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NO. 717.

## QUESTIONS AND ANSWERS

### The Raps and Spirit Communications.

The Boston Herald has an extensive account of communications received through the "raps." We make a brief extract:

ly with questions of universal interest such as have arisen in the minds of all thinking men, and because they burden the reader with no personal information concerning deceased friends and relatives of the sitters.

"Think not," said the fourth sphere:  
"You will meet any persons in that  
sphere whom you knew on earth?"  
"Yes."  
"How did they appear to you? Did  
they bear any resemblance in shape,  
size and feature to their former selves?"  
"They bore an exact resemblance to  
their former selves."  
"Can you in a lower sphere pass  
at will to a higher?"  
"No."  
"Is a transfer from a lower to a  
higher sphere like a new birth?"  
"No; it is a progressive evolution."  
"Is the condition in the third sphere  
one of bliss?"  
"No; nor sorrow."  
"Is it one of contentment?"

In answer to further questions the unseen telegrapher stated that moral worth, and not intellectual advancement determines the period of one's sojourn in the first or lowest spheres; that he often visited that sphere; that the condition of those there detained is one of "abject confusion," that they manifest no desire for progress; that they prefer to remain where they are; and that "it is the work of the missionaries to awaken them."

"Will you, when I pass from this life to the first sphere, be ready to guide and help me on to a higher?" asked the spokesman of the researchers.

"You will not stop there because you already possess spiritual knowledge. You will proceed to the fifth sphere after leaving the body," was the reply.

"Is the condition of the spirits in the first worse than it was on the earth plane—i. e., do they suffer more than here the consequences of wrong-doing?"

In this life?"  
 "Much more."  
 "Is it the abode of murderers and thieves?"  
 "It is."  
 "Is it confined to such as these?"  
 "Not necessarily."  
 The informant stated that there was no sphere in which he had yet dwelt where complete, unalloyed bliss prevailed; that in no sphere was the degree of contentment at all comparable with that on earth as enjoyed by people in comfortable circumstances possessed of sources of intellectual cultivation and development.

"It depends entirely upon the degree of soul force at the time of death," was the reply.

"Are family relations maintained the spiritual spheres?"

"They are, though affinity is an attractive force. Then family ties are thereby lost."

Succeeding answers explained that the spiritual spheres there are divisions of a social type somewhat similar to those on earth; that the family is the unit, usually; that God is the supreme head; that acting under the authority of the head "there are bands of co-workers, invested with authority which you might call angels."

Later communication is alleged to have been established with another deceased friend with whom the spoken man of the group had this dialogue:

"Have you woods, fields, plains and rivers there?"

"Yes."

"Are they like ours?"

"More beautiful."

The question being asked, another evening, "Can you exert an influence upon your friends on earth, myself for instance?" the answer was:

"It depends largely upon your aura."

Then a question was asked as to the best conditions for rendering the "aura"

Asked for further explanation, the reply was:

"When you are surrounded by clean magnetism."

Pressed for further explanation this "aura," or "clean magnetism," the answer was:

"Clean thoughts, unselfish deeds, pure

companionship create clean magn  
ism."

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**BOOK REVIEW.**

Chips From the Rock of Truth.  
Will J. Erwood.

The title is suggestive of the content of this pamphlet from the brain and pen of one of the rising workers in the cause of Spiritualism, whose name

well known to the readers of The Progressive Thinker. It comprises the fine essays, on Self Mastery, What You Build? and Somewhere, in which excellent thoughts are presented in a chosen language. These essays can be read with mental and spiritual benefit by all.

Published and sold by Will J. Erwin & Co., LaCrosse, Wis. Price 25 cents. It is worthy of a large sale.

Isaac's Daughter. A Story of

A story of intense and fascinating interest, abounding in passion and pathos, true to nature and the times and place where the incidents are laid. As a story it ranks in strength at least in the same category with the famous "Ben Hur" by Gen. Lew Wallace.

Peters & Alger, publishers, Benzonia Harbor, Mich. Price, \$1.50.

100

Source: *U.S. Census Bureau, Current Population Reports, 1990*



# Vegetarianism and Occultism

A Lecture Delivered in Chicago,  
by C. W. Leadbeater, London, Eng.

**OCCULTISM DEFINED—REASONS FOR VEGETARIANISM—WHY VEGETARIAN DIET IS BEST—A VULGAR ERROR—DISEASES CAUSED BY FLESH EATING—MAN NOT CARNIVOROUS—VEGETARIAN DIET GIVES STRENGTH—A COMMON FALLACY—EVIL RESULTS OF FLESH FOODS—VEGETABLE DIET CHEAPER AND BETTER—MORAL CONSIDERATIONS—THE OCCULT SIDE—CARNIVOROUS DIET FATAL—MAN'S DUTY TOWARDS NATURE.**

In speaking of the relation between Vegetarianism and Occultism, it may be well for us to begin by defining our terms, as we have generally done on other occasions. We all know what is meant by vegetarianism; and although there are several varieties of it we shall hardly need to go into that question. The vegetarian is one who abstains from eating flesh food. There are some of them who admit such animal products as are obtained without destroying the life of the animal, as, for example, milk, butter, and cheese. There are others who restrict themselves to certain varieties of the vegetable—say to fruit and nuts; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals—of course including birds and fish.

## OCCULTISM DEFINED.

How shall we define Occultism? The word is derived from the Latin *Occultus*, hidden; so that it is the study of the hidden laws of nature. Since all the great laws of nature are in fact working in the invisible world far more than in the visible, occultism involves the acceptance of a very much wider view of nature than that which is ordinarily taken. The occultist, then, is a man who studies all the laws of nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution. Now how does occultism regard vegetarianism? It regards it very favorably, and that for many reasons, which I shall endeavor to put before you. These reasons may be divided into two classes—those which are ordinary and physical, as it were, and those which are occult or hidden. There are very many reasons in favor of vegetarianism which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subjects and these will operate with the occult student even more strongly than with the ordinary man. But in addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of precisely these hidden laws which are as yet so little understood by the majority of mankind. We must therefore divide our consideration of these reasons into two parts, first taking the ordinary and physical.

## REASONS FOR VEGETARIANISM.

Even these ordinary reasons may themselves be subdivided into two classes, the first containing those which are absolutely physical and as it were selfish, and secondly those which may be described as the moral and unselfish consideration. First, then, let us take the reasons in favor of vegetarianism which concern simply the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others which is so infinitely more important, and think only of results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is entirely impracticable since it is supposed that a man cannot live without devouring this dead flesh. That objection is entirely irrational, and is founded upon ignorance or perversion of facts. I myself who speak to you am an example of its falsity; for I have lived without the pollution of flesh food—without fish, fowl, or eggs—for the last twenty-seven years, and as you perceive I still survive, and have been during all that time in exceedingly good health. Nor am I in any way peculiar in this, for I know some thousands of others who have done the same thing. I know some younger ones who have been so happy as to be unpolled by this rith of taking flesh food during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favor of vegetarianism from the purely selfish point of view—and I put that first because I know that the selfish consideration will appeal most strongly to a very great majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce would sway them far more forcibly.

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should like to bring our lives, and therefore our daily food as a not unimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then we should be glad to learn to do so. If we think of it we shall see that this is the case along other lines, as, for example, in music, or in art, or in literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if we do not like it and if we do not understand it at first, we must be willing patiently to wait and to listen until at length something of its sweet beauty will creep into our souls, and we shall come to understand that which at first awakened no response within our hearts. If we want to understand the best in art we must not fill our eyes with the sensational broad-sheets of police news, or with the hideous abominations which are mislabeled "comic pictures," but we must steadily look and learn until the mystery of the work of Turner begins to unfold to our patient contemplation, or the grand breadth of Velasquez comes within our power to understand. So, too, in literature. It has been the sad experience of many that much of the best and the most beautiful is lost to those whose mental food consists exclusively of the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon the molten metal of life, novelettes, serials, and fragments, of a type which neither teach the ignorant nor strengthen the weak, nor develop the immature. If we wish to develop the mind in our children we do not leave them entirely to their own uncultivated taste in all these things, but we try to help them train that taste whether it be in art, in music, or in literature.

Surely, then, we may seek to find the best in physical as well as in mental food, and surely we must find this not by mere blind instinct, but by learning to think and to reason about the matter from the higher point of view. There may be those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and degrading; but surely there are very many who wish to rise above this, many who would gladly and eagerly take the best if they only know what it was, or if their attention was directed to it. There are men and women who are morally of the highest class who yet have been brought up to feed with the hyenas and the wolves of life, and have been taught that their necessary dietary was the corpses of slaughtered animals. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we ever wish to raise ourselves in the scale of nature, if we ever wish that our bodies shall be pure and clean as the temples of the Master should be, then we must abandon this loathsome custom, and take our place among the princely hosts who are striving for the evolution of mankind—striving for the highest and the purest in everything, for themselves as well as

for their fellow-men. Let us see, then, why a vegetarian diet is emphatically the purest and the best.

## WHY VEGETARIAN DIET IS BEST.

First. Because vegetables contain more nutriment than an equal amount of dead flesh. Now we know very well that this will sound like a surprising and incredible statement to quite a number of people, because they have been brought up to believe that they cannot exist unless they devour themselves with flesh, and this delusion is so widely spread that it is very difficult to awaken the average man from it. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. We may consider that there are four elements necessary in food, all of them essential to the repair and the upbuilding of the body. (a) Proteids or nitrogenous foods; (b) carbohydrates; (c) hydro-carbons or fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations are tending to modify it to a certain extent.

Now there is no question whatever that all of these elements exist to a greater extent in vegetables than they do in dead flesh. For instance, milk, cream, cheese, nuts, peas, and beans contain a large percentage of proteids or nitrogenous matter. Wheat, oats, rice and other grains, fruits, and most of the vegetables (except perhaps, peas, beans and lentils) consist mainly of the carbohydrates—that is, of starches and sugars. The hydro-carbons, or fats, are found in nearly all the proteid foods, and can also of course be taken in the form of butter or of oils. The salts are found practically in all foods to a greater or less extent. They are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of many diseases.

Now it is sometimes claimed that flesh meat contains some of these things to a larger degree than vegetables, and some tables are drawn up in such a way as to suggest this; but once more this is a question of facts, and must be faced from that point of view. The only sources of energy in dead flesh are the proteid matter contained therein, and the fat; and as the fat in it has certainly no more value than other fat the only point to be considered is the proteids. Now it must be remembered that proteids have only one origin; they are organized in plants and nowhere else. Nuts, peas, beans, and lentils are far richer than any kind of flesh in these elements, and they have this enormous advantage that the proteids are pure, and therefore contain all the energy originally stored up in them during their organization. In the animal body these proteids, which the animal has absorbed from the vegetable kingdom during its life are constantly passing down to disorganization, during which the energy originally stored in them is released. Consequently what has been used already by one animal cannot be utilized by another. The proteids are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh meat there are many products of tissue change, such as urea, uric acid, and creatin, all of which contain nitrogen and are therefore estimated as proteids though they have no food value whatever.

Nor is this all the evil, for this tissue change is necessarily accompanied by the formation of various poisons which are always to be found in flesh of any kind, and in many cases the virulence of these poisons is very great. So that you will observe that if you gain any nourishment from the eating of dead flesh, you obtain it because during its life the animal consumed vegetable matter. You get less of this nourishment because the animal has already used up half of it and you have along with it various undesirable substances and even some active poisons which are of course distinctly deleterious. I know quite well that there are many doctors who will prescribe the loathsome flesh diet in order to strengthen people, and that they will often meet with a certain amount of success, though even on this point they are by no means agreed, for Dr. Milner Pethergill writes: "All the bloodshed caused by the warlike disposition of Napoleon is as nothing compared to the loss of life among the myriads of persons who have sunk into their graves through a misplaced confidence in the supposed value of beef tea." At any rate the strengthening results can be obtained more easily from the vegetable kingdom when the science of diet is properly understood, and they can be obtained without the horrible pollution and without all the undesirable concomitants of the other system. Let me show you that I am not in all this making any unfounded assertions; let me quote to you the opinions of physicians, of men whose names are well known in the medical world, so that you may see that I have abundant authority for all that I have said.

## A VULGAR ERROR.

We find Sir Henry Thompson, M. D., F. R. C. S., saying: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. . . . The vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer." There is a perfectly definite scientific statement by a well-known medical man.

Then we turn to the words of a Fellow of the Royal Society, Sir Benjamin Ward Richardson, M. D. He says: "It must be honestly admitted that weight by weight vegetable substance, when carefully selected, possesses the most striking advantages over animal food in nutritious value. . . . I should like to see a vegetarian and fruit-living plan put into general use, and I believe it will be." The well known physician, Lord Playfair, C. B., has said quite clearly, "Animal diet is not essential to man"; and we find Dr. F. J. Sykes, B. Sc., the Medical Officer for St. Pancras writing, "Chemistry is not antagonistic to vegetarianism any more than biology is. Flesh food is certainly not necessary to supply the nitrogenous products required for the repair of tissues, therefore a well selected diet from the vegetable kingdom is perfectly right, from the chemical point of view for the nutrition of man."

Dr. Francis Vacher, F. R. C. S., F. C. S., remarks, "I have no belief that a man is better physically or mentally for taking flesh food."

Dr. Alex. Haig, F. R. C. P., the leading physician of one of the great London hospitals, has written, "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if the majority of the human race were not constantly engaged in demonstrating it; and my researches show, not only that it is possible, that it is infinitely preferable in every way, and produces superior powers both of mind and body."

Dr. M. F. Coomes in "The American Practitioner and News," of July 1902, concluded a scientific article as follows: "Let me state first, that the flesh of warm-blooded animals is not essential as a diet for the purpose of maintaining the human body in perfect health." He goes on to make some further remarks which we shall quote under our next head.

The Dean of the faculty of Jefferson Medical College of Philadelphia, said: "It is a well-known fact that cereals and articles of daily food hold a high place in the human economy; they contain constituents amply sufficient to sustain life in its highest form. If the value of cereal food products were better known it would be a good thing for the race. Nations live and thrive upon them alone, and it has been fully demonstrated that meat is not a necessity."

There you have absolutely plain statements, and all of them are taken from the writings of well-known men who have made a considerable study of the chemistry of foods. It is impossible to deny that man can exist without this hor-

rible diet, and furthermore that there is more nutriment in an equal amount of vegetables than of dead flesh. I could give you many other quotations, but surely those above mentioned are sufficient, and they are fair samples of the rest.

## DISEASES CAUSED BY FLESH EATING.

Second. Because many serious diseases come from this loathsome habit of devouring dead bodies. Here again I could easily give you a long list of quotations, but as before I will be satisfied with a few. Dr. Josiah Oldfield, M. B. O. S., L. R. C. P., writes: "Flesh is an unnatural food, and therefore tends to create functional disturbances. As it is taken in modern civilizations, it is infected with such terrible diseases (readily communicable to man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born."

Sir Edward Saunders tells us: "Any attempt to teach mankind that beef and beer are not necessary for health and efficiency must be good, and must tend to thrift and happiness; and as this goes on I believe we shall hear less of gout, Bright's disease, and trouble with the liver and the kidneys in the former, and less of brutality, wife-beating and murder in the latter. I believe that the tendency is towards vegetarian diet, that it will be recognized as fit and proper and that the time is not far distant when the idea of animal food will be found revolting to civilized man."

Sir Robert Christison, M. D., asserts positively, "That the flesh and secretions of animals affected with carbuncular diseases analogous to anthrax, are so poisonous that those who eat the product of them are apt to suffer severely—the diseases taking the form either of inflammation of the digestive canal, or of an eruption of one or more carbuncles."

Dr. A. Kingsford, of the University of Paris, says: "Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived from *Scrofa*, a sow. To say that one has scrofula is to say that he has the swine's evil."

In his report to the Privy Council in England, we find Professor Gamgee stating that "One-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant disease"; while Professor A. Wynter Blyth, F. R. C. S., writes: "Economically speaking flesh food is not necessary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with advanced diseases of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."

Dr. M. F. Coomes in the article above quoted, remarks: "We have many substitutes for meat which are free from the deleterious effects of that food upon the animal economy—namely, in the production of rheumatism, gout and all other kindred diseases, to say nothing of cerebral congestion, which frequently terminates in apoplexy and venal diseases of one kind, and other, migraine and many other such forms of headache, resulting from the excessive use of meat, and often produced when meat is not eaten to excess."

Dr. J. H. Kellogg remarks: "It is interesting to note that scientific men all over the world are awakening to the fact that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural results of animal life. The vegetable stores up energy. It is from the vegetable world—the coal and wood—that the energy is derived which runs our steam engines, pulls our trains, drives our steamships, and does the work of civilization. It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy. Various waste and poisonous products result from the manifestation of energy, whether by the locomotive or the animal. The working tissues of the animal are enabled to continue their activity only by the fact that they are continually washed clean by the blood, a never-ceasing stream flowing through and about them, carrying away the poisonous products resulting from their work as rapidly as they are formed. The venous blood owes its character to these poisons, which are removed by the kidneys, lungs, skin and bowels. The flesh of a dead animal contains a great quantity of these poisons, the elimination of which ceases at the instant of death, although their formation continues for some time after death. An eminent French surgeon recently remarked that 'beef tea is a veritable solution of poisons.' Intelligent physicians everywhere are coming to recognize these facts, and to make a practical application of them."

Here again you see we have no lack of evidence, and many quotations with regard to the introduction of poisons into the system through flesh food are not from the vegetarian doctors but from those who still hold it right to eat sparingly of corpses, but yet have studied to some extent the science of the matter. It should be remembered that dead flesh can never be in a condition of perfect health, because decay commences at the moment when the creature is killed. All sorts of products are being formed in this process of retrograde change; all of these are useless and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes had at that early period commenced to feed on flesh. The statement made is that in ancient times only three diseases existed, one of which was old age; but that now since people had commenced to eat flesh seventy-eight new diseases had arisen. This shows us that the idea that diseases might come from the devouring of corpses has been recognized for thousands of years.

## MAN NOT CARNIVOROUS.

Third. Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him. Here again let me give you a few quotations to show you what authorities are ranged upon our side in this matter. Baron Cuvier himself writes: "The natural food of man judging from his structure, consists of fruit, roots and vegetables;" and Professor Ray tells us, "Certainly man was never made to be a carnivorous animal." Sir Richard Owen, F. R. S., writes: "Anthropoids and all the quadrupeds derive their nutriment from fruits, grains, and other succulent vegetable substances, and the strict analogy which exists between the structures of these animals and that of man clearly demonstrate his frugivorous nature."

Another Fellow of the Royal Society, Professor Wm. Lawrence, writes: "The teeth of man have not the slightest resemblance to those of carnivorous animals, and whether we consider the teeth, jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals."

Once more Dr. Spencer Thompson remarks, "No philanthropist would dispute that man ought to live on vegetarian diet"; and Dr. Sylvester Graham writes, "Comparative anatomy proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vegetables."

The desirability of the vegetarian diet will, of course, need no argument for any who believe in the inspiration of the scriptures, for it will be remembered that God in speaking to Adam while in the Garden of Eden, said: "Behold I have given you every herb-bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it will be for meat." It was only after the fall of man when death came into the world that a more degraded idea of feeding came along with it; and it now we hope to rise again to Edenic conditions we must surely commence by abolishing unnecessary slaughter performed in order to supply us with horrible and degrading food.

## VEGETARIAN DIET GIVES STRENGTH.

Fourth. Because men are stronger and better on a vegetarian diet. I know very well how people say, "You will be so weak if you do not eat dead flesh." As a matter of fact this is absolutely untrue. I do not know whether there may be any people who find themselves weaker on a diet of vegetables; but I do know that, in many athletic contests recently the vegetarians have proved themselves the strongest and the most enduring—as for example in the recent cycling races in Germany, where all those who took high places in the race were vegetarians. There have been many such trials, and they show that other things being equal, the man who takes pure food succeeds better. We have to face facts, and in this case the facts are ranged entirely on one side, as against foolish prejudices and loathsome lust on the other. The reason was plainly given quite recently by Dr. J. D. Craig, who writes, "Vigor of body is often boasted by flesh-eaters, particularly if they live most in the open air; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that flesh meat is already on the downward path of retrograde change, and as a consequence its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken is re-inforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out and there are urgent demands for more to take its place. The flesh-eater, then, may do large amounts of work in a short time if well fed. He soon gets hungry, however, and when so becomes weak. On the other hand, vegetable products are of slow digestion; they contain all of the original store of energy and no poisons; their retrograde change is less rapid than meat, having just commenced and therefore their force is released more slowly with less loss, and the person nourished by them can work for a long time without food if necessary and without discomfort. The people in Europe who abstain from flesh meat are of the better and more intelligent class, and the subject of endurance has been approached and thoroughly investigated by them. In Germany and England a number of notable athletic contests that required endurance have been made between flesh-eaters and vegetarians, with the result that the vegetarians have invariably come off victorious."

We shall find, if we investigate, that this fact has been known for a very long time, for even in quite ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring by universal admission and reputation were the Spartans; and this exceeding simplicity of their vegetable diet is a matter of common knowledge. Think, too, of the Greek athletes—those who prepared themselves with such care for the participation in the Olympian and Isthmian games. If you will read the classics you will find that these men, who, in their own line surpassed all the rest of the world, lived upon figs, nuts, cheese and malze. Then there were the Roman gladiators—men on whose strength depended their life and fame; and yet we find that their diet consisted exclusively of barley cakes and oil; they knew well that this was the more strengthening food.

## A COMMON FALLACY.

All these examples show us that the common and persistent fallacy that one must eat flesh in order to be strong, has no foundation in fact; indeed, the exact contrary is true. Charles Darwin remarked in one of his letters: "The most extraordinary workers I ever saw, the laborers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants." Of the same miners, Sir Francis Head writes, "It is usual for the copper miners of Central Chili to carry loads of ore of 200 pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian; a breakfast of figs and small loaves of bread, a dinner of boiled beans, and a supper of roasted wheat."

Mr. F. T. Wood in his "Discoveries at Ephesus," writes: "The Turkish porters in Smyrna often carry from four hundred to six hundred pounds weight on their backs, and the captain one day pointed out to me one of his men who had carried an enormous bale of merchandise weighing 800 pounds up an incline into an upper warehouse; so that with this frugal diet their strength was unusually great."

Of these same Turks Sir Wm. Fairbairn has said: "The Turk can live and fight where soldiers of any other nationality would starve. His simple habits, his abstinence from intoxicating liquors, and his normal vegetarian diet, enable him to suffer the greatest hardships and to exist on the scantiest and simplest of foods."

I myself can bear witness to the enormous strength displayed by the Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. I remember in one case standing on the deck of a steamer, and watching one of these coolies take an enormous case upon his back and walk slowly but steadily down a plank to the shore with it and deposit it in a shed. The captain standing by me remarked with surprise, "Why it took four English laborers to get that case on board in the docks in London." I have also seen another of these coolies after having had a grand piano put on his back, carry it unaided for a considerable distance yet these men are entirely vegetarian for they live chiefly upon rice and water, with perhaps occasionally a little tamarind for flavoring.

On this same subject Dr. Alexander Haig whom we have already quoted writes: "The effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken the exercise in which I now indulge with absolute impunity—with freedom from fatigue and distress at the time and stiffness next day. Indeed I often say that it is impossible now to tire me, and relatively I believe this is true." This distinguished physician became a vegetarian because from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison. Another very interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition—that whereas before he found himself constantly nervous and irritable he now became much steadier and calmer and less angry; he very fully realizes that this was due to the change in his diet.

If we require any further evidence we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora—by horses, mules, oxen, elephants and camels. We do not find that men can utilize the lion, or the tiger, or that the strength of these savage flesh-eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.

## EVIL RESULTS OF FLESH FOODS.

Fifth. Because the eating of dead bodies leads to indulgence in drink and increases animal passion in man. Mr. H. B. Fowler, who has studied and lectured on dipsomania, for forty years, declares that the use of flesh foods, by the excitation which it exercises on the nervous system, prepares the way for habits of intemperance in everything; and the more flesh is consumed, the more serious is the danger for confirmed alcoholism. Many experienced physicians have made similar experiments and wisely act on them in their treatment of dipsomanics. The lower part of man's nature is undoubtedly intensified by the habit of feeding upon corpses. Even after eating a full meal of such horrible material a man still feels dissatisfied, for he is still conscious of a vague uncomfortable sense of want, and consequently he suffers greatly from nervous strain. This craving is simply the hunger of the bodily tissues, which cannot be renewed by the poor stuff offered to them as food. To satisfy

(Continued on fifth page.)



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The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiquiqui, entitled "Fifty Years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims. It is a book of absorbing interest, and it is a book of every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 882 pages, Price, \$2.25.







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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Few Potent Words to Kickers.

Many Spiritualists think the doctrine that Moses had preached no longer belongs to Spiritualism and that the book he strives to interpret should be laid away as one of the ancient curiosities. Again, many of the followers of Moses deem the goddess, and more especially, the God-attacking articles that are so common in the Spiritualistic papers, and the materialistic utterances often heard upon the rostrum. But each of these diversified opinions belongs to Spiritualism, as do a great many other lines of thought, and with every new convert come some new ideas of the philosophy, according to the previous education of the individual, until to-day Spiritualism can scarcely be recognized by the old veterans in the cause who have failed to keep pace with the advance movements of later years.

The N. S. A. narrowed down to the mere "Declaration of Principles," would not last longer than one year, if it would that; but at its executive head has been a man with a broad mind and an unselfish and tolerant spirit; in fact, the managing officers entire are broad and liberal and free from dogmatic ideas, and in the coming election this thought should be considered in making changes.

The N. S. A. has been regulated and governed by the opinions and wisdom of the delegates who meet from year to year and compare notes and adopt rules of government commensurate with the advancement of Spiritualism, the growth and new requirements and needs of the N. S. A. in adjusting itself to the environments into which it must fit as a beneficent organization, and with every meeting it is found necessary to amend here and there, by striking out and adding to the constitution and by-laws. It must grow or cease to exist.

Spiritualism has so far worked out its own salvation and perhaps will continue to do so in the future. Its advent into the arena of religious reforms was through the bitterest opposition that could be invented, and by people who should have hugged it to their bosoms with a warmth of welcome that would have melted to an assimilating condition its whole vital principle, but it lived and has moved on, and widened and deepened and lengthened at each step, until it is too late to try to contract it to the mind of any one finite little man or any thousand men and women, and although men may assume to point out the way in which it should be handled, the grand, growing, expanding cause of Spiritualism scarcely feels the vibration incident with the dropping out of the supposed most important individuals from its almost infinite proportions.

It seems wrong to tolerate fraud, but many of our very sincere people think it wrong to even mention the word in the spiritual papers, lest the world should know we are conscious of its presence in our ranks.

Must we cringe beneath the eye of a deadly foe in very fear, hugging the delusion that we can thus gain the victory we so much crave and so well know must in time be ours?

MUST WE FEAR TO INVESTIGATE THE NEW PHILOSOPHIES THAT ARE SPRINGING UP ON EVERY HAND THAT TEND TO BROADEN OUR BELIEFS?

Must we shut our eyes and ears to the piercing observation of incarnate souls and the voice of science from the other spheres, or look up and catch every view and sound of the constant progress of the age?

Shall we sneer like silly ignoramus around the jewel we have found to guard it from a world to which it belongs, or share its precious wealth with our brothers and sisters who have looked and hoped but found it not?

Shall we sit down and content ourselves with the thought that we have scaled the height and gained the top, or shall we look around us for more chance to grow and expand and become greater?

Shall we fear the effect of the adoption by the churches of some of our main underlying principles? Shall we envy them the good they can get from that which we have brought before the world, or rejoice and be glad that we have aided them, even though they fail to give us credit?

The recognition of our God or Gods has cooled the ardor of our God.

The recognition of our philosophy, that hell and heaven are only conditions, has brought heaven down to a condition that may be found upon earth as well as in soul-land; a rational, rea-

sonable conclusion; and extinguished the fires of the literal hell the church used to give us, even for the sins of our fathers and mothers, while we were yet in our swaddling clothes.

Therefore, while the cause of Spiritualism is not injured nor retarded in the least, there is no need for fear that the church will ever swallow us up; but there is every indication that the church becomes more liberal in its inclination toward the whole world it will sometime be glad to grasp our hand and say "We always told them so," "We have always taught these things," and we should even then be tolerant and generous, and frank and brotherly. We should not feel towards them as they once felt towards us, when we at that time knew it was a wrong spirit. If it was a wrong spirit then it would be a wrong spirit in us to-day.

But above all things it is the highest piece of folly and ignorance to entertain the thought that because the churches are beginning to accept many of our principles, and because the spiritual press is exposing an occasional fraud, we will soon be in the list of the dead.

Its High Mission.

To prove that spirits incarnate can and do communicate with mortals, and thereby prove continuity of life beyond the experience of physical death, is not an important fact that must exercise a powerful influence in the thoughts and actions of man.

Weighty and important as is the fact of the proved continuity of life, great would be the error of viewing this as the principal mission of Spiritualism.

Spiritualism is larger. It involves the philosophy that includes teaching the growth and unfoldment of the spiritual senses, the spiritual nature, into a practical consciousness of spiritual life and being.

Spiritualism in its true spiritual aspect involves the principle of a true humanitarianism—it involves the humane idea carried into action toward the human family, not only, but also humane feeling and action toward the less exalted animal world called brute.

Victicism, whether of man or brute, has no place in Spiritualism. No victor would grant the property or justice of his own argument for victicism, if some stronger being, or superior to himself, were to urge the same argument against him that he urges against dumb animals and—by some—criminals. Bring the victicismist's argument home to himself, and he cannot abide the logical conclusion. If he may vivisection animals for the benefit of man—as claimed—a stronger than he may vivisection him, on the same justifying grounds.

Vivisection involves cruelty, and cruelty is not compatible with true spiritual unfoldment; hence it is incompatible with Spiritualism. It must be grouped as a bad companion with greed, slander, hate, revenge, lust, malice, and the long catalogue of vices and gross animalities that deform perverted human nature.

The upbuilding of humanity in spiritual life and consciousness, and the ethics of a true humanitarianism is the mission, the purport, the principle of Spiritualism.

A Contrast.

President Roosevelt, when he visited the National Yellowstone Park, refused to do any shooting. He wanted to see the grandeur and beauties of nature, and not to destroy any of her living creatures. When he departed, not a bird less sang in the groves nor wounded animal moaned in thickets or cave.

In strong contrast to this humanity, is the action of King Edward who ostentatiously belongs to the Royal Humane Society, on the occasion of his visit to Lisbon. The Humanitarian sharply says: "Another deplorable feature of the Royal visit to Lisbon was the king's personal attendance at the bull fight, or 'bull play,' as it was absurdly called, in which (among other playful performances) the bull was baited by armed horsemen who planted their feet in the fatty part of his neck—a feat, which it committed in King Edward's dominion, would have rendered those convicted of it liable to imprisonment with hard labor."

But this is not the only charge the humane journals have to make. He attended that most cruel of all sports, the pigeon-shooting match, and this from his own choice. Surprise is expressed that while advocating humane principles at home, he should lend his influence to shocking cruelty abroad. In no place is an example of humane ideas more imperatively needed than in Spain and Portugal. The Latin people are the most unfeeling and cruel to their animals, and the effort of humane workers has as yet scarcely made an impression.

The King might take a few lessons in humanity, which with him appears only as a veneer over the brutal love of pain and destruction.

Just a Mortal Man.

Pope Pius X. has had a fainting spell. In the act of celebration of mass, at the altar in the Pauline chapel, when he was administering the holy sacrament to over 300 Venetians, he collapsed, owing to heart weakness and fatigue. For several nights he had been unable to sleep, because of nervousness—so the obsequious daily press sets forth with all the minute particulars spread out in columns of fine print.

It seems strange that one occupying the position of God's vicegerent on earth, infallible judge in matters of faith, Supreme Pontiff, etc., etc., should be subject to the physical weakness of ordinary poor fallible mortals.

These things show that popes, as well as all other potentates and rulers, are simply human beings—like you and I and everybody else—notwithstanding their high titles, pomp and grandeur.

What a hollow mockery seems all their show of grandeur, authority and power over the masses of humanity!

Their bodies die and rot, just like the rest of mankind.

Notice From the N. S. A. Office.

As the managers of Delphos (Kans.) camp, and all other societies have advertised Mr. Geo. W. Kates as of Washington, D. C., I am requested by executive officers to correct the mistake, as it gives the impression that four members of the N. S. A. board are residents of Washington. Such is not the case. At last conference, Brother Kates claimed Rochester, N. Y., as his place of residence, which we presume he continues to do. MARY T. LONGLEY, Secretary.

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Animus of Romanism Exhibited.

Father O'Hare, a leading Catholic light, recently preached a sermon in Brooklyn, on "Pope Leo," in which the tiger claws of Catholicism appeared with more than usual distinctness. He began with this surprising dogmatism:

"Every man elected to the papal office regardless of his nationality and personal view point at once loses his identity and merely becomes the mouthpiece of Christ and the representative of all those whose brow was ever touched by the healing waters of baptism."

He chances this statement on the supposed ignorance of his hearers of the plainest records of history. There have been popes, who, if their brows were touched by the healing waters of baptism, were among the lowest and vilest of mankind. Alexander Borgia was a monster in every kind of wickedness, and was closely followed by scores of others, selfish, plotting, remorselessly unfeeling and conscienceless. What pretentious folly to declare such to be "mouthpieces of Christ! God's representatives!" Of all the many lines of national rulers, who have cursed the earth with their crimes and misrule, none approach those who have occupied the pontifical throne. There is not a crime in the calendar they have not been guilty of, have instigated others to commit, and pardoned them in Christ's name for doing so. They sanctified auto-de-fes, and took pleasure in the unspeakable horrors of the Inquisition.

The following is another passage from his sermon, which is made under the supposition that his hearers are ignorant or fools:

"The papacy is guarded neither by army nor navy. Its fortifications are the traditions and teachings of the church and God is its sentinel. The symbol of its flag is the bleeding heart of the dying Savior and wherever it is planted it brings joy, light, happiness and peace."

When the Spaniards, in the name of the church slaughtered the Peruvians of South America by the thousands, murdered their Inca or monarch, and utterly destroyed the gentle and confiding people who had started an incipient civilization which gave promise of a glorious future, was their flag the "bleeding heart?" When Cortez, with attendant priests set out to convert the Aztecs to Catholicism, did he bring joy to their Emperor Montezuma, whom he tortured on burning coals, or the countless host of men, women and children he remorselessly murdered?

Was "joy, light, happiness and peace" brought to the nations by the pope-sanctioned crusades, which for some centuries exhausted Europe of its men and money, and made the long road over mountain and plain white with the bones of brave but deluded men?

No army or navy? Not now, but through many ages, the armies and navies of all Catholic rulers were at the beck of the pope. He had but to excommunicate a king and the victim was deposed.

According to this father, the dead pope was a paragon of perfection. He said:

"No one ever came into his presence who did not feel impressed with a high sense of veneration and affection; the biggest Protestant recognized his charitable disposition, the infidel admired his genius, the prosaic nature was inspired by the delicacy of his expression and touch."

Who was the infidel "who admired the pope?" His name should be published. And what does the "holy" father mean by biggest Protestants? The cloven foot has been active in kicking Protestantism. The priests have made astonishing use of the death of the pope to slash all outside their church, forgetting that the most intelligent nations and the greatest men are not Catholics.

The astonishing attitude of the press of America taken at the sickness and death of the pope should alarm every citizen who has the liberty of his country and freedom of thought at heart. The press, with few exceptions, from the great metropolitan journals to the "patent inside" syndicate sheet for small towns and four-corner burgs, have vied with each other in publishing everything which would create sympathy, and overcome the Protestant repugnance. The Catholic church seized the opportunity to advertise herself, and millions of dollars would not pay for what has been done gratuitously. Its devices are made vain, by the factory and the knowledge that the press is with them, and will be in a struggle against Protestantism.

Under this inflating stimulus, certain priests have shown the intent of the church in regard to the public schools. At a meeting of the German Catholic Federation of Michigan, Priest Petz, a leading light, declared that the public schools are "without God, without prayer, without religion and heathen. He could not conceal his contempt and shouted that there were forty million heathens in the United States. He continued: "Just as there is only one true religion, so there is only one true school, the Catholic school."

Then followed Father Miles and Hunter, with hot denunciations of the public schools, and one of them said the government was forcing the heathen school on eight million Catholics of the Philippine Islands, and driving out the Catholic schools. This infamous libel is answered by the fact that the government has driven out no Catholic school. The Catholic church with its schools, after three hundred years, has eight millions of professed Catholics, so densely packed that they cannot read, write in their own language. The government does not profess to give this people a religious education, they have had that, but a practical education, qualifying for the duties and responsibilities of life.

These priests who have fled from their own countries to enjoy the freedom of this, use the liberty extended here to all, to destroy the protecting government.

If they like a Catholic government better, they should not have become citizens of this.

One thing we want to assure them of, and that is, the day of priestly rule has gone by, and it can never be forced to return. The public schools give that true education which leads away from superstition and the domination of priests. The parents are to admit only such colored light as the priests and "sisters," who are its instructors, choose. The parochial schools are to make Catholics, the public schools to make reason-

ing, self-reliant men and women.

The priests of Michigan should be compelled by law to attend



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ter at the above address. My love and  
best wishes go out to the dear old  
friends of our cause."

ness in the MSS. that makes it necessary for me to see proofs, hence I will be in Kansas City about the 25th of August. My wife is at present doing spiritualistic work in Colorado among her old and early admirers, and this old admirer expects to meet her in Kansas City, and we will both do ourselves the honor and pleasure of seeing you before turning to this coast."

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Genius always gives its best at first; prudence at last.—Lavater.  
Keep good company and you shall be of the number.—Herbert.  
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