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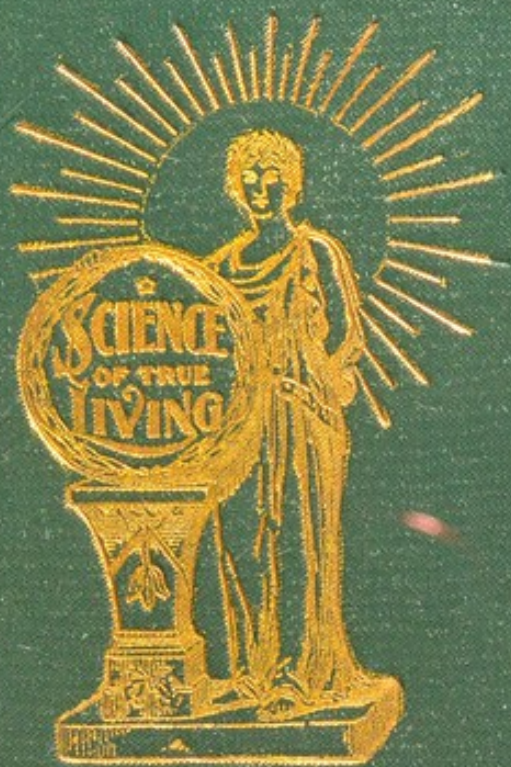
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J. M. Peabody.

TO
MY FRIENDS,

AND PATIENTS WHOM I LOVE AND PRIZE IN THIS
AND FAR-AWAY FOREIGN LANDS,
THIS BOOK, WITH KINDLIEST WISHES FOR THEIR HEALTH,
HAPPINESS AND LONG LIFE,
IS CORDIALLY DEDICATED.

HOPEFULLY, TRUSTFULLY, I BID IT GO FORTH LIKE A
BIRD UNCAGED, WINGED WITH MESSAGES OF WARNING, OF
ADVICE, OF ENCOURAGEMENT, OF PEACE AND GOOD WILL,
COUPLED WITH THE SINCEREST DESIRES FOR THEIR PROS-
PERITY HERE AND THEIR PROGRESS HEREAFTER IN THOSE
PARADISE LANDS,
WHERE FRIENDSHIPS ARE UNFADING, WHERE
LOVE IS IMMORTAL
AND FAITH BECOMES
ABIDING FRUITION.

—AUTHOR.

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DEATH DEFEATED.

OR

THE PSYCHIC SECRET

OF

How to Keep Young.

BY

J. M. PEEBLES, M. D., M. A., PH. D.

AUTHOR OF

"THREE JOURNEYS AROUND THE WORLD," "SEERS OF THE AGES," "THE SOUL'S
ORIGIN," "IMMORTALITY, OR OUR DWELLING PLACES HEREAFTER," "THE
CHRIST QUESTION SETTLED," "MAGIC IN INDIA," "HOW TO LIVE
A CENTURY AND GROW OLD GRACEFULLY," ETC. ETC.

"I have stolen the golden key of the Egyptians, I will indulge my sacred fury."

—KEPLER.

"There is no wealth but life—life including all its power of love, joy, admiration,
progress. That man is richest who having projected the functions of his own life to the
utmost—exerts the most helpful influence—and still lives on."

—RUSKIN.

"Be thou as chaste as ice, as pure as snow, thou shalt not then escape calumny."

—SHAKESPEARE.

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PREFACE.

Speak—write, saith the spirit. If one has anything to say for the betterment of his fellows, he should say it—and say it too in good, solid, incisive Anglo-Saxon. Here follows the warning—the ruin—and the remedy.

You are well today, reader, are you? “Yes.”

Not an ache nor a pain? “Not one.”

Your health is perfect? “It certainly is, so far as I can judge”

Then were you to keep your health up to this present high standard, your body would not die, would it?

“I do not see why it should.” Neither do I.

Think, consider again. Your body is now constituted of a certain number of atoms, a certain number of molecules and cells, a certain number of bones, muscles, nerves, organs, functions; a certain quantity of acids, alkali, lime, phosphorous, silica, and many chemical constituents; and you are in perfect health? “I am.”

Now, then, supposing that these organs, elements and constituents, were to remain in the same ratio of quality and quantity in your organism for years and ages, changing only for the better, if changing at all, you would not die, would you?

“I do not see why I should.” Neither do I.

But now, do I hear some critic say that these atoms, particles and cells necessarily wear out by use, or become impaired by friction? Yes, impaired or worn out to be replaced by others, and possibly by atoms and cells far more refined, and the better adapted to such higher expressions of life as would greatly tend to the immortality of mortality on earth. Seen in this light, dying is only passing up one step higher—only

another name, in fact, for moulting. Birds moult yearly. Their plumages die, fall and waste away, but in the process they do not lose their forms or facilities for flight. Paul declared that he died daily—died and yet lived.

Normal man is not considered carnivorous. The formation of the teeth, say our today anatomists and pathologists, the structure of the stomach, the alimentary canal, and the entire organism prove beyond the possibility of a doubt that man is not to be the companion of lions, tigers, hyenas and ravening wolves in his daily diet. Flesh-eating is an artificial practice. It is an abnormal taste acquired through long generations, and peculiarly gratifying to the lower instincts of blood and aggressive war.

Of the one billion and five hundred million peopling this planet not more than three-tenths of them ever touch meats. Animals are often diseased. Butchers grow to be hard-hearted, barbarous even in their tendencies. Traveling in England, Scotland, upon the Continent, and extensively, too, in such non-flesh-eating nations as India, Burmah and Ceylon, I write from knowledge and not from second-hand books, or the unreliable tales of sailors.

The Brahmins, the Jainists—in fact, there are some 200,000,000 in India who consider meat-eating a sacrilege. Elephants move with stately tread in their temples. Birds are exceedingly tame, because petted and never killed. Cows are considered sacred creatures. All animals say they, have rights, and among them the right of life.

Physiologists studying, reasoning upon the nature of drinks and foods, know that these, digested and assimilated, make the blood, that the blood makes up the body, and that the body affects the manifestations of the mind. Bears fed on fruits and cereals become mild in disposition.

That vigorous journal, *Good Health*, gives us the following:—

"I know a dog twenty years old that is a strict vegetarian. He eats only two meals a day. A friend of mine was also personally acquainted with that dog. He belonged to Senator Palmer."

"Hunters feed their dogs on corn meal and oat meal, and that kind of foods. I asked a dog trainer, who kept a large number of dogs, why he fed them on corn meal and oat meal. He answered, 'Because it gives them sound wind. If a dog eats meat he has no wind.' Some years ago I had a fine dog that I sent to a dog school to acquire an education. I sent a line to the president of the school, saying that my dog was a vegetarian, and I did not want him to have any meat; that he was to take a term of lessons and learn what a dog ought to know. I got a note in return saying that I need not be afraid that the dog would have meat, for he never gave his dogs meat. Upon inquiring why, I was told that if he fed his dogs on meat he could not teach them anything. Some time ago a dog trainer brought twenty-five dogs to the sanitarium, and I asked him what he fed them on. He said corn meal, oat meal and bread. Said I, 'Don't you give them any meat?' 'Never!' 'Why?' I further inquired.' 'Because it makes them savage and cross.' Now is it not strange that the men who rear dogs, which are carnivorous animals, find out that meat is bad for them; while human beings, who ought certainly to keep themselves in the highest intellectual and spiritual condition, in the clearest-headed and best physical condition, seemed determined not to realize that meat-animal food makes them cross and stupid; that they are not so well in any way when they use it? Men know this for their dogs, but they have not yet learned it for themselves. And yet they ought to have learned it, because both statistics and experience prove it."

They have, however, learned this, that the flesh-eating nations of the world are the war-like nations. The Buddhists of Asia, numbering hundreds of millions, have never been known to engage in an aggressive war. Dogs fight because they are dogs, and are largely fed on meat.

Spaniards who engage in bull fights on Sunday afternoons, often eat on Monday, they and their immediate neigh-

bors, the bulls they had previously killed. But the bull, a grass eating animal, would not demean himself enough to eat a dead Spaniard, or a dead, pork-fed, beer-and-tobacco-pickled American.

On the Wabash in Indiana, and in other Western States, the farmers feed and fatten their hogs on corn, and then feed and fatten their boys on the hogs, thus constituting the circle of family supplies. Upon the well-established principle that man grows to be like what he feeds on, this practice of pork-and-meat-eating logically accounts for much of the world's low selfish swinishness. Watch a herd of hogs crawling through a fence, grunting, pushing and squealing to get into a clover field; and then watch a crowd of men pushing, elbowing and swearing to get aboard the cars on some carnival occasion. What a striking resemblance in conduct! It cannot be denied that foods conduce to very much of this man-and-hog similarity—a similarity mad with brutal selfishness.

Having passed far beyond the seventies, onto the very verge of the eighties, and yet hale and vigorous, why should I not live a century? Why die at all, as my forefathers did? Why not live in this body immortal on earth? Who will say that by the exercise of the will-power and a proper balance of acids, alkalis, atoms, elements, and the finer forces, with harmonious environments, I shall not continue this existence on, and still on, until my physical body gets so refined and etherealized, as to become invisible to mortal eyes—dematerializing and materializing at will?

The forces generally recognized by physical science are five—the mechanical, which fashioned the earth into an oblate spheroid; the chemical, which selects, proportions and groups atomic and molecular substances into the various compounds, both physical and organic; the thermal, usually manifested as heat, and one of the most important agents connected with the phenomena of life; the actinic, or radiant

force from the sun, which is very important in effecting chemical changes and in transforming materials both in metal and animal organisms; the vital, which is the principal agent that builds and sustains the organisms of plants and animals, often denominated "the life principle." To these may be supplemented two forces on the mental plane: the psychic and spiritual; the psychic, which gives instinct, perception, and voluntary movement. The spiritual, from which ordered and self-determined actions arise.

In the human organization these forces all center in one divine directive tendency, which continually strives through the organic laws to keep these forces in balance. The processes for the renewal of the structure should perpetually counterbalance those which are active to waste and destroy it. But there is a larger process than mere waste and renewal connected with organic life which we must not overlook: I mean the cyclic laws which conduct all organic processes through stages of growth, maturity, decline, and change, called death. The budding beauties of spring cannot be cajoled to remain with us, nor can the glories of summer be wooed to linger always. The purple hues of autumn sadly prophesy the approaching of winter, and at last the white feet of the Snow King presseth the grasses, and behold winter is here with its chill and frost to devitalize our blood and paralyze our limbs.

But we may defer the approach of this seemingly inevitable winter, if not defeat it altogether, and greatly prolong the autumn season of our lives, making it rich and golden with a harvest fruitage gathered from the labors of our prime. At the age of 120 the law-giver, Moses, had the use of all his faculties. His eye was undimmed; his strength was unabated; and his countenance beamed with the soft graces and splendor of spirituality.

In the new time which is dawning men will be devising

some process by which to surmount the accustomed cycle, and emerge into a new spring-time with the body renewed for another life-round, having the promise and potency of another prime, and of another harvest season with its golden sheaves. But these pages are not designed to anticipate that larger outcome whose fulfillment may belong to the indefinite future. My present purpose is only to point the way whereby the present life-round may be lengthened and made to culminate in a ripe and happy autumn.

Every primordial atom of the body, every cell, having served its purpose, dies, and gives place to another. Accordingly by the use of proper digestible foods; by pure healthy drinks: by vigorous assimilation; by wisely appropriating and adjusting the right atoms, molecules, and elements, thus refining, purifying, and spiritualizing the body, why should it not upon reaching a certain key-note in the scale of spirituality defy the death struggle, the casket, and the tomb? This would constitute the real resurrection of the body, a body innately fashioned for immortality. It will also intensify and swell the old apostolic shout, "Oh, death, where is thy sting; Oh grave, where is thy victory?"

"The death of the Old Time is waning and failing,
The life of the New Time o'erreaches our tears,
The orbs of the Old Time are fading and paling,
The sun of the New Time is gilding the years."

THE INTRODUCTION.

"Why wilt thou die?" was the soul-felt inquiry of an old Semitic prophet.

Death, early death altogether too fashionable, accompanied with extravagant funerals, is abnormal. Life, the reverse of death, is natural, and should be with us all, not only beautiful, but golden, with joy and as serene and abiding as the stars. The pivotal man, the perfected coming man, however vested and pronounced mortal will be on earth, immortal. In vision I see it; know it.

Annihilation is unthinkable. It is both a physical and a moral impossibility. No philosopher, no logician, teaches or talks of the destruction of substance; that is, the transformation of something into nothing. Once in existence, always in existence, is virtually axiomatic. If not existence itself, life is surely in existence, pulsating in suns, stars, and sea-shore sands, vibrating and throbbing in every cell and sinew of the human body—aye, more, every atom in man is a center of force and aflame with undying life. Then why should mortals die? Is there anything attractive in caskets and cemeteries? Is there anything musical in the echoing clods that fall upon and cover the draped coffins of silence? Is not life a Divine gift, a golden chain of sequences from the Divine Original? Why, then, should a link in this silvery chain be broken and the mourners go about the streets?

Step down in thought from man, for a moment, Oh, thinker, and consider inferior animal existence. The insect that hums, the bird that sings, the patient cow, and the proud horse that neighs to his prairie companion—these naturally die, but does it legitimately follow that it is right for them to

die at the crimsoned hands of man? By whose permission, sir, do you kill and carve the lamb and the light-footed gazelle? By whose authority do you slaughter and devour the peaceful grazing ox that ploughs the field, or the cows that furnish milk for your children?

Under the unfolding, uplifting genius of evolution, human sacrifices in and about the templed gods of the Orient and in the far-away isles of the ocean, have vanished. Yet, innocent animals are still sacrificed on the Asian steppes and upon Africa's far-off shores to appease the wrath of the gods—a sort of ecclesiastic cannibalism.

But how is it in civilized countries? To the sensitive and the spiritually cultured it is extremely painful to look upon our fashionable tables of luxury—tables in Christian lands spread, laden with the dead and mangled bodies of grain and grass-eating herds, with music-breathing birds, murdered victims, and cooked corpses, for the sole purpose of gratifying an abnormal appetite.

The *Chicago Tribune* of a recent date published the following:—

“Tuberculosis is slow to kill cattle, and a diseased cow may go on giving infected milk for years, and in the end affording meat for the family, and yet not showing pronounced symptoms of the malady. * * *

“No inspection for tuberculosis is required by law, and practically none ever has been made in Illinois, or, for that matter, in the greater part of the Union. Yet it is now estimated that over 20 per cent of the cows that supply milk to the large cities have tuberculosis. Out of a herd of forty-six milch cows recently tested at Springfield the twenty-seven slaughtered in Chicago on Monday all had tuberculosis, and six were isolated as doubtful. Other herds have shown an equal percentage of diseased animals.

“The failure of Koch's lymph as a cure for consumption, besides giving an impetus to the whole system of serum therapy, paved the way for the development and manufacture

of tuberculin. This consists principally of the poisonous products formed by consumption germs in their growth on living tissue. When injected into the circulation of a consumptive animal it causes a marked rise in temperature. In Governor Tanner the commissioners have secured a strong ally, and there is great hope that much-needed action toward checking the production and sale of infected milk and meats will be taken."

And yet, many intelligent people actually eat these diseased animals--these corpses, when boiled or cooked.

Does the word corpse shock you? That's right. You ought to be shocked at the mere sight or mention of such barbarous butchery. If you were not thus shocked and thrilled with ghastly horror, it would be an almost unanswerable argument in favor of total depravity. Butchers are wisely forbidden in some states to sit as jurors. Children, pure and innocent, shrink from slaughter houses of blood. They stink.

Being shocked, being startled, at such phrases as "cooking and eating animal corpses," baked, boiled, fried, or stewed—and making the human stomach a graveyard, a very Golgotha, for the deposit of dead carcasses, shows that all conscience, all susceptibility, all moral emotion, is not quite extinct in human nature. It shows further, or is rather a confirmation, of the old medical maxim, that "those who eat animal flesh have worms." And certainly it is not nice nor clean to be wormy. *Trichinæ* that find their way from swine into human beings are a species of worms.

A New Zealand cannibal, who had helped to eat eighteen human beings, told me that roasted human beings and roasted pigs tasted very much alike. He richly enjoyed both. Doubtless those who live in the year 2,000 will look back and pronounce the flesh-devouring inhabitants of this country and century a sort of Anglicized animal eating set of cannibals.

Cannibalism has its horrors; but to those who study can-

nibalism there are hidden under it certain extenuating circumstances. The flesh of human bodies is more easily digested, and more readily assimilated than the flesh of sheep, beeves and swine. And then there are greater sins to our neighbors than to cannibalize them. To cut and eat human flesh after a man is dead, is far less horrible in one sense than to oppress, enslave and starve him while he lives.

Lions, tigers, jackals, and wolves are carnivorous animals—men, naturally, are not. They have been educated to flesh-eating. The poets of Ovid's time were vegetarians. The Baptist John's meat was locusts and wild honey. The Edenic food was nuts, fruits and vegetables. This statement will not be disputed by adepts in history. Beautiful and tender are these lines from Goldsmith:—

“No flocks that range the valley free
To slaughter I condemn;
Taught by the power that pities me,
I learn to pity them;
But from the mountain's grassy side,
A guiltless feast I bring;
A scrip with herbs and fruits supplied,
And water from the spring.”

A distinguished English physician, Dr. John Gardner, in a work upon longevity, said:—

“Before the flood men are said to have lived five and even nine hundred years; and as a physiologist, I can assert positively that there is no fact reached by science to contradict or render this improbable. It is more difficult, on scientific grounds, to explain why men die at all, than to believe in the duration of life for a thousand years.”

The human body, a temple, a tabernacle, a machine, perfect in adaptation when normal, contains within itself no marks by which we can positively predict its decay. Considered structurally it was evidently designed to go on forever. Herbert Spencer suggests that death from old age, like death from disease, is a result of inadequate intelligence. Know thyself, then, and live forever.

J. M. P.

CHAPTER I.

THE ETHICS OF FLESH-EATING AND LONG LIFE

"Keep from the meats aforesaid, using judgment both in cleansing and setting free the soul. Give heed to every matter, and set reason on high, who best holdeth the reins of guidance.
—*Plato.*

"I have done the state some service, and they know it.

"No more of that. I pray you in your letters,

"When you shall these unlucky deeds relate,

"Speak of me as I am; nothing extenuate,

"Nor set down aught in malice."

—*Shakespeare.*

Nations like tides and sea-waves rise and fall. In the cycles of the ages the old is new, the new is old. If we may credit the dim traditions which have descended to us from remotest ages we are entitled to declare that nations and peoples lived and wrought in those prehistoric ages who fulfilled the natural and ethical laws of life in a far deeper and more practical sense than any of the later races with which we are historically familiar. We may indeed yet have to learn, that our own era of refined culture and noble living is really but little more than minimized dregs, a mixture of clay, that marks one of the successive stages of decadence from the gold and silver ages about which Hesiod and Ovid so eloquently sung; that blessed period in the morning-time of the world, when—

"Like gods, they lived with calm, untroubled mind,

Free from the toil and anguish of our kind.

Nor did decrepid age mis-shape their frame."

Life existed on this earth millions rather than thousands of years ago. There have been many, many golden ages in

the past. We are reaching up to one at the present.

The limit of the lower human level seems to have been reached about 400 years ago, where humanity had fallen to the farthest degree of superstition and moral degradation, when the Anglo-Saxon peoples, like an involved seed, commenced its evolutionary rise. A renascent state became manifest in the fifteenth century; the people began to think for themselves. Ecclesiasticism was questioned. Men began to assert their God-given rights, to judge for themselves. When man shall again have climbed to those heights he occupied in the ages golden, then no more shall he

"Spill the blood of life, nor taste of flesh,
Seeing that knowledge grows, and life is one,
And mercy cometh to the merciful."

Many signs and tokens give assurance that man is on the upward arc in this great planetary evolution. True, his upward course may be occasionally marked with minor declensions, yet his major movement is toward the attainment of a body of flesh which shall be given a touch of the immortal. The prodigal son, though wandering away from his father's home, was moving in a circuitous route toward it. That is to say, he was getting those bitter, biting experiences that developed in him the truer, higher manhood.

The great minds who lived and wrought in the pivoted nations of antiquity,—minds who not only became the vanguards of light and liberty in their own age, but left rich memorials of their genius as a dowry to teachers of later generations,—have recorded their emphatic protests against the use of animal flesh as an article of diet. A brief sketch of some of these prophet poets and philosophers, both ancient and modern, together with testimonies they left against flesh eating, will find an appropriate place in these pages.

HERODOTUS, 484-425 B. C.

If Jesus was the Semitic light of the Judean East; if Gautama was the light of Asia; Herodotus was the light of history, and the heroic traveler of antiquity. He still lives in history—lives, inspires, writes, travels. No principle ever died; no truth ever perished.

Had your feet pressed the soil in the city of Athens near the close of the year 500 B. C., you would have there seen many distinguished characters. This city at that period was the Mecca of culture, art, oratorical display, and scholasticism. Imagine yourself in this center of civilization in 446 B. C. It was during this year, a year of signal triumphs among the armies of Greece that a stranger from Halicarnassus, Asia Minor, after many weary years of travelling in Asia, Lybia, Cythia, Egypt, Iran and Magna-Grecia, took up his abode in Athens. It excited at first but little surprise for strangers—men of learning throughout the then known world, considered their lives incomplete until they had sought and reached this Athenian city of sculpture, painting, poetry, fine arts, and magnificent architecture.

This stranger, clad in plain, Asian costume, simple and retiring in his manners, was still a young man, scarcely thirty-nine, and yet his fame was, and is today, heralded as the first and the greatest of historians—Herodotus of Halicarnassus, the Father of History!

Twenty weary centuries and more have worn away under the corroding tooth of time since Herodotus walked the streets of proud imperial Athens, and yet his fame has increased till his history is now read in over a hundred different languages. Aspiring youth, thoughtful academicians, and savants alike, unite in honoring his name. Urged, he personally read his historical works to the scholars and orators of Athens and after the reading of his choicest productions, the

Athenian assembly not only voted him thanks, but decreed him a purse, the equal of several thousand dollars.

As we gather from his books, Herodotus was well born, which, by the way, is the inalienable right of every human being. The morally depraved and the syphilitically diseased should not be allowed to procreate. Both physical tendencies and moral traits are transmitted to offspring. The stream partakes of the fountain.

Herodotus in boyhood life was an admirer of nature. He loved the flowers, the rivers, the caverns, the mountains. He was a student of nature, and a worshipper at her sacred shrine. He was acquainted with all the poets and writers of note that had preceded him,—Hesiod, Sappho, Solon, Lycurgus, Simonides, Aeschylus, Pindar, and others.

Versatility of genius, breadth of thought, cleverness of expression, and enviable personal characteristics, stream like golden threads through his historical writings. His plan of unitizing all races was only excelled by the variety of detail and the charm of his description. Though sometimes deceived by the people among which he travelled, he was honest as the sun. And traveling o'er all the then known world he described tribes, races, nations, their customs, and their religions, and their governments, precisely as he saw them. His style was clear, and his prose was as flowing and rhythmic almost as are many of our present-day poems. "He wrote," says Aristotle, "Sentences which have a continuous flow, and which end only when the sense is complete." In diet he was very abstemious, often partaking of but one meal per day, and that of parched wheat and fruit. He was a vegetarian.

While a traveller and an ancient historian of high renown, describing the geography of countries, the fabulous productions, the splendid empires half in ruins, the stupendous walls, temples and pyramids, the dreams, omens, oracles, and warnings from those peopling the under-world, and the ruins

of arches, aqueducts and half-buried cities, the very existence of which were once disputed, but which recent discoveries in Assyria, Babylonia and other oriental lands have proved to have been correct; thus, justifying Herodotus as a man of integrity, and his capacity for a life-like vividness of description.

For his period of time he was a remarkable hygienist, abstaining from the consumption of all animal foods. He abhorred the killing of the innocent grazing herds, abhorred the bloody sacrifices seen about the temples, and still more did he abhor the eating of the flesh sacrificed to the gods. "Why cause suffering," said he, "to these inferior and innocent orders of being, and why take the life that only the gods could give; and why eat flesh, yet dripping with innocent blood? Do not the oracles condemn it? Do they not advise lentils, and grains and fruits that ripen in the sun?" * * * Had these thoughts of the Father of History been carefully considered and practicalized by all the varied tribes and nations along the rolling centuries, the war spirit would have been quenched ages ago, and blood-stained battle fields would have rustled with yellowing, ripening corn, or waved with the precious wheat of autumn time. Oh, that much of the old might be reincarnated into the new!

PYTHAGORAS. 570-470 B. C.

In my several journeys around the world and in foreign lands, I gazed upon the isle of Samos, made sacred by the footprints of both Pythagoras and Herodotus. This great philosopher, Pythagoras, may truly be said to constitute the fountain-head of Greek culture, but more especially of the ideal philosophy of Plato. He lived and labored in the morning of Greek intellectual life, and gave to its forming genius the amplitude of his transcendent powers. His birth occurred

on the Island of Samos, a little to the northwest of Greece. His father is believed to have been a foreigner—either Phœnician or Pelasgian. He is credited with having traveled very extensively in foreign countries,—Egypt, Babylon and even India. He not only taught the doctrine of re-incarnation, something as do the Hindus, but made this the ground for inculcating the duty of kindness and tenderness towards animals, and of abstinence from their flesh. He was especially tender toward the whole animal creation. He rose in the morning before the sun, and bowed in reverence toward the east. He loved the song of the early birds, and listened in a sort of dreamy mysticism to the music of the spheres. He was the Shaker of his period.

His system of philosophy was largely deduced from the science of Number, which he is believed to have acquired in some of the esoteric Brotherhoods, which existed in those days in Egypt, Babylon, Iran and India. He is likewise credited with several important geometrical theorems. He invented several important stringed musical instruments. He was the first to coin the word *philosophy*, and characterized its cultivation as the supreme effort to become wise. He united the functions of both priest and philosopher in his cult, since he established a secret brotherhood and gathered about him a coterie of six hundred enthusiastic disciples. They abstained from flesh eating, they wore white linen garments, they sang a song before their meals, and they refused to wear leather sandals because they were prepared from the skins of slain animals. They had all things in common, and so remind us of the Shaker fraternities of the present century.

None of his writings are extant, and what we know of his labors is mainly derived from writers who interpreted him, doubtless imperfectly. Philolaus, 450 B. C., wrote three books on the Pythagorean system, which became so scarce and were regarded as so valuable, that Plato gave the equivalent of

fifteen hundred dollars for a copy. Jamblicus says: "His sleep was brief, his soul vigilant and pure, and his body was a sample of perfect and invariable health." He was the founder of Theocratic Communism as distinguished from the democratic variety.

The tenderness and beneficence of Pythagoras toward the animal creation bore a striking resemblance to the traits accredited to Gautama Buddha, who was his contemporary; yet his obligation to abstain from animal flesh was founded more on mental and spiritual than on humanitarian grounds. Porphyry tells us that his abhorrence of slaughter houses was such that he not only carefully abstained from the flesh of its victims, but he could never endure contact with butchers and cooks. He also refused to eat beans, for reasons well known to mystics. Abstinence, cleanliness and simplicity in bodily habits were fundamental parts of his system, and although he lived in the dawn of authentic history, his influence on the Greek and Hebrew ideas was so profound that he may be well classed among the master spirits of the world.

"Amongst other reasons, Pythagoras," says Jamblicus, "enjoined abstinence from the flesh of animals, because it is conducive to peace. For those who are accustomed to abominate the slaughter of other animals, as iniquitous and unnatural, will think it still more unjust and unlawful to kill a man or to engage in war." Specially did he exhort those politicians of his time who were blood-shedding legislators to abstain from fish, flesh and fowl. For, if they were willing to act justly in the highest degree, it was indubitably incumbent on them not to injure the lower animals. Since, how could they persuade others to act justly if they themselves were proved to be indulging an insatiable avidity by slaying and devouring these animals that are allied to us. For through the communion of life, the elements and the sympathy thus existing, they are, as it were, conjoined to us by a fraternal

alliance." All life is a unit in infinite differentiation.

How many politicians in our American Congress refuse to kill? How many rise above selfish ends? How many renounce and deny themselves that they may the better serve the state? How many consecrate themselves, as did Pythagoras, Lycurgus and Solon, to the service of the state? It is questionable if we should find in our congressional body, though aided by Diogenes' lantern, one in that lobbying den of political self-seekers, one comparable to that self-sacrificing, unassuming, yet regal-souled old Samosian sage!

CHAPTER II.

HESIOD. 800 B. C.

"God's prophets of the beautiful, these poets were."

—*Browning.*

"Blessings be with them, and eternal praise,
Who gave us nobler loves and nobler cares,
The poets, who on earth have made us heirs
Of truth, and pure delight by heavenly love."

Wordsworth.

"Poets are all who love, who feel great truths,
And tell them; and the truth of truths is love."

—*Bailey.*

Hesiod was one of the earliest of the prophet poets of Greece. His paternal stock was derived from Asia Minor, not far from the site where once stood the famous City of Troy. He was born in Boeotia, at the foot of Mount Helicon, in the town of Ascra. He must have been nearly contemporary with Homer. Three books were ascribed to him—"Works and Days," "Theogony," and the "Shield of Hercules." They were the fountain whence Aristotle, Plato, Virgil and Milton derived their mythical fables. Hesiod was the poet of peace, of rural life, of simplicity in living, of sweetness of expression in the poetic style of writing. He was likewise the remote original of nearly all that has been written concerning a golden age and times of innocence. The following passage, descriptive of a "Golden Age," sufficiently indicates his leanings toward a vegetable diet:—

"Pleased with earth's unbought feasts: all ills removed,
Wealthy in flocks, and of the Blest beloved,
Death as a slumber pressed their eyelids down;

All Nature's common blessings were their own.
 The life-bestowing gift its fruitage bore,
 A full, spontaneous and ungrudging store.
 They with abundant goods, 'midst quiet lands,
 All willing, shared the gatherings of their hands.
 When Earth's dark breast had closed this race around,
 Great Zeus, as demons, raised them from the ground;
 Earth-hovering spirits, they their charge began,—
 The ministers of good, and guards of men.
 Mantled with mist of darkling air they glide,
 And compass Earth, and pass on every side,
 And mark with earnest vigilance of eyes,
 Where just deeds live, or crooked ways arise,
 And shower the wealth of seasons from above."

The second race, the "Silver Age," though less transcendantly pure, still preserved much of the primitive innocence, cultivated friendliness with the lower creatures, and wholly abstained from the slaughter of animals in the preparation of their food; nor did they offer sacrifices. But with the third race, the "Brazen Age," the feast of blood was inaugurated.

"Strong with the ashen spear, and fierce and bold,"
 Their thoughts were bent on violence alone,
 The deed of battle and the dying groan,
 Bloody their feasts with wheaten food unblessed."

In his old age Hesiod left the populous city, and retiring to a mountain, subsisted upon grains, berries and fruits.

PLATO. 428-347 B. C.

The most profound and illustrious philosopher which the transcendent genius of Greece ever produced! He belonged to one of the highest families of Athens, being descended on his father's side from Codrus, and on that of his mother, related to the celebrated Athenian law-giver, Solon. Several places claimed his birth—Athens, the Island of Aegina, etc. His original name was Aristocles, after his grandfather. But he was finally surnamed Plato, from *plax* (broad), on ac-

count of the breadth of his head. The only history left to us of his life is contained in the immortal books he transmitted to posterity. In the absence of positive biographical information, much has been written that is legendary and fabulous,—the fabled “bees” dropping honey on the infant Plato’s lips; the dream of Socrates, beholding a young swan soaring to heaven, just previous to young Plato’s presenting himself as Socrates’ student, and many other like tales.

Plato was a remarkable example of that universal culture which characterized the best period of Greek civilization. With him the body was the temple and dwelling place of the mind. Hence physical culture took equal rank with intellectual and moral training. He became a distinguished athlete, and contended in the national games on the Olympian plains, near Risa, to the western extremity of Greece. He neglected no branch of study which was considered essential to a liberal education. He studied music, rhetoric, painting, and in early life wrote an epic poem, some lyrics and several tragedies. At twenty, having become captivated with the teachings of Socrates, he became his pupil, and gave himself up wholly to the study of philosophy. His personal association with Socrates lasted nine years, until the martyrdom of his master (399 B. C.). He then withdrew to Megara, but a few miles from Athens. A little later he entered upon extensive travels, visiting Egypt, Sicily, Magna-Grecia, coming into personal contact with the wise sages and chief political rulers of those ancient seats of learning; and it is said he made an exhaustive study of the wisdom of the Persian Magi, the Chaldean Brotherhoods, and the astro-philosophers of Babylon.

Plato died in the “harness” at eighty-one; some say at eighty-four. Cicero informs us he was occupied in writing at the very moment of his death. He was never married, and from the time he first became acquainted with Socrates

his long life was one unwearied intellectual pursuit. No philosopher of any age or nation has contributed so much toward the intellectual and moral culture of the human race as Plato. To the broad sweep of his rational powers he added poetic fancy and an unrivalled grace and beauty of style, which prompted the ancients to say that "if the gods should speak Greek they would speak like Plato." Emerson grandly observes: "His strength is like the falling of a planet, that, rising with increased power, forms, and returns intensified in the perfect curve." Again he says: "The way to know him is to compare him, not with nature, but with other men. How many ages have gone by, and he remains unapproached."

The writings of Plato are principally in the form of dialogues, in which Socrates is one of the chief interlocutors. These naturally fall into three divisions: (1) The method of the dialogue. (2), The explanation of knowledge. (3), Such works contain an objective scientific exposition, or which combine practical science with speculative philosophy. Of all the works of this illustrious writer his "apology of Socrates" and his "Republic" undoubtedly occupy the highest pedestals. In the latter is reproduced the dietetic principles of Pythagoras.

In the dialogue between Socrates, Glaucon, Polymnestus, and others, we gain an insight into Plato's dietetic views. Space will only admit of limited quotations. In the second book of the "Republic" Socrates develops his ideas on the diet best adapted to the general community:—

"The work people will live, I suppose, on barley and wheat, baking cakes of the meal, and kneading loaves of the flour. And spreading these excellent cakes and loaves upon mats of straw or upon clean leaves, and themselves reclining upon rude beds of yew or myrtle-boughs, they will make merry, themselves and their children, drinking their wine, weaving garlands, and singing the praises of the gods, enjoying one another's society, and not begetting children beyond

their means through a prudent fear of poverty or war. * *
We shall also set before them a desert, I imagine, of figs, peas and beans; they may roast myrtle berries and beech nuts at the fire, taking wine with their fruit in great moderation. And thus passing their days in tranquility and sound health, they will, in all probability, live to a very advanced age, and dying, bequeath to their children a life in which their own will be reproduced."

Then Socrates proceeds to point out how the new ideal Republic will become plunged into injustice and violence, and fall into decay just so soon as it oversteps the limits of necessities, and makes the flesh diet and the acquisition of wealth objects of supreme endeavor

"By this extension of our inquiry we shall perhaps discover how it is that injustice takes root in our cities. * * If you also contemplate a city that is suffering from inflammation (who have departed from simplicity), they will not be satisfied, it seems, with the mode of life we have described, but must have, in addition, couches and tables and every other showy article of furniture, as well as meats and viands. We shall need swine-herds (for such a city) * * * and great quantities of all kinds of cattle for those who may wish to eat them, * * * Then decline and decay.

CHAPTER III.

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OVID. 43 B. C.—18 A. D.
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“Let white-robed peace be man’s divinity.
Rage and ferocity are of the beast.
Why should man destroy, kill and eat?”

—*Ovid.*

This popular Roman poet was born at Sulmo, on the mountain-side overlooking calm, peaceful waters. All great souls, Socrates, Jesus, Swedenborg, Emerson, were born in mountainous countries; and none counted great ever drew their first breath in flat, fog-lands, or where parrots breed and bananas grow. Soils, as well as stars and suns, affect life.

At Sulmo, about ninety miles east of Rome, and forty-three years before Christ, this last poet of the Augustan age, lived, sung and wrought his memorable work. He was not a patrician. He belonged in the social scale to the higher middle class. He studied rhetoric in Rome and became fitted for the law, but his genius being unsuited to that profession, he went to Athens, where he studied the Greek language and literature. His poetical talent was early manifested, but before quitting the law he held several important civil and judicial offices at Rome. He seems to have possessed a warm and sensuous temperament, since his poems abound in amatory expressions. In the year 8, A. D., he was suddenly banished by Augustus to Tomi, on the Euxine, near the mouth of the Danube, his alleged offense being the publication of an immodest poem ten years earlier. But this misfortune was undoubtedly due to his having become an involuntary witness of some social scandal of the palace, which Augustus did not wish to have divulged.

Among the earliest productions of Ovid were three works of "Amores." These were followed by the "Art of Love," "Medea," a tragedy, and "Heroic Epistles." While in exile he wrote the twelve books of "Fasti," six of which have come down to us, of historic and great literary merit. He had nearly finished his most celebrated work, "The Metamorphoses," when his banishment occurred.

Ovid was thrice married. He divorced his first and second wives. He also courted and loved a woman of high rank who was closely related to Augustus.

It was only men of particular mark and exceptional genius in Rome whom we should expect would become arrayed against flesh eating and the slaughter of animals. The temper of the Roman people was savage and sanguinary. They were addicted to slaughter. They delighted in flesh feasts. Their chief amusements consisted in witnessing bloody combats between both men and wild beasts. The center of interest on their holidays was the amphitheatre, where men and wild beasts contended in deadly combat. Not only were men pitted against each other, as in the gladiatorial combats, men against wild beasts, and savage beasts paired to fight, but hundreds of innocent animals: goats, deer, cattle, sheep, were crowded into the arena for the ferocious beasts, previously made hungry with long fasting, to tear in pieces before the excited and enthusiastic populace. Yet it seems the divine spark had not wholly departed from the people, for they were sometimes prompted to pity. In 55 B. C. Pompeius dedicated an immense amphitheatre, which he had just completed. The combats had been kept up for many days, when at length a number of elephants were led into the arena and forced to fight. The elder Pliny tells us:—

"When they lost the hope of escape they sought the compassion of the crowd with an appearance that is indescribable, bewailing themselves with a sort of lamentation so much

to the pain of the populace that, forgetful of the imperator and the elaborate munificence displayed for their honor, they all rose up in tears and bestowed imprecations upon Pompeius, of which he soon after experienced the effect."

Cicero describes the same sickening spectacle in a letter to his friend, Marcus Marius:—

"What followed for five days was successive combats between men and wild beasts. It was magnificent. No one disputes it. But what pleasure can it be to a person of refinement when either a weak man is torn in pieces by a very powerful wild beast, or a noble animal is struck through by a hunting spear? The last day was that of the elephants, in which there was great astonishment on the part of the populace and crowd, but no enjoyment. Indeed, there followed a degree of compassion, and a certain idea that there is a sort of fellowship between that huge animal and the human race."

These savage exhibitions in the amphitheatre were long since discontinued at Rome, but the Latin race still keeps up the combats and slaughter in the bull rings of Madrid and Seville, while all Christian countries daily sacrifice multitudes of innocent creatures to appease an inverted appetite. We select a few rare gems from Ovid:—

"He (Pythagoras), too, was the first to forbid animals to be served up at the table, and he was the first to open his lips, indeed full of wisdom, yet all unheeded. * * * Forbear, O mortals, to pollute your bodies with such abominable food. There are the farinacea, there are the fruits which bear down the branches with their weight, and there are the grapes swelling on the vines; there are the sweet herbs; there are those that may be softened by the flame and become tender. Nor is the milky juice denied you; nor honey, redolent of the flower of thyme. The lavish earth heaps up her riches and her gentle foods, and offers you dainties without blood and without slaughter. The lower animals satisfy their hunger with flesh, * * * those whose disposition is cruel and fierce, the tigers of Armenia, and the raging lions, and the wolves and bears, revel in their bloody diet. * * *

"Alas! what a monstrous crime it is that entrails should

be entombed in entrails; that one ravening body should grow fat on others which it crams into it; that one living creature should live by the death of another living creature, amid so great an abundance. Then shall we experience the need of medical men to a much greater extent. * * * The country, too, which was formerly adequate to the support of its then inhabitants, will be now too small, and adequate no longer. * * * Then must we cut a slice of our neighbor's territory if we were to have land enough both for pasture and tillage; while they will do the same to ours if they, like us, permit themselves to overstep the limit of necessities, and plunge into the unbounded acquisition of wealth."

How faithfully here, through the lips of Socrates he portrayed the cause which inevitably led up to a nation's catastrophe! First, luxury, then greed, disorder, flesh eating disease, violence, syndicates, slavery, revolution, collapse! Our own nation has already acquired a rapid pace on this broad highway which so many nations have travelled to their doom!

In the "Laws" Plato has admirably pointed out how the springs of human conduct proceed from the classes of desire, rooted in the human soul,—eating, drinking and sexual love. The great majority of our motives and impulses spring from these. It is the curbing and proper regulation of these that we become distinguished for moral virtues. It is the abuse of these that we become depraved and travel the road toward death.

Whoso wickedness seeks, may even in masses obtain it
Easily. Smooth is the way, and short, for nigh is her
dwelling.

Virtue, heaven has ordained, shall be reached by the
sweat of the forehead.

—*Hesiod.*

Plato, doubtless, reached his great age because of his moral purity, temperance and natural food diet: of herbs, berries, nuts, grains, and the wild plants of the mountains, which the earth, that best of mothers, produces, does, indeed,

nothing delight you but to gnaw with savage teeth the sad produce of the wounds you inflict and to imitate the habits of the Cyclops? Can you not appease the hunger of a voracious and ill-regulated stomach unless you first destroy another being? Yet that age of old, to which we have given the name of golden, was blessed in the produce of the trees and in the herbs which the earth brings forth, and the human mouth was not polluted with blood."

"Then the birds moved their wings secure in the air, and the hare, without fear, wandered in the open fields. * * * Every place was void of treachery; there was no dread of injury; all things were full of peace. In later ages some one, a mischievous innovator, whoever he was, set at naught and scorned this pure and simple food, and engulfed in his greedy paunch victuals made from a carcass. It was he that opened the road to wickedness.

"From whence such a hunger in man after unnatural and unlawful food? Do you dare, O mortal race, to continue to feed on flesh? Do it not, I beseech you, and give heed to my admonitions. And when you present to your palates the limbs of slaughtered oxen, know and feel that you are feeding on the tillers of the ground."

SENECA. 5 B. C.—65 A. D.

Seneca, one of the most eminent among the Roman Stoics, was born at Corduba, in Spain, a short space before the birth of Christ. Having studied rhetoric, philosophy and law, he gained distinction as a pleader in Rome. He possessed a weakly constitution, and so very early in life banished meat from his diet. He was the tutor of young Nero, and his chief advisor after he ascended the throne. As the early Christians were, for the most part, vegetarians, such of the Romans in Seneca's time as abandoned a flesh diet fell under a suspicion of leaning toward that hated cult, Seneca among the rest. This induced him to return to meat eating. While connected with the court, Seneca, like many of our modern senators, surrounded himself with such ostentatious wealth

as to excite the jealousy and covetousness of Nero. This prompted Seneca to disparage Nero's musical performances, of which he was very vain; the strained relations at length reaching such a tension that Nero resolved that Seneca must die, but left him to elect for himself the manner of his death, which was accomplished by opening a vein in his arm.

The most important writings of Seneca are: "On Anger," "On Consolation," "On Providence," "On Tranquility of Mind," "On Clemency," "On the Shortness of Life," "On a Happy Life," "On Kindness," "Epistles of Lucilius," (124 in number), and "Questions on Natural History," in seven books. Besides these he composed several tragedies.

Church fathers and jurists have long been in the habit of quoting Seneca as an authority, but Lord Macaulay had a very small opinion of him (see his essay on Bacon). He thought Seneca held: "That the business of a philosopher was to declaim in praise of poverty, with two million sterling out at usury; to meditate epigrammatic conceits about the evils of luxury, in gardens which moved the envy of sovereigns; to rant about liberty, while fawning on the insolent and pampered freedom of a tyrant." The "flesh" in Seneca's character seems indeed to have been weak, but it cannot be denied that he handed down to us some noble ideals of true living. Here is an abridged epitome of his dietetic views:—

"Since I have begun to confide to you (letter by Lucilius) with what exceeding ardor I approached the study of philosophy in my youth, I shall not be ashamed to confess the affection with which Sotion (his perceptor) inspired me for the teaching of Pythagoras. He was wont to instruct me on what grounds he himself, and after him Sextius, had determined to abstain from the flesh of animals. Each had a different reason, but the reason in both instances was a grand one. Sotion held that man could find a sufficiency of nourishment without blood shedding, and that cruelty became hab-

itual when once the practice of butchering was applied to the gratification of the appetite. He was wont to add that it is our bounden duty to limit the materials of luxury; that moreover variety of foods is injurious to health, and not natural to our bodies. If these maxims are true, then to abstain from the flesh of animals is to encourage and foster innocence of ill-founded, at least they teach us frugality and simplicity of living. And what loss have you in losing your cruelty? I merely deprive you of the food of lions and vultures.

"Moved by these arguments, I resolved to abstain from flesh meat, and at the end of a year the habit of abstinence was not only easy but delightful. You ask, then, 'Why did you go back and relinquish this mode of life?' I reply that the lot of my early days was cast in the reign of the Emperor Tiberius. Certain foreign religions (Christianity) became the object of the imperial suspicion, and amongst the proofs of adherence to the foreign cultus or superstition was that of abstinence from the flesh of animals. At the earnest entreaty of my father, therefore I was induced to return to my former dietetic habits."

Yet, notwithstanding Seneca returned to flesh eating on account of fear of persecution by his sovereign, he always made simplicity in eating a matter of the first importance. He further says: "We must so live, not as if we ought to live for, but as though we could not do without the body." He quotes Epicurus: "If you live according to nature, you will never be poor; if according to conventionalism, you will never be rich. Nature demands little; fashion demands superfluity." Epicurus further declared in a letter to his friend Polyænus, that his own food did not cost him a sixpence a day. He likewise quotes Euripides:—

"Since what need mortals, save twain things alone,
Crushed grain (Heaven's gift), and streaming water-
draught?

Food nigh at hand, and nature's aliment—
Of which no glut contents us. Pampered taste
Hunts out device of other eatables."

Again Seneca writes:—

"How long shall we weary heaven with petitions for superfluous luxuries, as though we had not at hand wherewithal to feed ourselves? How long shall we fill our plains with huge cities? How long shall the people slave for us unnecessarily? How long shall countless numbers of ships from every sea bring us provisions for the consumption of a single month? An ox is satisfied with the pasture of an acre or two; one wood suffices for several elephants. Man alone supports himself by the pillage of the whole earth and sea. * * * You might inscribe on their doors, 'These have anticipated death,' * * * It is disagreeable, you say, to abstain from the pleasures of the customary diet. Such abstinence is, I grant, difficult at first. But in course of time the desire for that diet will begin to languish; the incentives of our unnatural wants failing, the stomach, at first rebellious, will, after a time, feel an aversion for what formerly it eagerly coveted. The desire died of itself, and it is no severe loss to be without those things that you have ceased to long for. * * * A warning voice needs to be published abroad in opposition to the prevailing opinion of the human race. 'You are out of your senses; you are wandering from the path of right; you are lost in stupid admiration for superfluous luxuries; you value no one thing for its proper worth.'"

Again:—

"In the simpler times there was no need of so large a supernumerary force of medical men, nor of so many surgical instruments, or of so many boxes of drugs. Health was simple for a simple reason. Many dishes have induced many diseases. Note how vast a quantity of lives the stomach absorbs—devastator of land and sea. No wonder that with so discordant a diet disease is ever varying. * * * Count the cocks. You will no longer wonder at the innumerable number of human maladies."

His eloquent language on artificial social distinctions, which custom builds up, ought not to be passed by unnoticed:—

"Are they slaves? Nay, they are men. Are they slaves? Nay, they live under the same roof. Are they slaves? Nay, they are humble friends. Are they slaves? Nay, they are

fellow servants if you will consider that both master and servant are equally the creatures of chance. I smile then at the prevalent opinion which thinks it a disgrace for one to sit down to a meal with his servant. Why is it thought a disgrace because arrogant custom allows a master a crowd of servants to stand round him while he is feasting? * * * Would you suppose that he whom you call a slave has the same origin and birth as yourself? has the same free air of heaven as yourself? that he breathes, lives and dies like yourself? * * * That man is of the stupidest sort who values another either by his dress or by his condition. * * * We shall recover our sound health if only we shall separate ourselves from the herd, for the crowd of mankind stands opposed to right reason—the defender of its own evils and miseries.”

CHAPTER IV.

PLUTARCH. 40—120 A. D.

No evil can happen to a good man in life, nor after death.
—*Plato.*

The exact period of the birth and death of this prince of biographers is not definitely known, but his birth fell between 40 and 50 A. D., and his death between 120 and 130 A. D. His birth-place was Chaeronea, in Boetia, northwest from Athens. He studied philosophy under Arumonius, at Delphi, in 66 A. D. He spent a few years in Rome, where he lectured on philosophy, in the reign of Vespasian. "When I was in Rome and other parts of Italy," says Plutarch, "I had not leisure to study the Latin tongue, on account of the public commissions with which I was charged, and the number of people who came to be instructed by me in philosophy. It was not, therefore, until a late period in life that I began to read the Roman authors." (Life of Demosthenes).

In his old age Plutarch resided in his native town and filled several municipal offices. He had a wife named Timaxena, and several children. He was a great admirer of Plato, but was strongly opposed to Epicurianism.

Plutarch was not only esteemed in his own age as a facile and prolific writer, but even down to the present generation he is regarded as the most copious treasury of facts, ideas and traditions which we have derived from the classic ages. No other Greek prose author has found so many modern admirers. His immortal vivacity of style was uniformly expended on the noblest of subjects. His accuracy and minuteness of delineation, rendered in the copious and graphic

beauty of his style, explain the sustained and unflagging interest excited by his voluminous works. His biographies were far from a tedious enumeration of facts, for he set the portraits and deeds of his hero before you in such truthful and vivid colors that you read the sketch as you would a fascinating romance. If Reuben's brush was endowed with life, so was Plutarch's pen charged with the living and immortal fire. We know him best by that admirable work, "Plutarch's Lives," or "Parallel Lives," forty-six in number, of eminent Greeks and Romans arranged in pairs, the life of each Greek compared with some Roman as a pendant, and the two persons measured trait for trait.

Plutarch's miscellaneous writings embrace about eighty essays, including "Essay on Flesh Eating," "On the Sagacity of the Lower Animals," "Rules for the Preservation of Health," "A Discourse on the Training of Children," "On Justice," "On the Soul," "Isis and Osiris," "Political Precepts," "Platonic Questions," and "Consolation," addressed to his wife. He wrote his own biography, but unhappily this never came down to us.

From the many admirable things he wrote on dietetic subjects, we here append a few extracts:—

"Ill digestion is most to be feared after flesh eating, for it very soon clogs us and leaves ill consequences behind it. It would be best to accustom ourselves to *eat no flesh at all*, for the earth affords plenty enough of things fit not only for nourishment, but for delight and enjoyment. * * * But you, pursuing the pleasures of eating and drinking beyond the satisfaction of nature are punished with many and lingering diseases, which, arising from the single fountain of superfluous gormandizing, fill your bodies with all manner of wind and vapors not easy purgation to expel. In the first place, all species of the lower animals, according to their kind, feed upon one sort of food which is proper to their natures—some upon grass, some upon roots, and others upon fruits. Neither

do they not the weaker of their nourishment. But man, such is his voracity, falls upon all to satisfy the pleasures of his appetite, tries all things, tastes all things; and, as if he were yet to see what were the most proper diet and most agreeable to his nature, among all animals is the only all-devourer. He makes use of flesh not out of want and necessity, but out of luxury, and being clogged with necessities, he seeks after impure and inconvenient diet, purchased by the slaughter of living beings; for this showing himself more cruel than the most savage of wild beasts, * * * The lower animals abstain from most of other kinds and are at enmity with only a few, and that only compelled by necessities of hunger; but neither fish nor fowl, nor anything that lives upon the land, escapes your tables though they bear the name of humane and hospitable."

He takes occasion to mildly criticise the inhumanity of Cato, the censor, for his treatment of his servants and dumb animals:—

"For my part I cannot but charge his using his servants like so many horses and oxen, or turning them off or selling them when grown old, to the account of a mean and ungenerous spirit, which thinks that the sole tie between man and man is interest or necessity. But goodness moves in a larger sphere than justice. The obligations of law and equity reach only to mankind, but kindness and beneficence should be extended to beings of every species. And these always flow from the breast of a well natured man, as streams flow from a living fountain.

"A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus the people of Athens, when they had finished the temple of Hecatompodon, set at liberty the lower animals that had been chiefly employed in that work, suffering them to pasture at large, free from any other service. * * * We certainly ought not to treat living beings like shoes or household goods, which, when worn out with use, we throw away; and were it only to learn benevolence to human kind, we should be compassionate to other beings. For my own part, I would not sell even an old ox that had labored for me;

much less would I remove, for the sake of a little money, a man grown old in my service, from his accustomed place, for to him, poor man, it would be as bad as banishment, since he could be of no more use to the buyer than he was to the seller."

It may not be out of place here to suggest to our modern and highly enlightened American magistrate, that just before he commits an American citizen, whom the modern machine has thrown out of work, to the chain gang, the citizen who asks for a job and a crust of bread, that he read these passages from the "heathen" Plutarch. It is indeed but precious little advancement we have made in practical ethics in the last 1800 years. A few passages from Plutarch's essay on "Flesh Eating" must suffice:—

"You ask me upon what grounds Pythagoras abstained from feeding on the flesh of animals. I, for my part, marvel of what sort of feeling, mind, or reason, that man was possessed who was the first to pollute his mouth with gore, and to allow his lips to touch the flesh of a murdered being; who spread his table with the mangled forms of dead bodies, and claimed as his daily food what were but now beings endowed with movement, with perception and with voice. How could his eyes endure the spectacle of the flayed and dismembered limbs? How could his sense of smell endure the horrid blood and juices? * * * *

"But more than this,—not even after your victims have been killed will you eat them just as they are from the slaughter house. You boil, roast, and altogether metamorphose them by fire and condiments. You entirely alter and disguise the murdered animal by the use of ten thousand sweet herbs and spices, that your natural taste may be deceived and may be prepared to take the unnatural food. A proper and witty rebuke was that of the Spartan who bought a fish and gave it to his cook to dress. When the latter asked for butter, and olive oil, and vinegar, he replied, 'Why, if I had all these things I should not have bought the fish!'

"To such a degree do we make luxuries of bloodshed that we call flesh "a delicacy," and forthwith require delicate

saucers for this same flesh meat, and mix together oil and wine, and honey and pickle, and vinegar with all the spices of Syria and Arabia—for all the world as though we were embalming a human corpse. After all these heterogeneous matters have been mixed and dissolved and, in a manner, corrupted, it is for the stomach, forsooth, to masticate and assimilate them, if it can. And though this may be, for the time, accomplished, the natural sequence is a variety of diseases, produced by imperfect digestion and repletion; flesh eating is not unnatural to our physical constitution only, the mind and intellect are made gross by gorging and repletion; for flesh meat and wine may possibly tend robustness to the body, but it gives only feebleness to the mind. * * * *

“It is hard to argue with stomachs, since they have no ears; and the inebriating potion of custom has been drunk like Circe’s, with all its deceptions and witcheries. Now that men are saturated and penetrated, as it were, with love of pleasure, it is not an easy task to attempt to pluck out from their bodies the flesh-baited hook. Well would it be if, as the people of Egypt turning their back to the pure light of day disemboweled their dead and cast away the offal, as the very source and origin of their sins, we, too, in like manner, were to eradicate bloodshed and gluttony from ourselves and purify the remainder of our lives. If the irreproachable diet be impossible to any by reason of inveterate habit, at least let them devour their flesh as driven to it by hunger, not in luxurious wantonness, but with feelings of shame. Slay your victim, but at least do so with feelings of pity and pain, not with callous heedlessness and with torture. And yet that is what is done in a variety of ways.

“In slaughtering swine, for example, they thrust red hot irons into their living bodies, so that by sucking up or diffusing the blood, they may render the flesh soft and tender. Some butchers jump upon or kick the udders of pregnant sows, that by mingling the blood and milk and matter of the embryos that have been murdered together in the very pangs of parturition, they may enjoy the pleasure of feeding upon unnaturally and highly inflamed flesh! Again, it is a common practice to stitch up the eyes of cranes and swans and

shut them up in dark places to fatten. In this and other similar ways are manufactured their dainty dishes, with all the varieties of sauces and spices, from all of which it is evident that men have indulged their lawless appetites in the pleasures of luxury, not for necessary food, and from no necessity, but only out of the merest wantonness, and gluttony, and display."

CHAPTER V.

CHRYSOSTOM. 347—407 A. D.

They shall renew their strength; they shall mount up as wings of eagles; they shall run and not weary; they shall walk and not faint.

—*Isaiah.*

One of the most eloquent and accomplished among the church fathers, born at Antioch, in Syria, and completing his education at Athens; devoted himself to religion, and in a monastery near Antioch immured himself to a severe ascetic discipline. In 379 A. D. he was chosen archbishop of Constantinople. His style was declamatory, and his attacks on sin in high places made him enemies at court and among the wealthy classes. In 403 he was deposed on trivial charges and exiled to Nicaea. With the common people he was very popular. He was devout, sincere, conscientious. His voluminous works consist of seven hundred homilies and two hundred and forty-two epistles. He was a great expositor of scripture, and his works are much prized for the light they shed on the manners and social condition of the people in the fourth century. The following passages will sufficiently set forth his views on dietetics:—

“No streams of blood are among them (the ascetics); no butchering and cutting up of flesh; no dainty cookery; no heaviness of head. Nor are there horrible smells of flesh meats among them, or disagreeable fumes from the kitchen. No tumult and disturbance and wearisome clamors, but bread and water—the latter from a pure fountain, the former from honest labor. If at any time, however, they wish to feast more sumptuously, the sumptuousness consists in fruits, and their pleasure in these is greater than at royal tables. * *

No master and servant are there. All are servants—all are free men. * * * *

“Neither am I leading you to the lofty peak of total renunciation of possessions; but for the present I require you to cut off superfluities, and to desire a sufficiency alone. Now the boundary of sufficiency is the using those things which it is impossible to live without. No one debars you from these, nor forbids you your daily food. I say ‘food,’ not luxury, ‘raiment,’ not ‘ornament.’ Rather this frugality, to speak correctly, is, in the best sense, luxury. For consider who should we say more truly feasted—he whose diet is herbs, and who is in sound health and suffered no uneasiness, or he who has the table of a Sybarite and is full of a thousand disorders. Clearly, the former. Therefore, let us seek nothing more than these, if we would at once live luxuriantly and healthfully.”

CORNARO. 1463-1566.

Cornaro was a Venetian gentleman. His youth was spent in sensuous indulgence, by which his constitution, naturally delicate, was broken down. At forty he reformed his habits, made a special study of the laws of hygiene, and henceforth devoted himself to dietetic reform. He made of himself an illustrious example of his teachings, for notwithstanding his weak constitution and early dissipation, he attained to the advanced age of one hundred and three years. At eighty he published a treatise on a “Temperate Life,” which was translated into English and French, and which gained a wide circulation. Following this he published “A Compendium of a Sober Life,” and “An Earnest Exhortation to a Sober and Regular Life.” This last was written in his ninety-fifth year.

The following extracts is an abridged statement of views which Cornaro’s experiences had ripened into firm conviction:—

“It is certain that custom, with time, becomes a second

nature, forcing men to use that, whether good or bad, to which they have been habituated; and we see custom or habit get the better of reason in many things. * * * Though all are agreed that intemperance is the offspring of gluttony, and sober living of abstemiousness, the former, nevertheless is considered a virtue and a mark of distinction, and the latter as dishonorable and the badge of avarice. Such mistaken notions are entirely owing to the power of custom, established by our senses and irregular appetites. These have blinded and besotted men to such a degree that, leaving the paths of virtue, they have followed those of vice, which lead them imperceptibly to an old age burdened with strange and mortal diseases."

At the age of seventy his coach was overturned and he was dragged a considerable distance before the horses could be stopped. He was taken up insensible and not only found to be severely cut and bruised, but a leg and arm were dislocated. In those days bleeding and purging were the infallible remedies:—

"But I, on the contrary, who knew that the sober life I had led for many years past had so well united, harmonized and dispensed my humors as not to leave it in their power to ferment to such a degree (as to induce the expected high fever), refused to be either bled or purged. I simply caused my leg and arm to be set, and suffered myself to be rubbed with some oils, which they said were proper on the occasion. Thus, without using any other kind of remedy, I recovered as I thought I would without feeling the least alteration in myself or any other bad effect from the accident, a thing which appeared no less than miraculous in the eyes of the physicians."

He protests against luxurious living:—

"There are old gluttons who say that it is necessary they should eat and drink a great deal to keep up their natural heat, which is constantly diminishing as they advance in years, and that it is therefore necessary for them to eat heartily, and of such things as please their palates, and that were they to lead a frugal life it would be a short one. To

this I answer that our kind mother, nature, in order that men may live to a still greater age, has contrived matters so that they should be able to subsist on little, as I do, for large quantities of food cannot be digested by old and feeble stomachs. Nor should such persons be afraid of shortening their lives by eating too little, since when they are indisposed they recover by eating the smallest quantities."

MANDEVILLE. 1670-1733.

Whose native place was Dort, in Holland. He practiced medicine in London. About his fortieth year he turned his attention to literature. In 1714 he published a poetical satire called "The Grumbling Hive, or Knaves Turned Honest," which, being vigorously censured, called forth "The Fable of the Bees, or Private Vices," which was denounced by a grand jury as a pernicious book. Many other books likewise came from his pen, among which were "Free Thoughts on Religion," and "An Enquiry into the Origin of Honour." He was uncompromisingly committed against the slaughtering of animals for human food. In his argument against abolishing Christianity he writes:—

"There is, of all the multitude, not one man in ten but will own, (if he has not been brought up in a slaughter house), that of all trades he could never have been a butcher; and I question whether ever anybody so much as killed a chicken without reluctance the first time. Some people are not to be persuaded to taste of any creatures they have daily seen and been acquainted with while they were alive; others extend their scruples no further than to their own poultry, and refuse to eat what they fed and took care of themselves; yet all of them feed heartily and without remorse on beef, mutton, and fowls when they are bought in the market. In this behavior, methinks, there appears something like a consciousness of guilt; it looked as if they endeavored to save themselves from the perturbation of a crime, which they know sticks somewhere, by removing the cause of it as far as they can from themselves; and I discover in it some strong marks

of primitive innocence, which all the arbitrary power of custom, and the violence of luxury, have not yet been able to conquer."

THOMSON. 1700-1748.

This celebrated poet was born in Roxburgshire, Scotland. He studied for church orders, but early abandoned theology for literature. His temperament and disposition early distinguished him as a humanitarian. His smooth and rhythmical verses breathe a spirit of sympathy and sweetness toward the whole animal creation. He was the first among modern poets to denounce the wrongs inflicted by man on the lower animals.

Thomson left his old Scotland and repaired to London at the age of twenty-five, where for some time he struggled against poverty in his efforts to acquire poetic fame, for at that time there was no general appreciation of poetic genius. His "Winter," offered to the public in 1726, returned him only three guineas. Later "Winter," "Spring," "Summer," and "Autumn" were comprised in one volume (1730), under the title of the "Seasons," and sold by subscription, for which three hundred and eighty-seven names were enrolled at a guinea each. Then followed "The Task," "The Castle of Indolence," "The Fairy Queen," and two tragedies, "Sophonisba" and "Liberty." From his "Seasons" we append the following:—

"The living herbs, profusely wild,
O'er all the deep green earth, beyond the power
Of botanist to number up their tribes,
(Whether he steals along the lonely dale
In silent search, or through the forest rank
With what the dull incurious weeds account,
Bursts his blind way, or climbs the mountain rock,
Fired by the nodding verdure of its brow).
With such a liberal hand has Nature flung
Their seeds abroad, blown them about in winds

Innumerable, mixed them with the nursing mould,
The moistening current and prolific rain.
‘But who their virtues can declare? Who pierce,
With vision pure, into those secret stores
Of health and 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.”

Next he graphically pictures the feast of blood:—

“And yet the wholesome herb neglected dies,
Though with the poor exhilarating soul
Of nutriment and health, and vital powers
Beyond the search or arts, ’tis copious blessed,
For with hot ravin fired, ensanguined man
Is now become the lion of the plain
And worse. The wolf, who from the nightly fold
Fierce drags the bleating prey, ne’er drank her milk.
Nor wore her warming fleece; nor has the steer,
At whose strong chest the deadly tiger hangs,
E’er plowed for him. They, too, are tempered high,
With hunger stung and wild necessity,
Nor lodges pity in their shaggy breast.
“But man, whom Nature formed of milder clay,
With every kind emotion in his heart,
And taught alone to weep; while from her lap
She pours ten thousand delicacies—herbs
And fruits, as numerous as the drops of rain
Or beams that gave them birth—shall he, fair form,
Who wears sweet smiles and looks erect on heaven,
E’er stop to mingle with the prowling herd
And dip his tongue in gore? The beast of prey,
Blood-stained, deserves to bleed. But you, ye flocks,
To merit death? You who have given us milk
In luscious streams, and lent us your own coat
Against the winter’s cold? The beast of prey,
That harmless, honest, guileless animal,

In what has he offended? He, whose toil,
 Patient and ever ready, clothes the land
 With all the pomp of harvest—shall he bleed,
 And struggling groan beneath the cruel hands
 E'en of the clowns he feeds, and that, perhaps,
 To swell the riot of the autumnal feast
 Won by his labor?"

CHEYNE. 1671-1743.

One of the most popular and successful among the English physicians, a native of Scotland, but the town of his birth is not mentioned. He studied medicine and surgery under Dr. Fitcain in Edinburgh, and at thirty removed to London, where he was elected as a member of the Royal Society. High living in early life accumulated an enormous weight of flesh accompanied with intermittent fever, short breath, and a lethargic state of body. In many respects his loss of health through intemperate living, and its subsequent restoration through an abstemious life, was a repetition of the experiences of Cornaro, and has found illustration in the lives of so many persons in our own generation, that it may truly be said to disclose a law of nature so plain and unmistakable, that the great highway to health is not difficult to find. His books are: "New Theory of Fevers," "The Mechanical Theory," applied to vital phenomena, "Philosophical Principles of Natural Religion," "An Essay on the Gout and Bath Waters," "Essay on Health and Long Life," "English Malady," "Essay on Regimen," and "Natural Method of Curing the Diseases of the Body."

A few extracts from this able writer must suffice:—

"All those who have lived long and without much pain have lived abstemiously, poor and meagre. Cornaro prolonged his life and preserved his senses by almost starving in his latter days; and some others have done the like. They have, indeed, thereby, in some measure, weakened their natural strength and qualified the fire and flux of their spirits, but they have preserved their senses, weakened their pains, pro-

longed their days, and procured themselves a gentle and quiet passage into another state. * * * All the rest will be insufficient without this (a frugal diet); and this alone will suffice to carry on life as long as by its natural flame it was made to last, and will make the passage easy and calm, as a taper goes out for want of fuel. * * * * *

"There are some cases wherein a vegetable and milk diet seems absolutely necessary, as in severe and habitual gout, rheumatism, cancerous, leprosy, and scrofulous disorders; extreme nervous colics, epilepsies, violent hysteric fits, melancholy, consumptions, and like disorders, and toward the last stages of all chronic distempers I have seldom seen such a diet fail of a good effect at last. * * * *

"To see the convulsions, agonies and tortures of a poor fellow-creature, whom they cannot restore nor recompense, dying to gratify luxury, and tickle callous and rank organs, must require a rocky heart, and a great degree of cruelty and ferocity. I cannot find any great difference, on the foot of natural reason and equity only, between feeding on human flesh and feeding on brute animal flesh, except custom and example. * * * *

"My regimen, at present, is milk with tea, coffee, bread and butter, mild cheese, salads, fruits and seeds of all kinds, with tender roots (as potatoes, turnips, carrots), and, in short, everything that has not life, dressed or not, as I like it, in which there is as much or a greater variety than in animal foods, so that the stomach need never be clogged. I drink no wine or any fermented liquors, and am rarely dry, most of my food being liquid, moist or juicy. * * * *

"It is now about sixteen years since, for the last time, I entered upon a milk and vegetable diet. At the beginning of this period, this light food I took as my appetite directed, without any measures, and I found myself easy under it. After some time I found it became necessary to lessen this quantity, and I have lately reduced it to one-half, at most, of what I at first seemed to bear; and if it should please God to spare me a few years longer, in order to preserve, in that case, that freedom and clearness which by his presence I now enjoy, I shall probably find myself obliged to deny myself one-half of

my present daily sustenance, which, precisely, is three Winchester pints of new milk, and six ounces of biscuit, made without salt or yeast, baked in a quick oven."

CHAPTER VI.

VOLTAIRE. 1694-1776.

Come now, and let us reason together.

—*Isaiah.*

Prove all things; hold fast that which is good.

—*Paul.*

VOLTAIRE. 1694-1776.

Voltaire is one of the most remarkable names in the history of French literature. Born at Chatenay, near Sceaux, on the 20th of February. His parents belonged to the higher middle class. His mother was a very intelligent, witty and attractive woman, but died before her illustrious son had reached his twentieth year. The god-father and first teacher of Voltaire—the Abbe de Chateanneuf—was a free-thinking skeptic, and under his tuition the plastic mind of the young pupil acquired a mental breadth and outlook which was rarely tolerated in those days, but which cut young Voltaire entirely loose from the restraint of conservatism. He completed his preliminary studies at the Jesuit's College of Louis XIV. One of his instructors—Piere Le Jay—predicted he would one day be the Coryphaeus of deism in France. He gained an unusual number of prizes in college, and finally became celebrated in the eighteenth century as the great master of wit and sarcasm. His genius was many-sided, which gave him a range over nearly the whole field of literature—poetry, fiction, history, criticism, philosophy, etc.

Among Voltaire's numerous productions may be mentioned "Henriade, or the League," the "Little Big Man," (satire), "Brutus," "La Mort de Cæsar," "Zaire," (trag-

edy), "Letters on the English," "Zadig," (romance), the "Age de Louis XIV.," "Candide," (romance), "Mœurs et l'Esprit des Nations," (history), the "Philosophie de l'Histoire," "Defense of My Uncle," (ironical), and the "Princess of Babylon." He also made liberal contributions to the first great Encyclopedia issued in France, founded by Diderot and Alembert.

Voltaire's wit and irony frequently gave offense to the clergy, court and aristocracy, for which he more than once spent several months in the Bastile. But his rare genius made him a favorite in all the best literary circles, not only in France, but in England and Germany as well. While being severely persecuted in France, Lord Bolingbroke invited him to England, where he enjoyed a close intimacy with the most eminent men of letters, and was among the first to introduce the Newtonian philosophy to his countrymen.

Voltaire was a guest at the court of Frederick the Great for three years, but he and Frederick were so much alike that they finally quarreled. The King wrote verses which Voltaire was to correct and criticise, a perilous undertaking for a wit like Voltaire. He called these verses the "dirty linen which the King was wont to send him to wash." Voltaire had once delighted to call Frederick the Solomon and Alexander of the North, but living in the palace with him three years divested him of the illusion.

The most admirable aspect of Voltaire's character was his deep, heart-felt pity and indignation which he felt toward every act of cruelty and oppression, whether enacted against his fellow-man or the lower animals.

Speaking of the Hindus he writes:—

"The Hindus in embracing the doctrine of the Metaempsychosis, had one restraint the more. The dread of killing a father or mother, in killing men and other animals, inspired in them a terror of murder and every other violence, which

became with them a second nature. Thus all the peoples of India, whose families are not allied either to the Arabs or to the Tartars, are still at this day the mildest of men. Their religion and the temperature of their climate made these peoples entirely resemble those peaceful animals whom we bring up in our sheep-pens and our dove cotes for the purpose of cutting their throats at our good will and pleasure. * * *

"The Christian religion which these primitives (the Quakers), alone follow out to the letter, is as great an enemy to bloodshed as the Pythagorean. But the Christian peoples have never practiced theirs, and the ancient Hindu castes have always practiced theirs. It is because Pythagoreanism is the only religion in the world which has been able to educe a religious feeling from the horror of murder and slaughter."

Amabed, a young Hindu, writes from Europe to his affianced mistress his impressions of the Christian sacred books, and in particular of Christian carnivorousness:—

"I pity those unfortunates of Europe who have, at the most, been created only 6,940 years; while our era reckons 115,652 years, (the Brahminical computation). I pity them more for wanting pepper, the sugar-cane and tea, coffee, silk, cotton, incense, aromatic, and everything that can render life pleasing. * * * It is said at Calicut they have committed frightful cruelties only to procure pepper. It makes the Hindu nature, which is in every way different from theirs, shudder; their stomachs are carnivorous; they get drunk on the fermented juices of the wine, which was planted, they say, by their Noah. Father Fa-Tutto (a missionary), polished as he is, has himself cut the throats of two little chickens; he has caused them to be boiled in a cauldron, and has devoured them without pity. This barbarous action has drawn upon him the hatred of all the neighborhood, whose anger we have appeased only with much difficulty. May God pardon me! I believe this stranger would have eaten our sacred cows, who give us milk, if he had been allowed to do so. A promise has been extorted from him that he will commit no more murders of hens, and that he will content himself with fresh eggs, milk, rice, and with our excellent fruits and vegetables—dates, cocoanuts, almond cakes, biscuits, bananas,

oranges, and with everything which our climate produces, blessed be the Eternal!"

ROUSSEAU. 1712-1778.

Rousseau was one of those rare geniuses whose influence helped to kindle that spirit of protest and love of liberty which became a dominant factor in European society about the middle of the eighteenth century, culminating toward its close in the American and French Revolutions. He was a master of prose, and at length became one of the most distinguished names in French literature. He was born June 28, 1712, to Isaac Rousseau, a watch maker in Geneva. He lost his mother in early childhood. At fourteen he was apprenticed to an engraver, by whom he was treated so harshly that he ran away two years later. At length Madam de Warens, a Swiss lady, received young Rousseau as a guest at her house.

While yet young he sojourned in France, where he became an outcast and wanderer, without resources, and almost without friends. Finally, through the influence of his benefactress, and the skillful arguments of his preceptor in the College at Turin, he was induced to make a formal renunciation of his Protestant faith, and was received into the Catholic church. His employments became various and diversified--mere make-shift to procure the immediate means of subsistence; now a clerk in the government bureau; next a teacher of music; then he did clerical work in a botanic garden. Still later he was appointed cashier to M. de Francueil. He was characterized by restlessness, melancholy and instability. His temperament was highly wrought, shrinking, timid, and sensitive to the last degree. A sad, sweet music seemed to pulsate through his inner life, but in his outer or external life he became, in a measure, addicted to the current vices of the society in which he moved.

Rousseau formed a lasting but unhappy attachment with Therese Le Vasseur, an illiterate woman by whom he had five children, but he was not married to her until late in life. From 1770 to 1778 he lived in Paris, always on the verge of poverty.

He was awarded the first prize for an essay on the relation of science and the arts to the morals of mankind, by the Academie of Dijon. Then he wrote a "Discourse on the Inequalities Amongst Men," "Contract Social," a romance of "Julie: ou la Nouvelle Heloise," and "Emile," the last considered the best among his writings.

"He was the father of modern democracy," says Professor Lowell, —*North American Review*, July, 1867,— "and without him our Declaration of Independence would have wanted some of those sentences in which the immemorial longings of the poor and the dreams of social enthusiasts were at least affirmed in the manifesto of a nation, so that all the world might hear."

Rousseau gave us a picture of his life in his "Confessions," which he wrote while in London. He seems to have been one of those supersensitive spirits, singularly gifted, living before his time, revelling in an ideal world which was sadly out of relation with the one in which he moved and struggled, a prophet of the age to be.

It was especially in the education of the young that Rousseau enforces the importance of a dietary in which flesh has no place.

"One of the proofs that the taste of flesh is not natural to man is the indifference which children exhibit for that sort of meat, and the preference they all give to vegetable foods, such as milk porridge, pastry, fruits, etc. It is of vast importance not to denaturalize them of this primitive taste, and not to render them carnivorous, if not for health reasons, at least for the sake of their character. For, however the experience may be explained, it is certain that great eaters of flesh are, in general, more cruel and ferocious than other men.

This observation is true of all places and of all times. English coarseness is well known. * * * All savages are cruel, and it is not their morals that urge them to be so; this cruelty proceeds from their food. They go to war as to the chase, and treat men as they do bears. Even in England the butchers are not received as legal witnesses any more than surgeons. Great criminals harden themselves to murder by drinking blood. Homer represents the Cyclopes, who were flesh eaters, as frightful men. * * * *

"We should all be abstinents from alcohol if we had not been given wines in our early years. In fine, the more simple our tastes are, the more universal are they, and the most common repugnance is for made-up dishes. Does one ever see a person have a disgust for water or bread? Behold here the impress of nature! Behold here, then, the rule of life! Let us preserve to the child as long as possible his primitive taste; let its nourishment be common and simple; let not its palate be familiarized to any but natural flavors, and let no exclusive taste be formed."

BUFFON. 1707-1788.

This distinguished French naturalist was born at Montford, in Burgundy, Sept. 7, 1707. He inherited a competent fortune and was liberally educated. In 1739 he was admitted into the Academy of Sciences and appointed attendant of the royal garden. He was an exact and immensely popular writer, combining a lively poetical fancy with a thorough literary training. He was the author of fifteen bulky volumes on natural history, and five volumes on mineralogy. The following passages selected from his voluminous writings reflect his views on flesh eating:—

"Man knows how to use as a master his power over other animals. He has selected those whose flesh flatter his taste. He has made domestic slaves of innumerable flocks, and by the care which he takes in propagating them he seems to have acquired the right of sacrificing them for himself. But he extends that right much beyond his needs. For independ-

ently of those species which he has subjected, and of which he disposes at will, he makes war also upon wild animals, upon birds, upon fishes. He does not even limit himself to those of the climate he inhabits. He seeks at a distance, even in the remotest seas, new meats, and entire nature seems scarcely to suffice for his intemperance and the inconsistent variety of his appetites.

"Man alone consumes and engulfs more flesh than all other animals put together. He is, then, the great destroyer, and he is so more by abuse than by necessity. Instead of enjoying with moderation the resources offered him, in place of dispensing them with equity, in place of repairing in proportion as he destroys, in renewing in proportion as he annihilates, the rich man makes his boast and glory in consuming all his splendor in destroying, in one day, at his table, more material than would be necessary for the support of several families. He abuses equally other animals and his own species, the rest of whom live in famine, languish in misery, and work only to satisfy the immoderate appetite and the still more insatiable vanity of this human being who, destroying others by want, destroys himself by excess.

"And yet, man, might like other animals, live upon vegetables. Flesh is not a better nourishment than grains or bread. What constitutes true nourishment, what contributes to the nutrition, to the development, to the growth, and to the support of the body, is not that brute matter which, to our eyes, composes the texture of flesh or of vegetables, but is those organic molecules which both contain; since the ox, in feeding on grass, acquires as much flesh as man or as animals who live upon flesh and blood."

CHAPTER VII.

PALEY. 1743-1805.

“Wake again, Teutonic father ages,
Speak again, beloved primeval creeds;
Flash, ancestral spirit from your pages,
Wake this greedy age to nobler deeds.”
“Old decays, but foster new creations;
Bones and ashes feed the golden corn;
Flesh elixers wander every moment
Down the veins through which the live past
Feeds its child—the live unborn.”

—*Kingsley.*

A very able and logical theologian, born at Peterborough, England, in 1743; graduated at Christ's College in Cambridge in 1763, and was chosen fellow of his college in 1766. Paley wrote several theological works, which display great logical power and clearness of style. He denied the existence of an innate moral sense in man, and adopted the maxim: “Whatever is expedient is right.” His most important works are: “The Principles of Moral and Political Philosophy,” “Horæ Pan Linæ, or the Scriptural History of St. Paul Evinced,” “Natural Theology.” Like nearly all hard workers in the mental domain, he leaned toward an exclusively vegetable diet. He writes:—

“A right to the flesh of animals! This is a very different claim from the former (a right to the fruits or vegetable produce of the earth). Some excuse seems necessary for the pain and loss which we occasion to other animals by restraining them of their liberty, mutilating their bodies, and, at last, putting an end to their lives for our pleasure or convenience.

“The reasons alleged in vindication of this practice are the

following: That the several species of animals being created to prey upon one another affords a kind of analogy to prove that the human species were intended to feed upon them; that, if let alone, they would overrun the earth, and exclude mankind from the occupation of it; that they are required for what they suffer at our hands by our care and protection.

"Upon which reasons I would observe that the analogy contended for is extremely lame, since the carnivorous animals have no power to support life by any other means, and since we have, for the whole human species might subsist entirely upon fruit, pulse, herbs, and roots, as many tribes of Hindus actually do. The two other reasons, as far as they go, may be valid reasons, for, no doubt, if men had been supported entirely by vegetable food a great part of those animals who die to furnish our tables would never have lived, but they by no means justify our right over the lives of other animals to the extent to which we exercise it. What danger is there, for example, of fish interfering with us in the occupation of their element, or what do we contribute to their support or preservation?

"The natives of Hindustan being confined, by the laws of their religion, to the use of vegetable food, and requiring little except rice, which the country produces in plentiful crops; and food in warm climates, composing the only want of life, these countries are populous under all the injuries of a despotic, and the agitations of an unsettled government. If any revolution, or what would be called, perhaps, refinement of manners (?), should generate in these people a taste for the flesh of animals, similar to what prevails amongst the Arabian hordes—should introduce flocks and herds into grounds which are now covered with corn—should teach them to account a certain portion of this species of food amongst the necessaries of life—the population from this single change would suffer in a few years a great diminution, and this diminution would follow in spite of every effort of the laws, or even of any improvement that might take place in their civil condition. In Ireland the simplicity of living alone maintains a considerable degree of population under great defects of police, industry, and commerce. * * * *

"The first resource of savage life is in the flesh of wild

animals. Hence the numbers amongst savage nations, compared with the tract of country which they occupy, are universally small, because this species of provision is, of all others, supplied in the slenderest proportion. The next step was the invention of pasturage, or the rearing of flocks and herds of tame animals. This alteration added to the stock of provision much. But the last and principal improvement was to follow, viz.: tillage, or the artificial production of corn, esculent plants, and roots. This discovery, whilst it changed the quality of human food, augmented the quantity in a vast proportion. * * * *

"This consideration teaches us that tillage, as an object of national care and encouragement, is universally preferable to pasturage, because the kind of provision which it yields goes much farther in the sustenance of human life. Tillage is also recommended by this additional advantage—that it affords employment to a much more numerous peasantry. Indeed, pasturage seems to be the art of a nation, either imperfectly civilized, as are many of the tribes which cultivate it in the internal parts of Asia, or of a nation like Spain, declining from its summit by luxury and inactivity."

ST. PIERRE. 1737-1814.

A warm friend and associate of Rousseau; born at Havre, France, Jan. 19, 1737; graduated at the College of Rouen, he entered the army as military engineer. He was also employed in the Russian service four years as an engineer. Later he served as an engineer under the French government. In 1771 he took up his residence in Paris and devoted himself to literature. Here his intimacy with Rousseau and other distinguished writers commenced.

In 1773 Pierre published his "Voyage to the Isle of France;" then his "Studies of Nature," and "Paul and Virginia," very popular. These were followed by "Desires of a Solitary," "The Indian Cottage," "Harmonies of Nature," and "Essays on J. J. Rousseau." This charming writer enjoyed the patronage of Louis XVI., Joseph Bonaparte and the Em-

peror Napoleon. He was considered one of the best prose writers in France.

Pierre's "Paul and Virginia" was successively translated into English, Italian, German, Dutch, Polish, Russian and Spanish. He thus describes the natural feasts of his young heroine and hers:—

"Amiable children! thus in innocence did you pass your first days. How often in this spot did your mothers, pressing you in their arms, thank heaven for the consolation you were preparing for them in their old age, and for the happiness of seeing you enter upon life under so happy auguries! How often under the shadows of these rocks have I shared with them, your out-door repasts which had cost no animals their lives. Gourd full of milk, of newly laid eggs, of rice cakes upon banana leaves, baskets laden with potatoes, with mangoes, with oranges, with pomagranites, with bananas, with dates, offered at once the most wholesome of meats, the most beautiful colors, and the most agreeable juices. The conversation was as refined and gentle as their food.

"Virginia loved to repose on the slope of this fountain, which was decorated with a pomp at once magnificent and wild. Often would she come there to wash the household linen beneath the shade of two cocoanut trees. Sometimes she led her goats to feed in this place; and while she was preparing cheese from their milk, she pleased herself in watching them as they browsed the herbage on the precipitous sides of the rocks, and supported themselves in mid-air upon one of the jutting points as upon a pedestal. Paul, seeing that this spot was loved by Virginia, brought from the neighboring forest the nests of all sorts of birds. The fathers and mothers of these birds followed their little ones, and came and established themselves in this new colony. Virginia would distribute to them from time to time grains of rice, maise, and millet. As soon as she appeared the blackbirds, the bengalis, whose flight is so gentle, the cardinals, whose plumage is of the color of fire, quitted their bushes; parraquets, green as emeralds, descended from the neighboring lianas, partridges ran along under the grass, and advanced pell-mell up to her feet like domestic hens. Paul and she delighted themselves with their

transports of joy, with their eager appetites, and with their loves."

And when a whole people shall return to the innocence and simplicity of nature, this joyful communion with the denizens of the field and forest will again be enjoyed. When man is habitually kind to the lower creatures, especially to the feathered tribes, as are the Maoris of New Zealand, they are most happy to establish their habitation close to his. Indeed his largest compensation consists, not in slaying and eating his dumb companions, but in coming en-rapport with them in a manner that he may participate in the sweetest of all forms of communion and fellowship.

St. Pierre invites the serious attention of educators to the importance of providing a vegetable regime for the young:—

"They (the educators) will accustom children to vegetable regime. The people living upon vegetable foods are, of all men, the handsomest and the most vigorous, the least disposed to disease and to passions, and they whose lives last the longest. Such in Europe are a large proportion of the Swiss. The stout, robust, highland Scotch seldom or never taste of animal flesh. The greater part of the peasantry, who, in every country, form the most vigorous portion of the people, eat very little flesh meat. * * * The Brahmins of India, who frequently reach the age of one hundred years, eat only vegetable foods and fruits."

OSWALD. 1730-1793.

Though belonging to the less known prophets of the new age, his eloquent plea for the rights of the lower animals, and his noble defense of a purely vegetable diet, entitles the name of Oswald to be placed on record here. He was born in Edinburgh, Scotland. At an early age he entered the ranks as an English soldier, and soon worked his way up to a commissioned officer. In the East Indies he distinguished himself for courage and ability. At length he renounced the soldier's life and devoted himself to the study of Brahminical and Buddhist religions. He uniformly abstained from all flesh, and

came to abhor slaughter houses so intensely that he avoided them with the same feeling that would prompt him to keep away from a pest house. He joined the Publicans in France during the French Revolution, and fell fighting in La Vendee for the triumph of liberty. He was the author of a book entitled "The Cry of Nature," from which we make a few extracts:—

"But far more is the state of animals. For, alas! when they are plucked from the tree of Life, suddenly the withered blossoms of their beauty shrink to the chilly hand of Death. Quenched in his cold grasp, expires the lamp of their loveliness, and struck by the livid blast of loathed putrefaction, their comely limbs are involved in ghastly horror. Shall we leave the living herbs to seek, in the den of death, an obscene aliment? Insensible to the blooming beauties of Pomona—unallured by the fragrant odors that exhale from her groves of golden fruits—unmoved by the nectar of nature, by the ambrosia of innocence, shall the voracious vultures of our impure appetites speed along those lovely scenes and delight in the loathsome sink of putrefaction, to devour the remains of other creatures to load with cadaverous rottenness a wretched stomach?

"And is not the human race itself highly interested to prevent the habit of spilling blood? For, while the man, habituated to violence, be nice to distinguish the vital tide of a quadruped from that which flows from a creature with two legs? Are the dying struggles of a lamb less affecting than the agonies of any animal whatever? Or, will the ruffian who beholds unmoved the supplicatory looks of innocence itself, and reckless of the calf's infantine cries, plunges in her quivering side the murdering knife, will he turn, I say, with horror, from human assassination? It is well that in most if not all of the American states butchers, men of blood, are forbidden to set on juries.

"What more advance can mortals make in sin,
So near perfection, who with blood begin?
Deaf to the calf who lies beneath the knife,
Looks up and from the butcher begs her life,
Deaf to the harmless kid, who, ere he dies,
All efforts to procure thy pity tries,
And imitates in vain thy children's cries,
Where will he stop?"

CHAPTER VIII.

HUFELAND. 1762—1836.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.—*Cowper.*

An eminent German physician and voluminous medical writer, was born at Langensalza, Prussian Saxony, in 1762. Hufeland became professor in Jena, and afterwards physician to the king of Prussia. In 1809 he attained to the chair of special pathology and therapeutics in the Medical College at Berlin. In 1796 he brought out his most important work, "Art of Prolonging Life." Besides this he wrote "Popular Dissertations upon Health," "Good Advice to Mothers," and "History of Health and Physical Characteristics of our Epoch." From the first named work we quote:—

"The more man follows nature and obeys her laws the longer will he live. The further he removes from them the shorter will be his duration of existence. Only inartificial, simple nourishment promotes health and long life, while meats, rich and mixed foods but shorten our existence. We frequently find a very advanced old age amongst men who from youth upwards have lived, for the most part, upon vegetable diet, and perhaps, have never tasted animal flesh."

LAMBE. 1765—1847.

One of the most consistent and popular advocates of vegetarianism; born in Hereford, England, educated in St. John's College, enjoyed a wide medical practice, but himself suffering from extreme bodily disorders. Dr. Lambe made an early and diligent study of the whole dietetic question. His critical state

of health induced him to abandon flesh-diet and to experiment with various fruits, nuts and grains. He has given us the results in a faithful and continuous narrative of his own case in his "Additional Reports." Writing in the third person, he informs us that, having suffered greatly from his eighteenth year:—

"He resolved, therefore, to execute what he had been contemplating for some time—to abandon animal food altogether, and to confine himself wholly to vegetable food. This determination he put in execution the second week in February, 1806 and he has adhered to it with perfect regularity to the present time. His only subject of repentance in regard to it has been that it had not been adopted much earlier in life. He never found the smallest real ill consequence from this change. He sunk neither in strength, flesh, nor spirits. He was at all times of a very thin and tender habit, and so he has continued to be, but upon the whole he has rather gained than lost flesh. He has experienced neither indigestion nor flatulence, even from the sort of vegetables which are commonly thought to produce flatulence, nor has the stomach suffered from any vegetable matter though unchanged by culinary art or uncorrected by condiments. The only unpleasant consequences of the change was a sense of emptiness of the stomach and this only temporary, continuing a few months. In about a year, however, he became fully reconciled to the new habit, and felt as well satisfied with his vegetable meal as he had been formerly with his dinner of flesh. He can truly say that since he has acted upon this resolution no year has passed in which he had not enjoyed better health than in that which preceded it. But he has found that the changes introduced into the body by a vegetable regime take place with extreme slowness; that it is in vain to expect any considerable amendment in successive weeks or in successive months. We are to look rather to the intervals of half years or years.

(The change) "has appeared in an increased sensibility of all the organs particularly of the senses—the touch, the taste and the sight in greater muscular activity, in greater freedom and strength of respiration, greater freedom of all the secretions, and an increased intellectual power. It has been extend-

ed to the night as much as to the day. The sleep is more tranquil, less disturbed, and more refreshing. Less sleep appears to be required, but the loss of quantity is more than compensated by bits being sound and uninterrupted."

A friend who called upon Dr. Lambe in 1836, in London, writes: "I found him to be very gentlemanly in manners and venerable in appearance. He is rather taller than the middle height. His hair is perfectly white, for he is now seventy-two years of age. He told me he had been on the vegetable diet thirty-one years, and that his health was better now than at forty, when he commenced his present system of living." He calmly expired in his eighty-third year.

PHILLIPS. 1767—1840.

Sir Richard Phillips was one of those rare examples of a man whose active life almost from the cradle to the grave, was a uniform and strict adherence to the highest ethical principles. From the depths of his soul he regarded his fellow-man as his brother, and diligently sought him out in the waste and by-places where he languished under unjust laws and oppression. He was a temperate and most consistent reformer, with sympathies tender as a mother, yet with a soul sufficiently heroic to attack sin in high places. He seemed, indeed, to possess many traits in common with our own Wendell Phillips, but was closer than he to the common people, and understood better the miseries under which they groaned.

The exact place of Sir Richard's birth is not known, but it was probably near Leicester. He was brought up on a farm, went to London very early in life to seek his fortune, but came near starving, and in his desperation, again sought his father's house, where he was welcomed as a returned prodigal. For the "fatted calf" was killed, and when the feast was over, the young man was terribly shocked to learn that it was the same calf that he had fed and romped with before he left home. He then made a solemn vow that he would henceforth exclude

from his diet all products of slaughter. This vow he faithfully kept throughout his long and useful life.

Young Phillips next turned his attention to private teaching, but found few pupils and poor encouragement. Then he started the "Leicester Herald," which he devoted to the reform of public abuses and to the exposure of rotten boroughs and political corruption. He had the sympathy of the poor and his paper languished. It was kept alive some years, however, through the voluntary donations of the celebrated Dr. Priestly, who sympathized with its high purposes. The paper was most maliciously assailed by those in place and power as revolutionary and "incendiary," and Phillips was prosecuted and sent to jail for three years. Here he took his first lessons which inspired his subsequent labors in effecting prison reform. In 1795 he started the celebrated and widely known "Monthly Magazine" in London. This proved a very successful undertaking. In 1807 he was elected to the office of High Sheriff of Middlesex County. It was while he held this office that he effected the most radical and salutary reforms in the prisons of London. Besides his newspaper and magazine work, he published a "Letter to the Living of London," "Treatise on the Powers and Duties of Juries, and on the Criminal Laws of England," "Golden Rules for Jurymen," which in 1826 he expanded into "Golden Rules of Social Philosophy," "Millions of Facts and Correct Data and Elementary Constants in the entire circle of the Sciences," (1832). "A Dictionary of the Arts of Life and Civilization," (1833). Besides these he edited a large number of school books.

In his "Dictionary of the Arts of Life" we read:—

"Some regard it as a purely egotistical question whether men live on flesh or on vegetables. But others mix with it mortal feelings towards animals. If theory prescribed human flesh, the former party would lie in wait to devour their brethren; but the latter, regarding the value of life to all that breathe

consider that, even in a balance of argument, feelings of sympathy ought to turn the scale. We see all the best animal and social qualities in mere vegetable feeders. Beasts of prey are necessarily solitary and fearful, even of one another. Physiologists, themselves carnivorous, differ on the subject, but they never take into account moral considerations.

“Though it is known that the Hindus and other Eastern peoples live wholly on rice—that the Irish and Scotch peasantry subsist on potatoes and oatmeal—and that the laboring poor of all countries live on the food of which an acre yields one hundred times more than of flesh, while they enjoy unabated health and long life—yet an endless play of sophistry is maintained about the alleged necessity of killing and devouring animals.

“At twelve years of age the author of this volume was struck with horror in accidentally seeing the barbarities of a London slaughter house, that since that hour he has never eaten anything but vegetables. He persevered in spite of vulgar forebodings with unabated vigorous health; and, at sixty, finds himself more able to undergo fatigue of mind and body than any other person of his age. He quotes himself because the case, in so carnivorous a country, is uncommon—especially in the grades of society in which he has been accustomed to live.”

CHAPTER IX.

SYLVESTER GRAHAM. 1794—1851.

I am owner of the Sphere,
Of the seven stars and the solar year,
Of Ceasars' and Plato's brain,
Of Lord Christ's heart, and Shakespeare's Strain.

Man is a trinity in unity, and the Ego, the higher self is the conscious propelling individuality. This is without beginning of days or ending of years. It manifests through the flesh. Foods and drinks and atmospheres and invisible Auras constitute the elements from which physical bodies are constructed. These human bodies, vestures of our own make affect the mind. Thoughts are vibratory forces.

No modern advocate of a reformed diet is so well known in this country as Sylvester Graham and no book on the subject has been so widely read as his two volumes entitled, "Lectures on the Science of Human Life." "Graham bread" was named after this indefatigable reformer. He was born in Suffield, Conn. He inherited a feeble constitution, and at sixteen symptoms of consumption appeared. At twenty we find him teaching school and at thirty-two married and settled as a Presbyterian clergyman. At thirty-six his own feeble health turned his mind towards anatomy and physiology, and soon after he commenced lecturing on Temperance and the laws of human life. Besides the large work above referred to, Graham was the author of a treatise on "Bread and Bread-making." His last work was a "Philosophy of Sacred History." Let us interrogate this careful observer:—

"We have been told that some enjoy health in warm and others in cold climates; some on one kind of diet and under

one set of circumstances, and some under another; that, therefore, what is best for one is not for another; that what agrees well with one disagrees with another; that what is one man's meat is another man's poison; that different constitutions require different treatment; and that frequently no rules can be laid down and adapted to all circumstances which can be made a basis of regimen to all.

"Some are born without any tendency to disease while others have the predisposition to diseases of some kind. But differences result from causes which man has the power to control, and it is certain that all can be removed by reformity to the laws of life for generations and that the human species can be brought to as great uniformity as to health and life, as the lower animals.

"Physiological science affords no evidence that the human constitution is not capable of returning to the primitive longevity of the species. The highest interests of our nature require that youthfulness should be prolonged. And it is as capable of being preserved as life itself, both depending on the same conditions. If there ever was a state of the human constitution which enabled it to sustain life (much beyond the present period), that state involved a harmony of relative conditions. The vital processes were less rapid and more complete than at present, development was slower, organization more perfect, childhood protracted, and the change from youth to manhood took place at a greater removal from birth.

"The gaurang-outang, on being domesticated, readily learns to eat animal food. But if this proves that animal to be omnivorous, then the horse, cow, sheep and others are all omnivorous, for every one of them is easily trained to eat animal food. Horses have frequently been trained to eat animal flesh, and sheep have been so accustomed to it as to refuse grass. All carnivorous animals can be trained to a vegetable diet, and brought to subsist upon it, with less inconvenience than frugivorous animals can be brought to live on animal food. Comparative anatomy, therefore, proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vegetables."

Graham insists that the stimulating property of flesh pro-

duces the delusion that it is therefore the most **nourishing**:—

“Yet by so much as the stimulation exceeds that which is necessary for the performance of the functions of the organs, the more does the expenditure of vital powers exceed the renovating economy; and the exhaustion which succeeds is commensurate with the excess. Hence, though food which contains the greatest proportion of stimulating power causes a feeling of the greatest strength, it also produces the greatest exhaustion, which is commensurately importunately for relief; and as the same food affords such by supplying the requisite stimulation, their feelings lead the consumers to believe that it is the most strengthening.

“Flesh-meats average about thirty-five per cent of nutritious matter, while rice, wheat, and several kinds of pulse (lentils, peas, and beans) afford from eighty to ninety-five per cent; potatoes afford twenty-five per cent of nutritious matter. So that one pound of rice contains more nutritious matter than two pounds and a half of flesh-meat; three pounds of whole meal bread contains more than six pounds of flesh, and three pounds of potatoes more than two pounds of flesh. Three fourths of the whole human family, in all periods of time, have subsisted on non-flesh foods, and when their supplies have been abundant, and their habits in other respects correct, they have been well nourished.”

SHELLEY. 1792—1822.

One of the rarest geniuses that ever appeared among the English speaking peoples was Percy B. Shelley. Born to an old and wealthy English family who had long been settled in Sussex, possessing a physical constitution strung to the highest degree of nervous tension, and inheriting an independent, generous and lofty spirit, he became one of that small band of prophet poets which in modern times, includes such names as Thomson, Pope Lamertine, Milton and Walt Whitman.

This poet par-excellence, who is daily coming into larger prominence in the estimation of the thoughtful and wise, came into sympathetic relation and communion with the lower ani-

mal creation, and was one of the most rational and eloquent advocates of non flesh-eating habits.

At thirteen Shelley was sent to school at Eaton, where he came under the harsh treatment, both of the ordinary school-boy and the equally harsh government of the school-master. But force was at that period the quality most in demand. Shelley vehemently revolted against this inhuman treatment, and thereby aroused not only the whole school, but likewise public sentiment against him. These petty tyrannies burned into his soul like red hot iron, and became the inspiration of that wonderful poem, "The Revolt of Islam." At seventeen, (1810), he entered the University College at Oxford, where he studied and wrote incessantly. Having, at length, given distinct public expression to his views which the faculty regarded as atheistical, he was expelled from the college. This estranged him from his father and he never again set foot in the old homestead at Sussex, though his sister kept up a correspondence with him during his wanderings.

Though a laborious student, Shelley seldom read the newspapers. He belonged to the past and to the future rather than to his own generation. While credited with atheistic sentiments he really possessed an unusually acute religious consciousness. True, he detested custom, together with that which was most nearly allied to it—theology, and thus came into emphatic collision with the current modes of thought and feeling of his time.

In Hogg's life of Shelley we read: "As his love of intellectual pursuits was vehement, and the vigor of his genius almost celestial, so were the purity and sanctity of his life most conspicuous. I have had the happiness to associate with some of the best specimens of gentleness, but (my candor and preference be pardoned) I can affirm that Shelley was almost the only example I have yet found that was never wanting, even in the most minute particular, of the infinite and various observances of pure, entire and perfect gentility."

His cosmopolitan breadth of view is particularly evidenced in his "Address to the Irish People:"—

"Do not inquire if a man be a heretic, if he be a Quaker, a Jew or a heathen, but if he be a virtuous man, if he love liberty and truth, if he wish the happiness and peace of human kind. If a man be ever so much a believer, and love not these things, he is a heartless hypocrite and knave. It is not a merit to tolerate, but it is a crime to be intolerant. Be calm, mild, deliberate, patient. Think and talk, and discuss. Be free and be happy, but first be wise and good. Habits of sobriety, regularity and thought, must be entered into and be firmly resolved upon."

When about sixteen Shelley composed two romances—"Zastrozzi," and "Saint Irvyne; or the Rosicrucian." His celebrated "Queen Mab" was written at nineteen; "Alastor" at twenty-three; "Revolt of Islam" at twenty-five; "The Ceuci" at twenty-seven, and "Prometheus Unbound" was written at twenty-six. These comprise his principal political works.

Shelley was twice married. At the early age of thirty, before he had reached the high meridian toward which his splendid genius pointed, his career was suddenly terminated by drowning. While engaged in his most coveted recreation of boating his small craft was overtaken by a squall in the bay of Spezia, to the northwest of Naples. He was surely climbing toward the high altitude occupied by Shakespeare in English verse. To spend a day with Shelley is more compensating than a journey to the Alps.

This prophet poet writes his vision of the "New Earth:"

"O happy Earth! realty of Heaven,
To which those restless souls that ceaselessly
Throng through the universe, aspire.
Of purest spirits, thou pure dwelling place,
Where care and sorrow, impotence and crime,
Languor and disease and ignorance dare not come.
O happy Earth! reality of Heaven.
Genius has seen thee in her passionate dreams;
And dim forebodings of thy loveliness,

Haunting the human heart, have there entwined
Those rooted hopes of some sweet place of bliss.
That by the paths of an aspiring change,
Have reached thy heaven of perpetual peace,
There rest from the eternity of toil.
That framed the fabric of thy perfectness."

In a note subjoined to the above passage, Shelley writes:—

"Man and the other animals whom he has afflicted with his malady or depraved by his dominion, are alone diseased. The bison, the wild hog, the wolf, are perfectly exempt from malady, and invariably die either from external violence or from mature old age. But the domestic hog, the sheep, the cow, the dog, are subject to an incredible variety of distempers, and like the corruptors of their nature, have physicians who thrive upon their miseries. The super-eminence of man is, like Satan's, the super-eminence of pain; and the majority of his species, doomed to penury, disease, and crime, have a reason to curse the untoward event, by enabling him to communicate his sensations, raised him above the level of his fellow animals. But the steps that have been taken are irrevocable. The whole of human science is comprised in one question: How can the advantages of intellect and civilization be reconciled with the liberty and pure pleasures of natural life? How can we take the benefits and reject the evils of the system which is now interwoven with the fibre of our being? I believe that the abstinence from animal food and spirituous liquors would, in a great measure, capacitate us for the solution of this important question.

"It is true that mental and bodily derangements are attributable, in part, to other deviations from rectitude and nature than those which concern diet. The mistakes cherished by society respecting the connection of the sexes, whence the misery and disease of unsatisfied nature unenjoyed prostitution, and the premature arrival of puberty, necessarily spring. The putrid atmosphere of crowded cities, the exaltations of chemical processes, the muffling of our bodies in superfluous apparel, the cramping corset, the absurd treatment of infants—all these, and innumerable other causes, contribute their mite to the mass of human evil.

"After every subterfuge of gluttony, the bull must be degraded into the "ox", the ram into the "wether," by an unnatural and inhuman operation, that the flaccid fibre may offer a fainter resistance to rebellious nature. It is only by softening and disguising dead flesh by culinary preparation that it is rendered susceptible of mastication or digestion, and that the sight of its bloody juice and raw horror does not excite loathing and disgust."

"Let the advocate of animal food force himself to a decisive experiment on its fitness, as Plutarch recommends, tear a living lamb with his teeth and plunging his head into its vitals, slake his thirst with the streaming blood. When fresh from his deed of horror, let him revert to the irresistible instinct of nature that would rise in judgment against it and say, 'Nature formed me for such work as this.' Then, and then only, would he be consistent.

"A lamb who was fed some time on flesh by a ship's crew, refused her natural diet at the end of the voyage. There are numerous instances of horses, sheep, oxen and even wood-pigeons having been taught to live on flesh until they have loathed their natural aliment.

"Except in children there remain no traces of that instinct which determines in all other animals, what aliment is natural or otherwise: and so perfectly obliterated are they in the reasoning adults of our species, that it has become necessary to urge considerations, drawn from comparative anatomy to prove that we are naturally frugivorous.

"By all that is sacred in our hopes for the human race, I conjure those who love happiness and truth to give a fair trial to the vegetable system. It is found easier by the short-sighted victims of disease to palliate their torments by medicine than to prevent them by regimen."

Shelley also deals with the economic side of the problem:—

"The monopolizing eater of flesh would no longer destroy his constitution by devouring an acre at a meal; and many loaves of bread would cease to contribute to gout, madness and apoplexy, in the shape of a pint of porter or a dram of gin, who appeasing the long protracted famine of the hard working peasant's hungry babes. The quantity of nutritious vegetable

matter consumed in the fattening of the carcas of an ox would afford ten times the sustenance, undepraved, indeed, and incapable of generating disease, if gathered immediately from the bosom of the earth. It is only the wealthy that can, to any great degree, even now (in Europe,) indulge the unnatural craving for dead flesh, and they pay for the greater license of the privilege by subjection to supernumerary diseases. How much longer will man continue to pimp for the gluttony of death—his most insidious, implacable, and eternal foe?"

In his "Alastor," by the mouth of Laone, he again expresses his humanitarian convictions and sympathies:—

"My brethren, we are free! The fruits are glowing
Beneath the the stars, and the night-winds are flowing.
O'er the ripe corn; the birds and beasts are dreaming—
Never again may blood of bird or beast
Stain with his venomous stream a human feast,
To the pure skies in accusation streaming.
Avenging poisons shall have ceased
To feed disease, and fear, and madness.
The dwellers of the earth and air
Shall throng around our steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cul,
To make this earth, our home, more beautiful,
And science, and her sister poesy,
Shall clothe the fields and cities of the free.
"Their feast was such as earth, the general mother,
Pours from her fairest bosom when she smiles
In the embrace of autumn—to each other
As when some parent fondly reconciles
Her warring children, she their wrath beguiles
With her own sustenance; they, relenting, weep—
Such was this festival, which, from their isles,
And continents and winds and oceans deep,
All shapes might throng to share, that fly, or walk, or creep;
Might share in peace and innocence, for gore,
Or poison none this festal did pollute.
But piled on high, an overflowing store
Of pomegranates and citrons—fairest fruit,
Melons and dates and figs, and many a root
Sweet and sustaining, and bright grapes, ere yet
Accursed fire their mild juice could transmute
Into a mortal bane; and brown corn set
Set in baskets, with pure streams their thirsting lips they
wet.

CHAPTER X.

Strait is the gate and narrow is the way that leadeth unto life and few there be that find it.

—*Jesus.*

John, whose meat was locusts—the fruitage of the Syrian locust tree, and wild honey, lost his head for uncovering Herod's iniquities and preaching repentance.

—*The Pilgrim.*

Beginning with Herodotus, all along down the historic ages, philosophers, poets, seers and sages have testified that obedience to law—that a trustful spirit, and a plain, simple diet were the only methods to insure long life.

Thinking, reasoning man is not naturally carnivorous. The teeth, the stomach, the structure of the alimentary canal and the entire organism all show beyond a reasonable doubt that man, the crowning glory of God is not to be classed either in his conscious and moral make-up or his foods, as previously stated, with lions, tigers, wolves, jackals and ravening blood-lapping hyenas. Animal flesh-eating is a beast inheritance from the lower orders of creation. It is an artificial habit exhibiting a depraved taste acquired through long weary ages and is peculiarly gratifying to the lower brutal instincts, to the genius of prize fighting and all aggressive wars.

Of the one billion and more peopling this earth, probably no more than two or three-tenths of them ever taste of meats as food. Animals are very often diseased when killed. They are dumb and cannot tell of their pains. Butchers for reasons are not allowed to sit as jurors.

On June the 5th of the present year, Governor Tanner visited the stock yards of Chicago, witnessing the slaughtering of "twenty-seven cows under a test conducted by the state board of health and the state board of live stock commissioners. Twenty-five were found to be in an advanced stage of consumption and the other two had well-developed cases. This herd came

from a dairy farm in Sangamon county that supplies the governor's household with milk, and sometimes with meats, and he expressed himself very forcibly on the subject. "That test demonstrates" said he, "the danger that constantly confronts the public and proves that the live stock commissioners should be invested with power to examine every herd in the state, whether private or not. Dr. Lovejoy tells me, continued the governor, that this herd is among the worst that has been met with yet. Why, they were simply rotten with disease.

No pen can describe nor artist transfer to canvas the horrors resulting to health from eating diseased cattle and swine.

But says the honest, sun tanned farmer, "I must have meats, beef, mutton, ham, to keep up my strength.

Think a moment!—do you feed your horse and your ox ham, or flesh of any kind to keep up their strength? Does the Arab of the desert feed his burden-bearing camel animal flesh to build up strength and intensify endurance? Does the Alaskan give his domesticated reindeer meats? Every intelligent person knows better.

The elephant so massive, so mighty in muscular strength rejects all fleshy foods. Chinamen, stout and robust in their native land work sixteen and eighteen hours a day, subsisting upon rice and lentels only.

There is more carbonaceous and nitrogenous nutrition in barley, beans, peas, corn meal, rye meal, coarse-ground wheat, rice, bananas, walnuts, chestnuts, hazlenuts, almonds, pea nuts and Jamaica nuts than there is in any kind of meats. These meats stimulate and the uninformed mistake stimulation for nutrition. How long would a horse live on whips—stimulating whips, deprived of hay and oats? There is in fact fully twice as much nutritious sustenance in beans and peas and nuts as there is in beefsteak. And yet, floundering under the nightmare weight of the agone cannibal centuries the masses persist in eating bacon and beef, to the grains, nuts and delicious fruits that ripen in the sunshine.

Good Health gives us the following: "In Paris fourteen flesh-eaters and eight vegetarians entered upon a walking contest, the course being seventy miles. Six of the eight vegetarians arrived at the goal before the first flesh-eater appeared, and the

other two would have been equally in evidence had they not lost their way and thereby increased the distance some five miles.

In a bicycle contest between three well-known English clubs, the Shepherd's Bush, the London Central, and the Vegetarian, the disciples of Pythagoras won in both the three-mile heats and the half-lap contests, and were easy victors, leaving the flesh-eaters in disgrace.

These performances ought not to surprise us, however, for five years ago, in the celebrated walking contest between Berlin and Vienna, a distance of more than three hundred and sixty miles, there were entered for the race, three vegetarians, two of whom arrived at the end more than twenty hours in advance of the first of the thirteen flesh-eaters.

Those who entertain the idea that the vegetarian is a spindle-shanked, bloodless, insane sort of person, will be not a little surprised at these practical demonstrations of the possession of an unusual amount of brawn and physical endurance. The writer has never known a test of physical endurance in which vegetarians were matched against flesh-eaters under equal conditions in which the vegetarians have not carried off the laurels. These victories have been won in the harvest field as well as on the bicycle track and in walking matches. The vegetarian generally arrives first and stays the longest.

The vegetarian Chinese and Hindoos reached the stage of advanced civilization some thousands of years before the civilization of Western Europe had even begun to dawn. India and China had a magnificent literature, polished and cultivated languages, and a religion that forbade the taking of life and taught the subjugation of self, and had advanced the arts and some of the sciences to a high state of perfection, while the fore-fathers of the English speaking race were still cannibals, clad in skins and war paint, wandering through the forests of the British Islands. The civilization of Western Europe is, so to speak, an experiment compared with that of India and China, which, although lacking the enlightening and developing powers of the Christian religion, has shown a marvelous capacity for holding men together in an organized and orderly state. It is a fact

worthy of consideration that there were in the United States in 1896, 10,000 murders,—more in proportion to the population than in any other known country, and that in India the known proportion of murders to the population was less than in any civilized country.

The vegetarian antelope and the vegetarian horse are the fleetest of beasts; the vegetarian reindeer is the most enduring; the vegetarian elephant, the strongest. The vegetarian gorilla is the real monarch of the forest, for he has been known to kill a lion with a club.

Those choicest of nature's products, fruits, grains and nuts, are magazines of energy in its purest, most potent form.

They are veritable parcels of vital dynamite, and are prepared by nature for transmutation by the marvelous processes of digestion and assimilation into the strongest muscle, the most active and vigorous nerves.

The flesh of animals is only vegetable food at second hand, polluted and contaminated by its sojourn in the animal body. Second hand diet is as much inferior to diet at first hand as it is a second hand coat to a brand new article.

In the great six days western bicycle contest of 2,000 miles the conquering contestant "declared at the finish that he was prepared to start on another the following day, and physical examination failed to find any reason to the contrary. This victor, after his 2,000 mile run, was found to be in comparatively good condition, and it is a matter of interest that during the week he partook of no meat, but lived entirely on liquids, cereals, fruits and eggs."

Such facts should permanently settle the question that meats are not necessary for either strength or endurance. Prof. Atwater, of the Wesleyan college, affirms this in his official report.

The habitual use of meats prepares the palate for other and stronger stimulants. These follow in regular gradation, each seeming to call for the other. So long as one abstains from the use of meat, there is no danger of becoming a drunkard.

The meat-eater, the tobacco-smoker and the beer-drinker

are temporarily jolly good bed-fellows, increasing the population of pauper homes and dismal jails; giving increased employment to coffin-makers, grave diggers, and shortening millions of human lives.

CHAPTER XI.

"Life is inherent in all things."

—*Spencer.*

"Tell me not in mournful numbers
Life is but an empty dream."

—*Longfellow.*

Nature no more abhors a vacuum than it does death. Life clings to conscious existence with more grasping tenacity than does the ivy to the oak.

In Gaudeloupe there is a strange wild plant, producing yellow and red blossoms, called the "life-plant" that never dies. If a leaf be broken off and pinned by the stem to the wall of a warm room, each of the angles between the curves of the leaf margin soon throws out a number of very white delicate tentacles, or roots, and soon a tiny new plant begins to sprout, and in the course of a week or two attains a height of two or three inches.

When in India I was frequently shown trees over 1,000 years old. The cubbeer-burr, near Baraach, has 350 main trunks and 3,000 small ones. It is believed to be 3,000 years old.

Near the base of Chapultepec are the stone baths of Montezuma's time, shaded by waving cypresses supposed to be over 1,000 years old.

The yew trees of England attain a great age. Those at Fountain Abbey are over 1,200 years old; there is one at Crowhurst 1,500, and one at Braburn the age of which is stated to be from 1,500 to 2,000 years.

The oak, though slow of growth yet towering in height, reaches a great age. De Canolle states that there are oaks in France 1,500 years old. The Wallace Oak, near Paisley, Scotland, still strong and stalwart, has seen full 700 years.

It has been stated, upon what has been considered good authority, that the apple tree was in existence in 1820, from which Newton saw the apple fall 1665.

There are two flourishing orange trees in Rome, planted by St. Dominick and Thomas Aquinos; the one 500, the other nearly 600 years of age.

When visiting Jerusalem and other portions of Palestine a few years since, I saw many ancient cedars and evergreens. The scraggy olive trees in the Garden of Gethsemane are considered to be over 1,000 years old. The terebinth trees of the Bible, now very scarce in Syria, lived full 2,000 years.

Those who have counted the rings of the California big trees pronounce some of them as old or older than the Christian era.

LONGEVITY OF BIRDS AND ANIMALS.

It is generally conceded that parrots in India and Central and South America range from 100, 300, and even to 500 years.

Several authorities affirm that swans frequently reach 200 years.

The historian Tacitus tells us that in his time eagles lived to be 500 years old; and only a few years since an eagle living in confinement, died at Vienna at the age of 104.

The distinguished Hufeland gives us the following: "A gentleman at London a few years ago received from the Cape of Good Hope one (a falcon) that had been caught with a golden collar, on which was inscribed in English, 'His Majesty K. James of England. An. 1610.' It had therefore been at liberty 182 years from the time of its escape. How old was it when it escaped? It was of the largest species of these birds, and possessed still no little strength and spirit; but it was remarked that its eyes were blind and dim, and that the feathers of its neck had become white."

If a lion, as stated by Dr. Lacy Evans, lived 70 years in the Tower, it may be inferred that if allowed to roam the forest it would live a century.

Camels frequently attain to the age of 50, 75 and 100 years. Watching and studying the characteristics of these patient, yet stupidly stolid, beasts of burden in Asia Minor and Egypt, I have wondered at their endurance.

The elephants of Ceylon attain to a very great age. It is

said that they grow for 30 or 40 years, and live 200, 300 or even 500 years.

The elephant called Hannibal, connected with a traveling circus here in America, and dying in 1859, was extremely old; some say 700 years.

After Alexander the Great had vanquished Porus, King of India, he took a large elephant which had fought valiantly in the battle for the king, and called him Ajax, dedicating him to the sun, and setting him free with the following inscription: "Alexander, the son of Jupiter, hath dedicated Ajax to the sun." This elephant was found 350 years afterwards with the inscription.

A noted Englishman, Sir R. Phillips, gives the minute history of a tortoise that lived 220 years.

Why should not man, crowned with reason, live as long as the tortoise and the elephant, governed only by instinct.

I REPEAT THE INQUIRY WHY?

It is estimated that one-half of the human race die before reaching 10 years of age! How few live to see a century! And why not, since God's laws are just and wise, and since life is natural and good health a rich luxury? Is it possible to live a century or more? If so, what course of life must be pursued to attain such a ripe and well-rounded old age.

Considering the sickness, the early deaths and the crowded cemeteries that dot the country and half girdle some of the great cities, these are momentous questions.

"Friend after friend departs;
Who has not lost a friend?"

Life is a blessing; and by life is not meant mere animal existence. The oyster exists, and so do the cattle that graze upon a thousand hills; but human beings live, and by life is meant living in the complete enjoyment of health—physical, mental and moral—a happy, harmonious and full-orbed manhood.

Existence in pain, or existence devoid of the full and free exercise of all our physical powers and mental faculties would scarcely be desirable; but to live a hundred years or 500 years in this progressive period of the world's history, in the possession

of good sound health, is a consummation devoutly to be desired. A serene and sunny old age, like a well-laden orchard in autumn time is as beautiful as desirable.

Though there are inherited tendencies, yet sickness and physical disease came not from Adam's sin or Napoleon's ambition, but from personal transgression of law. It is cause and effect—it is obey and live; it is sin and die! die daily!

There are many centenarians alive at the present time. I am personally acquainted with several. There was a Shaker sister living in one of the Believer's families, at Mount Lebanon, New York who had attained 105 years. Buffon says: "The man who does not die with disease reaches everywhere the age of 100 years or more. Moses Hedges of Indianapolis, has just passed on 107 years old." Dr. Morton, in his "Anatomical Lectures" declares that "The human body as a machine is perfect; it bears no marks tending to decay, and is calculated to go on a hundred years, or we might say forever, did we not know to the contrary by experience."

An English report mentions fifty-three persons upward of one hundred years of age alive in Great Britain in the year 1895. The oldest was a woman, one hundred and sixteen years old. One of the most striking facts regarding these centenarians is that their lives were those of simplicity and industry.

It is not useful work, but either ignorance, anxiety or laziness which kills the people. Over work of the stomach, liver or kidneys is vastly more damaging to a man than over-work of the brain or muscles, since so long as the stomach is intact, over-worked muscles may be easily repaired, and so long as the liver and kidneys retain their integrity, the effects of excessive brain work are easily removed by the elimination of the resulting poisons from the body. Many die from over-work, but it is over-work at the dinner table rather than in the field, workshop or counting room. Hard labor is healthful. The majority of men, and women also for that matter, are suffering, not from over-work, but from too light work. Too many women are shiftless, preferring reading novels to doing housework. More work is required. It may be more mental activity or more muscular

exercise. Evil results from work, flow not from excessive work, but from a lack of the proper distribution of work so that every organ and every faculty receives its own share and not one organ an excess and another a deficiency." No one organ of the body should ever become paralyzed and die from non-use.

Intelligence, calmness and a good temper are as necessary to a long life as health is to happiness. Abnormal tendencies or any disease contracted by the violations of physical law, may, by care, energy, proper medical remedies, psychic treatment, not only be modified, but completely eradicated. Louis Carnaro, a prominent Venetian, broken down in health at 35, so recovered it by reforming his habits and simplifying his mode of living as to reach 109 years.

Human life has been compared to a journey, to a battle and to a pathway of progress, along which are sunshine and shadow, smiles and tears. It has also been compared to a fire, and a flame requiring constantly more or less fuel. The body is the natural furnace; and when the food is well masticated and properly digested, the blood, with its life-giving elements: carbon, nitrogen and oxygen utilized through respiration—all combined—constitute just the fuel required. The carbonaceous components of the body are consumed—burned up, much as is the candle, or the oil in the evening lamp. The heat, the brightness of the flame, and the length of time that it will continue to burn, depend almost entirely upon the nature and quality of the fuel, so the length of human lives depends very largely upon the purity of the air breathed, the quality of the food eaten, the liquids drank and the appropriation of new elements. It is in our own power to lengthen our lives or to commit, as many do, gradual suicide.

Change is a law of the universe; and waste or decay, growth or assimilation, are the two opposing forces operating in every living organism. The chemical forces disintegrate or destroy; the vital forces and principles increase and build up. When blood corpuscles, molecules and outworn particles die, new and more refined atoms, elements and substances should take their places in this magnificent structure, the human body, of which the thinking conscious Spirit is the builder.

CHAPTER XII.

Character gives splendor to youth, beauty to wrinkled skin, and grandeur to gray hairs.

—*Emerson.*

LONG-LIVED PERSONS.

It is almost axiomatic to say that he lives longest who lives best and accomplishes the most.

“Upon reviewing nearly two thousand well-authenticated cases of persons who lived more than a century,” says Dr. Evans, “we generally find some peculiarity of diet or habits to account for their longevity; we find some were living in the most abject poverty, begging their bread.” Some lived entirely upon fruits and vegetables; some led active lives, others sedentary and retired lives; some worked with their brains, others with their hands.

Some ate but one meal a day, and that principally of grains and fruits, while others ate animal food to some extent. Yet we find one or two prominent causes accounting for the majority of cases of longevity, and these, moderation in the quantity of food and equanimity of temper.

Consider the following cases selected from Dr. Evans:

Thomas Parr, of Shropshire, England, died in 1635, aged 152 years. At the age of 88 he married, appearing to be no more than 40. He lived very abstemiously; but upon being brought to London by the Earl of Arundel to see King Charles II., and being fed rich foods, as well as given costly wines, with the excitement of the city, he soon died. Upon a post mortem examination by Dr. Harvey the body was found to be in a most perfect state. The cartilages were not even ossified, as is the case in most old people, and the only cause to which death could be attributed was a mere plethora brought on by luxurious living in London. He was married a second time at the age of 121, and could perform the work of an ordinary laborer and run in foot races when 145 years old.

Judith Bannister, of Cowes, Isle of Wight, died in 1754, aged 108. She lived the last 60 years of her life upon biscuit, milk and apples.

John Michaelstone, a grandson of Thomas Parr, died in 1763, aged 127 years. He attained this great age through extreme temperance.

Elizabeth Macpherson, living in the county of Calthness, Scotland, died 1765, aged 117. Her chief diet for many years was bread, buttermilk and greens. She retained all her senses till within three months of her death.

Francis Confit, of Burythorpe, Yorkshire, England, lived to be 150 years old. He was pleasant in disposition, temperate in his living, which, together with occasionally eating a raw egg, enabled him to attain such an extraordinary age.

Philip Loutier, originally from France, died in London at 105. He ate but two meals a day, mostly vegetables, and drank nothing but water.

Joseph Elkins, of Coombe, Berkshire, England, a day laborer, died in 1780, aged 103. He was never ill a day in his life, and for years previous to his death he subsisted entirely upon bread, milk and vegetables.

John Wilson, of Sussex, England, died in 1782, aged 116. For the last 45 years of his life his suppers were made mostly of roasted turnips. He was of temperate and sober habits, rising early in the morning.

R. Bouman, of Irthlington, near Carlisle, England, lived to see 118 years. He never used tea or coffee; his principle diet was bread, potatoes, hasty pudding, broth and, occasionally, a little flesh meat; his drink was equal parts of milk and water.

Ephraim Pratt, born in Sudbury, Mass., died in 1803, aged 116. The Rev. Dr. Dwight stated at the funeral that throughout his life he had been very temperate, both in diet and habits. He took very little animal food, milk being his common article of diet.

Henry Jenkins, of Ellerton, Yorkshire, England, lived to the age of 169. The registers of the chancery and other courts prove that he gave evidence and had an oath administered to him

140 years before his death. Sir Tancred Robinson, who knew him well, states that "in the last century of his life he was a fisherman." When 90 years of age a child was born to him, and when 160 he walked to London to have an audience with Charles II. His diet was coarse and plain, and he made it a point to rise before the sun each morning.

John Weeks, of New London, Conn., died at the age of 114. When he was 106 he married a girl of 16, at which time his gray hairs had fallen off and were renewed by "a dark head of hair," and several new teeth also made their appearance. He was a hard toiler, regular in his habits, and lived largely upon Indian corn bread and baked beans.

Benjamin Finch, said the *Albany Evening Journal* of 1898, residing at Allaben, has gained prominence by living over 108 years. He retains all his faculties except the loss of his eyesight.

Malon Thomas of Berkeley, Mass., was over 102 years of age when he died. He did not die from feebleness but from an acute disease. He was about to marry when taken ill.

Kepoolele Apan of Hawaii, died according to the best English testimony at the age of 128. Her great age was certified to by W. D. Alexander, the Honolulu historian.

The Utica, New York, papers recently published a sketch of the life of Abraham Elmer, who, on the coming Thursday was to be 117 years old. He enlisted in Sacketts Harbor for the war of 1812. He was born in Warren, Herkimer county, January 26, 1782. He is a democrat and was sorry to lose his vote, when McKinly was elected.

Nothing has more startled or stirred the village of Morrisville, Va., writes a correspondent of the Philadelphia Press, than the case of an aged woman, now at the century mark, who has suddenly begun to throw off the feebleness of age and to grow young again. Her name is Lydia Ann Parsons. She belongs to the Society of Friends. She has dispensed with her cane, and her glasses. Her hearing has returned. While the philosophers of old sought the fountain of youth with ill success it seems to have been bestowed upon this old lady. Physicians say it is one

of those wonder-inspiring phenomena that no known law can account for. Her vitality increases day by day. Why should she die? The Rev. Mr. Martineau, a distinguished Unitarian minister of London, passed the crystal stream of death last month at the age of 95.

Plutarch states that the ancient Britons "only began to grow old at 120 years." And Boadicea, Queen of the ancient Britons, "in a speech to her army, when about to engage the degenerate Romans, said: 'The great advantage we have over them is, they cannot, like us, bear hunger, thirst, heat or cold; they must have fine bread, wines and warm houses; to us every herb and root are food, every juice is an oil, and every stream of water our wine.' Their arms, legs and thighs were naked, and their food consisted almost exclusively of acorns, berries and wild fruits."

It will be observed that in all these cases of great longevity that we have mentioned, the individuals lived orderly and abstemiously, rigidly avoiding late hours, excitements, tobacco and alcoholic stimulants. That some few people have lived a century who used stimulants is admitted; but they lived the century in spite of them rather than because of them.

The admirers of or toilers in certain crafts, trades and professions have contended that this or that calling was the most conducive to health and long life. That there is something in the occupation is not to be denied; but more in the atmosphere breathed, the foods eaten and the amount and kind of exercise. There is no healthier occupation than out-door farm life. Nearly all men who lived to a very old age were fond of communing with nature. Some were practical botanists and mineralogists. Gardeners are generally very long-lived. Hippocrates and Hahnemann, celebrated physicians, lived to a very great age. The older Popes, and especially poets, die young. This was the case with the English poets, Keats, Shelley and Byron, and even Shakespeare lived but 52 years; and yet if quality is of more account than quantity they lived to be aged.

The distinguished mathematician, Sylvester, has claimed that men of his own craft were famous for longevity, and cited in

proof, Leibnitz, who lived to be 70; Eurler, 76; Lagrange, 77; Laplace, 78; Plato, 82; Newton, 85; Archimides, 75; Pythagoras, 90; but Laplace, Leibnitz, Plato and Pythagoras were more than mere mathematicians, they were philosophers.

OCCASIONAL FASTING, PURE AIR AND DEEP BREATHING NECESSARY
TO LONG LIFE.

Milton Rathbun, a gentleman merchant of New York, who was most favorably known for a generation, just recently fasted for twenty-eight days.

Upon writing him, inquiring why he thus fasted?

He replied in substance:

"I was suffering from over-nutrition, obesity and a tendency to apoplexy. The fast made me somewhat weak physically—but strong mentally—allowing me to use 12 hours each day at my desk and feeling, during the time, in the best of spirits. The effect later was perfect health. The loss of 42 lbs. made my step elastic and in heart a boy again. My age is 55. * * * I am confident that the masses eat too much. The brain, the nervous system is taxed as soon as a morsel of unbidden food enters the stomach. We dispensed with the morning meal four years ago. My wife suffered for 25 years from indigestion and catarrh. She was cured in two weeks time, after the adoption of this course of living. My elder son, then in his senior year at Harvard, followed the "no breakfast system," found it highly conducive to mental energy and physical vitality.

Our rules are: Eat no breakfast; eat only when hunger demands; and eat slowly, permitting nature (enlightened by study and culture) to make out the bill of fare.

Dr. Tanner lived 40 days without food. This was a genuine fast, and very suggestive to physiologists. Griscom of Chicago, fasted 45 days. Men can dispense with clothing, sunshine, water and food for some time, but not a day nor an hour without air.

The first thing we take into our systems at birth is air, and it is the last that leaves us at death. The vital, life-giving principle of the atmosphere is oxygen; and in the estimated 600,000,-

ooo of delicate lung cells the air imparts or gives up its oxygen to the blood, and receives in turn carbonic acid gas and moisture foul with the debris and the old, waste matter of the body.

Oxygen and ozone are food for men and animals, and carbonic acid, ammonia and nitrogen are food for plants and flowers. It is healthy to have plants in sleeping rooms.

This carbonic acid thrown off at every breath is heavier than the air, hence it sinks, and may be found near the surface of the floors in our dwellings, in cesspools, cellars, valleys and deep caverns. A chemist can fill a glass jar with this gas, and then pour it into another almost as readily as he would pour water.

Nature sometimes has to experiment for us. When in Naples, accompanied by Mr. Guppy and others, I visited that very curious cave called the Grotto del Cane. Men can walk safely into it; but dogs when they enter soon fall down and die, unless quickly removed. Some might at first infer that there was some substance in this cave poisonous to dogs, but not men. To disprove this, however, a man has only to lie down or bring his mouth within a foot or so of the floor to feel the signs of approaching suffocation.

At a young men's prayer meeting in London, where the janitor had kept the room shut all the week, several became seriously ill. They filled the room to its utmost capacity. After a time the lights burned dimly and the fire went out. One of the young men tried to kindle it but failed. The meeting lagged. All felt stupid. One young man fell upon the floor in a fit. Two were taken quite sick, and others were indisposed; and all for the reason that they had exhausted the oxygen to the extent that it would not sustain the fire nor the lungs.

Carbonic acid is the result of combustion in some form. A single sperm candle will give off eight cubic feet of carbonic acid during a night; an ordinary lamp throws off as much of it as a man; a chandelier with several brilliant burners destroys as much oxygen in a room and gives off as much carbonic acid and spent force as three men. Therefore never keep a lamp or light of any kind burning in the sick-room, or in your sleeping-room at night.

Halls and churches should be better ventilated, and theaters, where hundreds and sometimes thousands crowd in—the gas burners destroying the oxygen, the exhalations from the skin and the breath of the tobacco mongers render the air absolutely poisonous. It is not fit to breathe. Multitudes are thus injured, receiving into their constitutions the seeds of death.

The common candle that burns brightly at nine o'clock in the evening burns dimly along between one, two and three o'clock the same night. The oxygen has been consumed; it will not support the flame. The majority of the sick die between the hours of twelve at night and four o'clock in the morning. Give the sick and dying, as well as the living, air—pure air!

CHAPTER XIII.

“Tis life, not death for which we pant—
Tis breath whereof our nerves are scant,
More life, and fuller, than we want.”

—*Tennyson.*

Woman stand erect. Woman remove that corset and breathe. Panting is not breathing.

Remember that the exhausted impure air in your sitting-room is near the floor, and the warm and purer air above your heads, near the ceiling; therefore, to secure circulation and pure air, ventilate at the bottom by the mop-board. This will permit the carbonic acid and the various exhalations to escape. Rooms high and capacious are conducive to health; the heated air is near the ceiling. Low beds, however fashionable, are an abomination. More people die of airtight apartments than from cheap, unchinked log cabins in new countries.

In building a mansion or fitting up a common house for the family, put down one or more open fireplaces as among the chief blessings. Make it generous and old-fashioned for the burning of wood. How healthy and how social, too, for the family group to sit around it in the long winter evening! If open wood fires are impossible, then use open coal grates.

The old-fashioned fireplace, with crevices under the door and along the base-boards was healthy, because the gaseous impurities, oxides, decaying vegetable exhalations and carbonic acid would pass off or be consumed with the fuel of the fireplace. Lowering the windows at the top to purify the air of a room is an exhibition of ignorance. It might let out some of the warm and purer air—that and nothing more!

Each individual requires full 2,000 gallons of pure air per day, weighing 25 pounds—requires three times as much by weight as he does of food and water combined.

The purest air, richest in oxygen and ozone, is found in forests and sun-kissed fields, and among the pines by the seaside, and up the sides of towering mountains.

During the Indian mutiny, 146 English prisoners were shut in an almost airtight room, called afterwards "The Black Hole of Calcutta." Into this room, scarcely large enough to hold them, the air could enter only by two small windows, and at the end of eight hours only 23 of the unfortunates were alive.

After the battle at Austerlitz 300 Russian prisoners were confined in a very badly ventilated underground room, where, within a few hours 260 of them smothered and perished.

During my voyage from Madras, India, where I had spent weeks visiting the leper hospitals, to Natal, South Africa, we were overtaken by a most terrific storm, and our stupid, half-intoxicated captain shut down the hatchways, and, further, fastened the cabin doors. He came near suffocating and murdering the whole of us.

The larger is not necessarily the stronger man. Measurements for armies and for the power of endurance show that the men best fitted for either are 5 feet 8 inches in height; weigh from 160 to 165 pounds; lift about 500 pounds, and breathe on the spirometer 340 to 360 cubic inches. The breathing should be intercostal; the inspirations deep and full.

Each year we perform 7,000,000, acts of breathing, inhaling over 1,000,000 cubic feet of air, and purifying over 3,500 tons of blood. This breathing should be deep and the air exhilarating—all afire with oxygen and ozone! This ozone, so much spoken of, is a more condensed and active form of oxygen. It abounds upon high mountains, and may be generated by suspending a roll of phosphorus by a wire in a jar of water.

Smoking lamplights and stoves should be excluded from sick-rooms; and, further, the light not only consumes the oxygen that the patient needs, but it produces a tremulous motion in the atmosphere, preventing that quiet sleep and rest so indispensable to nervous and sensitive people.

Sleeping apartments should always be upon the south side of a residence. They need the sun. Pots of flowers and rose bushes under bedroom windows are as interesting as healthful. The beautiful pepper-tree of Athens, the eucalyptus of Australia, and the trailing evergreens of our own country, as well as hop-

vines, sage beds and the various aromatic mints ward off malaria, develop ozone in the atmosphere, and conduce to health in our homes.

The reason that Indians and the Arabs of the desert seldom or never have headaches, dyspepsia, rheumatism or consumption is because they live mostly in the open air, and engage in a great deal of physical exercise. Out-door exercise is healthful because people generally breathe deeper then, and, breathing deeper, they take more oxygen into their lungs, and as the oxygenated air breathed purifies the blood, the more deep out-door breathing the purer and more vigorous the blood. "The blood," says the Bible, "is the life."

Most of the cheap talk about the dangers of the night air is as erroneous as absurd. Windows partly open or ajar should be the rule during the entire 24 hours; and this at all seasons. The night air is especially beneficial in cities and populous towns, because more free from dust, from smoke, and from street excrementitious exhalations.

Hunters, herders on the plains and soldiers upon battle-fields, though sleeping in open tents or upon beds of green boughs, seldom take cold. If living in a malarial district, shut the windows at sundown and build a little fire in the fireplace.

In coming out of a warm church or crowded lecture room, put a handkerchief or muffler over the mouth and breathe through the nostrils. Such breathing tempers and modifies the atmosphere.

Snoring is a disagreeable and unnecessary vice. It may be avoided by breathing through the nostrils and keeping the mouth shut. Many people would do well to keep their mouths shut more than they do. Great talkers are rarely deep thinkers.

It was long ago proven by the shepherds of Syria that large numbers of domestic animals did not thrive well when living and sleeping together; and it is both indelicate and unhealthy for several persons to sleep in the same room. The evils of re-breathing the same air cannot be too severely condemned, and for the reason that we take back into our bodies that which has just been exhaled.

Cold air may be just as impure as warm air. Some one-idea people insist in sleeping in a cold room, just as though there was some virtue in a room intensely cold. A sleeping room should be of an agreeable temperature, large and well aired.

Attorneys pent up in small, ill-ventilated offices, where country clients spit tobacco-juice, clerks, merchants and ministers of the gospel—all who necessarily follow sedentary habits of life, should go off frequently among the mountains, climbing to their very summits. They should exercise in the gymnasium, ride spirited steeds, take early morning walks and drink in the rising sunbeams.

If feeble and nervous, keep away from the humid Savannas of the South; if inclined to consumption, better in most cases go to Newfoundland than to New Orleans or Florida.

The cooler and clearer the out-door air is the better it is, generally speaking, for breathing, because more condensed—packed, as it were, more solid. In two cubic inches of air, equally pure, one at the equator and the other at the poles, the one at the poles has a much larger amount of oxygen—the great life-giver and purifier of the blood.

CHAPTER XIV.

Tired natures' sweet restorer, balmy sleep.

—*Young.*

O sleep, it is a gentle thing beloved from pole to pole.

—*Coleridge.*

Now blessings light on him that first invented sleep! It covers a man all over, thoughts and all, like a cloak. It is meat for the hungry, drink for the thirsty, heat for the cold and cold for the hot.

—*Cervantes.*

The constitutionally lazy are great sleepers. The bed is their fetish. Oysters exist, repose, rest. Thinkers live, act and stand with gold the tempers of the ages. Normal sleep is a necessity.

The tremulous needle, poised upon a pivot, points to the north. The earth is a magnet, and so is the human body. Those who have read Reichenbach's "Researches in Magnetism" will not doubt this. If these are facts, people should sleep with their heads to the north, especially those living in England. The magnetic needle, however, does not point north in all countries. Sailors know this by the variations of the needle, and scientists frequently speak of its "declination." "Over the whole of Asia," says R. A. Proctor, in his "Science for Leisure Hours," "the needle points almost due north; while in the north of Greenland and of Baffin's Bay the magnetic needle points due west." So Greenlanders should sleep with their heads to the west; while Americans and Asiatics of the Orient should sleep with heads due north—sleep in harmony with the moving of the magnetic currents. "But," says some stern, flint-headed peasant, "I can sleep any way; I feel no difference." Quite likely; neither did the ox feel the difference when the fly lit upon his horn, and because the horn was hard and dry and flinty. Very sensitive persons at once feel the difference.

God made the night for sleep, and the light of day for educational and industrial pursuits; and to transpose this divine order of things by sitting up until midnight and sleeping the next day by sunshine not only borders upon laziness, but sinfulness. Sin is a transgression of the law, and pain is the penalty.

Individuals of regular habits, engaged in hard, honest labor, with noble aims and a clear conscience, will generally find little trouble in sleeping, and that, too, in the early part of the night.

Fashionable city life is too viciously managed to give sufficient sleep; and many women in country villages, because of late social parties, enormous details of dress, and trashy novel reading by hot stoves, find it difficult to sleep, but Italian women manufacturing macaroni all day in the sunshine, and German women working in the field have no trouble in sleeping.

Nothing so tends to insanity, and nothing so deranges and harms the brain cells as lack of sleep. In 1879 six students in a German university resolved to go without sleep a week. Not one of them succeeded; but two of them died of brain disease, and three others were obliged to leave the institution on account of brain trouble. Night marches of an army in a hot climate, as in India, had to be abandoned, because it was found the men broke down for lack of sleep.

Swine are great sleepers. They relish sleep—sleeping in the mud. Put them into a lovely clover pasture, and they will hunt a mud-hole to sleep in.

Too much sleep is certainly harmful. It stupifies. It deadens the whole system, besides being a waste of time. Too little sleep is also injurious. Each must regulate the hours of sleep, by what is really required. Laziness and death are the sisters of sleepiness.

If you get up when you first wake providing you have had six hours of sound refreshing sleep, you can scarcely get wrong. But make sure of your six hours minimum, and be wonderfully suspicious of the necessity for further sleep, as it is not necessity, but indulgence.

Wellington could sleep at any moment; Baron Bunson could sleep for half an hour at any time in the midst of his studies,

awaking refreshed, and resuming his work with increased vigor. A blessed gift, this; such a faculty, combined with that of early rising, is as good as a fortune to a capable man, or indeed, to almost any man.

Sleep is heaviest in the first night hours, gradually becoming lighter, and probably disturbed by dreams, as the time wears on, until a slight noise disturbs us, or our rested system resumes full work of its own accord. Everyone knows that in dreaming part of the brain is awake and at work, while the other part is asleep—as much as the brain can sleep; at all events, exercising lessened function. It is therefore obvious that dreamless sleep is the most useful, as dreams are evidence of work by some part of the brain, detracting from perfect rest. The higher, diviner dreams are visions.

Failing to sleep, do not resort to opiates or sedatives, they are hurtful in themselves, and the system becomes so inured to them that increasing doses are required, and they in time aggravate the condition they are intended to relieve, leaving the patient irritable, sleepless and demoralized. Look for the cause of insomnia in some bodily disorder, mental worry, false ambition or excitement, and seek to remove the cause when found.

It is asked—"how shall I secure sleep?" Carry, carry, oh brother, such loads of flour, fruits, nuts and necessities of life to the poor as will tire your muscles. Carry, oh sister, such foods, garments and necessities of life, as gifts to the poor, as will tire, weary your muscles. And with muscles tired and weary, doing good to others, with a light supper of nuts and fruits—and a clear conscience, there will come to you sweet, serene, restful sleep. Try it.

Study nature. In the gray of early evening sporting insects, lowing herds and the forest birds retire away for rest and sleep. If owls and bats are exceptions, it is because they *are* owls and bats—vilest of birds.

If the birds of the air and the flocks of the fields, obeying their God-given instincts, go to sleep when God lets down the dusky curtains of night, should not rational human beings, gifted with reason, do the same? Shun night walkers.

To prowl about in the darkness of late unseemly hours, or to sit up and read novels, substituting oil for the sun, is to violate God's natural laws.

I say to my friends and patients, "Get up, get up at five o'clock in the morning;" and I set them the example! If they want more sleep, I say, "Take it; take all you want! Take eight hours; take nine hours; take *ten* hours, if you choose; but take them in the early hours of night rather than by daylight. Don't insult nature!

If you get angry take a bath and go to bed and sleep; if the world abuses you, take extra sleep; if you are dyspeptic and discontented, take a long sound sleep and, waking, you will find that all the world is smiling.

Few persons making pretensions to cleanliness will sleep in a garment worn during the day, and, certainly, all undergarments, whether worn by night or by day, should be thoroughly aired before being worn again. It is a rule among the Brahmins of India to shake every garment before adjusting it upon the body. A sleeping garment should have neither pin nor button about it.

"There should be no carpet on the floor of a sleeping room," says Dr. Hall, "except a single strip by the side of the bed, to prevent a sudden shock by the warm foot coming in contact with a cold floor. Carpets collect dust and dirt and filth and dampness, and are the invention of laziness to save labor and hide uncleanness.

Sleeping rooms should never be papered, and certainly not with green colored paper; neither should fever patients be kept in rooms where the prevailing color is red or crimson. Red is a nerve excitant, while blue is quieting and calming.

Old people, especially if bald-headed, should sleep in night-caps. The Asiatics and others who go bare-headed do not become bald-headed.

People should not go to bed expecting that they will drop off to sleep if hungry. The flocks graze in the fields until their appetites are satisfied, and then lie down to sleep. The babe takes its fill from the mother's breast and sweetly falls asleep. If you have a gnawing hunger in the evening, partake of a light dish, such as crackers or stale bread and milk before retiring.

Women should not make up their beds in the morning, but open them, shake up the mattresses, throw the feather beds out of one window, raise all of the other windows to let in the air and the sunshine, and then finish the work of the room in the afternoon. The sick should have their beds changed each day.

Don't go to sleep lying upon the back. Who ever saw the weary herds or proud horses fall asleep upon their backs, with their feet up in the air gyrating around loosely? They naturally drop to sleep lying on their sides or stomach. I observed during my journeyings in Asia and Africa that the natives nearly always slept upon the stomach. Go to sleep, then, lying upon the right side, for the reason that while the right lung has three lobes, the left has but two, and the lower portion of the heart being more upon the left side it has greater freedom of action than it could possibly have if the weight of the right lung were pressing upon it.

Considering the tendencies to catarrh and consumption in this climate, breathing through the nostrils, whether asleep or awake, is absolutely necessary, and for the reason that those little delicate hairs along the nasal passages serve as strainers to catch the dust and floating air-particles. I have seen Indian mothers in the Far West go along by the te-pees, where their papooses were being rocked by the cradling winds, and press their lips together in order to fix upon them the habit of sleeping with closed mouths. If more mouths were kept closed there would be less babbling and better health in the world.

Many sleeping apartments in hotels never see nor feel the sun's healing rays. They are damp and cheerless, and sleeping in them is next to committing suicide. Bed clothes and comfortables should be thoroughly sunned each day. Rooms warmed by furnaces are unfit for sleeping apartments, as the air becomes in part decomposed—*burnt air*—and unfit for inspiration. Those occupying such rooms complain of "closeness" and dullness of spirits," and they sometimes feel and gasp for more air, something as does a fish for water when thrown out of its native element.

Young children require far more sleep than adults do; hence

they should retire early and never be awakened in the morning. Nature will do that when she has her fill. To rudely shorten childhood's sleep is to shorten life. Students require all the sleep the system will take. Brain workers require more sleep than do day laborers upon farms. In deep sleep the soul repairs and builds up the impaired portions of the organism. Napoleon required, it is said, but five hours sleep out of the 24; others require seven and eight; but whether more or less, it is "tired nature's sweet restorer."

Let there be no bed curtains around the bed in which you sleep; and it is never safe to have a sleeping room over a cellar because the ascending atmosphere and gaseous auras, freighted with dampness, miasmatic vapors and parasites, and very often decaying vegetable substances will impregnate the room with unhealthy and poisonous emanations.

A cellar opening inside a dwelling should be kept scrupulously clean, and should be thoroughly disinfected twice a year with chloride of lime, carbolic acid, burning sulphur and other disinfectants. An opening into the chimney for ventilation should be provided to carry off the cellar air, which would otherwise penetrate the rooms above.

Sleep produced by opium, morphine, chloral, cordials or narcotics of any kind is neither natural nor beneficial. They deaden and stupefy, but do not rest or invigorate the system.

If a person be weighed at bedtime and again upon rising, it will be found that there has been a loss in weight of half a pound or more, which amount has passed off in perspiration, sensible or insensible, and been distributed through the bed-clothing and the room. Therefore I repeat, ventilate and sun your sleeping rooms.

Each individual, even to the child, should have his or her own sleeping room. Among the highly cultured classes in France and Germany even husbands and wives sleep separately, and the baby while quite young has its crib between the parents' beds; but very early the child is put into a room and bed by itself. It is wisdom so to do. The piling of two or three into the same bed, pig-like, is unnatural and unhealthy.

If the young sleep in the same room with the aged it should be for medicinal or life-giving purposes only. In youth, what the world vaguely calls the "animal spirits"—really vital nerve force—is abundant. This vital force is a fine sublimated substance, and when influenced by love and projected by the will it flows from the strong to the feeble; from the young to the aged. The four sensitive centers of the organization are the brain, the solar plexus, the generative department and the hollows of the feet.

There is an aural emanation surrounding every man, woman, infant. The psychic senses it, the clairvoyant sees it.

The child that sleeps with the grandmother grows pale and feeble; but she gains to the extent that the little one loses. The young wife soon gets to look as withered as the wrinkled old man she marries. There are few more painful sights than to see an old man who ought to be thinking of death and eternity, readjust his glasses, dye his hair, color his beard, gormandize on oysters and then go off and marry a young girl. She marries for a home; but all such homes too often prove to be earthly hells!

CHAPTER XV.

"A simple vegetarian diet, if persevered in, induces a religious and devout spirit, habits of sobriety, economy, self control, meek simplicity and purity. To me, therefore, vegetarianism is a moral blessing of great value, and I trust I may never depart from it. How glad am I to hear it has found in you a zealous advocate, and established a society however small, in the midst of a country which is teaching our people to drink spirits and eat beef."

—*Babu Keeshub Chunder Sen, India.*

Wheat, old as the civilized races, is the best of all the cereals. It was the common food of the ancient Egyptians. The wheat harvest is spoken of in the patriarchal age. Joseph dreamed of the sheaves of wheat. The primitive Greeks took with them on their war marches knapsacks filled with dry wheat; and in Cæsars time Roman philosophers wrote and poets sung the praises of wheat. So far as any one kind of food is concerned, *wheat* is the *best*, and may be put down as the *prince* of cereals.

The great men of history whose living, burning words startled the world were not born in the warm banana-lands of the south, but in the cooler wheat zone, or the great wheat belt, lying between 35 and 55 degrees north latitude.

Man can live upon wheat or wheat and milk alone; but he could not live any great length of time upon bread made of superfine flour. To sustain life the whole kernel must be utilized. Chemically considered, wheat is composed of oxygen, hydrogen, carbon, nitrogen, phosphorus, magnesia, sulphur, lime, potash, silica, soda, chlorine—in brief, *all*, or nearly all, of the ingredients and elements requisite for the support of human life, and yet I am of the opinion that the human system demands variety of food.

Milk is a most excellent article of diet. Indian meal mush and milk, oatmeal and milk, rice and milk, boiled wheat and

milk, unleavened bread and milk have in them all the necessary elements of nutrition; hence, from childhood to old age one never tires of them. If owing to some abnormal condition of the stomach, milk does not digest, add thereto a little lime water.

The hot water cure in some European cities is giving way, in part, to the hot milk cure. The temperature should be as high as can be sipped with a teaspoon. While the heat is beneficial, especially if a little capsicum be added, the milk itself is nourishing.

The cod liver oil craze is rapidly subsiding. The most eminent physicians of Germany prefer fresh olive oil. In consumption, either olive oil or nice sweet cream is preferable to cod liver oil. A little olive oil mixed with oatmeal porridge constitutes a most excellent food.

Liebig pronounces oatmeal, so much used by Scotchmen, more nutritious and fattening than the best English beef. Prof. Forbes, of Edinburgh, during a period of 80 years measured the height and breadth, and noticed the health of the students in the university. He found the Belgians, who were great meat eaters, at the bottom of the list; a little above them the French; very much higher the English, and the highest of all stood the Highland Scotch, who all through life are fed once, and generally twice a day on oatmeal porridge. Whole wheat boiled four or five hours is a better food than oatmeal.

Breakfast should be made largely of wheaten grits, oatmeal, well baked bread made from the whole wheaten grain, carefully ground, berries, fruits, fresh eggs broken into hot water, and a cup of cream or good sweet milk. Neither meat, butter or grease of any kind is necessary. Bread should be baked thoroughly and toasted. Nothing is more indigestible than dough, or half baked bread.

"When Senator Palmer, of Michigan, went to New York, and stopped at the Fifth Avenue Hotel," says the *New York Times*, "he always carried a loaf of Graham bread in his satchel. Before going to his meals he cuts a couple of slices from the loaf and puts them in his pocket. At the table he pulls the bread

out and has always something before him he can eat. In his house at Detroit he has a mill constructed on purpose to prepare his flour, and at home he will never eat bread made from flour ground at any other mill."

"I cannot eat coarse brown bread," says one, "it irritates my sensitive stomach."

No one has asked you to eat "coarse bread," at least, I have not; but I do ask and urge you to eat the wheat in its fulness, except the very thin, flinty, irritating outer covering, which the steel mill grinding discards, and yet retains the nutritious parts, the five layers of cells and all the valuable mineral matter.

"I am a laborer, and cannot work on oatmeal, rice, mush, milk and potatoes; on bread, vegetables, fruit and berries," says some honest tiller of the soil. How do you know; did you ever try it? I have seen the porters of Smyrna, in Asia Minor, bearing burdens of six, seven and eight hundred pounds, and that all day; and yet their food was a few handfuls of grapes and figs, or dry bread, a bunch of dates and some olives.

I have seen the Spaniards and half-castes of Mexico, Yucatan and Central America toiling in the mines, or by the olive-press and the wine-press by day, and dancing at night to the music of the guitar, and yet they subsist upon melons, fruits, bananas and bread dipped in olive oil and seasoned with capsicum.

I have seen Chinamen in Canton and other parts of the empire bear upon their shoulders the sedan chair, 16 hours a day, or work in the fields the same length of time, and eat nothing but rice and a few vegetables.

All historians know that the old Roman armies, who built the roads and aqueducts, practiced in gymnasiums and marched under heavy baggage and armor, conquering the world, lived largely upon fruits, dry wheat, and barley bread dipped in sour wine.

But are not flesh meats and fatty foods necessary to keep up the animal heat, especially in cold climates? The herb-eating animals and the fleet reindeer found in the Arctic regions are a sufficient answer to that inquiry. Besides for great muscular

strength the rhinoceros exceeds all animals known upon the earth; and yet it lives entirely upon vegetable food. Drovers of tigers will fly with terror from before it, knowing its power.

"Carbon is heat," says an eminent physiologist. And yet skim cheese, pearl barley, rye meal, seconds flour, beans, peas, rice, Indian meal, oatmeal, and sugar all contain more carbon than does beef; and, further, not only does the finely flavored cheese made in Cheddar, England, but even skim-milk cheese contains more muscle-making food than beef.

Animal food is more heating and stimulating than nourishing. Lions, tigers, hyenas, cats, crows and buzzards are excessively fond of it. The Thayers, Pooles, Maces, Hyers, Sayers, Heenan's, Sullivan's, Fitzsimmon's, Corbett's, Sharkey's, who follow fisticuffing and practice the "manly art" of pounding their fellowmen eat not only meats, but *raw meats*, to give them courage and animal strength. But Pythagoras, Plato, Plutarch, Diogenes, St. Chrysostum, the noblest of Roman philosophers, the wisest of the new Platonists, and other royal-souled men of the past, were vegetarians. And in more modern times such distinguished men as John Wesley, Benjamin Franklin, Emanuel Swedenborg, John Howard, Sir Richard Philips, Shelley, Wordsworth, de Lamortine and others abstained for a time, or wholly, from animal food, and, as several of them have intimated, greatly to their advantage.

Parker Pillsbury, the old veteran worker in anti-slavery, temperance, woman's rights, arbitration, and all the reforms that shed their kindling light upon this century, writes thus of vegetarianism.

"Some seven years ago there appeared to me reasons, weighty, if not many, against human reasoning and reasonable beings descending to the bloody butchering business of preying upon the brute beasts below them to sustain material, mental and spiritual existence. And even inordinately and unnaturally fattening them for so monstrous a purpose.

"Three or four years later my appetite for fish of every description had so far declined, as to include the whole product of the waters in my bill expurgatorous.

"Now, a walk through a market, with its flesh, fowl, or fish,

seems a walk among corpses! and to devour them would be to me a type of cannibalism worthy only of the remotest South Sea Islanders.

"For eggs, I have no fondness unless in custards or pies, though I dosometimes eat them when set before me. Underground vegetables, I have also abandoned, but not others.

"More than forty years ago my old and excellent friend, Mr. A. Bronson Alcott answered my question, what shall we eat? with this, 'eat the sunbeams.'

"In the grains and fruits I do now eat them, and happy for me, as I now believe, would it have been had I heeded the counsel of 'the wise sage of Concord' from the hour it was given. I know that it would have been well for me in body, soul and spirit.

"Nor do I believe the human race can ever be redeemed and regenerated up to its divine estate until even a good while after it has ceased to mingle the blood and life of brute beasts, birds and fish with its own mental, moral and spiritual being. And when shall we be ready to even commence the conquest?

"I do not believe we shall ever know the perfection of bodily health, muscular strength, nor personal beauty; nor certainly of moral and spiritual health, strength, beauty and excellence, till such a victory over animal appetite is adjured.

"For, in the last analysis, it will be found that the animal appetite, lust, is the secret of the present murderous use of the flesh of fattened brute beasts as a staple article of diet with the human race."

The Digger Indians of California eat grasshoppers. After being caught they are killed, dried, pounded in stone mortars and baked with a little coarse cornmeal. African savages who munch ants, and other crawling things are surprised to see missionaries eat eggs and drink cow's milk. Some of the African tribes whose chief riches are in their herds of cattle, never drink milk. They only eat the cattle when they die a natural death. The French are fond of snails and horse flesh. And if memory serves me I have heard of people who live in enlightened Christian countries, eating swine's flesh called "ham" and "pork." And yet, the same God of the old testament that forbade the breaking of the Sabbath, forbade the eating of swine's flesh. Why should one command be obeyed and not the other?

Closely connected with meat and beef eating is the unwise,

not to say villianous, practice of feeding the sick upon beef-tea. Physicians ought to know better than to recommend it. Prof. G. F. Masterman proves in its "chemical analysis that it is very analogous to urine, except that it contains less uric acid and urea." Dr. Holbrook, editor of "*The Herald of Health*," contends that "No matter how carefully made it contains only from one and a half to two and quarter per cent of solid matter, which is made up mainly of urea, kreatine, kreatinine, isaline and decomposed hæmatin—all of which is to be found in urine."

While beef-tea is somewhat stimulating, it is not as nutritious as milk, wheat-meal or barley gruel, rightly prepared. In Bright's disease beef-tea is especially injurious. Dr. Neale declares that in diarrhea, dysentery and typhoid it is really a poison. In Central as in South America urine is a common vehicle for medicine, and I have seen Chinese and Malay doctors administer is as such. There is high medical authority for saying that beef tea and urine when drank produce similar effects upon the human system.

Americans eat too fast and too much. The very best food if taken in too great quantities, and bolted down in a flood of tea or coffee, will, instead of being digested, decompose, ferment and rot into acidity, causing a burning or scalding sensation in the throat and stomach.

Dr. Beaumont, looking into the gunshot wound in the side of the Canadian soldier, Alexis St. Martin, and studying the process of digestion, saw that when food was cut into small pieces upon the plate, chewed finely, and thoroughly intermixed with the saliva it soon dissolved and was easily digested. Eat and drink alike.

CHAPTER XVI.

"No flocks that range the valley free
To slaughter I condemn
Taught by that power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring—
A scrip with herbs and fruits supplied
And water from the spring."

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

Fruit, grain and vegetable eaters get their nourishment in all its purity from the original source, and convert it themselves, for the first time, into flesh and blood, while flesh eaters re-chew and re-digest that which has once been chewed. Mixed with beastly saliva, swallowed, digested and made into animal flesh. Eating dead animals in health and drinking warm bullock's blood in cases of consumption are not commendable practices. And yet many consider venison, wild fowl and fish may be preferable to imperfect, withered vegetables, sour baker's bread and soggy potatoes fried in lard—a common dish at hotels. The conscientious vegetarian is often puzzled by the foods put before him.

"But," says some one, "I eat just what I like—just what tastes good." Exactly; and so do the pigs! Sensible people, gifted with reason and a fair degree of common sense, eat that

which is nourishing and healthy. Tastes and appetites must be trained and drilled and brought into subjection to the better judgment and the true science of life.

In 1871 I accompanied Frederick W. Evans, a prominent American Shaker, to London. The Elder is a rigid vegetarian, having tasted of neither fish, fowl or animal food for full 50 years. While in London we were invited to breakfast with a member of parliament; there were present Hepworth Dixon and other literary gentlemen, and several members of parliament. Being asked into the breakfast room, Elder Frederick deliberately stepped to his satchel and taking therefrom a large slice of coarse graham bread laid it by his plate. The breakfast was inviting and costly; but Elder Frederick stoutly refused coffee, tea, buttered toast, beefsteak, fish, chops, butter—everything but a cup of milk and the bread that he had brought all the way from America! That was courage; that was living up to principle.

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

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

Among the most common diseases afflicting the masses of Americans, and especially those engaged in literary pursuits is indigestion. Some physician has said that "dyspepsia is not so much a local disease as a local infirmity." It has many causes, among which are bad cookery, errors in diet, impure or stimulating drinks; foul air, sedentary habits, dissipation and violent passions. Drug medication is also among the prevailing causes. Indigestion may arise from anxiety of mind, extreme in temperature, habitual indulgence in highly seasoned food, and often

from lack of exercise in the open air. One great difficulty to overcome in the treatment of this disease is the lack of absolute rest of the stomach, intervals of repose alternated with exercise.

The cure of indigestion comes largely through right thinking, through moderation in all things, and through plain wholesome living, with well selected, well prepared food in proper combination. The habit of masticating the food thoroughly, should be formed; life in the open air, keeping the surface of the skin and bowels clean, will also facilitate the growth toward health. In short, the observance of the following rules, together with judicious selections in the matter of diet, will greatly facilitate the health processes and tissue changes of those suffering from indigestion.

Select your food in moderation, from grain, fruits and nuts; also eat regularly. Use freely of well baked bread, made from the best quality of graham flour. Abstain from all stimulating foods and drinks; from fish, flesh or fowl, and from alcoholic fluids. Three-fourths of the human system is fluid, and can be replenished with pure water or juicy fruits. Organic fluids are as needful as the solids, in building up the body.

Observe regularity in all things, in sleeping as well as in eating and drinking; and sleep at least three hours before midnight. Let your underclothing be of light linen or all wool material, suspended from the shoulders, and equally distributed over the body. Keep the skin clean by judicious bathing, or by daily rubbing the body with a turkish towel wet in cold, hot or warm water, according to the power of the system to react. Avoid getting chilled during or after a bath. Practice deep breathing through the nostrils, keeping the mouth closed. In the near future linen next to the skin, will take the place of woolen.

Live in the open air and sunshine as much as possible, and exercise systematically and daily every muscle, but not to weakness or exhaustion. This will stimulate the action of the capillaries, and eliminate morbid matter from the system before disease germs have time to get a foothold.

To the dyspeptic, there's no sunny side to life. The constant irritation of the pneumo-gastric nerve with its delicate

branches, as well as the whole sympathetic system, serve to keep the poor sufferers in constant pain, or in continual dread of impending evils which often have no foundation in fact; and yet all the same these lesions produce fretfulness and irritability of temper.

Look at your table. Do you intend to eat the stuff that you've loaded on to it? What do you eat "anyhow?" "Does it concern you?" we hear some say. Certainly, emphatically, it does, and for the reason that humanity is one, and we are a part of that one; and what affects a part by the law of both sympathy and psychic force, affects the whole, and the whole is made up of its parts. "No man liveth to himself," taught an apostle of old. But what do you eat?

Often much of the meal consists of butter, and sugar, and grease and gravy in various forms;—articles lacking nearly all the elements, and not worthy the name of food. Being composed mainly of carbon, they clog the cleansing organs with that substance, and leave many parts of the body without nourishments. If this excess of carbon is digested, it makes one gross and fat, if not, it ferments and brings dyspepsia, and kidney and liver ailments. Shame on the gluttony of gluttons.

Pepper, mustard, curry powder; and like fiery substances, are not food, but irritant poisons. Things that will blister the tough outer skin, are surely hurtful to the delicate internal organs. It may be said that we take very little of them, yet the amount is large consumed in a year. They rank not only among the causes of indigestion, but of neuralgia and congestion.

Vinegar is a vile fluid, swarming with germs and wriggling creatures; and even salt should be used in moderation, if at all. It is a mineral, and non-nourishing.

The taste for condiments is a false one, and he who flings them away and trusts to the fine flavors of nature, will soon come strongly to dislike them.

And then, there are the stimulants—certain mild poisons that do not cause speedy death, but simply excite and rouse the system to expel them. They are like whips to jaded horses. Alcohol in all its forms, and tea, and coffee, and tobacco, are

such poisons; and one has only to read the figures of their cost and use, to see that they are gigantic sources of human impurity. It is almost rare to find a man whose breath is not vile with beer or whisky, or else his body reeking with the stench of nicotine. It is rather rare to find a woman whose complexion is not muddy with tea or coffee, and her nervous system partially broken down.

Stimulants are perhaps our most tempting, but deadliest foes. It is easy, when we are tired or low in spirits, to swallow ruby wine, or puff a fine cigar, and be roused to life and cheerfulness again! The habit is well nigh resistless. Yet stimulants are only whips, and when their spasm of excitement is gone, the victim falls back lower than before, and is tempted to take more stimulant and lash himself again to life.

He who would have pure blood and cheerful health, must shun all stimulants save air and exercise; and if his other habits are correct, he will rarely feel either languor or depression.

Over-drinking and over-eating are common sins.

In these days of plentiful and cheap food, one of the most common causes of diseased organs, and foul bodies is over-eating.

A sound man can live more than a month without eating, and there is no remedy so good for many diseases as moderate fasting. That vast army who have dyspepsia and sluggish bowels, need to be extremely careful of excess. Nearly all the people who have lived to great age agree in this, though differing in other things; that they have been moderate eaters.

Eat slowly, never without an appetite, and you will rarely eat too much.

There are certain kinds of food, healthful enough in small quantities, that tend to clog the system if eaten freely. Potatoes and white bread, consist largely of starch, and are dangerous to health if made staples, as we often see.

Meat is the most impure of all our foods. Not only does it often contain trichinae, and tapeworm, and other parasites, but the dead blood and bile that were in the animal's veins come

very near being poisons. The danger is especially great to invalids and those who live indoors.

Over-eating is so great a danger that we must repeat; never eat without an appetite, and then only what you have had the patience to chew slowly and thoroughly. An admirable plan is to keep fruit upon the table, and if you are not hungry, take only an apple or sip the juice of an orange. While our foods are unscientifically cooked many of them are shamefully adulterated, rendering them unfit for eating and assimilation into the system. Often the air we breathe is poisoned with carbon, and especially in cities with smoke, poisonous vapors and deadly gasses.

CHAPTER XVII.

"The first duty of men who expect to die is to learn how to live—to live rightly, so as to leave the world, or something in it, better than they found it."

—*Gerald Massey.*

Until recently it has been believed that vegetarians could not compete with flesh-eaters in athletic feats. Late experiments show this to be an absolute error. In the great walk from Berlin to Vienna, a distance of 361 miles, vegetarians were so much ahead that the flesh-eaters were really not "in it" at all. At another late walking match in Germany, thirteen vegetarians and twenty-six flesh-eaters entered for a walk of some forty miles. The two first at the goal were vegetarians. They ate only brown bread and apples. The first flesh-eater in was only twelve minutes behind. He ate, before starting, a hearty meal of beef, chocolate, and a pint or more of milk. And now we read of a vegetarian cycling club, a member of which ran 100 miles in six hours and 152 miles in twelve hours, with mud, wind and rain so bad as to be very discouraging, but he kept up his heart and won the medal.

Fickle fashion slays multitudes each year. Never use hair dyes. The basis of blondine, powders and paints is sugar of lead—a *poison*—often causing nervousness, paralysis, sore eyes, softening of the brain and neuralgia. Long trains, high-heeled shoes and bangs are abominations. Why cover the forehead and expose the arms? The low caste Hindoos and the Indian squaws of the west have banged their hair for centuries. And why wear long trailing trains? Stepping upon one in the street and hearing it rip is to me music. "Ladies" should not use morphine to produce sleep, belladonna to make the eyes bright, nor arsenic to make the skin clear, nor should they wear a flopping flower-garden of feathers on their heads.

There are American women, governed more by love of ap-

probation than principle, who will say, "Stay to tea; *do* stay!" and then they will sit around the table and gossip—gossip long hours away when they had better be asleep or at work, or learning how to cook potatoes. Few women do this bit of kitchen work even decently. Potatoes should be boiled with their skins on in pure water, which, when they are done, should be drained off and the pot left uncovered. It should then stand over the fire until the potatoes are dry, when, if preferred, they may be baked, and I may say a nice baked potato is to be preferred to a boiled one.

The choicest, richest portions of the potato, the apple, the pear and all kinds of fruit lie close to the skin; therefore, pare thinly and eat slowly and sparingly. Yes, sparingly of such kinds of foods as make muscle, sinew, bone, nerve, nerve-cells and brain force.

Shall we laugh and talk while we eat? No; let the ducks and geese do that. It becomes them. The rhyme runs thus:

"Let the wild duck quack as he eats,
And the grasshopper sing."

The Hindoo sages of a remote antiquity considered eating a kind of sacrament, to be engaged in abstemiously and silently. The ancient Pythagoreans ate in profound silence; Shakers never speak at the table, unless in receiving or passing a plate or dish. Clear-headed and thoughtful people, knowing the needs and wastes of the system, eat to replace these wastes—eat grains and fruits; eat milk, rice, eggs, barley, beans and berries that blush in fields and ripen in gardens; eat such foods as contain nitrogen for the muscles, iron for the blood, lime for the bones, silica for the nails and phosphorus for the brain.

The English, fond of bacon and given to beef eating are a warlike people, and so are the South African Boers. Less and less animal food is being consumed each year. In the approaching year 2,000 the man who indulges in eating the flesh of dead animals will be looked upon as a kind of cannibal—a lag behind in the line of progress.

WHAT SHALL WE DRINK.

Three-fourths of the earth's surface is covered with water.

Nearly 90 per cent of the human body is water. It bears up our ships as they plough the ocean, and drives our dashing railway cars in the form of steam. It was God's one great instrument in building the world; transforming the rocks and mud and sand, and transmuting the plants into coal! Descending in gentle showers, it clothes the hills and valleys in green; gives moisture and sustenance to the buds and blossoms of the trees; it softens and lubricates our food and then, in the form of a watery fluid, carries the nourishing atoms and elements to every part of the body, that the thinking, conscious soul—a real, substantial entity—may superintend the building and repairing of its own material dwelling.

While water exists in three states: the solid, as in ice; the liquid and the gaseous, rainwater falling upon the mountains, far up above the smoke and the dust of the streets, is the purest form of water found in nature. This may very properly be called distilled water—distilled in the skies, and is a most potent solvent. The way, then, to obtain the purest water, mechanically, is to distill it; that is, to boil it and then collect the water produced by the condensation of the steam.

The idea held by some of the oriental nations, that dew water collected from the hill tops and mountains and used as a drink would tend to prolong life, was a very rational one, and for the reason that it was, or is, absorbed directly into the blood with all its solvent properties, which properties prevent the deposition of salts and the process of ossification in the various structures and organs, as well as favor the elimination of poisons through the perspiration, the urine and the fæces.

Though too poor to own a \$500 piano, you are not too poor to own a bath tub, and you should not be too slovenly or lazy to use it. To bathe does not simply mean to soak one's self in water. A quick hand or sponge bath is the thing. Then a good, coarse towel and a self massage.

The skin, remember, absorbs as well as secretes. Take a portion of a chicken's intestine, fill it with milk and tie both ends securely and immerse it in water, and in a short time the milk will pass out of the intestine into the water, and a portion of the

water without will pass inwardly, mingling with the milk. The sick may be fed and nourished to some extent through the skin.

Returning from consular service in Trebizonde, Asiatic Turkey, by way of Constantinople, Smyrna, Sicily and Italy I visited exhumed Pompeii, and carefully examined those half ruined temples, lava-paved streets, stone ovens and great stone bathing houses. Those stalwart Pompeiians took their cold baths in the morning, their sun baths at noontime and their soothing tepid baths in the evening.

The ancient Romans far excelled us in their free public bathing houses. In her palmy days Rome—the city of Rome—had 16 public baths. They were free. How many have New York, Philadelphia and Boston each? These public baths were kept up for 500 years. The water supply was brought through aqueducts. In Diocletian's time 18,000 persons could bathe at the same time; and connected with these baths were in-door gymnasiums, libraries, lecture halls and rooms for anointing. Bathing for health was a national habit among the Romans.

Will some of our selfish, money-grabbing, postponed possibilities of men, called millionaires, read these telling words of Seneca? “In Rome a person was held to be poor and sordid whose bath did not shine with a profusion of the most precious materials, the marbles of Egypt inlaid with those of Numidia; unless the walls were laboriously stuccoed in imitation of painting; unless the basins were covered with Thasian stone, and the water conveyed through silver pipes. The baths had a profusion of statues, a number of columns supporting nothing, placed as ornaments merely on account of the expense; the water murmuring down steps, and the floor of precious stones.”

For removing congestion, equalizing the circulation of the blood and quieting the nervous system, the bath followed by vigorous friction has no equal. Try it.

Pure soft water, drank freely at bed-time, palliates and often cures constipation. On the other hand, water containing large quantities of carbonate and sulphate of lime is unhealthy.

The undue accretion of mineral matter in or about any organ, or the accumulation of earthy phosphates in the system, often

noticeable in the urine, tends to diseases and the shortening of human life. Among the solvents for removing these difficulties are the mineral acids: sulphuric, nitric, hydrochloric and, especially, phosphoric acid. Some physicians consider the latter a specific.

Milk, when cows are rightly fed and cared for, is a most admirable drink; and so is buttermilk, a form of milk deprived of its oily substance, and though ordinarily given to swine and fowls, it is decidedly beneficial to many invalids, and should be more extensively utilized in the family.

Impure water, containing not only lime and various sedimentary substances, but sometimes spores, microscopic parasites and germs of disease, should be boiled. This is customary with many hygienists in both England and Germany, the process destroying the germs, and at the same time depositing the lime upon the kettle. Clear crystal water from springs does not contain spores or germs, neither does water distilled high up in the vapory heavens.

Alcohol and intoxicating liquors of all kinds should not be touched as beverages. They do not quench thirst; they are not food; they do not make muscle, sinew, bone, blood, nerve nor brain cells. And, further, nearly all liquors are adulterated: wines containing logwood; beer, strychnine, prussic acid and carbonate of magnesia.

Dr. Carl Braun states that a wine merchant once sent Lord Palmerston a case of wine, with the assurance that it was good for the gout; but the steward soon afterwards returned it, with the explanation that his lordship had tried it and preferred the gout!

And what of tea? It is a temporary stimulant, and the rest which it gives in fatigue is apparent rather than real. It does not contain nutrition, blood making particles nor any of the elements of true strength. It is injurious to the nervous system; it causes indigestion and palpitation of the heart. "The essential principle of tea," says the *American Journal of Chemistry*, "is theine, and in its properties are closely allied to strychnine and morphine. Tea is an astringent, giving to the stomach a shriv-

eled, leathery texture, preventing the free escape of the gastric juices, and often causing a sallow appearance of the skin. Green tea is altogether more injurious than black. When in China, I saw the Chinese color their teas and prepare them for market, and, further, I saw Chinese boys standing upon broad polished stones, overspread with teas, and rolling them with their bare, dirty feet! Tea-drinkers should remember that there have been 52,000,000 pounds of tea imported into New York since the law requiring inspection went into effect. In that time 650,000 pounds of adulterated tea have been condemned. These have been mostly green teas, and, as a result, their importation has fallen off over 6,000,000 pounds from the previous year. People are just beginning to understand that teas are frequently adulterated and dirty. Neither tea nor coffee as a daily beverage is necessary or healthful.

No drinks should be taken into the stomach above the average temperature of the blood. Hot tea and coffee produce just as debilitating effects upon the stomach as hot baths do upon the body.

Should we drink while eating? "No," exclaims Dio Lewis, and also scores of his imitators, "not a drop," adding, "whoever saw a horse take a mouthful of hay and then a swallow of water?" No one, of course. Neither did anyone see a horse go to the fire to warm himself, nor start off for a blacksmith shop when he required shoeing! It is neither healthy nor wise to drink very cold water, or very freely of liquids of any kind at meal times, as they dilute the gastric juice and so hinder digestion. But the sipping of quite warm water, with a little milk in it and a trifle of sugar, while eating is not injurious and may be, for some temperaments, really beneficial, because it helps to moisten and lubricate the food while in the process of uniting with the saliva, 94 per cent of which is water.

A teacupful of hot water drank 15 minutes before each meal is beneficial in some forms of dyspepsia.

Nothing will quench thirst but water.

The natural and proper drink, then, for man is water—soft spring water, filtered water, distilled water!—pure water.

CHAPTER XVIII.

"I love the merry, merry sunshine
It makes my heart so glad."

—*Gates.*

"Sunshine, broken on the hill,
Though turned astray, is sunshine still."

It is not strange that the Parsees worship the sun—the sun as a symbol of the infinite light of the universe. The sun is a mighty battery of life-force and health.

The sun bath is one form in which "nature's finer forces" may be made conducive to health and long life. Prof. E. D. Babbitt has made an exhaustive study of these finer forces and written voluminously regarding their application to health and longevity. The sun bath is one of the most potent means of restoring the body to a vigorous condition. The electric action of the sun's rays upon the skin brings the blood to the surface and invigorates the perspiratory function stimulating it to throw off waste matter, and enabling the body to better resist changes in temperature. But be careful and do not overdo the sun bath at first, or you may be sorry. Half an hour at first is enough, turning each side to the sun for fifteen minutes. After a few days of half-hour treatments you may increase to an hour. You will experience a remarkable sense of buoyancy after the bath.

The eminent astronomer, Sir Robert Ball, in closing a lecture at the Royal Institution, delivered to a juvenile auditory when speaking of the marvelous phenomena of light, said:

"It must be admitted that too little attention has been paid by modern therapeutists to the properties and uses of sunlight as a remedy for the treatment of certain diseased conditions of the human system, when it is considered what an important part is played by the sun in the physiological development and growth of all living organisms, whether belonging to the animal or vegetable kingdoms. It is a well established fact that animals acquire all their energy from plants—either directly by eating vege-

table food, or indirectly by eating animal food which has been fed upon vegetables—and plants obtain all their energy from the sun, which is the parent or original source of all the energy or life of organized beings.

We are thus brought to the consideration of the effects of direct sunlight upon the human system. It has always been held that many diseases—such as struma goitre, tuberculosis, dyspepsia, are fostered by the want of a due exposure of the body to sunlight. The anti-hygienic effects which result from a life passed in dark courts and streets and overshadowed valleys, are too well known to need recapitulation. The question of most interest to us at the present moment is, how far can those energizing and vitalizing influences of sunlight be made use of in the restoration of diseased conditions of the body? In the Orient, the sick do but little except to bathe and lie in the sunshine, the head and face covered with a palmleaf.

The value of sunshine and bright light in many wasting diseases and conditions of exhausted energy has been proven incontestably by the benefit which is derived by such patients at the numerous health resorts where these physical conditions form principal factors in the climatic treatment. All sanitariums, and all well regulated homes have one or more rooms set apart for sun baths.

It would appear that this kind of bath was much used in the time of the Greeks and Romans, most of the houses of the wealthier classes being furnished with means for taking such a bath on the roof of the dwelling. The mode of using this bath was to expose the naked body to the direct rays of the sun for a longer or shorter period of time, the head being protected to avoid injurious effects on the brain.

The climate of the United States, especially Southern California, is favorable to the use of the sun bath as a regular medical agent. It can be used with advantage in a large number of ailments.

It used to be fashionable in the days of the "Grecian bend" to be delicate. Delicacy and a moderate sickness were feigned sometimes to get sympathy. This gauze of hypocrisy, however,

was generally too thin. The intuitive easily pierced it—pierced it to a collapse. As a general rule people get what they deserve—get the legitimate harvest of their sowing—and then, very often, fuss, grunt and whine about it. Faultfinders are never beautiful. Their inward thoughts work outwards, withering and wrinkling their faces. Those who are never “understood,” and are everlastingly seeking sympathy are little more than selfish postponed possibilities of human beings.

Health, good temper and physical beauty are nearly synonymous.

The ancient Greeks strove to attain physical perfection—beauty of figure and face—by means of exercises, baths, and every means known to them for stimulating the bodily functions to a high degree of health. They were intense admirers of physical beauty, and appreciated the fact that health is one of its prime conditions. The modern science of hygiene teaches that the observance of certain laws is necessary for the evolution of the growing boy and girl into the healthy man and woman. Industry and physical exercise are indispensable to health. Prominent among these laws is that of personal cleanliness. To obtain and retain a healthy and active condition of the skin, frequent bathing is necessary, followed by active friction with a brush or towel. It should be remembered that the skin is an excretory organ; that material which has been expelled through it collects upon its surface, and must be removed.

The skin also secretes an oily matter which keeps it moist, flexible and healthy. This is partially removed by bathing, and the healthy secretion is again stimulated by active rubbing. To attain a good development of the muscles, physical exercise must be taken. The growing boy and girl should have a fixed time for exercise, either at home or at school, as well as for study, for eating and for sleep. The athletic trainer, tells his pupils that temperance in all things is necessary for even a fair degree of physical development; he insists upon regularity in exercising, eating and sleeping. Such a temperate and regular method of living should be the aim of every one. In that sense of the word, every one should keep himself “in training.” This is especially

important in youth, when not only are habits forming, but the foundations of future good or ill health are being laid. And the means by which one's personal appearance is best improved. Each should strive to have a clean, refined and pure body; because the physical body affects the soul body in which is enshrined the immortal spirit. "Till our bodies bloom to souls," are the words of James G. Clark. Here are some of his lines:

"Our arms are weak, but we would not fling
To our feet this burden of ours.
The winds of spring to the valleys sing,
And the turf replies with flowers.

* * * * *

And thus we learn, on our wintry way,
How a mightier arm controls,
That the breath of God on our lives will play
Till our bodies bloom to souls."

There are races and tribes in Africa and in the South Sea Islands that go entirely destitute of all clothing. I have seen them, male and female, old and young, unclad, toiling in their miserably-tilled fields; and near sundown I have also seen them all bathing together, sportive and seemingly as innocent, too, as children. It is difficult to make them comprehend the delicacy or beauty of clothing. There is really no necessity for it under those equatorial skies, where summers are eternal. Many of these people, though the climate is malarial, live, because of frequent sand baths and perpetual sun baths, to be very aged. Fruits and rice constitute their food.

The primary object of clothing is protection against the injurious variations of heat and cold. Protection and utility, then, being the purpose, the material, the texture and the color of the garments worn should be carefully studied.

So far as protection against cold, against chilling dampness and the absorption of perspiration are concerned, linen stands first, woolen next. For warding off cold winds and pelting storms, however, india-rubber takes the preference. For summer time linen and cotton, being good conductors of heat, are cooler; but owing to the frequent changes of climate they are not,

so some think, so healthful. Accordingly linen, soft and thin for summer time, thick and heavy for winter, should be worn with flannel over it all the year round.

Clothing upon the human body is often very badly distributed. There is too little about the lower extremities.

"If one-quarter of the heavy woolen overcoat or shawl were taken from the trunk, and wrapped about the legs, it would prove a great gain. When we men ride in the cars, or in a sleigh, where do we suffer? About the legs and feet! When women suffer from the cold, where is it?

"The legs and feet are down near the floor, where the cold currents of air move. The air is so cold near the floor that all prudent mothers say: 'Don't lie upon the floor, my child; you'll take cold.' And they are quite right; for the air near the floor is very much colder than it is up about our heads. And it is in that cold stratum of air that our feet and legs are constantly. A few Yankees put them on the mantel-shelf, but the majority keep their feet on the floor."

Color, like sound and odor, electricity and gravitation, is a substance. Everything that is, is substance; that is to say, it is something or nothing, and if nothing, it is not worth talking about. Only substance, or substances, can produce effects. Colors produce marked effects. Purely white or light colored garments are healthiest for summer because they transmit, or rather permit, the sunbeams to reach the body. They are healthiest, in fact at all times. Pythagoras and his disciples dressed in white robes. In many of the Asiatic cities the people dress almost exclusively in white. When the angels come to earth, from the bending heavens they come robed in white.

Black is unhealthy, uncomely, and unfit even for funerals. Being dressed in black, so far as the actinic power of sunlight is concerned is about equivalent to being in a cave. It is not so much the heat as it is the light of the sun that the body requires.

The English scientist, William Crookes, invented the radiometer, an instrument that rotates under the influence of the sun's rays, and the more intense the light the more rapid the motion. This shows the force there is connected with light; and this force

coming in contact with the body, directly or through light clothes, is literally a tonic.

One can walk nearly as far again, and with much less fatigue, upon a sunshiny day, dressed in white than in black. Take two pieces of cloth of the same size and texture, one white and the other black, spread them over the grass and fasten them down; lift them at the end of a month and mark the contrast! Under the white cloth the grass will look green, fresh and growing; under the black cloth it will be yellow and sickly, if not dead. If black kills the grass will it promote health in human beings?

Black or dark clothes should not be worn in sick rooms. It is not generally known "that a man wearing dark clothes is more liable to infection from contagious disease than he who wears light colored garments, because particles which emanate from diseased or decaying bodies are much more readily absorbed by by dark than light fabrics. This is easy of proof. Expose a light and dark coat to the fumes of tobacco for five minutes, and it will be found that the dark one smells stronger than the other of tobacco smoke, and it will retain the odor longer."

Tight dressing upon the body, limbs or feet is deleterious to health. While Chinese women bind and pinch their feet; while Malay women pierce both nose and ears for rings, and while many American women foolishly compress their waists, young men, shame be to them, are guilty of wearing tight trousers—trousers that possibly "press 275 pounds to the square inch upon the veins and arteries in the calves of the legs." This pressure prevents the circulation of the blood, produces disease and premature decline of manhood.

Clothing is frequently improper and adjusted too tightly—and all to pander to relentless fashion. The increasing mortality among children is largely due to improper dress. Style demands that the lower limbs of children go nearly naked while the trunk is warmly clad. And yet, the limbs should receive the greater protection, because the circulation of the blood is less than in the regions of the heart. Half of the ills of childhood are caused by the cruel exposure of their legs from the knees to the feet. The Germans, be it said to their praise, clothe their children's

lower limbs and arms. When—Oh when will parents wisely beget—wisely feed, wisely clothe, and wisely educate their children—that they may grow up into health and usefulness?

Stiff, tightly worn hats are the causes of most of the baldness so common. Hats do not grow, but heads do. “Plant an oak in a flower vase,” said Goethe, “and either the oak must wither or the vase crack; some men go for saving the vase. Too many now-a-days have that anxiety. The Puritans would have let it crack. So say I. If there is anything that cannot bear free thought, let it crack. There is a class among us so conservative, that they are afraid the roof will come down if they sweep off the cobwebs. As Douglass Jerrold says, “they cannot fully relish the new moon, out of respect for that venerable institution, the old one.”

Young man, listen! Never marry a girl that wears corsets, unless you want a poor sickly help-spend wife on your hands. The natural waist of the average woman is about 28 inches, and any less size is attained only through arrested development, or compression by means of whalebone and steel. The amount of room inside these twenty-eight inches is absolutely needed for the proper working of the machinery of the internal economy. In spite of this fact, girls very often bind the yielding ribs into such narrow compass that the waist measures nineteen, twenty or twenty-two inches only. Such a waist is a feminine deformity.

The corset is the child of Paris. The demi-mondes fixed the fashion. The French sub-classes of questionable reputations are the *cocotte*, the *grisette*, the *lozette* and the “kept woman.” They all wear corsets, and are proud of their small slender waists. But mark—they are short-lived.

Corsets are curses. They produce the wasp-like waist, and the wasp is both the meanest and most ill-shaped insect that lives. Had I the power, I would seize with a pair of tongs every corset on earth and making one great pyramid pile; and applying the torch, I would burn them to ashes and dance the highland-fling over their ashes. There young lady! now go and pout—and later repent, and reform, or die prematurely. If dying,

let this be carved on your tombstone:

.....
: "SUICIDED WITH THE CORSET." :
: :

Weak-minded women are always both precise and exquisitely over-nice. Brainy women are not. When a member of parliament called upon Lucretia Mott, of Philadelphia, she was washing; but she stepped straight into her parlor to meet the distinguished Englishman, greeting him with—"I am delighted to see thee." She had too much sense—too much character to even apologize for being attired in a plain Monday morning washing dress. But should a distinguished man, or even a neighbor call today upon one of our nice modern "society women," brainless as a cuttle fish, she would dart into her chamber, jerk off her apron, put on her best dress, puff up or polish down her ruffles, sleeves, clap in her false teeth, straighten out her white hairs, powder her face and pucker up her "placebo" lips to mawkishly meet the caller. In the meantime he sits in the ill-ventilated parlor, waiting—waiting—waiting for this fashionable *next to nothing* to come in and show her good clothes.

The time is not far distant when dress will conform to the character and occupation of the man or woman, and display as great a diversity as the flowers of the field. The exalted pure-minded and heaven-inspired teacher should be clothed while lecturing, in a white robe. Whoever conceived of an angel clad in black, or striped trousers and crowned with a stiff stovepipe hat.

Our current fashions are dictated from a false and arbitrary standard—a standard quite innocent of true art, and which ignores nearly every consideration of individual fitness, convenience and hygienic laws. The fashions are not an evolution with a steady approximation toward an ideal perfection, but an abrupt and arbitrary change in style which custom commands us to adopt,—a change more often made in the interests of the merchant who wishes to dispose of his goods, rather than a change suggested by any principles of art. And to this pompous fash-

ion most of us bow in abject slavery. Indeed, the rank and file of our population think it would be quite as expedient to get out of the world as to get out of the prevailing fashion. Neither Hypatia of old, nor the sainted Lucretia Mott wore corsets or bird-feather crowns.

The bicycle, however, promises to be an iconoclastic innovator which will go a long way towards the emancipation of the feminine portion of humanity in matters of dress. When custom shall come to coincide with the natural laws, then dress, while conforming to an ideal standard of taste, will nevertheless display great diversities of style and material, according to the uses which it will be designed to subserve. Considerations of health, utilite and unfoldment must ere long supercede arbitrary custom, and then the garb we wear will be an emblem of the living spirit within.

CHAPTER XIX.

“By medicine life may be prolonged,
Yet death will seize the doctor too.”

—*Shakespeare.*

“One fire burns out, another’s burning
One pain is lessened by another’s anguish
Turn giddy and be helped by backward turning,
One desperate grief cures with another’s languish.
Take then, some infection to thine eye
And the rank poison, of the old, will die.”

—*Hanneman, in verse.*

If there were no pre-natal weaknesses, no transmitted blood poisons nor hereditary tendencies; if there were no sudden climatic changes; if there were no violations of the physical, mental and moral laws of God, medicine, whether physical or psychic would be quite unnecessary. But as rational, practical men, we must take human beings precisely as we find them; and we find many of them wretchedly begotten, badly cared for in infancy, unwisely trained in childhood, wickedly tempted in youth, and in manhood frequently exposed to winds, pelting storms and the low malarial lands of the western prairies. Thus conditioned, human ills: aches and pains and diseases are absolutely unavoidable, and, accordingly, remedies—medicinal magnetized remedies—carefully selected and wisely administered are in certain cases positive necessities.

Medicines are not necessarily poisons. Water, as well as hydrastis, or phosphoric acid, may be administered medicinally.

Often the best answer a physician can give a patient who, with gloomy look and a dolorous tone asks, “*What shall I do?*” is “Go to work; think less of yourself and more of others.” Idlers are generally peevish, fretful and nervous.

Persons with weak eyes should not read or write when the stomach is empty. Literary men should have early breakfasts, or none at all.

Half a teaspoonful of capsicum taken in a little milk immediately after eating, is infinitely better for the human stomach than "tonic drops," or any patent "bitters" ever swallowed.

Deep-seated consumption, with scrofulous diathesis, is generally incurable; but a cough is no proof of consumption. There are many different kinds of cough. "Sometimes the exciting cause of a cough lies not in the lungs and respiratory organs, but in the stomach, liver or intestines, by nerve reflex. Often the cause and the effect, are a long way apart. A boy thrusts a rusty nail into his heel, and has lockjaw. It is some distance from heel to jaw. In other cases there seems to be no real cause; it is purely nervous or hysterical." Quit whining.

A very common cough is the dry cough without expectoration; there is a short hacking cough resulting from slight irritation, and the violent spasmodic and convulsive cough caused by irritation or inflammation in the bronchial tubes; hoarse wheezing and shrill coughs indicate irritation of the windpipe. The hollow cough owes its peculiar sound to resonance in the enlarged tubes or the cavities in the lungs. Each cough requires a different treatment, which must be varied according to its cause.

Disease is both a condition and an entity. As a condition it may be considered on the one hand as obstruction, inharmony between the vital and chemical forces, disturbed action of the nervo-vital principle, tending to structural disorganization. On the other hand, disease is an entity related to germs, bacteria, fungi, mould, miasma, sporules, entozoa, baccillus with all kinds of poisonous exhalations from dark cellars, cisterns, cess-pools, ponds, marshes, filthy streets, ill-ventilated rooms, dismal swamps, and breaths and auras from unclean people.

These germs, bacteria and microscopic spores floating in the air, especially bad air, lodge upon the mucous linings of the nasal organs or find their way into the blood by the law of endosmosis and exosmosis, producing blood poison, inflammation and often premature death.

If these floating bacteria lodge upon the mucous lining of the nasal organs they there rest, and if the vitality of the system is

low they literally there hatch, producing living parasites, and these cause irritation and inflammation, as in catarrh, hay fever, bronchial difficulties and, in the end, consumption. Some germs are health imparting.

Prof. Huxley says that "bacteria are just as much plants as mushrooms or cabbages." The yeast plant belongs to this class. They are the essential agents in all fermentations, decompositions and putrefactions. The black vomit of Vera Cruz is caused by these fungi and spores. The cholera is produced by another, and diphtheria by still another. Some of these parasites are vegetable; others, as trichinæ, are allied to insects and animals. These breed in, live upon and, ultimately, so disease the human body as to produce death. Hogs and rats are trichinæ breeders.

But very few local physicians have as yet made the "germ theory" of disease a study, and the few who have do not know how to effectually disinfect the human body and destroy these parasites. The human system may be "just as well disinfected," says Prof. William Paine, "as a cellar or an old ship."

Through the patient microscopic investigation and laborious experiments of such men as Rendus, Bazin, Schmidts, Kobner, Vogel, Cohn, Burdon-Sanderson, Pasteur, Dr. Robert Koch and others, it has been demonstrated that infectious and contagious diseases are produced by parasitic fungi and bacteria germs. Only last year Prof. Koch, in Cairo, at the head of the German commission discovered the cholera parasite in the intestines. He has also discovered and studied the nature of the parasite which he thinks produces consumption, a disease that destroys one-sixth of all who die between the ages of 18 and 45 years. These germs, or living parasites, cause chills and fever, typhus fever, remittent fever, yellow fever, erysipelas, scarletina, dropsy, cholera, catarrh, bronchitis, pneumonia and consumption.

To meet these difficulties physicians are turning their attention to iodine, tar, sulphurous acid, carbolic acid, eucalyptus oils and similar disinfectants. The eucalyptus of Australia should be cultivated in Cuba and all the low south lands of our country.

Doctors blunder pitiably at times by not going to the causes of disease. "Salt rheum is not a disease of the hand; an ulcer is not a disease of the ankle; catarrh is not a disease of the nose. The poor nose is not sick!" The body is diseased, and the disease shows itself in the hand, the ankle, the nose, the throat or some other organ. Often the cause of the disease is more mental than physical.

As we before remarked a dashing boy steps upon a nail and has the lockjaw. The cause is in the heel, the effect in the jaws. When the cause is removed the effect will cease. Local pains and chronic troubles depend almost entirely upon *general* disease, inharmony. This must needs be, as the blood rushes rapidly through the heart to every part of the body. Blood poison and malaria should be more carefully studied by the medical fraternity.

Catarrh is easily cured by inhalation constitutional treatment, and right living.

Cultured and thoroughly trained physicians of the different schools rely less and less each year upon powerful medicines, and more upon the hydrophatic treatment, the Swedish movement, disinfecting baths, the electric battery, the sunshine, the recuperative powers of nature, and especially upon psychic treatment.

Medical practitioners should not administer poisons that tend to destroy the organized tissues, depress the vital force, or in any way deprive it of the power to respond to the will; neither should they administer potent medicines to the sick which, if taken by the healthy, would make them sick. There is no doubt in my mind but that average doctors kill every year more than they cure. This, I am sorry to say, is too frequently the case.

Shun quacks as you would the smallpox. Let advertised nostrums and "patent medicines" entirely alone. The idea that some "secret" nostrum will cure a dozen different diseases is absolutely disgusting. Reliable and trustworthy physicians keep no secret remedies from their fellows, nor from humanity. If a new discovery is made in medicine, or if a very efficacious compound is manufactured, it does or may become at once the com-

mon property of all worthy physicians. Such are the ethics of the profession, as well as the highest and noblest philanthropy. Only quacks have secret formulas.

Disease is the reverse of ease—is inharmony between the mental, vital and chemical forces, and may be considered as a painful entity, a disturbed condition, or an imagination. The soul forces, mental and vital, are the body's builders. Disease is not as catching as health. Physicians and nurses should be healthy. They should also be clean, pleasant and pure-minded to skilfully heal the sick. Drugs *per se* never cure disease. They are but helps—necessary helps—when carefully and wisely administered. The most of sickness is self-caused. Carelessness is no excuse. Ignorance is an expensive master. To know thyself is well; to take care of thyself is better. Dyspeptics generally eat too fast and too much. They will spread mustard onto their beef and bacon, and then put this mustard—really a mustard plaster—straight down into their stomachs, to soon complain of heart-burn, indigestion and distressing headaches! Such aches and pains are the direct result of physical sin for which in nature's realm there is no atonement. Morphine. opiates do not cure; they only stupefy.

Many diseases come from ill-timed thoughts and erroneous beliefs. Calvinism produces billiousness, worrying, anxiety, envies, jealousies; suspicions and fears wrinkle the face and reveal themselves in bodily diseases. The mental picture in the mind affects the body. The person who fears cancer is apt to have one. Thoughts are ethereal, spiritualized forces—substances, and though more subtle than blows, they are also more dangerous. The foods that are eaten, the drinks that are drank, the air that is breathed constitute the blood; the blood makes up, builds up the body, and the body negatively affects the brain. They act and re-act upon each other. There are multitudes of diseased minds. There are as many, if not more, mental than physical diseases—and these mental diseases, these nervous diseases are often cured instantaneously. The mind forces, the power of faith, the power of intuition, the all-penetrating power of the will demonstrate the triumphs of spirit.

Allow no surgical operation in appendicitis—that is, inflammation of the appendix—as a very large majority of those operated upon die.

Allow no surgeon to perform ovariectomy—that is, removing the ovaries by excision—thus destroying the reproductive organs of womanhood.

Allow no surgeon to put vaccination virus into your arm. The virus is dead poisonous calf lymph pus, and often transfers syphilis, scrofula and eczema into the system, causing skin diseases or death. It does not prevent smallpox. “In the Marseilles epidemic in 1804, 2,000 had the smallpox that had been previously vaccinated.” Compulsory vaccination is a curse to any country.

Nature, which implies finer forces, is the great healer, and such medicines and remedies as assist her are blessings. Dr. Common Sense is a very eminent medical gentleman. In all acute attacks he should be the first physician called. I make no difference between men and women as physicians; they stand as equals before God, and should so stand in the estimation of humanity. Man excels in the physical, woman in the spiritual.

Specialists have their legitimate fields, and will have until one man, or some one class of men, become infinite in wisdom, knowing all things. Therefore, if you have a serious difficulty of the eyes, go to some skillful oculist. Distinguished surgeons are specialists. Surgery is a science. Keep away from Indian doctors, pretentious charlatans, and physicians or healers that use whisky, beer or tobacco.

In complex chronic diseases employ educated and experienced physicians—psychics if possible. I specify no particular school of medicine, for I am not a bigot, running in a narrow rut. Bigotry and ignorance are twin brothers. Commencing the study of medicine when a young man, I began at the foundation, allopathy. In this school I attended my first lectures, and did the usual routine work of dissecting. It interested me to enthusiasm. I still enjoy cutting up dead bodies. Anatomy, physiology, chemistry and hygiene are the same in all schools. Then why this bitterness? Why these envies? The celebrated

Prof. Dalton well said: "jealousies in the medical profession become children, not men."

Educated and honorable men are always the most catholic, charitable and magnanimous. The world is wide, the universe is infinite, and wisdom was not born, neither will it die with any one school of medical practice.

This is an age of progress. Discovery follows discovery in quick succession. Physicians should be persistent students, and their remedies abreast of the age. The most of them are pitifully ignorant of mesmerism, hypnotism and the psychic potency of healing.

The old method of treating disease—well, say a cough—was this; "An expectorant is given, and the cough is somewhat relieved; but the expectorant has produced nausea, and the appetite is gone; to restore appetite and improve the tone of the stomach, mineral acids are prescribed; the appetite gets somewhat better, but the acid has irritated the mucous membrane of the bowels and has produced diarrhea, to check which astringents must be given; these, in turn, produce an aggravation of the cough, and so the round has to be recommenced." This may pass for regular scientific treatment, but I have not the least hesitancy in pronouncing it pitiable quackery.

Take the case of General George Washington, as reported in brief by his physicians. "He was taken in the night of the 12th of December with a sore throat. The 'bleeder' being sent for, he took from him 14 ounces of blood." In the morning the family physician came and "proceeded to bleed him copiously, twice within a few hours, and again the same evening, giving him thereafter a dose of calomel." This was followed by another dose in the morning. Another physician arrived the next day, and after counseling together they took from him 32 ounces more of blood, and, to use the words of the report, there was "no alleviation of the disease." Then vapors of vinegar and water were inhaled. Ten grains more of calomel were administered, "followed by doses of emetic tartar." "Blisters were applied to his extremities and a cataplasm of bran and vinegar to his throat, to which a blister had been previously applied.

Growing weaker, and after several attempts to speak, he expired at 11 o'clock in the evening of Dec. 14th." Now then, take a well, healthy man, put him to bed and treat him in that manner, and how long would he live?

Byron went to Greece to liberate the country and, possibly, receive a crown. Exposed to malaria, he was taken ill, when Drs. Bruno and Millingen were sent for. They proposed to bleed him, but he refused. At length, on April 16th, 1824, he very reluctantly consented. The *London Lancet* says, "Casting at the two doctors the fiercest glance of vexation, and throwing out his arm, he said in his angriest tone: 'There! You are, I see, a damned set of butchers! Take away as much blood as you like, and have done with it.' They took 20 ounces! The next day they repeated the bleeding twice, and put blisters above the knee, because he objected to have his feet exposed for the blistering process."

On the 18th, leaning on his servant Titas' arm, he took an anodyne draught. "A little later he took another draught of a similar kind, and at six o'clock he uttered his last intelligible sentence: 'Now I shall go to sleep.' He slept for 24 hours, and at 6:15 o'clock on the evening of April 19th surprised the watchers by opening his eyes and instantly shutting them. He died at that instant." Bleeding, blistering, purging and strong narcotic medicines constituted heroic treatment in Lord Byron's time. He submitted to it and died easy!

President Garfield, shot down by the assassin, Guiteau, would, in all probability, have lived if he had had the plain surroundings and skillful surgical treatment of a common soldier on the battle field. French and German medical professors criticised Dr. Bliss and the treatment most scathingly. He was treated too much, and by too many doctors. The location of the ball was not discovered till the autopsy. They probed—and probed—a pus channel instead of the track of the bullet. The treatment was such a piece of blundering all through that progressive medical journals denounced it, and the *Cincinnati Commercial* said: "It is a ghastly thing to think of the solemn committee of physicians filling the president's room while his wound was dressed,

and the 'flexible tube' was poked into the yielding flesh of the sick man, three inches at first, and finally 14 inches, in a direction opposite from that taken by the ball."

Lord Beaconsfield died while the allopaths and homeœpaths were quarreling over his sick body. Such is the science of medicine!"

And what is the lesson from Beaconsfield, Garfield, Byron, Washington and thousands of others? Just this: physicians must be students and progressive. There must be in them the "gift to heal;" there must be insight and intuition; there must be persistent study and calm judgment, there must be correct diagnoses, there must be psychic force, and, added to these, there should be travel and ripe experience to constitute the successful physician.

The ideal, "The coming physician," Prof. Reubens terms him, will heal both mind and body. There is much in the mind-cure theory. Psychism is the coming system. There are many cases on record where imagination or fear has killed. If trouble can take away the appetite—if the mind can kill, can it not also cure? The inmost spirit cannot sicken, cannot die. The Ego is divine. The mind controls the body, and it can be educated to the point of controlling, and often curing sickness. Man is a finite God. He should heal himself. The oyster mends its own shell; the tree heals itself when wounded by the woodman's axe. Many diseases are purely imaginary; others are real; requiring magnetized medicines and psychic treatment.

Dr. Livingstone, a man doubly armed with faith and medical science, took his Bible in one hand, his medicines in the other, and penetrated the depths of Africa as traveler, doctor and missionary, doing good. He was a natural healer—a psychic.

"Which is your school of practice doctor?"

"My school of practice is the school of wisdom. I use hydropathy: the hot air bath, the medicated steam bath, the disinfecting bath, the shower bath, the sun bath, (of which Dr. Babbitt, of Los Angeles, Cal., is an adept), the electric battery, the will-power, massage, psychic potency and the prayer-and-faith-cure, one or more or all of which, are assistants, and, in most

cases, indispensable to the restoration of health."

The 75,000 physicians of America, administering drugs to the amount of \$125,000,000 yearly, should, while avoiding Latin phrases and high sounding medical technicalities as much as possible, teach hygiene in the families where they practice, and instruct the people how to live, so as to keep well and live a century or on earth immortal. Few do it—and many do not know enough to so do, scientifically.

In some parts of China the mandarins pay their doctors for keeping them and their families well; but if they become sick these doctors lose their salaries. How would this plan work in the United States?

In the golden age, in the good time coming, of which dreamers have dreamed and poets sung, the preacher and the doctor will be merged into one profession. Mind and body mutually affect each other. Jesus healed both. See His command to the disciples: "And Jesus sent them to preach the kingdom of God, and heal the sick."—*Luke ix 2.*

"The man who dares to think, to live,
True to his soul's divinest light,
Shall to the world an impulse give
For truth and right.

The brave in heart, the true in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.

But though all eyes on earth were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

That which men abuse today,
Men of the future will adore;
And truth, which error seeks to slay,
Lives evermore.

The Cross may meet his noblest deeds,
The faggot blaze at every word,
Yet through the angry strife of creeds,
Christ will be heard."

CHAPTER XX.

"Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven.

—*Jesus.*

"The angels have need of these lovely buds
In their gardens so fair,
They graft them on immortal stems
To bloom forever there."

—*Kiddle.*

The oak that defied the storms of centuries originated from a good, plump, sound acorn. Parents who propose to multiply and replenish the earth should be sound in body and mind. Purposed abortion is murder. Children have the right, the inalienable right, to a healthy and harmonious parentage. Every child should be a wished for child. When born and bathed they should not be pressed, squeezed and wrapped up in broad bandages. Doing it is a piece of stupidity, often resulting in deformities.

Let the little new comer cry; it is natural, it strengthens the lungs and develops the muscles of the thorax. If grown-up children want to cry, it is their privilege, only they should go alone by themselves and enjoy it.

Don't forget to frequently give the infant a warm bath. And mark it well, don't allow everybody who rushes in to see the baby, kiss it. There is altogether too much kissing in the world. Remember that this gushing, spasmodic kissing often proves to be a murderous practice, especially when erysipelas, scarlitina and diptheria are prevalent. These diseases, as well as many others, are contagious. Kissing bears much the same relation to diptheria, the cancerous stomach and the scrofulous lip that promiscuous hand-shaking does to the itch. It was not Judas alone who betrayed by a kiss. Hundreds of children are indirectly kissed into their graves every year.

And then every one does not have sound teeth, a clean mouth or a sweet breath. The New Zealanders manifest their affection by rubbing their noses together—a much healthier practice than kissing.

Keep the baby upon its back much of the time for the first few months; its limbs are too frail to bear any weight. Give it a little pure water occasionally; milk will no more satisfy the thirst of an infant than of an adult. Don't stuff the little creature with soothing syrups, nor fill its stomach with castor oil and catnip tea. It is just as natural for children to live as it is for lambs, and kittens.

Every mother should, if possible, nurse her own child, and she should be proud to do so. It is one of nature's most wholesome laws. Queen Victoria did not bring up her babies on bottles. She nursed them from her own maternal breast. For this she deserves honor. Children should never be committed to the care of wet nurses, unless under very exceptional circumstances, because of the annoyance, because of the expense and, above all, because of the risk to the child of imbibing diseases or tendencies to disease. Better, by far, feed the tender, sensitive babe by artificial means—and never over-feed.

Next to breast milk cow's milk is the best for the infant—cow's milk rightly prepared. It should not be cooked or boiled, because boiled milk produces constipation. It should be fed on one healthy cow's milk because of its uniform quality; and milk from country farms is better than that from city-fed cows. Condensed milk is utterly unfit for children, inasmuch as its composition is seriously changed by the process of condensation, and, besides, the sweetening is cane sugar, and very liable to fermentation.

A most excellent food for a babe is this: Fresh cow's milk, adding thereto one-third water, a small quantity of thoroughly ground, unbolted wheat flour, a little sugar and a very little bicarbonate of soda. This is easily digested and nourishing.

Children should be taught to eat regularly. They should not over-load their stomachs nor ruin their digestion with pastry, cakes and colored candies. These produce dyspepsia; and a

mother who does not know better than to indulge her children in eating such trash is absolutely unfit to be a mother.

Children as candidates for manhood and womanhood, for eternity, are to be taught and drilled into obedience. They must know the meaning of discipline. Their abnormal appetites must be curbed and checked; their tastes in regard to food are to be trained and their tempers subdued. There must be a governing head in every household. If parents do not govern their children, their children govern them, and then chaos reigns! Order and obedience are indispensable to the young. European children are more obedient and better behaved than American children.

Do not permit your children's tonsils to be cut out; they are of use to them, and you might about as well cut off their ears to cure earache! Neither the tonsils nor the uvula should be removed. First class physicians and surgeons do not advise it. They atrophy the parts by astringents; they use gargles and magnetism.

There are weak-minded mothers who dress up their little girls for balls and evening parties, permitting them to be out until 10 and even 12 o'clock at night—and why? "Oh," says the silly mother, "to prepare them for society." Nonsense; better prepare them for the washtub! Yes; infinitely better prepare them for industry, economy, neatness, usefulness and purity of life in the world. Fashionable society is, all too often, a showy bubble or a heartless, soulless formality. Much of it is morally rotten. Society that is not sensible, sincere and practical is a curse—a shallow sham.

Train children to be neat, orderly and obedient. Homes devoid of love and noisy from disobedient children are little better than prison houses of despair. Anything in a household but a coarse, tyrannical man; anything but a woman who, instead of making home a sunny Eden, transforms it into a fault-finding, complaining, grunting, whining gallery of gloom!

Unchecked indulgence makes not only sickly, fretful and disagreeable children, but unmannerly and selfish ones. Such children will take the most comfortable chairs; leave the doors ajar after them; slam them when they do close them; order spe-

cial dainties prepared for their meals; demand at the table whatever suits their fancy; rush away from it without asking to be excused, talk when they should keep their mouth closed. The great and good of earth think much and talk little; while uncultured people and unruly, ill-governed children giggle and gabble perpetually.

Harmless sports and amusements at proper times and places are to be encouraged. Unbend the bow occasionally. Bring the blood to the surface. "Rejoice and be exceeding glad," was a part of the Sermon on the Mount.

Music culture, brain culture, soul culture and good morals—all should go hand in hand. Coarse, vulgar manners are always out of place. It can scarcely be expected that the ill-mannered, boorish boy will grow up to be a gentleman; while it may be expected that many of our cigarette lads—young-Americanschaum-sucking boys and older ones will end their days in charity hospitals, poorhouses and prisons.

Infants are emblems of innocence, and little children may be compared to vines and olive branches growing up in our homes. The angels love these buds—these little ones whose feet make music around our firesides. "Of such," said Jesus, "is the kingdom of heaven." Oh, parents, I pray you to guard them well and wisely, and see that

"They at least are safe from falling
On the battlefield of life,
Overcome, as thousands have been,
By temptation, care and strife;
And have died with hands close gathered
In the tender clasp of ours;
God be thanked that we could fold them
Pure as snow and full of flowers.

Right conception, right gestation, right care in infancy, right training in childhood, right and rigid guidance in youth, a *guidance* tempered with sympathy, kindness and justice—all lead on to a healthy, full-orbed manhood and a rounded century of useful years.

“Joy in Heaven!” Surely if there was once joy in Heaven, as the old scriptures teach, there is joy there today, and there should be joy on earth every day and every hour. The joy impulse—the desire for mirth and fun, and wholesome play, and the practice of the same in harmony with the laws of nature and moral science, give the key to perpetual vitality, and so lengthen life. Lambs sport on the green, kittens play, children play; all human beings should at times unbend entirely and engage in play and various harmless amusements. Youth is the golden time; it is the dreamland of life; it is the season for treasuring up vitality, and this vitality may be made perpetual and permanent as the north star by giving life in all its variations full and moral expression.

The father should play with his children, the mother with the whole family. Innocent sports prevent a gruffy old age. Mirth, playfulness, tends to create full respiration, and this induces exuberance of spirits and promotes a vigorous nervo-circulation. The old should play with the young, the young should playfully listen to the wisdom of the aged. Dyspeptics should romp out of doors and engage in foot races. Playfulness incites to cheerfulness and cheerfulness keeps the wrinkles from the forehead and the crows-feet from the corners of the eyes. Out door amusements and playfulness, in the sunshine, constitute a most desirable tonic.

Do some good deed, speak some kind word every day of your life.

“ If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto its nest again,
I shall not live in vain.”

CHAPTER XXI.

Why wilt thou take a castle on thy back,
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.

—*Frederick Langbridge.*

“Children of the sun listen to the advice of your dying father. Be true to the voice of your soul. Your regimen must be simple. Drink only the pure simple water. It is the beverage of nature; and not by any way to be improved by art. Eat only fruits and vegetables. Let the predaceous prey on carnage and blood. Stain not the divine gentleness of your nature by one act of cruelty to the creatures beneath you. Heaven, to protect them, hath placed you at their head. Be not treacherous to the important trust you hold by murdering those you ought to preserve; nor defile your bodies by filling them with putrefaction. There is enough of vegetables and fruits to supply your appetites without oppressing them by carrion, or drenching them in blood.

—*Hindoo Priest of India.*

Breathe deeply—breathe pure air by day and by night.

Be in the light and sunshine as much as possible.

Be in bed by nine o'clock in winter time, and by eight o'clock in the summer time.

Be conscientious, truthful and honest in all your dealings, that, as God said to the Israelites, “your days may be long in the land.”

Lie down and sleep or rest awhile each day in a comfortable warm room after dinner, if past middle life.

Dress loosely, not binding or compressing any part of the body with belts, neckties or tight shoes. Cannons and corsets are the slayers of men and women, and so the sexes remain about equal in numbers.

Suspend garments from the shoulders, and avoid black as

much as possible—the nearer white the better. Prof. Hamilton thus denounces black broadcloth in a lecture upon hygiene: “Americans have adopted as a national costume, a thin, tight-fitting black suit of broadcloth. To foreigners we seem always to be in mourning; we travel in black. The priest, the lawyer, the doctor, the literary man, the mechanic, and even the day laborer, choose always the same black broadcloth—a style that never ought to have been adopted out of the drawing-room or the pulpit, because it is a feeble and expensive fabric, and because it is at the north no protection against the cold, nor is it any more suitable at the south. It is too thin to be warm in winter, and too black to be cool in summer; but especially do we object to it, because the wearer is always soiling it by exposure.”

Wear a hat light in weight and loosely fitting upon the head. Many of the Orientals wear neither hat nor head-dress, and their hair is beautiful.

Large, easy-setting shoes are as comfortable as healthful; wear such. Sandals are preferable in warm weather to shoes of any kind. Better to go bare footed in warm weather. No great man ever had a small foot, nor a great woman a small hand. Broad nostrils indicate strong lungs and long life, and a peaked, turn-up nose tells of jealousy, a bad temper and a Paul Pry disposition.

Keep the feet warm and dry. If you perspire too freely, change the undergarments and the hose morning and evening. Never sleep in a garment worn during the day.

“See that you sit erect; do not sit forward on the seat, then lean against its back, thus straining the spine and compressing the bowels.”

“In the use of iced drinks or foods, remember that it must be warmed to blood heat before it can enter into the circulation or be digested.”

“It is well to have several pairs of shoes and never wear the same pair more than one day at a time, and if damp, two or three days’ rest will be better for the feet and the shoes.” Better than all is to walk mother earth with bared feet. This brings the blood to the lower extremities.

"Teachers should consider themselves responsible for the health, growth, and care of the body of the pupils placed in their charge, as well as for their minds and morals.

It is better not to eat fruit and vegetables at the same meal—and fasting from one to three days will sometimes prevent a long fit of sickness.

Alcoholic liquors, tobacco, coffee, tea, chloral, morphine—all artificial stimulants and narcotics are to be shunned; if not at first injurious, seemingly, they will prove so in the end.

Avoid sausage, mince pie, head cheese, spicy gravies and pork, salt or fresh, fat or lean. Lard nor anything else that comes from swine is fit to eat. The distinguished actor, Kean, "is said to have suited the kind of meat which he ate to the part which he was going to play, and selected mutton for lovers, beef for murderers and pork for malicious tyrants!"

Look at the hog, asleep in the filth of his own making! Scent the odor of the sty; observe the tetter and scurf and mange of his skin; listen to his coarse, swinish grunt; see him fill himself upon some filthy, dead carcass; straighten out his fore leg and examine the open sore or issue a few inches above the foot. This is the outlet of a sewer, a *scrofulous sewer*, discharging daily a putrid, poisonous mucus. Study the glands, soft, fatty and cheesy, verging upon tuberculous degeneration, and then, through a microscope, look at the tapeworm sacs and the terrible trichinæ often found in swine's flesh, and if from no higher motive than common decency quit eating hogs!

God be thanked for Moses' testimony against feeding upon the unclean brute. The distinguished Methodist commentator, Dr. Adam Clarke, when asked to give thanks at a dinner where pork was conspicuous, used these words: "Lord, bless this bread, these vegetables and this fruit; and if Thou canst bless under the gospel what Thou didst curse under the law, bless this swine's flesh."

Do not say, "The hog will be clean if he has an out door chance." It is false. Who has not seen hogs wallowing in the foulest mire in a fresh fragrant clover pasture? They will leave beds of clean straw to revel in dirty, stagnant mud holes; and if

one of their companions dies in the field they wait till putrefaction takes place, and then devour its rotting carcass!

The hog is a scavenger, and no true Jew, practical scientist or trained physician feasts upon its flesh. Africans may relish lizards; Eskitos, toads; Patagonians may devour serpents; the black tribes of Australia may eat vermin, which I have seen them do, and Americans may eat hogs if they choose; but I prefer milk and cream and rice and eggs, and fruits and nuts and home made bread.

Fried food is difficult of digestion; potatoes fried in lard are unfit to eat. Cheese is constipating; butter, a rather harmless grease compared with lard, often makes one bilious.

Pickles contain little or no nourishment; neither does black pepper, horseradish or mustard. The latter will draw a blister upon the surface of the skin; and yet many people put this sinapism—*mustard poultice*—spread upon cold bacon right down into their stomachs, and then complain of irritation, indigestion and dyspepsia! And, by the way, we can invariably cure dyspepsia, mucous, nervous or inflammatory, by the administration of appropriate remedies and psychic treatment, providing patients will observe the rational, hygienic rules of living.

Sugar is an excellent article of diet, especially for children. The taste for it is natural. It does not destroy the teeth. The finest teeth that I ever saw was some 30 years ago, in the south among the negroes, who are very fond of sugar, and during the sugaring season almost live upon it. Those prone to biliousness, a vague term, I confess, for different affections of the liver and pancreas, should use sweets more sparingly. In those forms of dyspepsia where grease or greasy foods cause distress, some physicians recommend acids and sour cider. A different treatment, dieting, bathing and massage, is advisable.

Boys should let their beards grow. "The moment a boy begins to shave," says Dr. Holbrook, "he begins to look old." Shaving makes the hair of the face coarse. The beard is a valuable protection to the throat and lungs, and many persons have cured long standing throat diseases by allowing the beard to grow. Shaving injures the skin of the face and takes off its

healthy hue, and this is worse if the razor is dull. Shaving consumes much time and causes considerable annoyance. A handsome beard is a real ornament of which no man ought to be ashamed. Whenever inconveniently long let the beard be shapened but not shaved off. By all means, then, cultivate your beard. It will be quite a saving to you in time and money, if you live to be an old man, never to shave.

The windows of a sleeping room should be kept open during all bright, sunny days, and shut down at sundown in early spring and the damp November evenings, a fire being built in the fireplace.

Sleep in your room alone. Sleep with your mouth shut.

Prof. Watson, writing in the *Medical Laws of Life* says: "More quarrels arise between brothers, between sisters, between hired girls, between school girls, between husbands and wives, owing to electrical changes through which their nervous systems act by lodging together night after night, under the same bedclothes, than by almost any other disturbing cause. There is nothing that will so derange the system of a person who is nervous and effeminate as to lie all night in bed with another person who is selfishly absorbent in nervous force. The absorber will go to sleep and rest all night, while the radiating eliminator will be tumbling and tossing, restless and nervous, and wake up in the morning fretful, peevish, fault-finding, sapped and discouraged. No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law; and in married life it is defied almost universally.

Wash the feet each night if inclined to perspiration, before retiring, and also the lower parts of the body. Let this be remembered by both males and females. Sitz baths, containing a little borax or salt at times, are excellent for health and cleanliness of person. It is astonishing how many fashionable and otherwise respectable people are neither clean nor sweet in their persons. The health and strength of the urinary and inter-relational organs require, especially in warm weather, frequent bathing and sponging. The importance of this should be taught the young, particularly before changing into maturity. Disagreea-

ble odors from the armpits may be removed by a sponge and warm soft water containing a little ammonia.

Unsavory odors from the feet and pimples upon the face are indications of disease, and require constitutional treatment.

Never eat or drink while excited, angry or overheated.

Keep your head cool, feet dry and warm, bowels regular and avoid intoxicating drinks.

Eat slowly and never between meals.

Never retire at night hungry, but take a few mouthfuls of easily digested food.

Attend promptly and punctually to nature's calls. To put these demands off is to sin against your own bodies.

Retire regularly and take sufficient sleep in a well ventilated apartment. Never sleep with a light burning in your room. Those who do the most brain work should have the most sleep. The feeble and sick should sleep all they possibly can.

Use straw, wool, or mattresses in preference to feather beds. Retire early and regularly at night, sleeping on the right side and breathing through the nostrils.

If your lungs are weak, practice deep breathing morning and evening, while standing erect. Hot new milk and sweet cream and good butter and fresh olive oil are much better for consumptives than cod liver oil—rancid grease called cod liver oil.

In chronic constipation much benefit is derived from soliciting the action of the bowels at a fixed time each day; also knead and rub them every night and morning with the hands if they do not move otherwise, and always rub up the right side, across the lower part of the stomach and down the left side. Eat freely of figs, stewed prunes and nearly all kinds of fruits; also drink a glass of soft water before retiring for the night, and sip nearly half a pint of hot water before eating. Eat oranges in the morning and in the evening also. They are slightly laxative.

Life out of doors tends to induce sleep. During pleasant weather at all seasons, if not absolutely confined to your room, you should be out in the air and sunshine from three to five hours daily. Uncomfortable and unhealthy dress is one of the most

fruitful causes of diseases with women—and with some men also. Tight-fitting corsets worn by clerks in cities, or by women, are curses, as every honest and well educated physician will tell you.

Do not think about or converse much with others about your diseases. It is a waste of nervous power and force. Forget that you are sick. Resolve to be well. The immortal spirit is never ill. It is divine and imperishable.

A pleasant, quiet, purposeful state of mind is very essential to perfect health. And further, the spirit of good will, of love for others, as taught by the Great Physician, Christ, which impels one to hearty self-sacrifice coupled with force of character, is one of the most potent forces in the universe. God is good, God is love.

Morbid excitement, intense nervous activity, and especially all sexual indulgence, for indulgence's sake, cause languor, lassitude, moodiness, sensitiveness, irritability and general debility, pointing with bony finger to death and the cold, grim grave. Wasted sex-power in the young, and even in marital life, is a fruitful cause of disease and physical degeneration. Lust leads to the hells.

The divine purpose of these inter-relational organs, aside from the daily demands of nature, is pro-creation, and all else, though denominated pleasure, conceals the hidden serpent that stings.

Passional indulgence during the period of gestation is, to the true ideal life, unnatural and monstrous. It impresses the unborn with the desire for gratification. The flocks and herds that graze upon the hills do not thus indulge, such continence in animals, though called instinct, is admirable. And, further, during these precious months for the moulding of an immortal being, passional indulgence not only impresses mental idiosyncracies, and sometimes produces, as physicians well know, not only club-feet and other physical deformities, but imparts tendencies to solitary vice and sexual weakness, and so the young suffer for the sins of their ancestors.

This subject demands not only plain talk, but precept upon precept. No philanthropist or trained physician has a particle of sympathy with this prudish, mawkish false modesty that the

shallow-pated strive to throw around the uses and abuses of the generative organs. They are parts of the body and equally sacred to right use. God made them; and what God has seen fit to create it is our privilege and duty to study and, so far as we can, to comprehend. To the pure all things, rightly understood and rightly used, are pure.

On a bright morning in Paris, a young mother led her seven-year-old twins into a medical lecture room and kindly asked the professor to show herself and children some anatomical plates. He did so. But when he came to the plate showing the womb in the seventh month of pregnancy with twins, he was about to withdraw it, when the mother said: "Please do not pass that one by as it is just the one I wanted my children to see and have explained." The professor said: "You explain and I will assist you."

This sensible mother placing herself directly in front of the colored plate, remarked—"You know, my darlings, I have told you that some day I would show you a picture of the little room in my body where you lived and slept so long a time before we saw you. Now, you see how close to mother's heart you both lay for nine happy months. By that time you had grown too large to be comfortable in that warm room, and then it opened for you to pass out into my arms. God lets all little babes have such quiet homes in their mother's bodies until they are old enough to leave it."

I have nothing to add exclaimed the professor—and would simply say—"Would that all children had such practical mothers to rightly educate them!"

It is better, wiser, thus to explain, than to tell children when inquiring upon this subject that "the doctor brought the baby;" or that papa "found it in a hollow stump." All such silly lies are proven by the children in a few years to be lies—and they write their parents down as deceivers and liars in their youthful minds. Often this is the starting point of the loss of confidence—loss of faith in parents.

. I hear a song
Vivid as day itself; and clear and strong

As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune.

He prophesies—his heart is full—his lay
Tells of the brightness of the healthful day!
A day not cloudless, nor devoid of storm,
But sunny for the most, and clear and warm.

He sings of brotherhood, and health and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as its God designed.

It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear;
The plain is yet in shade, but day is near.

Too many children born in wedlock were accidents. They were not wanted. Pregnancy was considered a misfortune.

In order to improve the race and maintain perfect health and ward off the encroachments of dotage, close attention must be given to conception and to the organs of generation, so generally and so ignorantly neglected in childhood and early youth. Phimosis is common. Circumcision is cleanly and healthy. The Jews are wiser than our modern Gentiles. Lust is not the purpose, nor limit of creative force. Those minute generative cells—those living germs, reasonably perfect and afire with vitality, should not be wasted, but re-absorbed, making body and brain structure. Parents will look after their children's teeth, and even the corns upon their toes, but seldom care or give a thought to the reproductive system.

The majority of children, under the stimulants of liquors, tobacco, coffee and tea, are conceived in lust and shapen in iniquity. Then comes in after years the sowing of "wild oats," youthful escapades, early marriages, and numerous divorces.

Marriage should be considered something higher than granting licenses to the passions. No enactment of legislative framing can annul the divine law of purity; and no formula pronounc-

ed by priest or magistrate—no mutual bargain between partners in sexual sins avail to make uncleanness cleanness, lust love, or social vice a virtue. The principle of purity, like the principle of right is fixed and immutable. It is God's voice; obey and live—or sin, suffer and die—die the “second death!”

In the estimation of sensible and religious people the organs of the body, the temple of the spirit, are sacred. Those who for mere effect are too painfully nice and too exquisitely modest to gaze upon the naked figures in a sculptor's studio, or to investigate the laws of sexual life, that they may know themselves, are generally at heart grossly depraved, *being seceretly guilty* of what the apostle Paul termed “the *unfruitful works of darkness.*”

“Many a man and woman,” says Dr. E. P. Miller, “would shun the society of a profligate, and shrink from one who would sell her virtue for gain as from a viper or a scorpion; yet they themselves, under cover of the marriage rite, are just as guilty in the sight of God with regard to the sacred laws of their bodies as those whom they condemn.”

Those who have the least purity and virtue often assume the most; they do so to hide their own personal corruption. Beware of the self-righteous.

It is necessarily embarrassing, of course, to those who have transmitted strong passional tendencies to their children to correct them for sexual sinning. “Like father, like son,” is too often true; and if others attempt to correct this class of lads, or reprove them in private, they are liable to be misunderstood and their motives impugned; for many of these forward young lads, as secretive as they are morally unclean, will, when taught the necessity of personal purity, the original purpose of circumcision, the dangers of phimosis, the indecency of low, vulgar allusions, the baseness of loose, vile conversation and the depletion caused by unnatural magnetic manipulation, misinterpret, falsify and even accuse their well-intentioned instructors of the very vices of which they themselves are guilty. Such proved to be the case a few years ago in the Brooklyn High School, causing at first, scandal and blame to fall upon the teacher, a most honorable gentleman.

Prof. Morton, in his lectures upon "The Social Evil and Kindred Vices," says: "Nine-tenths of the young men between 14 and 20 practicing the secret vice, will either stoutly deny it or transfer the blame to other parties to screen themselves." Such is poor, depraved human nature!

And yet, man is divine; the best have their failings; the worst have their good traits. The philanthropist, the physician, will not shrink from uttering the most searching words of warning and counsel to the young, that they may see growing up a generation of earnest, sober-minded, cleanly and manly young men, and a similar class of young women.

Cæsar's wife "must be above suspicion;" that is, above the distrust of Cæsar and the peers of Cæsar; not of the gossipy, sensual-minded who, sailing upon the sea of calumny, and feasting upon its mud, think the worst of that which is best.

Few fathers deliberately teach their sons the true purpose of the sexual organization, and still fewer mothers teach their daughters to know themselves. The laws of sexual physiology, of temperamental blendings, of inter-relational radiations, of procreation and mental impressions during gestation are little studied in the family circle, and the result is, that a majority of marriages are matters of fancy or passion, conception is a chance affair and the infant an unwelcome guest.

On the 13th. of September, 1893, a single cow, of the "improved short horn breed," was sold near Utica, N. Y., for \$40,600, and 15 calves and cows of the choicest breeds sold for \$260,000. What would be the result if the same attention and study were devoted to the development of a better, higher breed of men?

In the past, golden with precious memories, the ideal man was honest, laborious and practical. He was proud of his honor; office sought him. He was benevolent in feeling, pleasant in the family and regal in deportment. The ideal woman was industrious, frugal and sweet-tempered. She was also neat, confiding and self-sacrificing, literally a helpmeet, making home a very garden of sunshine!

But, alas! Those times are fast fading behind the horizon of the past. The ideal man, now-a-days, is the one who makes

money, who frequents club-rooms, dresses in fine broadcloth and goes a-yachting—"a society man!"

The ideal woman is sweet, gentle, sickly and waxy. She dresses in fashion, reads novels, visits the sea-shore, plays pedro and burdens herself with costly precious stones, thus exhibiting her vanity, and exciting the envy of those who are silly enough to wish they had them!

But what has this to do with living long on earth? Why just this: Lives so external and abnormal, lives devoted to feasting, fashion, greed and showy worldliness, like frail, flickering lamp lights, soon expire.

Compare them with our late historian, George Bancroft. When in his eighty-seventh year, he did the work each day of a man in life's prime. Knowing him personally, I have this to say of him: he was abstemious in eating; he retired early, and rose early in the morning; he did his literary work in the first part of the day; he was very industrious; he was particular about his baths. "His bed was a narrow, single one in a bed-room and library combined." "I believe," says he, "the secret of good health, is in taking care of one's self. I go to bed early, rise early and do my work in the fore part of the day."

Fruits and nuts contain only a very trifle of these calcareous salts and earthy particles. and are, therefore, healthy for the aged. Fruits and distilled water are specifics for ossific depositions.

A French physician observes "That man begins in a gelatinous and ends in an osseous (or bony) condition."

In the human body water forms 70 per cent of its aggregate weight; in fact there is not a tissue which does not contain water as a necessary ingredient. Now water holds certain salts in solution, which become more or less deposited, notwithstanding the large proportion eliminated through the secretions. Nevertheless it is only a matter of time before these minute particles deposited by the blood have a marked effect in causing the stiffness and aridity of advancing life. The reason why in early life the deposits of earthy salts are so infinitesimal is simply because they have not had time to accumulate. It is the old kitchen boiler which is found full of incrustations, not the new one, time

not having been sufficient for their deposit. M. LeCann proved by analysis that human blood contains compounds of lime, magnesia and iron, averaging 2.1 in every 1,000 parts. This clearly demonstrates that in the blood itself are contained the earth salts which gradually become desposited in the system.

"Blood being made from the assimilation of food, it is, therefore, to food itself we must primarily look for the origin of these earthly deposits. Besides providing the requisite elements of nutrition, food contains calcareous salts, which, upon being deposited in the arteries, veins and capillaries, become the approximate cause of ossification and old age.

"The action of distilled water as a beverage is briefly as follows: First, its absorption into the blood is rapid; second, it keeps soluble those salts already existing in the blood, thereby precluding their undue deposit; third, it facilitates in a marked degree their elimination by means of excretion. After middle life a daily use of distilled water is highly beneficial to those desirous of retarding old age, and it is also a useful adjunct for averting stone in the bladder and kidneys."

Distilled water, diluted phosphoric acid, glycerine and some of the aromatics constitute a most delicious drink—a very nectar. And this nectar, drank freely, tends to remove calcareous deposits, thus prolonging human life.

The soul, or conscious innermost spirit, being a potentialized portion of God, never grows old, but the body does. The soul, living in, looking out through and building up, fashions its dwelling-place, the body. This is especially true of the face. Physiognomists understand this, and read character accordingly.

All individuals, to a certain extent, are artists, painting their habits, thoughts and general conduct upon their countenances. Jealousy, envy, selfishness, dissatisfaction, an irritable disposition, all print crow-foot indentations in the corners of the eyes, darken the shadows, deepen the wrinkles, and draw down and sharpen the features of the face.

Candor, integrity and cheerfulness exert a reverse influence. True cheerfulness promotes digestion, quickens the circulation

of the blood, covers the face with radiant sunbeams and greatly aids one in growing old gracefully.

Thanks be to the gods, there are good and true souls in the world who live in perpetual sunshine, and live in it because they carry it with them. It streams up out of their noble hearts like jets of brilliant light. Joy flashes from their eyes; tenderness drops from their tongues, and smiles wreath their white foreheads. They should be called what they literally are—*angels of gladness*.

Pessimism, or perpetual fault-finding and complaining, not only gnaws the heart's center, not only corrodes and wastes the life-forces, but it often ultimates in a sad unbalancing of the nervous system, narrowing and shortening one's days; while, on the contrary, optimism, or faith in an overruling Providence that "makes for righteousness;" faith in the Divine principles of Christianity; faith in the ministry of angels; faith in the innate worth of humanity, and faith that all things will, in some incomprehensible way, be ultimately overruled for good, aid—these *all* aid—in lengthening out the life to a century.

Struggle, then, for the prize. Study to understand and strive to obey the laws of nature, for they are the laws of God—the laws of God with penalties. Resolve—*will*—to keep healthy. Resolve—*will*—to never die. Make the soul positive to the body. Remember that health is the normal state of man. Cultivate the will-power. Cherish hope. Be full of faith.

Exercise charity towards all. Control your passions; govern your appetites. Develop and manifest a sweet and peaceful spirit. Carefully observe the rules of health relative to pure air, drink, food, sleep and clothing, and with a fair constitution to start with on the journey of life, you may easily live a full century; and in the evening-time of life's rugged journey, standing and waiting by death's peaceful river, you can say with one of our finest poets:

"Up and away like the dew of the morning,
That soars from the earth to its home in the sun;
So let me steal away gently and lovingly,
Only remembered by what I have done.

I need not be missed if another succeed me,
To reap down those fields which in spring I have sown;
He who ploughed and who sowed is not missed by the
reaper;
He is only remembered by what he has done."

How shall we sleep? asked Simonides. Sleep with the head to the north. The earth is a magnet and so is the human body.

Cultivate music. It is harmonizing and cheering to the sick.

If you would reduce you fat abstain from drinking much water, and wholly from eating carbonaceous foods. Milton Rathbun, a noted merchant of New York, fasted twenty-eight days last year, working meantime at his desk. He fasted to reduce his flesh and he did it.

For a tonic effect, bathe in a warm room in cold or cool salt water, rubbing the body immediately with a coarse towel till the skin is warm and red.

If possible clean the nails thoroughly of both hands and feet before retiring at night.

Have regular times for retiring, for rising, for eating and for attending to the demands of nature.

Don't indulge in nor listen to neighborhood gossip. If you have ill feelings against persons do them kindnesses. The exercise of love and good will conduce to health. Make earth a heaven here and now.

The Great Physician, Jesus, healed both body and mind, and "went about," the scriptures say, "doing good." Imitate Him in doing good. Walk "in His steps."

The sick should have a given hour each day to retire by themselves and think such thoughts as these: I cannot afford to be an invalid. I will be well. My mind is greater than my body and must absolutely control it. I am entitled to fresh air, to pure water, to good wholesome food and to anything and everything I want, providing it does not injure or infringe upon the rights of others. I have the right to enjoy good health,

sound sleep, peace of mind, and abiding prosperity, and by the help of God, my own divine Ego I will have them. I carry within myself the seeds of health, happiness and immortality. And yet, notwithstanding my physical and social relations with the world I can fundamentally live above and independent of the world. The secret of peace, I have learned, is self-mastery. The secret of health is obedience to law; the higher law of the spirit. "I have bread to eat," said the Master, "that ye know not of."

Remember that falsifying and slandering are diseases. Lying is a terrible sin. Ruskin says that—"The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a nod of the head, by a glance of the eye attaching a peculiar meaning to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded."

Liars and slanderers are twin brothers. Slanderers to conceal their own vile vices and cover their own skinless skeletons trot about hunting for scabs and skeletons in other people's comfortable closets. They delight in dirt. They feast upon social filth. They bed in compost. They are the buzzards of the town—the ill-ordered scavengers of the ages. Decent people seek the good—seek for flowers and find them everywhere. Paramours, prostitutes and toothless old crones do most of the back-biting and slandering.

Religiously avoid all occasions for laziness. It was Carlyle who said—"Know thy work and do it." There is a magnificent nobleness and even sacredness in work. Whatever the besetting vice of a lazy man there's little hope of his redemption. Some people are actually too lazy to breathe deeply. They rest and gently pant. If religiously inclined they will read novels and oft' quote this Bible text—"Wait on the Lord." There is always hope in a man that actually and earnestly works; while in idleness there is perpetual despair. The Shakers have a motto from Ann Lee, something like this—"Hands to work, hearts to God, and all is well."

When a chimney is half full of soot burn it out. When

your drain gets full of filth wash it out—wash it out. So when the Alimentary Canal becomes choked, clogged, constipated, “flush” it, as the French say, using quite warm water, for a few times at first, and then cooler water. Cold water has a fine tonic effect.

Pure olive oil rubbed thoroughly all over the body, rubbing in all that the skin will absorb, will be found of very great benefit to infants, delicate children, the aged and any one who is thin or not strong. It is nutritious and strengthening, and given in this way the system is furnished with the fats it needs and could appropriate in no other way, as in case of weakened digestion, etc.

Lemons and oranges are coming to be regarded as important aids to health. While the lemon is the product of India, Southern Europe and Southern California, few know its real value. Its cultivation is more profitable than that of the orange and it is more useful in the department of domestic economy and as a medicine. The lemon and the orange are very different in their medicinal qualities. The lemon is a potent astringent. Diluted lemon juice is a most acceptable drink to fevered lips. It cools the parched tongue, “soothes the irritated stomach” and aids in purifying the blood. It also helps to disintegrate the mucus of the stomach and promotes digestion. When used for this purpose, to the juice should be added one half warm water with no sugar. For the grippe, or for a cough, or for a cold it should be taken hot.

Lemonade as usually made for a drink, with considerable sweetening, is positively injurious. In the stomach the sugar is converted into an acid inducing fermentation. It is often recommended by physicians for torpidity of the liver and rheumatism. It is certainly an excellent appetizer and should be used as a substitute for vinegar. The latter is not healthy. It abounds in living, wriggling existences resembling serpents. The juice of the lemon takes the stains off from the fingers, and aids in removing freckles from the skin. An ideal drink among the English is this—put in a half pint tumbler the juice of half a lemon and a whole orange, having first removed the seeds and

skin, fill up the glass then with boiling distilled water and sweeten with honey. This is a valuable drink in all seasons of the year.

Natural Food in speaking of the orange says: "The orange contains more juice than any other cultivated fruit, and is also rich in free acid and sugar, and may be partaken of freely at all meals,

"Its medicinal property is beyond dispute, as it contains 86 per cent of water of the most purifying nature, and the other constituents consist of sugar, citric acid, albumen, and citrate of potash; and whatever doubts exist as to its origin, the consumption of the orange tends to the welfare of the individual, of whatever age, circumstance, or condition.

"It has been said, and truly, that no sort of food is better for the complexion than oranges. The finest complexions in the world are those of the Italian and Spanish women, who live largely on fruit, especially oranges, and this custom has found a footing in this country, and been taken up by English women for the purpose of acquiring a good complexion. This is the prescription given to those seeking to secure the dainty ivory and peach complexion of the Spanish and Italian beauties."

SUGGESTIONS FOR EVERY DAY LIFE.

Have some purpose in view, some noble end in life to achieve—and work to attain it. Do not worry over what you cannot help. Do not look back mournfully over "what might have been." You can not recall nor relieve the past, let it sink away into the valley of forgetfulness.

Worry is a most worthless employment. Certainly you should not worry over what you can help; because, if you can help it, you *should*, and that would end the trouble.

You should cultivate self-discipline. Be yourself, judge yourself, trust yourself, honor yourself. "I sanctify myself," said Jesus. Exercise faith and will-power. Be cheerful and try to make the best of everything. Co-operate with the higher psychic world.

Ever consider that whatever occurs is for the best, or will be over-ruled in the end for the highest good. Remember that

very much that seems wrong to us is either misunderstood, or, as discipline, may ultimate in the good and the true. Each and all should do what they conscientiously believe to be right and there let the matter rest.

Shun shallow, frivolous society, novel-reading, circuses, late hour theaters, night skating rinks and emotional excitement of all sorts. Nothing will more surely retard progress of health than uncontrolled passions, anger, jealousy, fault-finding, fretting, suspicion, careless tears, harsh unfriendly criticisms, and sour, disheartening feelings. Do not peddle slanders, speak good of others, or keep your mouth shut.

Do not for one moment cherish evil of another—get rid of all evil suspicions, all jealous thoughts, and all lurking revenge; for such thoughts injure the disposition and disease the body. Thoughts are spiritual forces. They may kill or make the dying live.

It is as true now as of old that “the wicked do not live out half their days.” Passional indulgence has sent thousands and hundreds of thousands to untimely graves. All sensuous gratification other than for the legitimate purpose of pro-creation is not only exhaustive and injurious, but abnormal on the plane of cultured and exalted natures. Flesh begets flesh, and the end thereof is death. Paul pointedly condemned the “unfruitful works of darkness.” Oh, mortals! There is a higher, better way. There is a resurrection in this life; and with those of the resurrection order, walking in newness of life, lust is buried and life immortal blooms upon its tomb.

You may have enemies—Jesus had his; and good John Wesley had his; General Grant his. What stirring, sterling character has not had enemies? But I am the enemy of no one. I cherish not the least malice, nor envy, nor hate, nor ill-will towards a human being. There's good in every one. Find it and fan it into a blaze of moral beauty and brightness.

CHAPTER XXII.

"I too rest in faith

That man's perfection is the crowning flower,
Toward which the urgent sap in life's great tree
Is pressing,—seen in puny blossoms now,
But in the world's great morrows to expand
With broadest petal and with deepest glow.

The earth yields nothing more Divine
Than high prophetic vision—than the Seer
Who fasting from man's meaner joy beholds
The paths of beauteous order, and constructs
A fairer type, to shame our low content.

The faith that life on earth is being shaped
To glorious ends, that order, justice, love
Mean man's completeness, mean effect as sure
As roundness in the dew-drop—that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past.
Our finest hope is finest memory—is love.

—*George Eliot.*

"Married thrice thrice; but are they mated, each living for
the other."

—*Percival.*

"Hasty marriage seldom proveth well."

—*Shakespeare.*

"A young man married is a man that is marr'd."

—*Shakespeare.*

"What stronger breastplate than a heart?

Thrice is he armed who hath his quarrel just."

—*Shakespeare.*

Duality in unity permeates the universe. Marriage and divorce are among the constant activities of the atoms and pri-

mary elements of nature. "Take two transparent, colorless solutions resembling water in appearance; one the nitrate of silver, the other common salt, and uniting them the result is—chloride of sodium, a liquid and a solid. The chloride loves silver better than sodium, while the nitric acid seemingly indifferent is glad to get rid of silver on any basis. So here are two atomic marriages and two divorces, the original solution becoming solid chloride of silver, and liquid nitrate of sodium." Chemists inform us that every molecule is composed of two halves, as sodium-chloride, or silver-nitrate—two opposites, positive and negative. Those atoms that have power within themselves and of themselves to move other atoms near them cannot be called dead atoms. They live, move and marry.

Life, even in the primordial world, is omnipresent. It is well known to the students of nature that water loaded with impurities, if given the opportunity, will crystalize—freeze—into pure water, and the sediments themselves left for a long time in the presence of oxygen and ozone, crystalize into purity. Following crystalization from frost and snow and salt to rubies and diamonds you will be convinced that the very molecules and atoms have a stern mineral code of morals. They obey law. Their first aim is to unite; the second to be pure, the third to be perfect in form and the fourth is to act in harmony. In the chemical world harmony is perfect law, and discord is chemical crime and crime leads to wrangling hells—but not to annihilation. Annihilation is unthinkable, creation from nothing impossible. Atoms polarized have their likes and dislikes, their light and dark sides. Arsenic and strychnine are both used to heal and to kill. Carbonic acid refreshes at the fountain, but kills in the choke-damp of the mine. There is no poison known—if that be the word—but that can be used for both purposes. The light psychically attractive side of atoms produces life, health, beauty, bliss; the dark side brings change, disease and sorrow. Atoms combine on three planes of existence as solids, liquids and gasses. Human beings in true marriage combine on the physical, mental, moral and spiritual planes. Only the last two are abiding. Burn a piece of wood and it passes out of

existence as wood, yet every atom exists in the invisible. There is no absolute destruction in the universe. There can be no loss of force; heat, light, electricity, magnetism or the chemical forces. They are transmutable into each other. Change is not necessarily death. Dying is only to start anew on another and higher plane. The life principle, varying only in degree, is everywhere present. God is Spirit. There is but one God, Infinite Intelligence, and this thrills through every atom of the measureless and mighty kosmos. The elixir of life lurks in every mineral as well as in every flower and animal throughout the universe; and being the inmost essence of everything it is on its way through motion, and evolution, to higher, loftier altitudes.

Spirit, essential absolute spirit, is measurably the unknowable; and yet, we intuitively feel that it is the substratum of force—the divine revealer of energy and the power by which life exists; and thought also as cognized by consciousness. And so in this mighty realm of being we see atom temporarily married to atom and spirit married to substance from which results all the potencies of life, consciousness, will, moral purpose, and the diviner attainments of perfected manhood, womanhood—the two halves of which when in right relations constitute the one unbroken, indissoluble circle.

No woman should remain martially allied for a day to a "bluebeard" or a syphilitic sot. Such marriage alliances are unholy. They are festering sores on the body politic. They replenish the earth with imbeciles, thieves and murderers. And no young lady should give her heart and hand to a young man addicted to midnight carousals, club-room gambling, or to a liquor-drinking, trifling tobacco-mongor, with the hope and expectation of reforming him. Insist that he reforms before marriage and keep him on probation from five to seven years. This will test his sincerity, integrity and courage.

In the *Light-Bearer*, there was published a few months since a synopsis of the new marriage law of North Dakota. Here follow extracts:

"It shall be the duty of this board to pass upon the appli-

cation of all persons for licenses to marry, and no licenses shall be issued to persons contemplating matrimony unless they shall receive from the board of physicians appointed a certificate setting forth that the applicants are free from the following diseases, any one of which shall be deemed sufficient cause for refusing a license to marry: Dipsomania, true insanity, hereditary insanity, primary, secondary or tertiary syphilis, hereditary tuberculosis or consumption.

"The examining physicians may be removed for cause by the State Board of Medical Examiners and shall be removed for inefficiency or neglect of duty, or when complaint is made by any applicants for a marriage license whose complaint is sustained by a majority vote of the board. Applicants for license to marry shall pay a fee of \$2.50 for examination, and out of these fees the members of the examining board are paid their salaries."

The author of the bill, State Senator H. M. Creel, said that the bill passed the senate after being considered by the judiciary committee at Bismarck, N. D., March 1st, 1899.

Upon the presentation of this "law" (whether signed by the governor or not we are not informed) there was a great diversity of opinions and comments by the press and the clergy of the country. The Rev. Heber Newton, of All Souls church, New York, said: "The church and clergy have been derelict. They have not taught the people the responsibility of marriage. I would not like to see such a law adopted in many states just at present. But a beginning must be made somewhere, if we are ever to have a rational and sane dealing with the social problems."

All honor to North Dakota. She truly made a good "beginning." There is too much marrying, and considering the quality there are too many children illy-conceived and gestatively unloved, uncared for children as we have often said, brought into the world to fill, in after years, hospitals, jails, penitentiaries, or paupers' graves.

Child-marriage prevails extensively in India. Even babes are betrothed. Parents being wiser and older conscientiously believe themselves more competent, knowing the ancestral line, to select marriage-mates than the young themselves would be. And considering family broils and divorces this method of mat-

ing has been encouragingly broached in America.

Divorces, sad to say, are growing more numerous each year. During one week last year in Los Angeles, Cal., there were nine divorces granted by the courts and there were issued eleven marriage licenses. What's the matter? Where's the remedy? Marriage on the multiplying plane for propogation is assuredly right and honorable. What is the cause then of the unhappiness in wedlock leading to so many divorces? In a word it is ignorance—gross ignorance of each other's ancestry, temperaments, tempers and oft concealed tendencies. The syphilitic, the epileptic, the drunkard, the consumptive, the nervously jealous and suspicious, the sickly, have no moral right to marry, to breed, and to perpetuate by the law of transmission their physical and mental diseases.

Passion—selfishly inflamed passion should have no voice in the sacredness of marriage. The majority take this step in life too young. From twenty-three to twenty-eight is the proper age for the young man and from twenty-two to twenty-six, the young woman. Previous to these periods they are not formatively firm and mature. Woman should never part with the ownership of her own body.

The young before entering wedlock should be examined physiologically, pathologically, temperamentally, phrenologically, physiognomically and sarcognomically by competent committees of medical men and women. These committees should be appointed by the state and amply paid for their services.

Marriages for position, for wealth, for convenience, for policy, for gratification, or any other motive unhallowed by purest love will prove to be a broken reed—a vanishing hand.

We're married ! I'm plighted to hold up your praises,
As the turf at your feet does its handful of daisies;
That way lies my honor—my pathway of pride,
But, mark you, if greener grass grows either side,
I shall know it, and keeping in body with you,
Shall walk in my spirit with feet on the dew.

The production of species is natural to the earthly plane.
The elephant brings into the world but one of her progeny at a

time, but this is an elephant. A pair of spiders in the course of a year in hot countries produce their millions. Rabbits are very great breeders. They seemingly reproduce because they have nothing else to do. Many Anglo-Saxons marry because they seem to have little or nothing else to do. Some marry from motives much lower than nothingness. Marriages on the Adamic plane—the union of two hearts in one, are right and honorable. The purpose should be mutual helpfulness and the replenishing of the earth with a superior race.

Under present conditions there are too many children born. The motto should be, "Fewer and better ones." It is reported that some of the ignorant among the African tribes are unable to count the number of their tawny children. Dwellers in the lowlands of Holland, and Irish, peopling the southwest portion of Erin's Isle have very large families. Seers, sages and philosophers generally have few and often no offspring. They beget ideas rather than *flesh forms*. Having moved up from the back-kitchen portion of their cranial organization, into the front and coronal, they live in these higher departments, the soul's parlors. Where there is wealth, culture, harmony and spirituality the music of happy, healthy children's feet make homes all the brighter and happier. Such intelligent parties having reasonably and wisely replenished the earth, soon become, through the law of evolution, the first fruits of the resurrection harvest, pairhood ultimating in brotherhood and this into the angelhood of universal love—love such as obtains in the celestial heavens.

Life, manifest in and all around us, precedes from and depends upon antecedent life. Living souls are not artificial products. Chemistry does not create. Spontaneous generation died in being born. Human babies are not shaken out of chemical test-tubes. They are innocent entities plus moral consciousness and the possibilities of seraphic unfoldment. That souls eternally pre-existed is true. Entities and atoms are equally conscious on their respective planes. The latter attract, approach, marry, separate, because of some stronger electro-attraction. But thinking men and women standing upon the very apex of earth's organic pyramid, are rational and mor-

ally responsible. Better things, therefore, are expected of them.

But if in marriage there are constant dissensions, bitter disputations and unhealed social bruises, the parties after concessions and due consideration, neither being a help-meet to the other nor an aid in the perfection of character, they had better—ininitely better—separate each and all go their own way; going and being matrimonially untangled, living their own lives, yet continuing friends and mutual well wishers.

“This world is a difficult world, indeed,

And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

And I myself have often thought
How very much better 'twould be,
If every one of the folks that I know
Would only agree with me.

But since they will not, the very best way
To make the world look bright
Is to never mind what people say,
But to do, what you think, is right.”

If, as General Sherman once said, “war is hell,” so are family feuds and quarrels on a smaller scale.

Marriage, the foundation if not the synonym of civilization, involves a future with the most delicate relations of equality and of intertwining love and wisdom. All souls unfold. Their early selfish, social loves evolve by degrees into the platonian love, and this ultimates in love immutable and universal.

Divorces, uncommon in the orient, pertain to the deceptions and imperfections of civilized life. If inspired by bodily passion they are unpardonably demoralizing. The serpent first charms then stings. Divorces are the canker-worms of the social fabric. If they do not undermine they at least jar the basic foundation of society. The family, sacred in its best estate, is the unit of national strength and permanency. But there is no marriage where there is not confidence, mutual help and the

brooding love of truth, sincerity and purity. When these are wanting marriage is a mockery; and the marital relation prostitution.

Much of pronounced incompatibility is imaginary. Suspicions scorch the soul. Fears and jealousies wrinkle the face. Storms sometimes purify the air; at other times they demolish and destroy. Palliate as the theorists may, it is unendurable for love to be crushed by passion, or burned in the fiery furnace of sensuous lust. It is unendurable for enthusiasm and progress to be yoked to a moping drag, or for a noble, genial, aspiring nature to be almost continually taunted by the tongue-thrusts of ill-tempered Xantippes. Suicide is no escape. It does not kill. Under the shield of any combination of circumstances it is an unwise, cowardly act.

It is not expected that any two rational persons, in wedlock or out, can always see the same star, the same shimmering sunbeams, trace the same outlines of the purpling clouds, read with ecstasy the same books, or cognize and enjoy at all times the same mental emotions. Charity was pronounced the chief of the Christian graces. It should never fail. And yet, when the great throbbing soul afire with genius and craving for beatitudes, finds little save moral defects, dregs and ungracious incongruities, it shrinks in sorrow from the eclipse—shrinks from that raven shadow that sees in the over-arching vault, dreamily bright with the galaxies of glittering lights only the skeleton of a haunting despair.

God never united as one, oil and water. Though both are liquids and may be temporarily mixed, they are chemically, fixedly incompatible. If the married yet really ununited in soul—in their youthful ignorance, or through deception, or hypnotic suggestion, unwisely joined themselves in wedlock making a mistake—a most palpable, painful mistake; no statute law, nor congressional legislature has the right to enforce—to rigorously compel the continuance of this distressing mistake through an unhappy half-dying lifetime. Freedom is the soul's inalienable birthright and in the enjoyment and practical pursuance of this God-given right, it should feel no icy shackles, be saddled with

no unnecessary burdens, press no crimsoned thorn-paths, drink no wormwood draughts, nor breathe the socially-poisoned, pestilential air of dark dismal dungeons.

“The martyr’s fire-crown on the brow
Doth into glory burn;
And tears that from love’s torn heart flow,
To pearls of spirit turn,
Our dearest hopes in pangs are born;
The kingliest kings are crowned with thorn.”

Under the ice the crystal waters run. Up from the mud the lily comes to bloom. Above the clouds the sun shines in eternal splendor.

“’Tis coming up the steep of time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber under ground
When it awakes the world in wonder;
But we have felt it gathering round—
Have heard its voice of distant thunder!
’Tis coming! yes, ’tis coming!

’Tis coming now, that glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory!
They passed. But, lo! the work they wrought!
Now the crowned hopes of centuries blossom;
The lightning of their living thought
Is flashing through us, brain and bosom;
’Tis coming! yes, ’tis coming!”

CHAPTER XXIII.

"If you will harken diligently to the voice of the Lord thy God; and will do that which is right in his sight, and keep all his statutes, I will put no diseases upon you. I will take sickness away from the midst of you, and your days shall be long in the land."

—*The Torah.*

The crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphynx in Egypt sands;
This day we fashion destiny; our web of fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down.

—*Whittier.*

The future destiny of the child may be learned from the mother.

—*Napoleon.*

And the angel of the Lord appeared unto Joseph in a dream. . . . And Mary thy wife shall bring forth a son and thou shall call his name Emmanuel, which being interpreted is God with us.

—*Matthew.*

The human species, whether civilized or savage, is one. Color, facial structure and crainial developments are anthropologically accounted for by climate, hills, mountains, fog-lands, pursuits, and locations—in a word, environments. Each race has its peculiar characteristics. The Semitic race, from the earliest records of time, was religious, having patriarchs, priests and prophets. The latter were often called Seers.

God being unchangeable, and laws immutable, dreams, visions, and angel ministries ever existed in some form and under some name. The Joseph of the Gospels was a dreaming intermediary, inspired by Israel's prophets. Dreams and visions were often used synonomously in oriental lands in Bible times. Your young men, said the Prophet, "shall dream dreams and

your old men shall see visions." These visions of the night were prophetic presentations of coming out-putting realities.

Mary, the mother of the man of Nazareth, was a Palestinian Semitic, sensitive and religious. Calm, trustful, prayerful, the overshadowing spirit of the gods was ever upon her. Sweet and tenderly affectionate were the sympathies existing between Joseph and Mary. Both were angel-guarded. Far-seeing and mighty are the plans devised in the heavens by parliaments of angels for the redemption of humanity. Moses, long in the paradise realms of immortality, looking backward and seeing in sorrow the baleful influences of his old teachings, "an eye for an eye, a tooth for a tooth, blood for blood," retaliation—was more than anxious that there be raised up in Judea an inspirational mediator—a sensitive intermediary through whom he could unsay his unwise earth-uttered sayings and be instrumental in instituting that higher system of ethics, the returning of good for evil and blessing for cursing.

Israel's ascended prophets sympathized with the highly-purposed work of the great Hebrew legislator.

The project from the beginning was in harmony with spiritual law. Jesus in consonance with Joseph's dream-vision was over-shadowed—was spiritually begotten by the Holy Ghost, to use the poetic imagery of the East—was begotten by or rather under an exalted and most heavenly spirit influence. Joseph was the chosen channel. While in the negative purity of the unconscious trance, Mary conceived. After the flesh Joseph in Judean parlance, was the father. Natural law was not violated. Trance, vision, mesmerism and psychic phenomena have already taken their positions in the psychologic pantheon of science. They were as true, though unnamed, 2,000 years ago as now.

Profound students versed in the chemistry of reproduction know from reading, research and the study of bees, silk-worms, and other of the lower orders of existence, that the male is not an absolute necessity in procreation.

"When Castellet," (says Alfred Russel Wallace, Darwin's coadjutor), "informed *Racumur* that he had reared perfect silk-

worms from the eggs laid by a *virgin moth*, the answer was, '*Ex nihilo nihil fit*,' and the fact was disbelieved. It was contrary to one of the widest and best-established laws of nature; yet it is now *universally admitted* to be true, and the supposed law ceases to be universal."—Wallace, *Alfred Russel, Miracles and Manifestations*, p. 38, London, 1885.

Such distinguished scientists and anthropologists as Quatrefage, Mivart, as well as eminent naturalists, confirm the statements of Castellet and Wallace. Therefore by parity of reasoning, those who limit law—those who declare it indisputably impossible for Jesus of Nazareth, or any other individuality, to have existed without the introduction of the masculine element; or that he could not have been begotten by spiritual, by supramundane causes, step into waters beyond their depth. Science confronts them. If there could be virgin insects, bees, silkworms and other living intelligences, why not a higher order of beings when spiritually manipulated by the mighty ambassadors that make holy the higher realms of immortality. The spiritual is the acting real, and who dares say of it, thus far and no farther. How little the wisest know of the mighty power of the gods, of celestial chemistries or of the divine possibilities that pertain to those parliamentary hierarchies that obtain among the sun-crowned souls of the Heavens. The wise are modest.

It is not doubted by any scholastic pathologist that the life-principle from the masculine organization can be conveyed to the feminine receptacle without personal relation. This has been demonstrated. Moreover when the parents are sensitive intermediaries, the new life-germ may be so charged with the vital magnetism of influencing guardians that the resultant being, the child, shall be like neither the earthly father nor mother, but be a copy of the spiritual model to which the angel guardian forces were subordinated. It is the spirit—the spiritual that moulds and fashions and inspires.

God is spirit and spiritual phenomena in that turbulent period of Roman supremacy were called miracles. Josephus and the Talmud are both witnesses to this statement.

Moses and Elias were the guardian spirits of Jesus from the

sacred moment of conception. John, the beloved, so informed me. In night's softest, serenest hours of silence they magnetized the prospective mother. He was the wanted, the prophesied-of child, the desire of Israel, the to-be great wisdom teacher of the ages. At twelve, while entranced in the Temple, he confounded the Jewish Doctors of the Law. Conscious of his mediumship he exclaimed: "I of my own self can do nothing."

It is difficult for such of the Occidents as are not students of the occult to understand the literature of the Orient. When Paul in one of his epistles wrote "That rock was Christ," he had no reference to granite boulders composed of mica, feldspar, quartz and hornblend. When Jesus said "I am the good shepherd," He did not mean to be understood that He owned a flock of grazing sheep. When he said, "I am the true vine," he had no reference to the garden grapevines that, climbing the walls, shaded the pool of Siloam. He spoke largely in figures and parables. When he said, "Except you eat my flesh and drink my blood," he did not intend to teach the practice of cannibalism. Flesh and blood were symbols of his doctrines and divine teachings. And so the phrase, "Begotten by the Holy Ghost," had a grand spiritual significance, but no reference to the supernatural. This is proven by the following scriptural passages:

And he "breathed upon them and they received the Holy Ghost"—the spiritual influx that comes and is imparted by divine deep-breathing.

And upon "the Gentiles was poured out the gift of the Holy Ghost."

The "Holy Ghost fell upon them when they heard Peter."

And "The Holy Ghost sat upon each of them . . . and they were filled with the Holy Ghost."

And "The disciples laid hands on them and said, 'Receive ye the Holy Ghost.'"

These phrases, "fell upon," was "poured out," and that "filled the people," is conclusive evidence that the Holy Ghost, or Holy Spirit, was a refined etherealized substance—the ether-

light of angel life—the divine aura that makes radiant and golden the Christ-heavens.

A new cycle was to be inaugurated. Angels in all ages had been soul builders. The ambassadors of Heaven were now to be life-moulding chemists and projectors of the atomic forces. At the auspicious moment the germinal, divinely vitalized, heaven-impearled spermatzoic atom was transferred to the appropriate receptacle. This was the incarnation.

An immaculate conception is not a miraculous conception. All conceptions should be desired and purposed. It is no more true that spiritual law pertains to the material world, than that natural law pertains to the spiritual world. The world visible and invisible is one with many aspects. The wise do not pronounce upon the possibilities or impossibilities of nature. Law has no infallible mouth-piece.

Who presumes to limit force, or measure the infinite depths of interstellar existence? Will and purpose are everywhere manifest. Planned, enfolded in love and over-shadowed by high and heavenly influences was begotten that great Palestinian martyr, the Prince of Peace.

Baron von Reichenbach, of Germany, observing that certain impressible persons were strangely affected by magnets and crystals, demonstrated through a long series of experiments that every organized substance, every human being was enveloped in an aura, or an invisible imponderable fluid. Only clairvoyants could see it.

On presenting magnets to various sensitives they would see bright streaming flames from the poles. Continuing his investigations he observed that a certain class of persons were surrounded and submerged in this subtle fluid—this vapory Od—this psychic force and that it was transmissible by the will to organized entities, and to the more receptive of his students.

Reichenbach, as have other scientists and psychics, demonstrated the fact that this imponderable spirit aura corresponds in quality to the spiritual unfoldment of the person. And something as water penetrates the sponge, something as heat enters the steel, as flame kindles other flames, this vital nervo-aura di-

rected by the will moves with lightning speed, vibrates towards and interpermeates the sensitive human organism. Hence, the Apostles laid hands on them and they were filled with the Holy Ghost—filled with this excellent, uplifting, spiritual influence. This was the "virtue," the magnetic virtue that Jesus felt go out of him when the woman touched the "hem of his garment."

Not only the directed will, but every foot-print of man or beast, imprints, makes its aural impression. Every pen-stroke of the writer reveals to the psychic the real character. Enveloped in, we live and move in a realm of the finer spiritual, vibrating forces. The unseen is the actual.

What of heredity? Who was your mother? What did she give you during the gestative period? One of the darkest and most terrible characters ever born was Agrippina, the mother of Nero, the tyrant that murdered his own mother and burned Rome. Mark the contrast—the mother of Marcus Aurelius was kind, gentle, loving, pure-minded and patriotic.

Madam la Mere, as she was familiarly known, the mother of Napoleon Bonaparte, was a heroine by nature. Her husband, Carlo Bonaparte, was a Corsican judge; and previous to Napoleon's birth together the mother and the judge rode horseback through southern Europe. A war was raging. From a mountain side the two Bonapartes looked down into a valley and saw two armies in deadly conflict. The trappings of horses, the clashing of steel and the thunderings of the cannon left the impress of war upon the unborn child. There are father's as well as mother's marks. The father of Jesse Pomeroy, the boy murderer, was a butcher.

Goethe said of himself; "From my father I inherit my frame, and from dear mother my happy disposition, my poetry and my love-nature."

From the same pile of bricks the master-builder makes the palace and the pavement; so from the same organic elements, auras and impressions are made philosopher, angel or demon. And while the mother is the major architect, the husband imparts the magnetism by the law of radiation.

Conception should be considered a sacred act, overshadowed by spiritual influences. Beautiful, restful daytime illumined by golden sunbeams is a far preferable time for the relation than the night-time; and especially so if the previous day's manual labor has been tiresome and nerve-exhaustive.

It is universally conceded that the brain is the organ of the mind and that the higher the position of any cranial organ in the brain, the greater the pleasure and happiness derived from its exercise. This fact should be ingrained into the thoughtful life-tissue of all mankind; for it is the too common opinion that through the gratification of the back brain there may be obtained the greatest enjoyment. This is a very serious mistake. The exercise of the back brain gives no intellectual, moral or spiritual, but a sort of temporal, animal pleasure. To seek pleasure for pleasure's sake is supremely selfish. The serpent does this when it stretches itself out upon the rock to drink in the warm sunshine. No one should live for pleasure but all should live for the grand purpose of doing right—of doing that which is best and most conducive to health and to the mental and moral development of humanity.

One of the products of the brain is a refined nervo-fluid designed for the supply of the vital power that inheres in the body. Therefore when any special organ is greatly exercised this fluid is diverted from its ordinary channels to the organ influenced. All over-exercise is exhaustive. Depleting the system it leads to early death. The theory of the sensualist that a certain amount of co-relation and gratification on the part of men is conducive to health is a most dangerous and deadly error. When there is no waste of the seminal forces, they are conserved and re-absorbed making muscle, sinew, bone and brain power. The great Sir Isaac Newton that could count the burning stars and trace the comets in their wandering through the depths of infinite space, never lost a particle of his vital forces and fluids during his long, useful and magnanimous life. Wastes are the portals that lead to the tomb.

It is absolutely amazing that thinking people should give so much study and time to the improvement of their flocks and

herds—and even to their dogs—and yet so little to the generation and improvement of their own species. The most of children, even in marital life, are come-by-chances. They were not wanted. And this thought sown as seed before birth has often ultimated in long after years in suicide.

The best months for conception are August, September and October. These bring the birth in spring-time when the old earth renews the youth of its years. Children born in the fall and winter in these north-lands, of a necessity have to be much indoors, and this confinement in mechanically warmed and badly ventilated rooms greatly tends to fretting, sickness, premature disease and early death.

As before mentioned, the most scientific time to generate a new life is in the broad light of a clear, sunshiny day. Light implies health; darkness disease. Light is one great source of life; darkness and dark rooms are the synonyms of death. The new life should be a child of light rather than of darkness. Not only should hours of darkness be avoided for conception, but dark, cloudy and stormy days. Men and women are never so strong at night as they are in the morning-time, and they are not so strong in the morning as they are near the middle of the day when the sun is reaching its meridian. Husband and wife, therefore, are in the perfection of physical and mental strength at between eleven and twelve o'clock in the forenoon, and this is the proper period in which to generate a child of genius, beauty, strength and moral power. The sleeping room should be one of the largest, pleasantest, best ventilated and brightest in the house. Flowers should dot tables and stands and pictures decorate the walls. No curtains should obstruct the sun's rays from entering this lovely apartment now consecrated to the starting-point of a new life.

This season should not only be mentally and spiritually enjoyable, but it should be one of prayer—one of the over-shadowing of the spirit. The aspirational thought should be, into this new life may there be implanted the holiest wishes of our hearts. May guardian angels be present with their heavenly influences and may they impart that light which shall guide the new life

through the journey of mortality into the better land of immortality.

“A child is born—now make the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue wake it
In richest fragrance and in purest hue.”

The unborn is immortal from the sacred moment of the inter-relational implantation. Souls are not created by parents. They eternally pre-exist. The parental relations only afforded the conditions for the incarnation. The foetus feeds upon the mother's blood and electro-vital forces. She imparts what she has. This is the period of woman's life when she hopes, dreams of forth-coming beauty and earthly glory. Not only the reproductive functions, but every part of her nature is awakened. And at this sensitive period the husband, so far as possible, should be gentle and loving, manly and angelic, for he, too, is a co-partner in this great work of the implantation for eternity. The child expectant should be a soul-desired child, to make sunnier some spot in the household group. Every child has rights—a divine right before it's birth—the right to be the healthy and harmonial output of all its innate organs and functions; and no husband has a right to selfishly trespass upon this gestative period. The majority of physical and mental deformities are caused by the abnormal, masculine demands of inter-relational gratification during the gestative period. Touching this delicate, yet all important subject, it may be truly said that many men in marital life may learn from both the brute world and the Aryans of the Orient. When the Hindoo woman conceives, she gracefully drops a curtain before the doorway to her private apartment; and, as a further precaution, pushes the toe-points of her sandals out from under the bottom of the curtain as a caution and as a warning to the husband not to invade her sleeping premises for the coming gestative months.

Grand as this material universe is, with its hundred millions of blazing stars and suns, it is not to be compared to the wonderful arrangements and natural fitness, destined for the reproduction of man and the perpetuity of the race. Think of it—

consider nature engaged in the semi-mysterious yet mighty work of individualizing and clothing an immortal spirit with mortal clay—a work of such delicate import, balancing so nicely between the future angel or the demon, that the very angels might pause with bated breath and reverent mien in their triumphal songs while the destiny of a soul is being shaped to beautify the earth and later to gladden the heavens or people dark Tartarean spheres. If there was right generation there would not be so much need of re-generation. The resurrection state may be attained in this life—and those in it, and those who walk in it in all sincerity and purity are as the angels of God in Heaven.

“Whoever is begotten by pure love
And comes desired and welcome into life
Is of immaculate conception.”

CHAPTER XXIV.

The prophecy includes
No sin, no pain, no cross, or death;
For "former things
Are passed away;" the vision saith:
"Thrice blest are they
Whose quickened hearts the warmth receive,
Which prophet felt,
And here and now, the word receive."

"Whoso liveth and believeth in me shall never die."

—*Jesus.*

"Good Master, what good thing shall I do that I may have eternal life?" asked an inquiring Israelite. The prompt reply was: "Keep the commandments." Obedience, quickened and intensified by a determined will, is the leading factor in the filling in and rounding out of a long extended life.

Carefully prepared statistics show that the individual ages of earth's inhabitants are continually growing longer. Among the causes are sanitation and applied knowledge.

Those seeking earth's immortality and living for it, throwing off through the excretory organs and the perspiratory glands the coarser mineral accumulations, and taking on the finer and more ethereal elements, glide gradually, gracefully through wisely ordained evolutionary processes towards the goal of unending life on earth—earth refined, purified, redeemed.

"Lo ! I see long blissful ages,
When these mammon days are done,
Stretching forward in the distance,
Forward, to the setting sun."

An English writer says:

"When subjected to no unreasonable treatment, but well and wisely used, the hand and arm centres retain their cunning in its highest degree long beyond the seventieth year, and al-

though some failure in their power is among the inevitable consequences of advancing years, that failure need never be extreme. In rare instances the hand has kept its full potency at a ripe old age. Michael Angelo was drawing superb designs for St. Peter's at Rome shortly before his death in his eighty-ninth year, and I know examples now of men over seventy whose handwriting is as good as it was at thirty, and who, after testing themselves, assure me that they write with as much facility and rapidity as they then did."

"'Paradise Lost,' a poem which, if it possessed no other merit, would be forever remarkable for its wealth of words, was completed when Milton was 57, having been written in the five previous years. The translation of Virgil, 'noble and spirited,' as Pope calls it, and 'Alexander's Feast,' of which Hallam has said, 'Everyone places it among the first of its class, and many allow it no rival,' were written when Dryden was 66, and that 'The Lives of the Poets,' Johnson's greatest work, was composed when he was 72 years old."

"Now, judgment and reason, I would suggest, come to their perfection later than speech—in all likelihood between the fifty-fifth and seventy-fifth years, and may be exercised justly till a more advanced age. Wisdom does not always come with years. Heine made his good Pole say: 'Ah! that was long, long ago; then I was young and foolish, now I am old and foolish;' but still the counsels of graybeards, free from the ardent passions of youth, and well stored with experience, have been valued in all stages of the world's history, and it would be easy to show that a preponderance of the works pre-eminently implying the use of calm and powerful reason must be ascribed to men over fifty-five. Bacon was fifty-nine when he produced the first two books of the 'Novum Organon;' Kant was fifty-seven when the 'Critique of Pure Reason' appeared; Harvey was seventy-three when his great work on 'Generation' was given to the world; Darwin was fifty when his 'Origin of the Species' was issued, fifty-nine when his 'Variation of Plants and Animals under Domestication' was published, and sixty-two when his 'Descent of Man' appeared. In almost all nations the de-

cision on the most momentous affairs of state has been reserved for a senate; and it is highly noteworthy that our system of jurisprudence in this country—a fabric of which we are justly proud—has been built up by judges from fifty-five to eighty-five years of age. The late Dr. W. B. Carpenter said, when nearly seventy years old: ‘I am conscious of the decline of life. My perceptions are a little dull, and my memory has lost its grasp. I could not now trust to its safe keeping long strings of words as I did when learning my Latin grammar as a boy, but I am convinced that my judgment is clearer and juster than it ever was, and my feelings are not blunted.’”

“But besides judgment and reason there are other powers of mind in all likelihood localized in the frontal lobes. The moral sense and religious emotions have probably here the substrata necessary for their manifestation, and these, although influential in some degree throughout life, evolve most munificently last of all. The fruit is mellowest when it is ready to fall, and the old man free from canker or blight sometimes displays new sweetness and magnanimity when his course is all but run.”

Many of the renowned men of the world did their most important work when between 70 and 100 years of age.

At 73 Blucher turned the tide at Waterloo.

In his eighty-first year Dr. J. Williamson Nevin retained the powers of his vigorous intellect.

At 71 Bismarck was without a peer in the great complex circle of international diplomacy.

In his eighty-first year Gladstone continued to “manage a kingdom whose geography knows no setting sun.” He opposed compulsory vaccination and was very temperate in his diet.

At 87 King William rode horseback and proudly swayed the scepter over one of the world’s greatest empires with an “arm unpalsied by age.”

It was only a few years ago that Lucretia Mott, in her eighty-eighth year, passed to the better land of immortality. The year previous to her transition she delivered one of the ablest speeches of her life in Philadelphia. Her mind was clear,

her voice firm and her logic inexorable. She manifested few of the gathering infirmities of age. For nearly three generations this sainted woman won from the masses the warmest love and praise. She was mild, forgiving and pleasant. She truly "grew old gracefully," retaining a most beautiful expression upon her face till the last.

The Friends, often called Quakers, a quiet, temperate, plain-dressing, industrious and thrifty people, are noted for their long lives. The Shakers, however, excel them in length of years.

Europeans are longer lived than Asiatics. The Welsh are the longest lived people in Europe; the Scotch are next, and the Irish are the shortest lived of all. The Jews in ancient times were much longer lived than the Gentiles or Pagan nations. Enlightened christians today are longer-lived than scoffing pessimistic atheists. Faith in God, immortality and angel ministries are conducive to peace of mind and long life.

There are now living on the island of Sappho, in the Mediterranean, three men aged respectively one hundred and fifteen, one hundred and nineteen, and one hundred and twenty-six years; and the writer of the article in which appears this statement, says: "Strange as it may seem, and it is very remarkable, these men are obliged to earn their bread by manual labor." Thus they have had abundant means of prolonging their lives. Dr. Edward Palmer, of the Smithsonian Institute, states that there is a woman in California one hundred and twenty-six years of age; and the doctor says that he has seen her carry six great watermelons on her shoulder at once. The Jesuit missionaries in California tell of an Indian one hundred and forty years old, who makes his living by gathering driftwood upon the seashore and carrying it home, a distance of a number of miles; also of another, aged one hundred and fifteen, who has for his regular task to travel fifty miles on foot into the mountains one day, and bring back on his shoulders the next day a great load of acorns, which constitute his daily bill of fare, as the Indians in that part of the country live largely upon a certain species of sweet acorn.

Mrs. Maria S. Allen, of Chicago, recently celebrated her ninety-eighth birthday. Some of her sons occupy government positions. Theodore Crosby, of Canandagua, N. Y., has voted seventy-six times. He is in his 98th year and does not wear spectacles, attends public meetings and keeps in touch with current events. Rev. Dr. T. J. Sawyer, whom I knew full fifty years ago, passed on recently from Medford, Mass., in his 96th year. Mrs. Emily Hyde Grinnell, of Vermont, a sturdy New England woman, is now past 101 years of age. The *London Daily News* lately gave us the family names of three remarkable old men in Kovalenk, Russia. Michael, the eldest, is 120 years old, the same age as was Moses at his "passing." The second brother is only two years younger, having already celebrated his 118th birthday.

The remains of Charlotte von Embden, the only sister of Heinrich Heine, "was laid away" November 9th, so the *London Times* informs us, her funeral being held on her one hundredth birthday.

Maffen, the historian of the Indies, informs us that one Neimens de Cugna, a native of Bengal, lived to the astonishing age of 370 years. Astonishing as this report is, it was confirmed by Lapez Castequods, the historiographer royal of Portugal. Cugna was a man of great simplicity in diet, his foods being mostly milk and fruits. The color of his hair and beard changed several times during the long period of his life.

England, says the *New York Mail and Express*, heading the list, furnishes three remarkable instances of long life in Henry Jenkins, Thomas Parr and Lady Acton. The first, a native of Yorkshire, lived to the age of 169 years, and once gave evidence in court of justice on a circumstance which had happened 140 years before. In his time three queens and one king were beheaded, a Spanish and a Scottish king were seated on the throne of England, and a score of revolutions had spent their fury and wrought their effects. Jenkins died in 1670 at Allerton. Lady Acton, an Englishwoman of quiet manners and even temper, was the widow of John Francis Acton. She was born in 1736 and her death, as announced by the *London Times*, was at the

very mature age of 137 years.

Here follow the names, places of residence, and date of deaths of a number of English centenarians:

NAME.	AGE.	PLACE.	DIED.
Sir Thomas Parre	159	Shropshire	Nov. 16, 1635
Henry Jenkins .	169	Yorkshire	Dec. 8, 1670
Robt. Montgomery	126	Yorkshire	Aug. 15, 1630
Count's Desmond	140	Ireland	Jan. 3, 1683
Mr. Eccleston . .	143	Ireland	1691
J. Sagar	112	Lancashire	1668
Simon Sack . . .	140	Trionia	May 30, 1764
Col. Thos. Winsloe	146	Ireland	Aug. 22, 1766
Francis Consist .	150	Yorkshire	Jan., 1768
C. J. Drackenberg	146	Norway	June 24, 1770
Margaret Forster	136	Cumberland	1754
Her Daughter . .	104	Cumberland	1748
Francis Bons . . .	121	France	Feb. 6, 1769
James Bowels . .	152	Kenilworth	Aug. 15, 1656
Wm. Mead, M. D.	148	Ware	Oct. 28, 1662
John Tice	125	Worcestershire . .	March, 1774
John Mount . . .	136	Scotland	Feb. 27, 1779
A. Goldsmith . .	140	France	June, 1776
John Baylis . . .	126	Northampton . . .	April 5, 1706
Wm. Ellis	130	Liverpool	Aug. 16, 1780
Dumiter Radaly .	140	Harmenstead . . .	Jan. 16, 1782
Val Catby	116	Preston, Hull . . .	Oct. 1782

We do not say that the above were all vegetarians, which word implies fruits, grains, and nuts of all kinds; but the most of them lived very plain, simple lives and some were outright vegetarians.

Serenity of mind, determined will, temperance, grains, fruits, and nuts certainly conduce to length of years. A French physiologist has said: "A man is as old as his arteries." How can the hardening and shrinking of the arteries be prevented? By the selection of foods and drinks—by using less silica, lime and earthly salts. These in excess impair digestion and nutrition, overload the blood, increase calcareous deposits, impede the circulation and so causing weakness of various organs, especially the heart and kidneys, hasten degenerate changes and later death.

The elephant, ignoring animal flesh, often reaches two hundred years; while the Pampas Indians of South America, living largely on horseback in the chase, subsisting almost entirely upon flesh, are very short-lived. It is an indisputable fact that herbivorous animals are generally longer-lived than the carnivorous.

Idleness and excessive exercise are the two extremes. Foot-ball, a rough, rowdyish game, with other muscular exercises, carried to the extent of exhaustion, is damaging to health—an injudicious waste of force. All violent games consume the resources of the body, and may injure some of its structures—a heart valve may be ruptured, a joint or a tendon injured. Men who train incessantly for violent exercises are generally short-lived. Dr. Winship and other gymnasts afford conspicuous examples of this fact.

The most misleading, and I might almost say infamous book, treating of long life, that has fallen into my hands, was written by an Englishman, entitled, “The Secrets of a Long Life,” and dedicated to Lord Saint Leonards.

The volume was evidently written by a decidedly lazy man to a remarkably lazy man, to encourage and comfort him in his stupid laziness. He commences his 13th chapter in these words: “I am inclined to think that the laziest men live longest,” . . . “learn to be lazy.” And in the course of the Chapter he remarks: “Ideal—independence—*indolence*—a modern triad! Let us live then the ideal, independent, indolent life. This done, we may claim and obtain our century.” Could there be a more pleasing teaching than this to dudish, theatre-going, club-attending men, or to novel-reading, gossiping, rocking-chair, ease-seeking, go-a-visiting women? And yet how false! On the other hand it is true—*true* beyond contradiction, that the energetic and industrious live the longest. The following among the worlds workers afford the absolute proof. Laplace lived to be 78; Plato, 82; Newton, 85; Pythagoras, 90; Pindar, 80; Sophocles, 90; Simonides, 89; Michael Angelo, 90; Wordsworth, 80; and Titian, 99; a century minus one year.

Joseph Potts, of Harrisburg, Pa., recently wrote: "I am eighty-three years old, and have been a vegetarian for twenty-seven years. During that time I have eaten neither flesh nor fish. I have also avoided the use of tea and coffee; water has been my drink. The result of the change in dietary is that instead of being, as I was, a poor, miserable sickly rheumatic, dyspeptic, and a nuisance to myself and all who came in contact with me, I have been for many years, and still am, hale and hearty. The ailments gradually weakened down under the treatment. If I had obeyed nature's laws sooner it would have saved me a world of trouble and suffering.

Alfred Cowles, aged 100 years, was, a few years ago, still performing his duties as justice of the peace at Poway, Cal. He was always temperate in his habits, and in diet almost a vegetarian.

John Walters died a few years ago in South Butler, New York, aged 104 years. He remembered seeing Thomas Jefferson and John Randolph, in Virginia. He fought in the war of 1812, and afterward against Tecumseh. He afterwards lived much among the Indians and was adopted into the Sioux tribe. Becoming tired of the wild life he moved to Illinois and became acquainted with Abraham Lincoln. About 1846 he moved to Ohio and later to South Butler.

Madam Girard, a native of the town of Saint-Just-de-Claix, in France, was born, according to the parish records, on the 16th of March, 1761, and was, several years ago, one hundred and twenty-four years old. She was still active, and carried her own wood and water, besides doing all the work of her modest house. Her diet was quite simple, and consisted principally of vegetables and fruits, with little or no meat.

When Emperor William, of Germany, attained the ninetieth year of his age, "he walked firmly," wrote a friend, "and was the very picture of health." The fresh face, with the snowy hair and whiskers, were like Alps in the sunset, in which rose-color was set round with dazzling white." He was never a glutton. The value of industry, energy, physical culture and simple foods early in life were well illustrated in the case of this won-

derful old man. He was not over-strong as a boy, but by careful training all the muscles of the body were brought into vigorous activity. He had a decided preference for a plain diet. He was liberal in the use of fruit, and drank mineral water procured from a natural spring. He was fond of milk, and ate his bread without butter. He was a persistent worker."

Simon Cameron, of Pa., "when in his ninetieth year, was as sprightly in spirits as he was in his nineteenth year, and he saw no reason why this should not be true to the last day of his life.

He made a careful study of hygiene. He walked more or less each day and his industry was proverbial.

William Cullen Bryant, writing to his friend Richards, March 30th, 1871, said: "I have reached a pretty advanced period of life without the usual infirmities of old age. I rise early in the morning; at this time of the year about half-past five; in summer-time about an hour earlier. After a full hour in the exercise of the muscles, and a walk, I am ready for my plain breakfast; after which, I occupy myself with my studies."

"He always walked from his home to his place of business, three miles distant (writes Mr. W. G. Boggs) though in his eighty-fourth year. During the 40 years that I have known him, Mr. Bryant has never been ill—never been confined to his bed, except on the occasion of his last accident. He was a great walker, frugal and plain in his habits of living and very industrious."

"Sir Moses Montefiore, who died a few years ago, over 100 years of age, was almost a model in the matter of industry, benevolence, temperance and diet, strictly, in the latter, following the laws of Moses. His noble charities have made his memory immortal.

He was universally beloved. His benevolence and good deeds constituted his monument. During his last hours he was frequent in prayer; and often, among his latest breathings, were heard the ejaculations of a soul at peace,—“Thank God! Thank heaven!”

Chevreul, the eminent French chemist, attained the age of 100 years, on the 31st of August, 1882, and the occasion was

celebrated by the students of Paris, and scholarly Frenchmen generally. Hear what he says about his habits: "I have been very industrious and kept good hours, retiring and rising early. I have an invincible repugnancy to wine and beer. Locke, Newton and Haller drank only water. I have never drank anything but water. The very odor of tobacco disturbs me. I eat at fixed hours and masticate my food well. It is not to be doubted that the belly has slain more than war. I use but a trifle of salt and shun spices as pests. I think it wise to vary one's occupations, and divide the day, giving, for example, the morning to exercise and exact science, the middle of the day to philosophy, the evening to poetry and music. But above all, no discussion at the table. It has justly been said that a discussion while eating is a cushion of needles in the stomach, and Montesquieu has well shown that "one should eat only in a calm, thoughtful spirit. Let the dining-room remain the dining-room, and never be turned into a room for argument, for business, or the small gossip of women."

Pope Leo XIII, of Rome, is about ninety years of age.

Durgha Prasad, of Lahore, India, informs us that there are several sages in that vast country that have already reached nearly 200 years. Their food is rice and fruits, exclusively.

Eat to live. The New York *Journal* near the close of the Spanish war, published the following :—

"The seven big American packing-houses which form the beef-ring of Chicago and dictate absolutely the price that shall be paid for cattle, are in the habit of utilizing for food purposes cattle and hogs that are sick and dying, even going so far as to pull the carcasses out of the rendering tanks, after they have been condemned. It is even said that 'still-born' calves have been cooked and canned and sold for boneless chicken."

Possibly these charges were all true, yet in the plentitude of our charity we think them measurably exaggerated, but that "embalmed beef," diseased meats and unclean, unhealthy flesh-foods were sold to feed the soldiers during the Cuban war admits of no doubt. And that similar diseased and decaying flesh-foods are sold now in packing-houses and city meat markets, is undoubted ; for, immediately after the animal is butchered

the vitalizing life-force begins to leave the animal corpse and decomposition commences. The longer dead, the nearer carrion. Soon putrification is discernable. Some epicures prefer meat at this stage. It is more tender and mellow say they—yes, because nearer the stage of chemical rottenness. Listen to Milton:—

“In what thou eat’st and drinkest, seek from thence
Due nourishment, not gluttonous delight;
So thou mayst live till, like ripe fruit thou drop
Into thy mother’s lap, or be with ease
Gather’d, not harshly plucked.”

Considering the well established fact that a very large majority of the cattle, swine and sheep that carnivorous-inclined mortals daily murder and devour, is it strange that we have so much impure blood, eczema, diphtheria, boils, carbuncles, ulcerous sores, tumors, goitres and pimples on faces? These are the telling signs—the blossoms of animal flesh eating.

The firm of Smith & Clapp, Iowa butchers, admitted last year when closely questioned, “that nineteen-twentieths of the swine they killed and sold had diseased livers; and often the fattest were the most diseased.” Excessive fat of itself is a disease.

Dr. C. E. Stewart, a noted physician and pathologist, states in a late *Good Health* that “in Michigan it is reported on good authority that sixteen per cent. of all cattle that have been examined are tubercular. A much higher percentage of disease is said to exist farther east. Three years ago the chief veterinarian for the province of Ontario made the statement that twenty-five per cent. of the cattle of the province were consumptive.

“The first cow dissected had sound, hard muscles, and showed no superficial symptoms of consumption or any kindred disease. The head was severed from the body, and Dr. Lovejoy began the post-mortem examination. Through an aperture made with a knife he removed a gland swollen to the size of two fists. This gland contained about a pint of semi-liquid tubercular matter. The substance was of a creamy color, and con-

tained yellow, mushy grains. The substance was declared to be pure tubercular material, the lymphatic fluid having been entirely expelled by it from the gland. The whole carcass was infiltrated with the germs of tuberculosis.

"In the third subject the bulk of the tuberculosis was found in the liver. It was spread over this organ in white deposits which resembled small fungi.

"In the lungs of other carcasses the disease showed itself in the form of incrustated combs. In some of the carcasses it was found that tuberculosis had embedded itself in large nodular, soft deposits in the flesh. In characteristic cases the disease was found to have attacked the glands and lungs, where it met with the least resistance, and there to have shown tenacious vitality.

That the consumption of animal foods is largely responsible for the enormous death-rate attributed to tuberculosis cannot be denied. How can it be otherwise when such large quantities of diseased meats are consumed? In his presidential address, Dr. Joseph M. Matthews stated before the American Medical Temperance Association, which convened at Columbus, Ohio, last June, that "from carefully prepared statistics it is found that the deaths between the ages of fifteen and sixty years, from all causes, one-third are victims of tuberculosis; that this disease kills four and a half as many people as do smallpox, scarlet fever, typhoid fever, and diphtheria combined. It is estimated that at any given time in Germany alone, 1,300,000 persons are affected with tuberculosis, and Dr. Osler says that 1,200,000 in America have the disease at all times. Every fifth person has the disease. More than thirteen thousand die of tuberculosis in the State of New York every year. In every American city the proportion of deaths is equally as great."

Not long since some of the finest of Mr. Martin's, Guernsey cows, at Rhine Cliff were killed, because infected, according to the State Board of Health, with tuberculosis, only 48 out of his large herd were found healthy. Seventeen were killed at one time and their carcasses buried.

Of another herd Dr. Faust hypodermically injecting Koch's

test into the flesh behind the right shoulder of each one, found that a high fever followed. A majority of the herd was diseased.

A number of the cattle-breeders of New York who sent herds of blooded cattle to the World's Fair had the test applied. The result was that over one hundred of the cattle that were praised and prized at the World's Fair were denounced and killed after the application of the test. Apparently the healthiest animals may be infected with deadly diseases. How do you know, oh beast-eaters what you are eating ?

A prominent butcher of Cincinnati assured me several years ago that he "had not killed a hog, however fat in five years that did not have a diseased liver.

But if the cattle and the flocks that peacefully graze upon the hills and the mountains were all healthy ;—even then, why should men chase, confine, kill and devour their corpses ? Brute force in man is not Christ-force ; neither does might make right. The following poetic lines we copy from *The Harbinger* published in Lahore, India :—

"A sparrow swinging on a branch
Once caught a passing fly ;
'Oh, let me live !' the insect prayed,
With trembling piteous cry.
'No,' said the sparrow, 'you must fall,
For I am great and you are small."

The bird had scarce begun his feast
Before a hawk came by ;
The game was caught, 'Pray let me live !'
Was now the sparrow's cry.
'No,' said the captor, 'you must fall,'
For I am great and you are small."

An eagle saw the rogue and swooped
Upon him from on high ;
'Pray let me live ; why should you kill
So small a bird as I ?"

'Oh,' said the eagle, "you must fall,
For I am great and you are small."

But while he ate the hunter came ;
He let his arrow fly.

'Tyrant !' the eagle shrieked, 'you have
No right to make me die !'

'Ah,' said the hunter, 'you must fall,
For I am great and you are small.'

Greatness does not consist in physical strength. That is not greatness which is not based upon truth and goodness. Lions, tigers, hyenas, though strong are not great. God is infinitely great because infinitely good, wise, just and merciful.

Oh, how fallen is man that feasts upon animal flesh ! Is there not enough of the animal in man at best ? Why further inflame the brutal instincts by eating the dead bodies of animals—animals often diseased ? The practice is abnormal, abominable and beastly. And a hundred years hence, history will write the people of this warlike, pork-eating period down, as the human-shaped carnivorous races of the Nineteenth Century—cannibals that luxuriated in the butchering and eating of singing birds, cooing doves, innocent lambs, and other gentle domestic animals—cannibals who engaged in pugilistic fist-cuffing for prizes and in barbarous wars, bathing and crimsoning God's green earth in seas of fraternal blood ; who wonders then at disease, and at the brevity of human life during the past decade !

Death is unnatural. When it occurs it is the result of violated law, of friction, or of an arrest of cellular nutrition. Assimilation and renovation have not kept pace with disintegration.

"Professor Weismann, of Friburg, has thus formulated the thought : 'Death, is not a primitive attribute of living matter ; it is of secondary origin. There are animals that never die ; for instance, infusoria and rhizopods and in general all unicellular organisms. An amoeba divides into two almost equal parts, each of which continues to live and later divides again,

so that there is never any corpse. Death appears only among pluri-cellular organisms with differentiated cellules [and is then] based solely on utility Used-up cells must give place for the good of the species, to healthy ones. Hence we must regard death as an opportune institution, and not as a necessity."

The celebrated Dr. Wm. A. Hammond has asserted the incontrovertible fact that death is not a physiological necessity; that if the balance between construction and destruction could be kept minutely and accurately balanced, we need never grow old and never cease to live; so far as the teachings of physiology go.

The spirit—the divine myself, defies old age. It knows nothing of time or space. It thinks to Neptune as quickly as to New York. It does not cognize old moons nor new moons, old years or new years. It eternally was—is—and by logical inference eternally will be. Circles only are endless. It does not ask—does not expect to go to Heaven, for Heaven comes to it—comes to all when the conditions of harmony and purity are attained. Heaven is within and has little to do with time, space or locality. Once in the dim past we asked a good old Shaker who had measured out full ninety years, and who was putting out tomato plants, if he did not wish to die and go to Heaven. Smiling he replied: "Bless you my friend, Heaven came to me more than fifty years ago. I am in Heaven now."

The five steps to immortality upon earth are these:—

1. A healthy ancestry and right conception.
2. Born rightly in the right months of the year.
3. Educated rightly in the physical, mental and spiritual laws of life.
4. Eating, drinking, toiling and sleeping rightly.
5. Thinking rightly, willing rightly and doing rightly in the way of supplies for body-building. And further, thinking and willing rightly, actualized in manifestation, implies an equal balance of the vital forces and fluids—an equal balance of the acids and the alkalies of the secretions and excretions, of the chemical dis-

integrating forces and of the higher, finer vitalizing up-building forces.

Mortality, then, becomes an event, which when reduced to the last analysis, is simply a matter of knowledge or ignorance, folly or wisdom. The truly wise far-seeing soul supplies the atoms, molecules, elements and cells, outworn or impaired by friction, with new ones which innately inhere and abide in the body. These cells momentarily renewed, bud into youth and bloom out gracefully into primal manhood—the equivalent of a continuous resurrection—the daily putting on of the new man, the man immortal.

No one that did not incorporate more physical matter or more gross earthy deposits into his organization than was necessary, would be physically a day older five hundred or a thousand years hence than he is today. The soul does not gray with years. It counts time not by rising and setting suns but by deeds done—by moral altitudes attained. It is the eternal I am.

God, said the Neo-Platonian Proclus, is causation, God, said the Judean Jesus is spirit, essential, absolute, infinite Spirit, and man being made in the image of God, being the offspring of God;—of God and from God and potentially in God who is consciousness and life and will, immortality is necessarily God-centered and possible here—there—everywhere! Immortality is at man's disposal. It is a gift, conferred, and is inspirationally promised to man now, promised to him in this world "that overcometh." Evolution is the divine method. The human will is consciously free, yet encircled and dominated by the Divine will, the all-conquering will of moral-force and love. The apostolic John in a moment of ecstasy exclaimed, "God is love."

"Love is the theme that the Seraph choirs
Are now hymning through the stars;
And we catch their strain through their golden lyres
When our souls let down their bars."

Though on the very borderland of full four score years, I am luxuriating in the morning time of youth. I can work full fourteen hours per day, bat a ball and run a foot race with ath-

letes and why?—because I behave myself—because I adjust myself to law, keeping the commandments.

Why should those centenarians aforementioned have died when reaching a hundred years and more? Why did Lady Acton, having lived 137 years, not continue life in the body?

“In a long vanished age, whose varied story
 No record has today—
 So long ago expired its grief and glory—
 There flourished, far away
 In a broad realm, whose beauty passed all measure,
 A city fair and wide,
 Wherein the dwellers lived in peace and pleasure,—
 And never any died.
 Disease and pain and death, those stern marauders
 Which mar our World's fair face,
 Never encroached upon the pleasant borders
 Of that fair dwelling place.
 No fear of parting and no dread of dying
 Could ever enter there;
 No mourning for the lost, no anguish crying,
 Made any face less fair.”

Dr. Monroe, a distinguished English anatomist, said that, “the human frame as a machine is perfect; that it contains within itself no marks by which we can possibly predict its decay; it is apparently intended to go on forever.”

Herbert Spencer affirms in his *Data of Ethics* that “it is demonstrable that there exists a primordial connection between pleasure—giving acts and continuance or increase of life; and by implication between pain—giving acts and decrease or loss of life.”

Among the life-destroying emotions are despair, worry, melancholy, anger, peevishness, jealousy, fear, and among the life-preserving emotions are obedience, will, faith, cheerfulness, courage, and an invincible determination.

It is clear and evident from the previous pages, that the good, the great, and the long-lived have, with few exceptions,

attained to old age by avoiding animal flesh, and by obedience to physical, mental, and moral law—that is to say by right living, by good habits, by persevering industry and sturdy energy of character. The wicked and the lazy do not live out half their days.

There is but one God. There is but one world with two aspects. The life purpose should be to reach every Alpine height or scaling the sun-kissed summits of all Himalayans, inscribe thereon "*life—life on earth eternal!*"

Be actively useful—do something for somebody besides yourself. Cut down the wayside weeds. Plant flower seeds by the sidewalks ; their blossoms may cheer many a weary heart.

Dig wells along the great thoroughfares that the foot-weary traveler and his burdened beast may quench their thirst. Find some poor widow and saw and split her a pile of wood. Visit the sick—educate the orphan—plant trees.

“He who plants a tree

Plants a hope.

Rootlets up through fibres blindly grope ;

Leaves unfold into horizons free.

So man's life must climb

From the clods of time

Unto heaven sublime.

Can'st thou prophesy, thou little tree,

What the glory of thy boughs shall be ?

He who plants a tree

He plants love ;

Tents of coolness spreading out above

Wayfarers he may not live to see.

Gifts that grow are best ;

Hands that bless are blest ;

Plant : life does the rest !

Heaven and earth help him who plants a tree,

And his work its own reward shall be.”

In his interesting brochure, Harry Gaze wisely states that.
—“To attain physical immortality, it is necessary to adjust the

mind so as to bring a correspondence between the mind and body. To do this the mind must recognize the continual molecular change of the body, and renew itself by expecting eternal physical existence through the virtue of this change. A lack of correspondence would mean a lack of affinity, and this lack of affinity would, eventually, cause disruption or death.

It is therefore a matter of irrefutable science that death is due to an ignorant submission to the law of change, for while change is inevitable, yet it may be accomplished without the death of the body as a whole."

Do you expect to die?

If so, you are literally committing suicide, for by such expectancy, you actually prevent the generation of vitality which is necessary for the regeneration of the body.

I repeat that it is mind that disintegrates and regenerates the molecules of the body, according to nature's requirements, and I therefore ask in the name of common sense, "How can this normal function of mind be permanently performed if the mind withdraws the necessary thought-force in its ignorance or disbelief in the possibility of continual and perfect regeneration? There is positively no reason for the loss of a body through insufficient vitality, except through ignorance and delusion.

"The body dies, not because of the mere fact that the material, forming its countless molecules, is subject to change, but because we lack that positive consciousness of physical immortality which would vitalize our thoughts and thus attract the necessary material from our food in new and perfect vibrations, thus making the body as a whole immortal.

The attainment of physical immortality is

NOT A VIOLATION OF ANY NATURAL LAW.

It is a natural process in our evolution. We have arrived at a time when the race has evolved enough intelligence to formulate its possibility and thus achieve the desired result."

The pioneers of physical immortality will be those who attain it by reason, concentration and positive affirmation. Actual demonstration will then help the masses of the people and perpetual life will take its place as a normal idea of the people.

Our expectation of this condition must not be a spasmodic one, generated by temporary enthusiasm or emotion, but it must become the calm, unwavering conviction of the inmost thoughts of our being.

And above all, if we desire to be a physical immortal, and to possess health and beauty, let us give up the idea that just beyond death lies the goal of life. This idea causes men and women to send the vitality they urgently need here to a realm of the imagination and it also brings about an undesirable mode of thought in which the crude conditions of society now existing are apologized for on the ground that this life below is only temporary. It causes many persons to believe that ignorance and blind belief will attain Heaven, while reasoning men who doubt superstitious creeds will reap horrible forms of punishment. Death cannot be the portal of Heaven, for it is a condition existing only because of our ignorance of the vital laws of nature."

Thoughts are polarized magnets, and it is necessary that we understand the power of thought for we shall then understand not only how to gain physical immortality, but also how to gain health and beauty. If we entertain healthy and beautiful thoughts, we are sure to express healthy and beautiful conditions in our body. When we think of any circumstance, work or person in a feeling of joy and harmony, our thought is beautiful and will beautify and vivify us."

"Then, whenever we are in a mental attitude of harmony we are generating health and beauty, for we are in a state of eternal conception and in this miniature universe we call the body, thousands of atoms spring each moment into life with quality and arrangement determined by our thought."

Let us look forward then with the calm expectation of a joyous and never-ending future, thus laying up treasure in heavenly ideals for realization in this world.

The alchemists of old sought for that elixir that would transmute base metals into gold; and Juan Ponce de Leon traversed of old the wilds of Florida, hoping to find that long dreamed of fountain that would insure perpetual youth. De Soto and his band of explorers discovered the Mississippi, but

not the elixir nor the El Dorado. And yet many dream-visions are prophecies. These men were idealists. Often the ideal stretches far beyond today's real. The aged in body are already singing sunrise hymns. There are evergreen glades that sparkle with the waters of immortal life, and there are El Dorado lands where youth and a royal manhood are eternal. These can be attained only by intelligence, obedience, stern purpose, and indomitable energy. Pyramids cannot be built from basswood boards, nor Grecian-like statues from drifting, fleecy snows. No atom must be counted useless, no molecule must be misplaced, no force must be wasted. Great life-stations are to be reached only by persisting effort.

The heroic soldier on the march carries no useless baggage, nor does he halt by the way to indulge in idle pleasure. Moments are precious. Thoughts are spirit forces. He feels that the battle must be fought, the field won. So the thinker, the sage, the heaven-illuminated seer, under marching orders strives, struggles mightily for victory, and for immortality on earth. This attained, crowned, Heaven-crowned, the victor exclaims, "*There is no death! Oh, death, where is thy sting! Oh grave where is thy victory!*"

"The world is young.

Why should we be the slaves of ancient thought?
Why manacled by old and out-worn lies,
When all the morrows hang upon today?
We, being slaves, enslave the coming years.
Then let us rise to manhood and be free.

The world is young;
And the New Time is filled with glorious days.
We've tarried in the wilderness of wrong,
And worshipped there an image made of gold;
But now we leave it for the mountain tops,
To see the promised land of better things.

The world is young;
And God is good; and Truth victorious;
And Right and Love and Virtue stir us yet;
And Christ is living and we follow him.
See, brothers, see the night is on the wane,
And all the hills are blossoming with morn!"

APPENDIX.

Since the last chapter of this book was written Professor Sumner, of Yale University has promulgated the following:—

“People today connect marriage with religion. Women, especially, desire religious sanction of marriage. They think the marriage ceremony is marriage. But we Sociologists hold the marriage ceremony is no marriage; the marriage ceremony is an after-thought. The ceremony was not adopted until the Sixteenth Century. The poetry of the marriage ideal too often ends with the ceremony. . . . In the strict sense marriage is an ideal that has never been realized. Vicissitudes act on and change the married pair, and not more than 10 per cent. of them realize their ideal of marriage. That is to say, not more than 10 per cent. of married people, looking backward at the end of their lives, can honestly say they have realized all the happiness and all the ideals with which they began married life.”

It is true that ceremony is not marriage any more than superstition is not religion; but the ceremony is the community's and the state's seal of good intention and legality; and hence, in some form a necessity.

Considering Professor Sumner's statement and pondering the lives of Milton, Shelley, Dickens, Ruskin, Charles Sumner, and many other gifted souls, rich in the inspirational fires of genius, over the Atlantic waters, and also on this side, we are prepared to refer to and ponder the ringing words of the brilliant Mrs. W. R. Hearst, as lately published in the New York journals. Here's an extract:—

“Undoubtedly the statement of the Yale professor is technically correct. Most young people are extravagantly in love with each other preceding their marriage. That love because of its intensity, lifts them to an exalted sphere of hope and happiness quite abnormal.

The ideal of marriage which presents itself under these conditions pictures a continuation of that ecstatic bliss. No differences of opinion, no possible disagreements, no unhappy ob-

stacles seem possible. Eternal happiness, helpfulness and serenity represent the ideal. The ideal is unquestionably destroyed under the actual experience of marriage, not in the case of 90 per cent., but in every case. . . .

"Marriage is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be lawfully dissolved but this. Nature may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the paternal roof, and, like Jacob and Esau, separate from each other; friends like Abraham and Lot may be obliged to part company."

In other words, many of the honest, well-meaning young, mistaking passion for love, and aflame with fancy ideals, contract a marriage. They did not know each other. They had not sounded the depths of show and hypocrisy. They made a mistake. And now church dogmas and state laws step in and heartlessly exclaim:—"True, in your ignorance, you made a mistake; and though you were allowed to mutually make the contract you shall not be allowed to unmake it to the end of your days."

"Ideals often fail. If the youth sees in his wife a wingless angel who will forever be sweet-tempered, and believes that her mere presence will make home a heaven, he is sure to be disappointed. Hand in hand, the gallant knight and the angelic being made only to be worshiped have passed from off the stage. Ideals which rest upon an unreasonable basis fail of realization. It is right that they should."

The daily newspapers of Los Angeles during the past winter announced that during the current week there had been granted thirteen licenses for marriage, and there had been eleven applications to the courts for divorces—a narrow margin on the side of marriage.

True marriage is divine. It is soul rather than body-blending. Soul marriages are ideals already attained. They are based upon love, confidence and equality.

"Two souls, with but a single thought
Two hearts that beat as one."

There is too much light-weight talk and flippant writing upon the two important subjects, marriage and sex-relations,

both of which lie at the foundation of society, and in a measure, mold future civilizations.

Our purpose in referring to and quoting from this distinguished Yale professor's statement regarding marriage was to ask—to plead of the reader to turn back and re-peruse our chapter upon the rationale of marriage and its relation to long life. Professor Alexander Wilder assures us that if the married outlive the unmarried, it is from other causes rather than from the mere fact of marriage; and Ex-Professor Manning of Oxford, brother of the eminent Cardinal Manning contended that marriage, considering its social limitations; its family frictions and selfish lives, shortened, rather than prolonged human life. Religion which is an exercise of the Spiritualized affections exalted into the higher realm of the moral nature by conscientiousness, hope and veneration, constitutes a formation of trust—trust and faith in the Infinite Good, and so both prolongs and beautifies life.

A modern mystic and moralist, writing upon the subject of marriage says:—

“In the regeneration there is neither marrying nor giving in marriage, because in the regeneration or angel mind exists the true idea of marriage and that recognition and demonstration are the only ceremonials necessary, since from the beginning they were made or mated in the Image or Pattern of God, male and female. I am aware that this statement contains the idea of Soul mates, which is objectionable to many, but why any idea, if true, should be objectionable I fail to see. I long ago lost my unreasoning fear of terms, and find great satisfaction in going quietly into the silence and ascertaining the truth about them from the Spirit of Truth.

It is well understood by all advanced minds that Believers, Jews and Quakers are the foremost in the life-line march towards that period afar in the future when this mortal shall put on immortality and this corruption shall “put on incorruption.” Even now the star of long life is in the ascendant.

Whatever said to the contrary, marriage on the material plane of being is both desirable and honorable. It is the preliminary step towards co-operation. The family forms the soul's

first altar. Here the fires of sympathy and self-sacrifice and abiding trust should perpetually burn. Here should center the heart's warmest and tenderest attractions—a symbol of that higher regenerate family-home—home of equality and purity, where kindness is law, self-sacrifice is worship, and love is as pure, tender and abiding as it is universal. In this home there is no death, no crape, no caskets.

The following lines from the inspired Tennyson may be fittingly close the book—lines as unique and beautiful as they are suggestive.

When will the stream be a-weary of flowing
Under my eye?
When will the wind be a-weary of blowing
Over the sky?
When will the clouds be a-weary of fleeting?
When will the heart be a-weary of beating?
And nature die?
Never, oh! never; nothing will die;
The stream flows,
The wind blows,
The cloud fleets,
The heart beats,
Nothing will die.
Nothing will die.

DR. PEEBLES' FIFTEEN HEALTH COMMANDMENTS.

I. The Absolute Life and light—the infinitive wisdom and love of the universe being God, and all men being the offspring of God, thou shalt say when looking into any, and every human face, be the skin brown or white, thou art my brother, thou art my sister; health and peace; grace and good-will be unto you and yours.

II. Thou shalt have faith in God—faith in me, and faith in all men as the sons of God. Thou shalt furthermore have faith in the invigorating sunshine, in the pure air, in the crystal waters, in the flowers, the trees and birds that make songful music in the morning-time. Thou shalt take frequent sun baths, and let thy bared feet often press Mother Earth in the earlier hours of the morning.

III. If thy body be sick or if thou art ailing in body or mind, thou shalt first call upon thine own higher self, the divine Ego, for as the oyster mends its shell with pearls, so the spirit within heals the body. Thou mayst further call upon thy psychic friend the "Old Pilgrim," or upon any good, clean, spiritual-minded psychic physician, and thereby become whole.

IV. Thou shalt always keep before thee the Spirit of Truth, the Spirit of Love, and of sound health; and thou shalt forget the names of all poisonous drugs, drastic drug-doctors, tobacco-mongers, liquor drinkers, beer-pickled pretenders, and selfish tramp-mediums, the magnetic touches of whom are poisonous.

V. Thou shalt reverence the memories of the pioneers of progress; thou shalt honor the ancient martyrs and all other true workers in the vineyard for their work's sake; and with faith in God, the absolute good, thou shalt call upon me or them, you and your children when in trouble of body or soul, that you may be healed and so dwell long in this goodly land.

VI. Thou shalt examine thyself daily, listening to the divine voice of conscience—the enthroned conscience of thine higher self; and further, thou shalt study the divine laws of nature, and faithfully observe them, remembering that the promise of a long and prosperous life is to the obedient only.

VII. Thou shalt rise early in the morning, and after cleansing thy mouth and teeth, shalt engage in deep-breathing for several minutes, facing first the rising sun in the east, then the north, then the west, then the south—then shalt thou take a glass of cool, soft water, and after engaging a little time in earnest, muscular exercise, thou shalt retire for a half hour's calm meditation.

VIII. Thou shalt not be a glutton, a pork-eater, a tea-biber, a tobacco monger, or a coffee-drinker; neither shalt thou poison thy body with beer or brandy or morphine or tobacco or narcotics of any kind, thus stupefying the brain and deadening the higher moral nature. The breaths of tobacco users stink. Rooks, buzzards and other birds of prey refuse to eat their dead nicotine-pickled bodies on festering battle fields.

IX. Thou shalt not gratify the lower, baser lusts of the animal nature, but keep them in subjection to the true and the pure. Thou shalt avoid all animal flesh-eating, all rich, greasy, stimulating, and starchy foods, remembering that two meals a day, say at 10 a. m., and 5 p. m., well digested and assimilated, are infinitely healthier than three or four meals per day. Thou shalt never eat unless hungry, nor shalt thou allow any vaccinator's lancet to poison thy blood with calf-lymph virus.

X. Thou shalt keep all the orifices of the body open and normal, always attending promptly to nature's calls. Thou shalt avoid late hours, dissipation, licentious thoughts, and the grosser gratifications of the flesh, the end of all which sooner or later, ultimates in indigestion, nervous prostration, despair, and early death.

XI. Thou shalt be a gatherer and not a scatterer of the electro-vital forces, for vital wastings and magnetic leakages lead to chronic derangements, nervo-exhaustion and insanity.

Thou shalt not shave nor wear leather belts about the body. Thou shalt not wear corsets, nor peaked-toed shoes, nor any garment that chokes the free and full circulation of the blood. Fashions manufactured by the street-demi-monds of Paris, are tyrants, and only semi-idiots follow them.

XII. Thou shalt have noble aims and high aspirations of life. Whatever be thy vocation, thou shalt seek to excel along the lines of benevolence, justice and right. Thou shalt keep thy teeth sound and thy body scrupulously clean, for within it is the templed abode of an indwelling immortal spirit.

XIII. Thou shalt remember that suspicions, jealousies, complainings, yawnings, and sighings, and gruntings, all closely allied, are exhausting, health-injuring habits. They are magnetic wastes of the vital forces, and all spent forces are hard to regain. Lost power, if not forever, is at least, long lost. Thou shalt consider that self-control and calmness are indispensable to a proper balance between the bodily organs and the spiritual functions of the abiding soul. And thou shalt further remember that to accumulate magnetism, to treasure up vital forces, the body at times must be perfectly still, and the mind, trusting in God, and tender with the Christ-spirit of love, must be passive, and the soul receptive.

XIV. Thou shalt seek the good and the true from all sources, and thou shalt have stated seasons for shutting out the noisy, bustling, selfish world—seasons for going into the silence, into the closet of thine inmost soul. Thou shalt be trustful, hopeful, quiet, and restful—restful in the serene repose of Nirvanic concentration. All excessive muscular actions, all excessive mental activities, and all worries imply wastes—avoid them, seeking an influx of those higher magnetic forces that give strength, longevity of days, and immortality on earth.

XV. Thou shalt not be envious, nor ill-tempered, nor fault-finding, nor penurious, nor pessimistic, neither shalt thou whine, moan or growl when physically ailing, for painful ailments are usually self-caused. They are just penalties. Sickness means transgression of law. Sickness is sinful. Faith and obedience are among the Gilead balms that heal. Thou shalt not

tattle, or make mischief, nor babble, nor be a snoop, an eaves-dropper, a tale-bearer, nor shalt thou be accounted among those whose tongues are set on the fires of hell. Thou shalt be an honest, manly man, carrying no concealed weapon, nor wearing on thy head any hard, silk-headgearing. Thou shalt be a womanly woman, wearing no flower garden of roses and bird's feathers on thine hat. Bird-plumage ornaments mean suffering and death to innocent songsters. Thou shalt not keep and feed cats and dogs in thine house, while orphans without are crying for food. Thou shalt exhibit the Christ-spirit of sympathy and forgiveness and ever obey the Golden Rule, doing right by every human being, as well as by and to the lower orders of creation; and then with tenderest love in thy soul, with thy spirit in the ascendant, with thine ideas vibrating towards the good and the true, thou shalt with my soul-thoughts, benedictions and magnetism, together with angel helpers, with trust in God, secure for thyself, peace, health, happiness, long life, a ripe old age, a serene death, and a glorious immortality in the elysian fields of the blest—the evergreen gardens of the gods

Beloved—we have many more commandments for you—but you cannot bear them now.



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