

## CHAPTER XIV.

### ARGUMENTS FOR A NATURAL DIET.

**H**ISTORIANS say there is a distinct relationship between the food of nations and their stability; that on simplicity and frugality in diet national vigor and power depend, and when nations yield to luxurious and intemperate habits of eating and drinking they surely fall. Gibbon, in his "Decline and Fall of the Roman Empire," gives most graphic pictures of the dietetic extravagances of the Romans which led to their overthrow. Canon Farrar has given similar vivid pictures of the causes that led to the demoralization of the ancient Grecians. The book of the Prophet Daniel clearly indicates the same source of enervation and loss of power in the people of the great city of Babylon, and all history might be cited to contribute its evidence that no nation has preserved its vigor unless its people have lived simply, frugally and temperately.

**ADVANTAGES OF FRUGAL EATING.**—When it comes to a consideration of the physical strength and endurance of nations, the evidence of history is strongly in favor of non-meat-eating peoples. The world had a wonderful exhibition of this in the Russo-Japanese war. That the tiny nation, which for so many centuries had refused contact with the outside world, could in a few decades so advance itself in the use of the most modern methods and weapons of warfare came as a revelation to the rest of mankind. In mental power, in grasp of conditions and circumstances, in ability to discipline and be disciplined, as well as in courage and physical strength, the Japanese proved themselves on an equality with the most advanced races of the earth. Every writer on the question agreed that it was to the perfect physical condition of the whole Japanese army, officers and soldiers alike, that their wonderful victories were to be attributed, and that it was through the simplicity, frugality and temperance of their diet, largely of

cereals, such as rice, and fish, that their physical vigor and health were attained.

Four things stood out very forcefully during this struggle in regard to the Japanese army: 1. The high average of physical strength and health maintained by the soldiers. 2. Their remarkable freedom from every kind of epidemic. 3. Their wonderful endurance in face of the greatest hardships, such as long marches, exposure to the elements, shortness of food, etc. 4. The remarkable rapidity with which bullet and other wounds were healed, thus showing a most perfect condition of the physical system.

As yet the American race is in its youth, possessing all the vigor and energy of a young nation. But if it would preserve these qualities it must not be prodigal of them as the older races have been. It must live temperately, frugally and sanely. Like causes ever produce like effects. If we live the life of luxury, indulgence, sensuality and effeminacy of the later Greeks, Romans and Egyptians, we, too, like them, will decline, and a more frugal, vigorous and simple race will take our place.



Moderation in diet and robust health go hand in hand.

FOOD AND MORALS.—Now, the law that applies to nations must apply also to the persons that compose those nations. Hence if a man would preserve his vigor, health and power he must be frugal, simple and temperate. And with this beneficial effect on his physical nature is combined an uplifting of his moral nature. The vegetarians and those who live upon natural foods have many examples to enforce their claim that their diet leads to far greater command over the lower or more animal instincts of man's nature, and that, all things else being equal, the same person living on the vegetarian, as opposed to the meat diet, will give his moral nature far better opportunity for development. The Roman Catholic Church, with centuries of experience behind it, has confirmed this claim by its decrees and recommendations in regard to fasting, and all psychologists agree that a term of fasting now and again is bound to have a considerable influence upon the moral nature of the fasters, in that they will learn self-denial and a certain measure of self-control induced by the cooling of the blood that invariably follows even a short period of abstinence from food.

From another standpoint, diet has a direct effect upon morals. Indigestion, in its manifold forms, provokes ill-temper and irritability, and even leads at times to acts of passion. Gross deeds of cruelty and murder have been due primarily to the indigestion of the perpetrator. A bad stomach may be morally as well as physically the cause of a bad heart. Many men and women are accused of being morose and ill-tempered when they are merely dyspeptic. Carlyle's pessimism was nothing but the physical and mental depression that came from chronic indigestion. A learned physician of California has written an elaborate monograph, in which he shows conclusively that the major part of the wars of Europe for centuries can be directly traced to diseases of the stomach and intestines in the monarchs, prime ministers and statesmen responsible for the conduct of the affairs of the different nations.

It is, therefore, self-evident that, if the diet of any person claiming to be a moral being is found to produce such injurious effects as, first to lower his moral resistance; second,

to increase his liability to fall into temptation; third, to render self-control less easy; fourth, to develop an actual fretfulness, irritability and readiness to fall into passion, he should make it his moral duty to change his diet as soon as a better one is pointed out to him.

This is best found in a vegetarian, or a very low meat diet. Avoid all condiments and sauces—even salt as much as possible, for its excessive use provokes thirst, thereby leading to a craving for intoxicants, and destroys the normal taste for foods, causing one to rely upon highly seasoned sensuality-provoking foods instead of natural and nerve-soothing ones. Let the reader who is still unconvinced of the influence diet has upon the moral nature go to the “White Light” region of one of our great cities. (How significant that term!) Let him enter one of the “lobster palaces.” He will observe the so-called men and women “about town” eating rich, stimulating foods at midnight when a normal system craves rest. Night is turned into day. It is only at the approach of twilight that such individuals really begin their day. They are always looking for excitement, for something to steady the nerves, and the very happiness that they are all searching for in most cases has long ago eluded their grasp through their inability to recognize it. These poor—though financially rich—victims of perversion are really to be pitied. They are pursued by an eternal dissatisfaction, by a continuous seething, scorching discontent, always wanting to do something, anything, to drown or benumb the terrible unrest that is continually tormenting them. They are not their real selves; they are in the power of their lower natures. In them you see the results of abnormal food products, and if the fire of lust gets into blood already heated to an abnormal degree by an animal diet, who is to blame? Every particle of animal food is inclined to stimulate bestial characteristics, and stimulation, as is well known, ultimately means destruction to the power that it stimulates. The madness that often comes with lust is a product of an animal diet. Many degrees more of strength of character are required for self-control when one’s diet is of this nature.

FRUIT-AND-NUT DIET.—Fruits and nuts combined with raw eggs furnished the food of the *alalus*, the anthropoid progenitor of man who swung himself through the treetops of the primeval forest in search of sustenance, and to him the organs of mastication and digestion which we have inherited were adapted by natural selection. They constitute, therefore, the natural food of human kind.

This natural diet is often styled by objectors to it as “raw food,” a term which is suggestive of imperfection, and therefore unjust. A bunch of dark red flaming Tokay grapes, or exquisite, green Verdels or Muscats, or delicately tinted Rose of Perus, or hothouse grown black Hamburgs, or delicate, white, elongated Cornichons can scarcely be called “raw” food. They are as truly cooked as if they had passed through the hands of the world’s greatest *chef*, even though man, by a second process, may add to the cooking, but the great source of light and heat has already produced a perfect dish. If we had words that would distinguish between things that are cooked by Nature and those that are artificially cooked by man, our vocabulary would be enriched thereby. Where fruits, vegetables and nuts are completely ripened by the sun they are perfectly cooked—not raw—and the latter term is therefore inadequate and incorrect.

A Biblical writer truthfully affirmed that “man has found out many inventions.” No sane person will question that many of these are beneficial to humanity, but there are those who affirm that artificial cooking of food has been an invention that we might well have dispensed with. They contend that the fruits, nuts and vegetables brought to a state of maturity by the processes of Nature are in a finished, perfect and ready condition for man’s use. As one writer says: “They are perfect, they are not raw, they are done; and when they are cooked they are undone.” Another writer on this subject says: “It must be understood that cooking food is not natural, because its chemical constitution is changed by the destructive power applied by the high temperature. The sun energy is dissipated. The volatile essences are exploded. The tonic elements (or-

ganic salts) have been freed, mineralized and neutralized. The proteids are coagulated. The starches are rendered so that they enter the circulation undigested. The atomic arrangement of sugar is rendered uncongenial. The oils are fused. Therefore, cooked food readily ferments and decays in the alimentary canal; besides, its consistency does not give the proper exercise to the organs of comminution, digestion and absorption; and it has a tendency to puzzle, confuse, and pervert the alimentary functions—thus laying the foundations of disease.”

The claim is made, and it seems to be sustained, that “man’s natural foods are the fruits, the succulent herbs and roots, the nuts, and cereals which, in their natural (unfired) form appeal to his unperverted sense of alimentation. Nature has supplied ample variety for each season to delight the senses and prevent monotony.” That man can live well on naturally-cooked foods and build up on them a body full of vitality, vim, strength, endurance and vigor, there can be no question. For several years uncooked foods have had a growing number of enthusiastic adherents, who maintain health and efficiency of the highest degree at a minimum of cost and domestic labor.

The contention is made, and not without reason, that few critics of this system have ever given it a fair and honest test. Its advocates claim, with justice, that a test of natural foods combined with artificial foods is no test at all, for the one class of foods nullifies the beneficial effects of the other. There is but one way to test natural foods and that is to eat them and them alone for a sufficiently long period to appreciate thoroughly the result. George Wharton James, in his explorations of the Colorado desert, gave natural foods a thorough test. “Not,” as he says, “because of any theoretical objections to artificially cooked foods, but simply to relieve myself of the arduous and difficult task, and the trouble and bother consequent upon taking foods that had to be cooked, together with the necessary utensils for cooking them. Where weight and space are important objects, owing to the somewhat dangerous character of explorations in an almost trackless desert;

where water, both for man and beast, is exceedingly scarce, it was desirable to reduce our outfit as much as possible; I had no fear whatever of the results, as so many people seem to have, of living upon an exclusively natural diet. My companion and I lived principally on cracked wheat, rolled oats and some other cereal. This we mixed up on our plates, sometimes putting a trifle of sugar over it; we ate with this almonds, walnuts, pignolas and pecan nuts, together with figs, raisins and dates. We generally traveled about thirty miles a day, with one pack-animal, and one saddle-animal for the two of us. One would be in the saddle, and the other walking or running. We were hunting for lizards, snakes, tarantulas, Gila monsters and other desert fauna—many of which we had to chase down, often running one, two and three miles at a stretch to do so—hence it is fair to assume that we each went on foot about thirty miles, as well as rode about fifteen miles each day. This was arduous work, yet both of us sustained our strength and vigor; I am as fully satisfied of the nutritive and assimilative qualities of natural foods as I am of any I have ever eaten. Yet I did occasionally hanker for a greater variety than we took along, though, occasionally we were able to take a fair supply of apples, oranges, limes and grape-fruit.”

Those who live exclusively upon natural foods claim that the unchanged flavors of such foods, the moment they are placed in the mouth, at once stimulate the delicate and unperverted taste-buds, and excite the secretions of those fluids that are best adapted for their proper assimilation. When the food is cooked these flavors are so changed that in time the taste-buds become perverted and the proper secretions are not always supplied.

HEALTH AND VEGETARIANISM.—Many will tell you that flesh meat is a food absolutely essential to nourish the body; that you cannot live without meat. It is true that if you are accustomed to eating meat, and suddenly change your dietetic régime, an ordinary meatless meal would not satisfy you, because of the need of this stimulant. You miss it just as the drug fiend misses his capsules, yet if you continue to avoid

meat this feeling of dissatisfaction after a meatless meal will soon disappear.

Then, too, many will point to vegetarians who look frail, or pale, or delicate, but such examples of this régime are in nearly all cases following an impoverished diet. They are avoiding meat, but they have not adopted the foods that are necessary to take its place, and frequently you will find such vegetarians consuming large quantities of white bread and other unnourishing, indigestible "stuff."

There is a widespread misconception of the nature and scope of the so-called "vegetarian" diet, and a consequent belief in the inconsistency of its advocates when they add such animal products as eggs, butter, cheese and milk to their dietary. The term does not mean that a "vegetarian" must eschew all foods except those of a vegetable nature, any more than the term "librarian" implies a custodian of books (*libri*) alone, to the exclusion of all other literary treasures, such as letters, prints of drawings, etc. The use of such a word is justified if it describes the characteristic element in it, and if the minor elements are not inconsistent with the principle exemplified in the main one. Now, the principle of vegetarianism is that animals should not be killed for food. The use of eggs and milk and its products does not impair this principle, but rather conserves it, leading to the preservation and increase of animal life through calling on it for food supply. The theory upon which vegetarianism is founded is that in the original food, as provided by Nature, there is stored a certain amount of material that can be converted either directly into food proper, such as milk and the albumen of eggs, or into muscular energy. When converted into energy a certain proportion of the energy is used up. Therefore, when the animal is slain, those who eat its flesh secure only the unexpended balance of the original amount of energy.

Be this as it may, it has been found that a purer quality of blood is made from a vegetarian than from a meat diet. There seem to be various elements in flesh foods which deteriorate the blood and increase depuration.



Again, there is less danger from over-eating when one lives on a vegetable diet than when eating meat. There seems to be some quality in the meat itself of an immediately stimulating character, and the stimulation is not always healthful. Few men need to be stimulated to eat any more than they do eat. In fact, it would be a good thing if the majority of mankind could be induced to eat very much less than they do.

The charge is often made that vegetarians are not so aggressively robust and so forcefully vigorous as meat-eaters. This may be largely true, but we must remember that the diet question rarely receives consideration until it is forced upon one because of poor health; therefore vegetarians would hardly represent the most robust class. I freely admit that meat-eaters among both animals and men are more aggressive than those which live on a vegetarian diet, yet aggressiveness is not always a desirable quality. The lion and tiger and other carnivorous animals are strong and vigorous, but they are also bloodthirsty and cruel. The elephant, the fruit and nut eating bear, the grass and grain eating horse and ox are all powerful and strong, and if it comes to a question of endurance would undoubtedly surpass the carnivorous lion and tiger, but they are less aggressive than the carnivora, and possess none of the bloodthirsty and cruel characteristics of the latter.

The comparison holds good in the case of meat-eating and vegetable-eating races of men. The meat-eaters possess nervous activity and, as a result, are aggressive and combative. The beef-eating Englishmen have penetrated to all parts of the world, subjugating and colonizing wherever they have gone. On the other hand, the non-meat-eating Hindus, while they have attained to a high degree of intellectuality, have been unable to withstand the fierce and vigorous onslaughts of the meat-eating Britishers, and therefore have been subjugated and ruled by the latter for many years.

While, therefore, the non-meat-eaters may seem not to possess a bold, vigorous aggressiveness, this by no means implies that they lack in the slightest degree courage, strength,

energy, vigor and progressiveness. Indeed, in the long run, it will be found that they possess these qualities more surely and constantly than their meat-eating brothers. Their persistence will be more steady, their endurance greater, their energy more under control, and at the same time they will be less inclined to "ride rough-shod" over those who stand in their way.

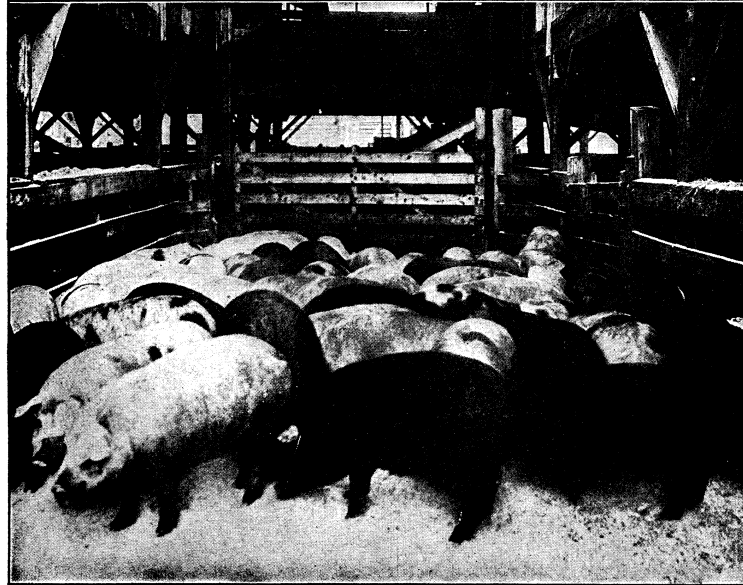
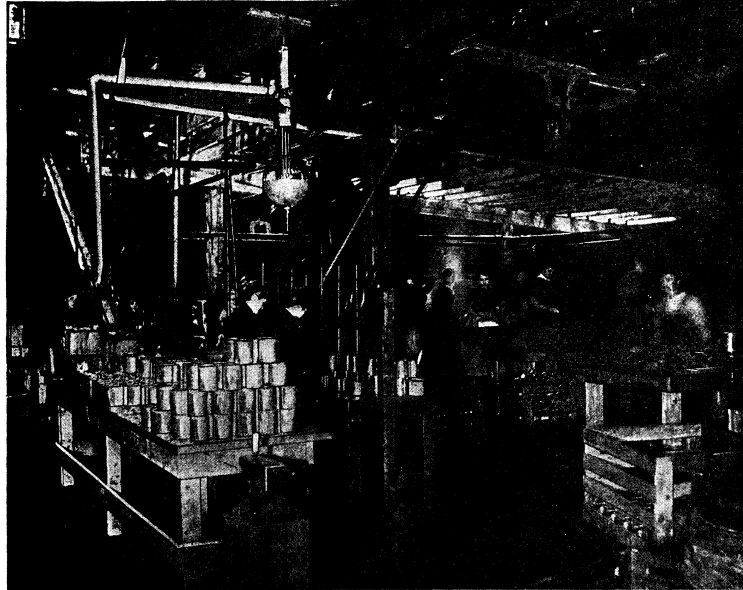
That the vegetarian possesses as much strength as the meat-eater has been proved in so many hundreds of thousands of cases, that it is no longer a question worthy of a moment's discussion. Many of the strongest men the world has ever known have been almost life-long vegetarians. And there are too many men in all the various walks of life who never eat meat, to place this once agitated question aside forever.

**MEAT-EATERS' HANDICAP.**—Experience has also demonstrated the following facts in regard to the relative merits of the two diets. Meat-eaters are more often addicted to the use of alcohol than vegetarians; they are more apt to be sensual and gross in their lives; they are more easily subject to disease; they are harder to cure when diseased, and in order to hasten their recovery, the first and wisest step is to put them on a vegetarian diet. On the other hand, the vegetarian, while perhaps less combatively aggressive than his meat-eating brother, is physically his equal and sometimes his superior, has a clearer mentality, is less liable to the temptations of the flesh, and need not always be worrying lest he contract this, that or the other disease.

There have been many conclusive demonstrations of the superiority of the vegetarian over the meat-eating diet. In 1902, in a race of 125 miles between Dresden and Berlin there were thirty-two entries, twelve being meat-eaters and twenty vegetarians. The race was won by a vegetarian nearly eight hours in advance of his best meat-eating competitor. Out of the twelve meat-eaters, only three succeeded in finishing the race within the prescribed time of forty-five hours, though there were ten out of the twenty vegetarians who accomplished the feat. The winner in this race subsisted almost entirely on an uncooked diet of fruits and nuts and he distanced his nearest

competitor by over two hours. He was a vegetarian twenty-eight years of age and had been a vegetarian for nine years, taking but two meals a day. At the age of seventeen he was a weak and sickly-looking boy, but regular gymnastics, combined with a rational vegetarian diet, worked wonders with him. For two years he had even discarded from his bill of fare animal products such as eggs, butter, cheese and milk. He asserted that pulses, which are generally taken as a substitute for meat, require too large an amount of vital force for digestion and are therefore not well adapted for a daily food, especially for those who depend for their livelihood on indoor work. His bill of fare consisted of fresh and dried fruits, fruit-juices, whole-wheat bread, also other well prepared cereals, and nuts (peanuts, filberts and almonds, generally taken in the form of butter), four ounces of the latter being enough for the daily needs of the body. Wine, beer, brandy, coffee, tea, cocoa and similar stimulants were of course rigidly excluded.

During a long march at a high rate of speed, against the usual habit of two or three daily meals, every two or three hours, he took some light nourishment, such as fruit juice or sweet fruits. He especially commended California dried fruits such as figs, peaches, prunes, pears or apricots, which had been soaked in water just long enough to bring them back to their original volume. His scientific reason for the use of sweet fruits and juices for this purpose was as follows: Experiments have amply furnished the proof that the main function of fruit sugar, as found in the blood, is the production of heat and energy. By ingenious devices the blood going to and from a muscle of a living animal may be analyzed, and it is thus shown that more blood traverses an active or working muscle, and that more sugar disappears from it than is the case with a muscle at rest. It has also been shown that all starch must be converted first into fruit sugar before it can be used in the system. Sweet fruits are therefore always advantageously substituted for starch foods, since the former do not burden the digestive tract and less force is required for their digestion. A large amount of vital force is thereby saved



The upper photograph shows a corner of a room in one of Chicago's great packing plants, and the lower photograph shows a drove of hogs ready for the slaughter.

which can be used in the voluntary muscles, thus increasing endurance.

**OBJECTIONS AGAINST MEATS.**—The objections against meat-eating which are urged with more or less force by those who abstain from its use are as follows:

First. It is a stimulating diet. By this is meant that it not only supplies nutriment, but that it contains an artificial and unnatural stimulant, which entirely differentiates it from all vegetable and fruit foods, which healthfully nourish, without stimulation.

Second. It lessens endurance. The tests of vegetarian athletes scientifically recorded fully demonstrate the truth of this statement, showing that in severe physical contests those who abstain from flesh-eating have the greatest power.

Third. It shortens life by hardening and rendering brittle the arteries and other tissues, thus preventing them from doing their work in a manner consistent with perfect health.

Fourth. It is far less cleanly than a vegetarian diet, for, no matter how healthy the animal from whom the flesh is taken, it is impossible that a certain amount of the products of elimination should not remain in the tissues at the time it is eaten.

Fifth. Even though the greatest care is exercised, it is impossible always to tell whether an animal is healthy or not; hence the constant danger that the meat-eater may expose himself to the partaking of disease through the flesh of the animals he uses for food.

Sixth. There are certain parasitic creatures, such as trichinae, in pork, which are often transferred into the living tissues of human beings by partaking of the flesh of animals. Thousands of well-authenticated cases of this kind are known, and many deaths can be definitely attributed to this cause alone.

Seventh. Packers in some instances are neither cleanly, honest nor truthful in the conducting of their business, sometimes palming off upon the people meats that are unfit for human food, and occasionally swindling their customers by falsely labeling sausages, hams, potted and canned meats, etc.

Eighth. The slaughter-house is a place of horrors, and butchers become hardened to pain and suffering. Mankind is not justified in taking any kind of life without potent reason, which reason is not found in the mere fact that we like meat for food. There is a growing feeling that a universal kinship exists between all animate creation and that one cannot violate any part of this kinship without a direct corresponding injury to his own spiritual nature.

It is not our purpose to enter fully into any of these arguments. Those who wish to know the horrors of the packing-houses cannot do better than read Upton Sinclair's book, "The Jungle," and if there is any fear lest this is a one-sided and unjust presentation of the case, let him read the governmental reports of the investigations conducted by experts brought about as the result of the publication of the book.

Even a radical advocate of meat as a food cannot excuse its use more than once a day, no matter what his occupation or how hard he has to labor. It is scarcely possible for any man, unless he have unusual powers of digestion and assimilation, and takes a large amount of exercise in the open air, to get rid of three meat meals a day without direct and positive injury.

Two other strong arguments against the meat diet are found in the facts that it stimulates to over-eating and to alcoholic liquor drinking. It has been proved conclusively in hundreds of thousands of cases, by those who have lived at different periods on both diets, that the meat diet is a great incitement to over-eating. Gluttony is a most common practice, and that meat-eating fosters it no well informed person can doubt. The further result of this is an unnatural craving for alcoholic stimulants. The very stimulation of a too hearty meat diet, the depressing effects that follow, which are materially enhanced by the ptomaine poisons generated by undigested meats in the intestines, and which, vitiating the blood, send their poisons and deadening influences throughout the whole body, give rise to the physical state that calls for a stimulant. This is not a mere theory. Nine-tenths of the drunkards can be restored to normal condition and can get rid of their

abnormal appetite if they will rigorously abstain from flesh as an article of diet.

Nevertheless, meat has nutritive value, and, therefore, a place in the dietary, which, in some particular instances, cannot be filled by any vegetable food.

There is one phase of this subject which I feel requires discussion in these pages. This is the exclusive use of meat as a cure for disease. I am free to confess that for years I looked upon this proposition not only with distrust but with scorn. My habitual attitude of tolerance and willingness to investigate did not seem to work in this case, for I was so convinced of the inutility of the exclusive meat diet that I thought it useless to waste any time either in listening to the testimony of others or in experimenting. But at length the matter came to me in such a way that I could no longer ignore it, and after thorough investigation, followed by a great number of experiments with those who were suffering from certain ailments, I arrived at the conclusion that there were cases in which the exclusive meat diet would not only help, but would restore to health as no other regimen that I was familiar with would do.

I do not want my friends to infer in any way that this conclusion has shaken my faith in the statement I have made again and again that a non-meat diet is ordinarily to be preferred. I firmly believe that a healthy person can secure more and better nourishment from a diet from which meat has been eliminated. A vegetarian diet will give more endurance and just as much strength, and there is far less liability to the various diseases that are to a large extent caused by the excessive use of meat, but there are some cases where a diseased stomach will be able to digest animal diet far more advantageously than a non-meat diet. Under such circumstances I advocate the animal diet. I naturally would prefer the use of an exclusive milk diet first, and if this fails, then a diet of milk and eggs, and finally, as a last resort, the exclusive meat and hot water diet. Full details of the application of the meat diet to diseased or debilitated conditions will be found in Volume III, page 1768.

SEASONING THAT IS BAD.—Most condiments and spices are injurious stimulants. Their use violates a fundamental principle of material living, which is, that the natural and simple flavors of all foods shall be untouched and unmolested by outside influences. In other words, the only way to eat an apple properly is to eat it in its natural condition. That is the way to know its real flavor, to taste its special quality.

A man or woman who lives upon food prepared by the ordinary cook or *chef* of a so-called first-class hotel may be called an epicure. The name, however, is a misnomer. Such a person has no more conception of the real flavors of foods than a man with bloodshot eyes can see the real delicate hues of a dainty flower.

The true epicure is one whose taste is so keen, so natural, so unperverted, that he recognizes the most subtle flavors in all the foods that he eats. To such an one the sense of taste will always be a safeguard against impure and improper foods.

It can be laid down as an absolute principle that any condiment that destroys the sense of perception so that one cannot appreciate the natural flavor of any food is bad. Another principle is that those condiments that are largely irritants are particularly injurious and should be avoided.

Tested by either of these standards, black-pepper, red-pepper and mustard must unhesitatingly be condemned. They have no food value, they are irritants, and they destroy or conceal the taste of the foods that are eaten with them. They have but one object and purpose and that is to arouse and stimulate an overworked and perverted appetite so that it shall at least put on a semblance of enjoyment. Food that cannot be eaten without such stimulants had better never be eaten at all.

In regard to pepper: There are three varieties, known as white, black and red. By many people red or cayenne is considered highly injurious, while they nevertheless use white or black; yet, if they but knew the truth of the matter the cayenne is decidedly the least injurious. Black and white pepper, which are virtually one and the same, are the ground



immature fruit of a plant found in Ceylon, India, and other warm climates. The only difference between white and black pepper is that the former is the kernel of the seed of the plant, while the black is the fruit and seed ground together.

No peppers are considered by good authorities as wholesome and some contend that they are much less harmful when cooked with the food and thoroughly incorporated with it, than when sprinkled upon it when served. It is alleged that, taken dry, the pepper fastens itself to the mucous membrane, frequently setting up a distressing irritation in either throat, œsophagus or stomach. Indeed, we do not require to eat it to have the irritating action of it clearly demonstrated. One has only to get an accidental whiff through the nose to realize to the full its irritating properties.

Many will be heard to say: "Oh, but pepper adds such a relish to one's food!" True, it seems as if such were the case, but why? Simply by causing the irritation that it does, it excites an abnormal flow of saliva and gastric juice, but the irritation works injury, which, if long persisted in, becomes permanent and thus causes distress and disease.

Everything that has been said in regard to the destruction of the fine perception of taste by pepper and mustard and salt applies equally to the use of such spices as cinnamon, cloves, etc., which are so strong and pungent as to destroy all recognition of simple and original flavors. Nothing is more objectionable to the natural taste than to have baked apples ruined with cinnamon and cloves, or to have either or both of these spices put into a dish of stewed prunes. The natural flavors are lost and the effect of the spices is nothing but harmful and injurious as well as destructive of the pleasure that the unperverted taste finds in all normally flavored foods.

Another serious injury that results from the use of these condiments and spices is that they create an unnatural thirst. While, as I have elsewhere shown, a normal desire for water should be satisfied, even though at meals, yet this is a very different thing from the excessive drinking of tea, coffee, or even ordinarily harmless water, milk, fruit juices or other bever-

ages that condiments and spices promote. Herein is the secret of the downfall, through alcoholic liquor drinking, of many a man and woman who would otherwise have remained an ornament to society. Why imperil manhood and womanhood for the sake of such absurd and unreal compensation as that given by a few moments' titillation of the senses through condiments?