

A Voice
From
The Past

INTRODUCTION

The (next three) pages in this pamphlet have been photographically reproduced from a 924-page book originally published in 1873 by a Dr. Foote. (Pages 54-75 retyped word for word with the original illustrations reproduced.) It is long out of print, and because of the important nature of the work, we decided to reprint at least a portion of it in the hope many may gain much benefit from the knowledge accumulated by the learned author so long ago.

As you read, you will see that much of this knowledge seems to have been “lost” to the medical profession (and to the clergy) in the intervening century.

Almost all of the portion reprinted is about the eating of the animal which today is called “pig,” but which the Bible calls “swine.” God speaks thus of the pig: “And the swine, though he divide the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you” (Leviticus 11 and Deuteronomy 14).

To some, that has been enough to convince them not to eat swine, but human nature being what it is, others seem to require proof from science, or doctors, of the physical harm which might be brought upon them by indulging in that which God has forbidden. We think the doctor has provided that proof, and it is here reprinted for your consideration.

One warning must be added. The doctor seems to approve the eating of horse. But horse also comes under the ban in God’s Law, as do many sea creatures, such as lobsters, clams, shrimp, etc., which have been recently found to be carriers of diseases and poisons destructive to man’s health. At the time of the writing of this book in 1873, it was probably not known that horses also carry parasitic worms, which can infect humans. Other than that, the doctor’s information and advice seem sound, and much to be heeded by our Christian brethren who suffer from so many diseases.

May God bless you as you read this reproduction, for “I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” In Christ,

Pastor Sheldon Emry

PLAIN
HOME TALK

ABOUT THE

HUMAN SYSTEM—THE HABITS OF MEN AND WOMEN—THE CAUSES AND
PREVENTION OF DISEASE—OUR SEXUAL RELATIONS
AND SOCIAL NATURES.

EMBRACING

MEDICAL COMMON SENSE

APPLIED TO

CAUSES, PREVENTION, AND CURE OF CHRONIC DISEASES—THE NATURAL
RELATIONS OF MEN AND WOMEN TO EACH OTHER—SOCIETY
—LOVE—MARRIAGE—PARENTAGE—ETC., ETC.

BY

EDWARD B. FOOTE, M.D.,

MEDICAL AND ELECTRICAL THERAPEUTIST; AUTHOR OF "MEDICAL COMMON SENSE," AND
VARIOUS PUBLICATIONS ON RUPTURE AND HERNIA; CROUP; DEFECTIVE
VISION; WORDS IN PEARL FOR THE MARRIED; ETC., ETC.

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The Food we Eat

Considering the fact that man by habit is omnivorous, and almost as much so as the pig, and that he eats about eight hundred pounds of food, exclusive of fluids, annually, it ought to surprise no one when I say that many derangements of the blood arise from the use of improper food. Look how directly the food goes to the stomach. It is taken into the mouth and masticated, into the stomach and digested, and then passes down into the lower stomach, where it meets the pancreatic fluids, and is sucked up into a duct, and carried directly into the blood at the angle formed by the great jugular vein on the left side of the neck, and the principal vein of the left arm. Then see how directly it goes to the manufacture of bone, muscle, nerve, &c.

Oliver Wendell Holmes, in the North American review, has presented this change very happily. "If" he says, "the reader of this paper lives another year, his self-conscious principle will have migrated from its present tenement to another, the raw materials even of which are not yet put together. A portion of that body of his which is to be, will ripen in the corn of his next harvest. Another portion of his future person he will purchase, or others will purchase for him, headed up in the form of certain barrels of potatoes. A third fraction is yet to be gathered in the Southern rice-field. The limbs with which he is then to walk will be clad with flesh borrowed from the tenants of many stalls and pastures, now unconscious of their doom. The very organ of speech, with which he is to talk so wisely, plead so eloquently, or speak so effectively, must first serve his humble brethren to bleat, to bellow, and for all the varied utterance of bristled or feathered barn-yard life. His bones themselves are, to a great extent, *in posse*, and not *in esse*. A bag of phosphate of lime which he has ordered from Professor Mapes for his grounds, contains a large part of that which is to be his skeleton, and more than all this, by far the greater part of his body is nothing after all but water, and the main substance of his scattered members is to be looked for in the reservoir, in the running streams, at the bottom of the well, in the clouds that float over his head, or diffused among them all."

The rapidity with which the food of today is incorporated into the body of tomorrow, should make us prudent in what we eat, if we would preserve our blood from impurity, and the atoms composing our bodies *from* disease. How prudent the human family is, may be seen by sitting at the tables of various peoples, civilized and barbarous.

At home we are treated to all sorts of mixed dishes, seasoned with condiments, and saturated with the oleaginous juices of swine. Few of us stop to reflect that there may be as much antagonism in the stomach between the various kinds of flesh taken into it, as exists in the living world between the living bodies whose flesh we eat. A fashionable dinner comprises about three courses of different animal food; in some cases turtle soup, then fish of some kind, then roast beef or turkey, with side dishes of mutton or lamb, veal or pork, etc. It cannot, perhaps, be demonstrated, but is it not reasonable to suppose, that

each one of these meats possess a latent magnetism, as individual in its character as when animated by life. If so, the stomachs of some people have, every day, to conciliate and make up a happy family of a great diversity of magnetic elements. To live fashionably is to live improperly.

Now let us step intrusively into the kitchens of our neighbors. John Chinaman feasts his stomach on cats, dogs, wharf-rats, sea-slugs, sharks, bats, and caterpillar soup. Australians, and many other people, eat snakes, kangaroo-rats, mice, maggots, etc. The Japanese prefer green peaches, apricots, and plums, to ripe ones, as an offset, I suppose, to our eating green cucumbers.

A traveler among the Indians of the Rocky mountains, or a guest of the people of Zanzibar, will smack his astonished lips over puppy stew, without knowing what it is made of. One who visits Africa, may have a plate of tender young monkey; while the people of the Arctic treat their visitors to a diet of putrid seal's flesh, putrid whale's tail, reindeer's chyle, train oil, whale's skin, and partially hatched eggs. The native of Surinam eats toads, and the Hottentots considers roasted caterpillars to be savory as sugared cream. Frogs are eaten by the French, by the Chinese, and by many people in both Europe and America.

The French have lately taken to eating snails, having found their flavor superior to that of frogs. One hundred thousand are daily supplied to Paris by Burgundy and Champagne alone. On the Maguey plant in Mexico, a large yellow worm thrives, which the native Indian eats, and calls the dish Maguey butter. A Tribune correspondent is responsible for the statement that Emperor Maximilian was induced to try it. In brief; among the many strange things used as food, not already mentioned, may be named: elephant, hippopotamus, giraffe, zebra, antelope, wild ants, leopard, lion, alligator, crocodile, eggs of reptiles, lizard, wild-cat, panther, wolf, opossum, musk-rat, rat's brains, porcupine, bird's nest, locust, grasshopper, spider, and nearly every insect; and the Chinamen are so given to domestic economy as to eat the chrysalis of the silk-worm after the cocoon has been wound off. In New York, the testicles of young animals are considered a dish for an epicure by many citizens. Charles Louis Napoleon Achuhle Murat, son of the great French general, who spent the closing years of his life in Florida, and who had tried all sorts of eating, declared as follows:-

“Horse-flesh, good-dog, fox, and cat, only middling—skunk, tolerably good—hawk, first-rate—crow, second-rate—pigeon, jay-bird, and blackbird, tolerable, and” he added, “though I have no prepossession, buzzard is not good.”

Now, nearly all the foregoing animals, insects, etc., contain the true constituents of food, and many of them are not unwholesome. Some indeed which seem revolting to an educated taste, are better and purer for aliment than others which we regard as above criticism. To sustain life, we simply need food, which possesses saccharine, oleaginous, aluminous, and gelatinous properties, combined with a proper admixture of salt, sulphur, iron, lime, and phosphorus. But what we should do is to avoid food which, possessing all the necessary alimentary elements, is also tainted by disease.

One of the most common causes of blood impurities is the use of pork. It has been said that all things were created for some wise purpose. This is undoubtedly true, but hogs were never made to be eaten

We read that Christ used them to drown devils; they can never be appropriated to a more beneficent use. As an article of diet, pork exerts a most pernicious influence on the blood, overloading it with carbonic acid gas, and filling it with scrofula. The hog is not a healthy animal.



“And when they were come out, they [the devils] went into the herd of swine: and, be. bold, the whole herd of swine ran violently down a steep place into the sea, and perishe4 in the waters.”—St. Matthew, 8th chap., 32d verse.

From its birth it is an inveterate gormandizer, and to satisfy its eternal cravings for food, every thing in field or gutter, however filthy, finds lodgment in its capacious stomach. It eats filth and wallows in its filth, and is itself but a living mass of filth. When, therefore, it is remembered that all our limbs and organs have been picked up from our plates—that our bodies are made up of the things we have eaten—what pork-eater will felicitate himself with the reflection, that, according to physiological teachings, he is physically part hog. “We have been served up at the table many times over. Every individual is literally a mass of vivified viands; he is an epitome of innumerable meals; he has dined upon himself,

Healthy animal. From its birth it is an inveterate gormandizer, and to satisfy its eternal cravings for food, every thing in field or gutter, however filthy, finds lodgment in its capacious stomach. It eats filth and wallows in its filth, and is itself but a living mass of filth. When, therefore, it is remembered that all our limbs and organs have been picked up from our plates—that our bodies are made up of the things we have eaten—what pork-eater will felicitate himself with the reflection, that, according to physiological teachings, he is physically part hog. “We have been served up at the table many times over. Every individual is literally a mass of vivified viands; he is an epitome of innumerable meals; he has dined upon himself, supped upon himself, and in fact—paradoxical as it may appear— has again and again leaped down his own throat.”

From the earliest history of swine, they have been regarded as more subject to scrofula than any other animal. This disease, so peculiar to the hog, before it received a name, so far ante-dated the same disease in the human family, that when it did make its appearance in the latter, it was named after the Greek name of swine, as best expressing its character.

There are various diseases peculiar to certain animals. Cats are subject to fits; dogs more than other animals, to hydrophobia; horses to glanders and heaves; the cow to consumption and hollow-horn; sheep to the rot; fowls to the gapes, swelled bead, and blindness; and scrofula is the prevailing disease among swine.

The diseases affecting other animals than swine, are usually such as to condemn them before they reach the shambles of the butcher; and the law treats with severity all venders of diseased meats, with the exception of pork dealers.

This is partly because the scrofula of the hog cannot always be readily detected, and in a measure owing to the indifference of pork-eaters to the known presence of tubercles, tumors, etc., in pork. When man comes to be affected with hollow-horn and rot, beef and mutton must be more closely looked to! To what extent the flesh of various animals may be affected by the diseases to which they are subject can hardly be determined, but Professor Gamgee affirms “that one-fifth of the common meat of Great Britain—beef, veal, mutton and lamb—is diseased; while Professor Gerlaeh states that in Berlin at least as much diseased as healthy meat is consumed.”

It is apparent, however, that when scrofula may be communicated simply by habitual contact with a scrofulous person, the contact of scrofulous food with the mouth and stomach must inevitably inoculate the system of the imprudent eater. One fact regarding pork is well known to all physiologists. It is, with few exceptions, the most indigestible food that can be taken into the stomach.

Again, pork is charged with being wormy. It killed a great many persons in Germany, and not a few in other countries, including our own. Our consul, at Elsinore, wrote our Secretary of State all about it, and scientists, on both sides of the Atlantic, got out their microscopes, rubbed up their spectacles, and after examining the flesh of the arraigned porker, found he possessed imps of probably the same devils which were cast into his

progenitors on the hill-side. The illustrations in Figs. 13 and 14 show how these fellows appear under the microscope. They are called Tracheae, and the disease they produce in man is denominated Trichiniasis. The parasites are so minute that they can make their way to any part of the system, and a writer who has witnessed their effects thus describes them:-



This perforation of parts by millions of microscopic worms, is attended with symptoms more or less violent, depending upon their numbers, and the strength and health of the victim. While passing the coats of the bowels, violent purging often arises, simulating arsenical

poisoning, and many persons have been unjustly suspected of this crime, when persons eating food prepared for them have been thus alarmingly seized.

As the worms make their way into the muscle, pains like those of rheumatism, cramp, weakness, or entire loss of power, resembling paralysis ensue; and when the numbers of Trichinae are large, wasting, exhaustion, and death follow. Persons escaping with a few of these disagreeable tenants, suffer in a smaller degree from similar symptoms, but gradually recover, and a small portion of their muscles, removed and magnified, reveal the Trichime arrived at their destination, and undergoing the various stages of calcareous encystment.”



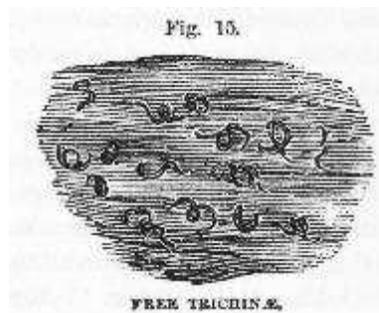
Trichiniasis took the form of an epidemic in some parts of Germany, in 1865, and handled a great many people on this side of the Atlantic very roughly. Cases occurred in this city, in portions of Pennsylvania, and extensively in the West, where

the hog enters so largely into the diet of the people. A scientific investigating committee in Chicago, reported having found in twelve hundred hogs slaughtered, one in fifty-eight affected with a parasite; and the advice of that committee was, that in cooking pork the Trichime be thoroughly cooked to death! 160 degrees Fahrenheit was thought sufficient to do this. (Cooked Trichime ought to be as good as the Hottentot's toasted caterpillar!)

Other investigators contend that pork-eaters consume eighteen thousand of these microscopic parasites to every cubic inch of affected pork taken into the stomach, and that one out of every five hogs are so affected, to which a newspaper facetiously responds :—“ If it be true that one out of every five Western hogs are Trichinous when only four out of one hundred are so in Germany, where people are dying- with Trichiniasis as with a pestilence, the cholera is nothing to apprehend beside this pork evil. To be eating microscopic worms by the million is no joking matter, even to the million who have to pay a big price for such food; but if a million of worms are, in turn, to eat us—if they are to eat us into the grave, beside leaving others to eat us in it—the joke becomes entirely too opaque for satisfactory appreciation.”

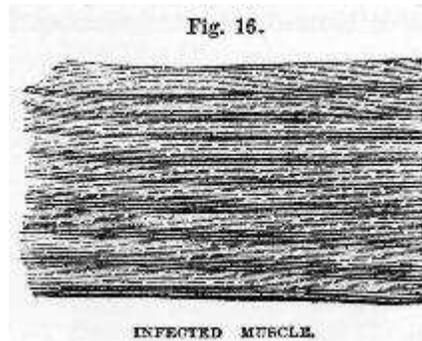
The discovery of the Trichinae and the fatality attending its transmission to the human system in many cases resulted in an excited controversy between pork lovers and pork haters. At a meeting of the Berlin Butchers' Association, a medical professor set forth the best means to avoid the spread of Trichiniasis, and was followed by a veterinary surgeon, Dr. Urban, who denounced the whole excitement as unfounded, and offered to eat any amount of Trichinized pork;

But when a slice of pork affected with the parasite was offered him, he was taken aback. It is reported that he declined, "but the jeers of the meeting having touched him, he took a little nibble at the proffered slice, and hurriedly left the room. He proceeded to a neighboring chemist, and administered to himself so violent an emetic that the learned doctor's friends need labor under no apprehensions as to his safety."



Still there seemed to be those who, while admitting the existence of the parasite in pork, claim that it is entirely harmless if the pork is thoroughly cooked. It is undoubtedly true that the epidemic character of Trichiniasis in Germany, proceeded from the habit of the people of eating raw pork, ham, and sausage. My own opinion is that Trichintn are not liable to revive in the human system after a cooking, unless there are impurities to nourish them, and favor their resuscitation and

reproduction. The reason they affect the hog so extensively, is because he is an unclean beast. The same parasite has been found to some extent in other animals, such as the rabbit and cat.



If a man be scrofulous, or have other impure affections of the blood, the Trichinae are liable to be resuscitated and reproduced in the system, no matter how much they may be toasted, short of absolute scorching. Maggots only thrive in corruption, and when they get into a wound, confine their operations to the diseased tissue. So I confidently believe it is with the Trichinae; they only have an affinity for such people as contain inflamed or corrupt blood, in which the health of the muscular fibre is involved,

and, perhaps, such are the bad habits of the human family, and so prevalent the disease of the fluids, any person, however healthy apparently, may be likely to be attacked with Trichiniasis if pork, or ham, containing the parasite, be eaten raw.

If it be urged that there are animalculae in water, vegetables, and every thing we eat, when viewed through the microscope, then I reply that those contained in water and vegetable matter are readily destroyed as soon as they come in contact with the gastric juices of the stomach, while parasites existing in the flesh of animals are not thus destroyed. Experiments have demonstrated that the eggs of the latter may be even dried

and cooked without destroying their life, and that taken into the stomach in this condition, they go through the process of incubation almost as readily as if they had not been cooked or dried. The animalcules of water and of vegetables have no such tenacity to life. The mildest of acid or alkaline solutions will destroy them.

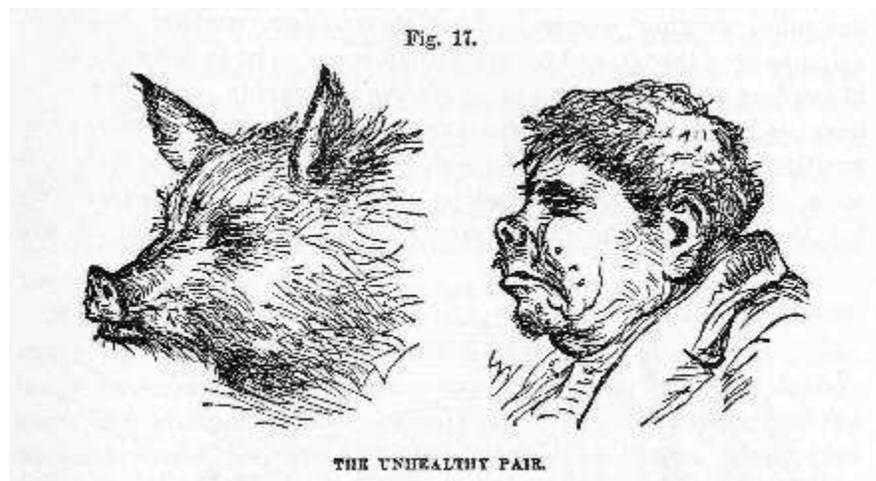
It is not improbable that Trichinae, after entering the stomach, are sometimes transformed into other worms. It has been contended that the tape-worm only troubles those who eat pork; and further, that the Hebrews, who do not eat the flesh of swine, are never troubled with this parasite; that dogs, fed to any extent on pork, are subject to it; and that experiments on a condemned criminal, made by M. Kuchenmeister, of Zittonia, “with great professional care and minuteness of detail, have established the fact beyond contradiction, that an exclusively pork diet will produce tape-worm.”

The foregoing remarks have been made with reference to the best class of swine; but what shall I say, when I come to speak of those fattened in distilleries! I have seen droves of these inflated creatures driven to the slaughter-houses in Cincinnati. A herd of diseased, bloated, besotted men would not be more sickening to the refined spectator.

The hair of these creatures is invariably thin and scattered, and the skin looks like that of a confirmed inebriate. Some have tumors varying in size from a small apple to a good-sized cabbage. I have been told by Cincinnati butchers that tumors are not infrequently found inside the meat, and that, when laid open by the knife, purulent matter is emitted; but these diseased and bloated carcasses are raised to sell, and, for shame he it said, form one of the most common articles of food in our large cities.

Many a pork-eater has been cured of his partiality for “spare-rib,” “pigs’ feet,” “head-cheese,” and “souse,” by visiting the slaughter-houses of the great “Porkopolis” of America.

Some years ago, a gentleman living near the town of Rockingham, Virginia, lost five head of young cattle and several much cows, by permitting them to run in the same lot where his hogs were feeding. The hogs ate the stalks



of corn, or rather chewed them, and left them on the ground. These were taken up by the cattle, eaten and swallowed. Soon they were taken with an itching all over, and commenced rubbing their heads; their throats swelled, and in a short time death ensued!

Their disease might be termed an acute attack of scrofula, with which they became infected from the virus communicated to the stalks by the dirty swine. Still, the flesh of these animals is regarded as a healthy and relishable article of food by a large majority of civilized mankind! Ugh! let us not upbraid the barbarian who eats snails and lizards, or the Mexican Indian who eats butter made from the rماغey worms, for their disgusting epicurean eccentricities, while civilization tolerates hog-eating.

It is related of Dr. Adam Clarke, that he had a strong aversion to pork, and that on an occasion, when called upon to say grace at dinner, where the principal dish was roast pig, he said: "O Lord! if Thou canst bless under the Gospel what Thou didst curse under the law, bless this pig."

It has been said that no animal was ever created which had an inherent proclivity to disease. This may be true; but some animals, from their earliest history, have been diseased; and none in the animal kingdom better illustrate this proposition than man and hog. And while I am firmly convinced that mankind are injured by eating hog, I am equally disposed to believe the hog, if a healthy animal today, would in time become diseased by eating man. Both man and hog are intemperate eaters, and addicted to filthy habits.

As for the latter, he is such a proverbial gormand, that no word in the English language so strongly portrays a voracious appetite as the term *hoggish*. Then his eating propensities are ever encouraged by the pork-raiser who wishes to make every carcass as heavy as possible.

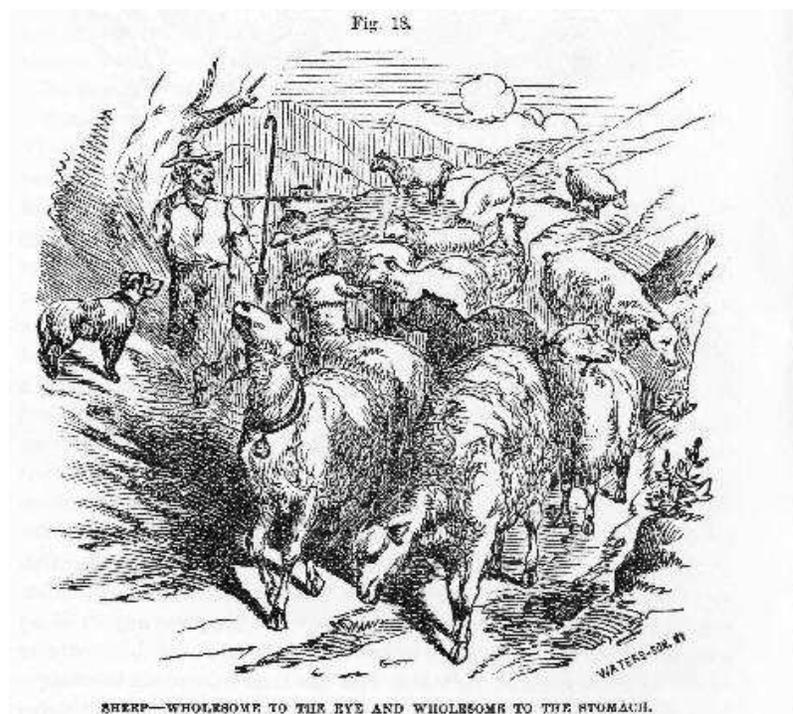
Many farmers and other pork producers put their pigs in close pens, to prevent their exercising and running off their fat, and in these close, filthy quarters, the grunners are systematically stuffed till they can hardly open their eyes. What would become of a human being so treated? Could a man be so confined and fed, and not become a diseased and bloated carcass?

It is equal to a fashion they have in Germany, of putting geese singly in coops so small that they cannot stand up or turn around, and there stuff them with a kind of meal mixture every day, until they become loaded with fat. Then they are considered in good condition to kill and eat.

Can any creature in creation be treated in this way, or as swine are fattened, and not become diseased? What, then, may we expect of an animal which, from our earliest knowledge of him, has been scrofulous? A good-natured fanner writes me that he and all his neighbors are pork-eaters, and that the people of "Old Kentuck" have always been fed on "hog and hominy," and yet are perfectly healthy and blessed with longevity. I reply, blessed with longevity, perhaps, but not entirely free from disease. I am often consulted by these very farmers, who open by saying, "I am not sick, Doctor, but I am plagued with salt-rheuin."

Another writes, "I am the picture of health, and my neighbors would laugh at me if they knew I was applying to a physician; but I am troubled with catarrh." Another has piles, another worms, another rheumatism, another predisposition to sore throat, and so on; but all claim to be in the enjoyment of the best of health! But there are unquestionably pork-eaters who have no apparent disease whatever.

Although the scrpfulous impurities of their diet find lodgment, they remain latent in their systems, and are even transmitted to their children, without manifesting themselves in the parent stock. Those especially who till the soil, toughened by exercise, strengthened by pure air, and relieved of much diseased matter by active perspiration, may carry with them to a gray old age a scrofulous impurity without suffering from Its presence.



But how is it with their boys who enter counting-rooms in large cities, or adopt professions of a sedentary character? Have you never noticed how apt these scions of athletic sires are to break down before reaching the meridian of life? Other causes than these inherited impurities may often contribute to this result; but if impurities do exist to any extent, will they not be more likely to be active, and obtrusively present themselves in the form

of disease, internal or external, in the confined atmosphere of the store or office, than on the broad acres of the parental homestead? it may be a question of no little importance, how much the diseases of young men in villages and cities are derived from pork-eating progenitors, who pursued the healthful occupation of tilling the soil and feeding the pig.

Mutton ought universally to be substituted for pork. It is more easily digested, and may be regarded as a healthful meat. Besides, it can be produced at much less expense than pork among the farmers, and yields more nourishment. Sheep need no corn, and can be kept during the winter on hay, turnips, beets, etc.

True, pigs will eat what nothing else will, and consume all the slops in the kitchen; but a great deal of corn, or other solid food is required to fatten them for the butcher. Besides,

sheep will eat all that is fit for food from the kitchen slops, and their preparation for the slaughterhouse is attended with trifling expense.

As a rule, the flesh of herbivorous is more wholesome than that of carnivorous or omnivorous animals. The use of animal food of every kind has been pronounced injurious by many. That it is not necessary for the sustenance of man, in a normal state, I am fully convinced; equally satisfied am I that its moderate use is attended with no physical injury, but almost everywhere it is used to excess.

Too much animal food inflames the system, and overloads the blood with the red corpuscle. In our climate, and in Southern latitudes, little or none should be used in summer, and in winter, there is enough heat-producing food, of a vegetable character, to impart sufficient warmth to those preferring vegetable diet. Still, beef, mutton, lamb, poultry, and even horse-flesh may be regarded as wholesome for food, if not eaten to excess. Professor St. Hilaire, of Paris, strongly urges the introduction of the latter as an aliment. He says that during the great French wars, the celebrated surgeon, Larrey, was accustomed to give horse-flesh to the wounded soldiers, and that he attributed their cure in many instances to this nourishment.

The ancient Germans were in the habit of eating horse-flesh, and to this day, shops for the sale of this meat, under the superintendence of a veterinary college, exist by authority in Copenhagen. It is also resorted to by the poor of Vienna, while in Hamburg it commands a high price. The horse is considered a great delicacy in some of the Southern portions of South America, where it is introduced at the festive board as a luxury, equal to a sirloin of beef. There can be no doubt of its utility and cheapness on the battleground, where the majestic steed is hourly falling before the destructive cannon-ball.

Those who turn up their noses at the idea of eating horseflesh are requested to lead a horse from the stable, and a pig from the gutter, and ask themselves, which is the more respectable looking candidate for the carver.

If I may be allowed a brief paragraph, to deviate from the legitimate purpose of this chapter, I will remark that the excessive use of animal food is a great *social evil*. It is a proverbial fact, that mankind are too much given to the brute diversion of fighting. Our halls of legislation are disgraced with personal encounters between gentlemen who are *supposed* to be far elevated above the brute creation, by their distinguished intellectual endowments.

Now, we have as good authority as Professor Liebig, that meat makes men more pugnacious. He says: "It is certain that three men, one of whom has had a full meal of beef and bread, the second, cheese, or salt fish, and the third, potatoes, regard a difficulty, which presents itself, from entirely different points of view. The effect of the different articles of food on the brain and nervous system, is different, according to certain constituents, peculiar to each of these forms of food.

A bear kept in the anatomical department of this university, exhibited a very gentle character so long as he was fed exclusively on bread. A few days' feeding with flesh, rendered him savage, prone to bite, and even dangerous to his keeper. The carnivorous are in general stronger, bolder, and more pugnacious than the herbivorous animals on which they prey. In like manner, those nations, which live on vegetable food, differ in disposition from those, which live chiefly on flesh.

Forbearance is a great Christian virtue, and should be cultivated by every enlightened man. Had human beings been intended for fighting animals, their finger-ends would have been decorated with huge unbending nails, and their jaws distended with savage tusks, like the boar. The excessive use of flesh is, therefore, sinful, and leads man to forget his present duty, and his heavenly destiny, because it excites those emotional faculties, which are so prone to dethrone reason.

Much has been written, pro and con, as to the necessity of resorting to the animal kingdom for sustenance. It seems to me the vegetarians have the best of the argument. Vegetables possess all the necessary elements of food, and by combination, or eaten in variety, impart more nutrition than animal diet. According to the investigations of Liebig, and other celebrated chemists, peas, beans, and lentils contain more of the blood-forming principle to the pound than meat; wheat meal contains about as much, and oat meal, barley meal, stale bread, and maize meal, about half as much; and when you seek the heat-forming principle, potatoes contain more than meat, while bread, peas, lentils, barley meal, beans, sago, maize, oatmeal, and rice, yield double and treble the supply to the pound that animal food does. Nearly all vegetables provided for the table contain more solid matter to the pound than meat possesses.

Facts sustain the vegetarian. A large portion of the people of Ireland, in their island home, hardly taste meat. They subsist upon potatoes, oatmeal, and cabbage. Many of the Asiatics mainly subsist on rice and vegetable oils. The Lazzaroni of Naples, with all their unseemliness, idleness, and vice, maintain a good physical appearance on a diet of bread and potatoes. The Turks live mostly on vegetables, fruits, and nuts. A traveler remarks:—"Chops, substantial soups, joints, any thing on which a Westerner could support nature, are never seen in a Turkish bazaar."

We have people living in various parts of the United States who are practical vegetarians, and eschew animal food of every description, excepting it may be eggs, milk, and butter, and some of these people do not use the latter. I once met a hard-meated, healthy young Jew, who subsisted on Graham bread, fruits, and nuts; and to carry out his dietetic rules he hired a room and boarded himself, which he could easily do without cook or housekeeper. D. U. Martin, the vegetable wherryman, gymnast, and phrenologist, tested his strength and endurance by subjecting 'himself to all sorts of hardships and exposures while pursuing strictly a vegetable diet. He subsequently adopted an exclusively fruit diet, mainly apples, with what results I am unable to state. It sometimes seems as if we only used meats as vehicles for conveying salt, sauces, and condiments to the stomach. People think they love the flavor of animal food itself. Just try it without salt, pepper, mustard, butter, or other seasoning, and see.

Advocates of animal diet generally refer to the teeth, and some to the anatomical formation of the stomach, for evidences that our Creator intended that we should eat meat; but the teeth and stomach of the orang-outang resemble those of man, and yet he does not belong to the carnivorous or omnivorous species.

Du Chaillu says, that notwithstanding his large canine teeth, the gorilla of Africa is a strict vegetarian. According to Cuvier, “man’s teeth are frugivorous—the cows, herbivorous—the lion’s, carnivorous—and the hog’s, omnivorous,” so that both sides claim that the indications of the dental organs favor their distinctive views of diet.

In eating the flesh of animals, as I look at it, we get vegetables second-hand, and contaminated more or less by the diseases with which they are affected. There is, however, in animal food, a stimulating property which vegetables do not possess. Having heard of vegetarians being made slightly intoxicated by beef-steak, I once induced a vegetarian friend to try the experiment on himself, and he assured me it produced in his brain a sensation similar to that induced by a slight potation of alcoholic liquor.

It is said that Irishmen who live exclusively on vegetables at home, on enlisting in the British army are sometimes attacked with what is called “meat fever,” in consequence of their new diet being so much more stimulating than that to which they had been accustomed.

There is a supposed necessity, and possibly a real necessity in some cases, for the use, to some extent, of animal food. This undoubtedly results from the habits of our ancestry. The child of an inebriate father often inherits his appetite, and cannot resist the temptation to drink intemperately of intoxicating beverages, and it may be easily supposed that the child of meat-eating parents may at least imagine he cannot live without meat.

When, during a long line of ancestry, animal food has been the principal article of diet, the necessity may be actual instead of imaginary. He is like a patient who told me disease was his normal condition, and that medicine was his natural food!

Opium eating sometimes becomes a necessity by the perversion of the system by narcotism. Whatever may have been the original design of our Creator, to allow mankind in the infancy of its development to live upon the flesh of other animals, I am confident the time will come when a more beautifully developed and Christianized humanity will look back upon us of this century as a race of cannibals.

No man or woman to-day, of noble sentiment and sympathetic nature, unless the *habitué* of the market, and thus hardened by familiarity with such sights, can pass the stall of the butcher with its display of trunk-less heads of calves, pigs, and cattle, and the - bleeding and partly flayed carcasses of lambs and sheep, or look upon the white, but blood-stained apron of the meat-man, holding his monstrous knife, without a shudder,

and a feeling of self-condemnation that lie and she are accessory to this wholesale slaughter of innocent animals.

“The dog delights to bark and bite;“ it is the instinct of the cat to sneakingly assail and devour animals too weak to resist her prowess; it is in the nature of the huge boa-constrictor to swallow pigeons, rabbits, and other small game by the bushel; it is the habit of the large fish to live upon the smaller ones, etc. But when we ascend from these lower species of the animal kingdom to the noblest work of God, may we not reasonably look for an end to this mutual carnage for the wherewithal to keep the vital machinery in action?



What excuse for man, who can shake from the tree above his head the juicy fruit which is ready to fall ripe into his hand; who can pluck from the vine clusters of delicious grapes containing all the elements of food, prepared only as Old Dame Nature can prepare them; who can plough up the rich sod, and produce by the planting succulent Vegetables and fields of golden grain, and beneath the surface of the grim soil, esculent roots capable of imparting warmth and nourishment to the body; who can find in the rich meats of abundant nuts, and other oily products of plants and trees, all the oleaginous properties which animal fat supplies; what excuse, I ask, for man, with all these luxuries at hand, loaded with the necessary alimentary constituents, to imitate the murderous instincts of the lower animals, and cannibally live upon animals less powerful than himself!

There is one excuse, and only one, that can be presented for a man of this century, namely: a meat-eating ancestry, and in some cases an ancestry of meat gormands. As before remarked, with some persons it seems to be an inherited necessity. But I have faith that man will some time outgrow this brutal appetite—this cruel physical necessity. The dawn of the millennium cannot light up human hands and arms red with the blood of slaughtered animals, or overtake the athletic man picking the bones of tiny birds!

The ingenious Yankee will invent a substitute for leather, and we already have enough substitutes for ivory and bone. There are millions of men and women today, who would give up a meat diet if they were compelled to slay the animals they eat. Stop for a moment, and read how the killing is done. I clip the following from a daily paper; it is headed “How Cattle are Slaughtered—Sunday Scenes at the Abattoir.” The writer then proceeds: “On the arrival of cattle, they are transferred from the cars to yards, where usually they remain until sold or slaughtered. Before they are killed, eight or ten are driven up an inclined plane into the abattoir, where they are confined in pens about ten feet square. A row of these pens extends across the building, directly back of the dressing racks. When an animal is needed, he is either drawn up with a rope attached to his hind leg, or he is speared.

If the cattle are wild, the executioner mounts the stall, and takes his stand immediately over his victim. His spear is a rod of iron, six feet long, an inch in diameter, sharpened at the end like an oyster-knife. The 'killing spot' is just behind the horns, on the neck, which the spearman frequently does not hit. To see a person throwing one of these spears into a pen of cattle is sickening. Often several bullocks are pierced in the forehead or eyes, and their faces are streaming with blood long before the death of a single one!

The wounded, after waiting from ten minutes to an hour for their turn, are again attacked, and killed one by one, the survivors receiving fresh wounds on every attack! A Western expert," continues this writer, "styles this treatment the devilish torture of a bungling butcher." (If it only were, I should say Amen; but it seems to be the devilish torture of innocent animals.) "Cattle are not the only sufferers, but the swine are also pierced, and often plunged into scalding water before they are dead! The butchers say that the spear is used for killing wild cattle only; but one who frequents the abattoir says that the contrary is the fact. Even the windlass is a barbarous instrument. With this a noose is fastened to the animal's hind leg; the machinery is then started, the bullock tumbles over, and after being swung up alive, his throat is cut.

In Cincinnati the butchers knock their hogs in the head with a long-handled hammer; but in Chicago," the writer thinks, "Dumb brutes are killed humanely. A rope communicating with a windlass passes through a ring in the door, and is made fast to the bullock's horn. Then a man turns a crank, and the animal is gently led into the slaughterhouse, where, at one blow, he falls to the floor. The executioner never misses his mark, because the bullock's head is held immovable by the ring."



Farmers who do the slaughtering upon their own premises, for their family use, generally treat their animals with greater gentleness; but under the best of circumstances, cutting the throats of lambs, knocking cattle on the head, piercing the jugular of the hog, guillotining poultry with an axe, cannot be done in any way to avoid shocking the sensibilities of people who have kind hearts and educated heads. It is in vain to talk of this murderous work being done humanely, and such are its effects upon those styled butchers, that they are not allowed, in some States, to sit upon a jury in cases involving the life of the criminal!

Our humane Mr. Bergli, who has effected so much in mitigating the cruelties practiced on animals, writing to Dr. Holmes, remarked as follows :— “I believe as you do, that the abolition of the use of the flesh of all animals would result in physical and moral improvement to our race. Having been in countries where meat is rarely, if ever eaten, and having observed the superior endurance of fatigue, as well as gentleness of character, of the inhabitants, I feel convinced that the slaughter of dumb animals, and the devouring of their flesh, account for the largest share of the moral and physical diseases which affect mankind.

I have had an Arab of the desert run behind my horse a distance of twelve miles without betraying the least sign of fatigue, and the cheerful fellow had never tasted meat. For my own part,” continues Mr. Bergh, “I can eat meat because of habit. But then the least appearance of blood, by reason of insufficient cooking, shocks my sensibilities, and causes my stomach to revolt.” God grant that every generation of man may consume less animal flesh, and feed his children with still less, until the human race shall outgrow a habit, which makes him little better than a cannibal.

Grease is supplied quite too abundantly for the table to preserve the purity of the blood. Weak stomachs call loudly for reform in this particular, while strong ones faithfully perform their work of sending the offending substance to the vascular system, to feed or create humors. Fat is not digested in the stomach, but simply melted and absorbed into the blood. A certain amount is necessary to nourish the brain, and save the wear and tear of the nervous system; but fatty meats and rich gravies are positively injurious.

Dead animal fats are non-conductors of electricity, and their presence in large quantities in the stomach tends to resist the action of the nervous fluids furnished by the brain through the pneumo-gastric nerve, and to impair digestion. Eggs, milk, butter, and vegetables yielding oil, furnish all the oleaginous substance necessary to carry on the processes of nature.

Diet exercises such an influence upon us all, physically and morally, too much care cannot be observed as to the quality of the food we eat, and the regularity with which it is taken. A newspaper writer, I don't know who,—remarks, “that much of our conduct depends upon the character of the food we eat. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which at the time disturbed his digestion. How many of our mis-judgments, how many of our deliberate errors, how many of our unkindness, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character.

We eat something that deranges the condition of the stomach. Through the stomach nerve, that derangement immediately affects the brain. Moroseness succeeds amiability, and under its influence we do that which would shock our sensibility at any other moment. The disturbance of the digestion may involve the liver. In this affliction the brain profoundly sympathizes. The temper is soured, the understanding is narrowed, prejudices are strengthened, generous impulses are subdued, selfishness, originated by

physical disturbances, which perpetually attract the mind's attention, becomes a chronic mental disorder.

The feeling of charity dies out; we live for ourselves alone; we have no care for others, and all this change of nature is the consequence of an injudicious diet." Protracted intervals between meals should always be avoided, if possible. In large cities, it is the custom of many businessmen to go from 8 or 9 A. M. to 4 or 5 P. M. without eating.

Three-fourths of the merchants of New York do not dine till 5 o'clock, and a large number of these take no luncheon. A writer, quoting from Dr. Cornbe, and "Household Science," advances some sensible views, which may be appropriately introduced here. He says :—" The grand rule in fixing the number and periods of our meals is to proportion them to the real wants of the system as modified by age, sex, health, and manner of life, as indicated by the true returns of appetite. As the blood is usually most impoverished after the eight or ten hours' fast of the night, breakfast should be early. The stomach is usually vacated of its nutritive contents in about four hours after eating, but it may be an hour or two later before the blood begins to call upon it for a renewed supply.

Persons engaged in active labor, in which bodily expenditure is rapid, of course require eating more often than the indolent and sedentary, and children need nourishment oftener than adults. But too long abstinence, especially if the digestive power be not strong, sharpens the appetite, so that there arises danger of excessive eating. Some avoid luncheon, for fear of spoiling the dinner, whereas the thing they most need is to have it spoiled. When the intervals between the meals are so long as to produce pressing hunger, something should be taken between them to stay the appetite, and prevent over-eating. Late and hearty suppers are to be reprobated; active digestion and sleep mutually disturb each other, as at night the exhalation of carbonic gas is lowest, and tissue changes most retarded.

The overloaded blood is not relieved, and invades the repose of the brain, producing heavy, disordered dreams, and nightmare, followed by headache and ill-humor in the morning. Still, there is the opposite extreme, of sitting up late, and going to bed wearied, hungry, and with an indefinable sense of sinking, followed by restless, unrefreshing sleep. A little light nourishment in such cases, a couple of hours before retiring, may prevent these unpleasant effects."

The Hon. Preston King, who destroyed himself under a sudden fit of mental aberration, had exceedingly eccentric and injurious dietetic habits, and these undoubtedly had something to do with the insanity, which led him to jump from a ferryboat to the bottom of the Hudson River. He breakfasted at nine or ten o'clock in the forenoon, and remained without further food until five o'clock in the afternoon, when he would repair to the Astor House and partake of a hearty dinner. Next came cigars and visitors till ten or eleven o'clock in the evening, and then a hearty supper.

Some one has remarked, "that the idle man is the devil's man, and it may also be said of the stomach, that if it has nothing to do, it will be doing mischief." The gastric fluids

require something to act upon, and if there is no food in the stomach they take to the membranes and coatings, causing irritation, if not inflammation. It is true, that they are not secreted by the stomach to any great extent, except when food is present, but sufficiently bathe the lining of the stomach at all times, to produce disturbance, if the stomach is allowed to go long empty. These fluids act upon the food the same as the acid in the battery upon the galvanized zinc. If the latter is not frequently replenished with a coating of quicksilver, the zinc will soon be destroyed.

So with the stomach; if it is not supplied with food, the gastric fluids will do mischief to its delicate membranes. Better take four light meals a day, than to allow the stomach to become empty, or overloaded once in three. The breakfast should be taken very soon after rising. In malarious regions, especially, the system is more susceptible to the influence of cold, noxious gases, etc., before breakfast. Food should not be taken after severe exercise, nor should exercise of very active character be taken immediately after eating. Too much food overpowers the nervous system as much as excessive muscular exercise.

To sum up all under this head, people must be more careful what they eat, at what times they eat, how much they eat, if they would preserve the healthy condition of the vascular and nervous systems. There can be no precise rule laid down for the governance of all. A little careful observation, however, would teach every one of mature age what is best adapted to his particular organization. If men would watch with half as much anxiety the influences of different articles of food on their systems, as they do the effects of growing crops, and financial failures on the money market, longevity would oftener be obtained than large fortunes.

A final word from Pastor Sheldon Emry*

I do pray these few pages have had a profound effect on some of our Christian readers, who may have been told they can disobey God's food laws with no harm to themselves.

Now that you have read this, how about your friends and relatives, many of whom may be suffering from the effects of ingestion of worms or poisons from swine? A few dollars invested in a few copies of this pamphlet may save thousands of dollars of medical expenses for them, and perhaps prolong their lives for many years.

You have a responsibility under God to warn your neighbor of the consequences of sin, and "sin is the transgression of the Law" (1 John 3:4). So why not give him this pamphlet to read?

* Pastor Emry passed away in 1985.

