACUTE DISEASES.

Our mode of treatment is specially adapted to this class of diseases, meeting with the most uniform success with Fevers and Inflammations of every type and form, all Eruptive Diseases, etc., etc.

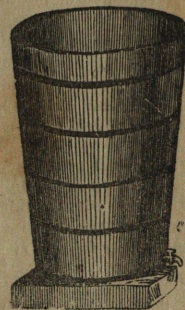
To the sick, we say, Do not delay seeking our assistance until your case is hopeless. Write at once for our Circular, which will be sent free on application.

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Greatest and Most Useful Invention of the Age, KEDZIE RELIABLE IMPROVED WATER FILTER

After years of labor and study a Water Filter has been constructed so perfect in internal arrangements that every family or person having them in use is assured of



pure, healthy water at all times; also know to a certainty that they are taking into the stomach no sort or kind of larvæ or spawn of worms, or insects, or strange, loathsome animalculæ, or impure floating matter that often lays the foundation of disease. This improved, Reliable Water Filter readily removes all this; also, all gases, taste, color, or smell from

the water—consequently it must be pure and healthy.

Thousands use them; thousands praise them; thousands certify to their reliability and superior qualities over all others for perfectly purifying rain or river water, rendering it drinkable and healthy.

This Kedzie Improved Water Filter is being sold throughout the United States and Canadas, and those who now have them in use certify to their utility, as a perfect purifier of water, and say to the manufacturers, "Make your Reliable Improved Filter generally known, for it works like a charm."

We furnish these Filters to order at the following prices: No. 1, \$9.00; No. 2, \$10.50; No. 3, \$12.00; No. 4, \$13.50; No. 5, \$15.00. Freight not included.

Address **HEALTH REFORMER,**
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THE following books, published at this Office, will be furnished by mail, post-paid, at the prices given. By the quantity, they will be delivered at the express or R. R. freight Offices at one-fourth discount, for cash.

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Good Health. A brief treatise on the various hygienic agents and conditions essential for the preservation of health. Pamphlet. Price, post-paid, 10 cents.

Disease and Drugs. Nature and Cause of Disease, and So-called "Action" of Drugs. Price, 10 cents.

The Bath: Its Use and Application. A full description of the various baths employed in the hygienic treatment of disease, together with the manner of applying them. Pamphlet. Price, post-paid, 15 cents.

The Treatment of Disease. For all who are not professionally educated in the theory and practice of medicine. Only hygienic remedies are recommended. Price, post-paid, 35 cents.

Proper Diet for Man. A concise summary of the principal evidences which prove that the natural and proper food for man consists of fruits, grains and vegetables. Pamphlet. Price, post-paid, 15 cents.

Health and Diseases of Women. By R. T. TRALL, M. D. Price, post-paid, 15 cents.

The Hygienic System. By R. T. TRALL, M. D. It is just the work for the time, and should be read by the million. Price, post-paid, 15 cents.

Tobacco-Using. A philosophical exposition of the effects of Tobacco on the Human System. By R. T. TRALL, M. D. Price, post-paid, 15 cents.

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Science of Human Life. This is a valuable pamphlet, containing three of the most important of Graham's Lectures on the Science of Human Life. Price, post-paid, 30 cents.

Hand Book of Health. Physiology and Hygiene. Price, post-paid, 60 cents; paper cover 30 cents.

Health Tracts. Dyspepsia—Dress Reform—Principles of Health Reform. By mail, post-paid, 3cts each, or \$2.00 per 100.

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