

## The Diet for Cultured People.

By DR. JOSIAH OLDFIELD.

It is one of the privileges as well as one of the sadnesses of the medical profession, that the pains and penalties of misused opportunities are brought so prominently before them.



To the ordinary man or woman in the heyday of youth there is no internal voice which speaks of warning in food, and the words of caution of the old are looked on as so many croakings of the impotent whose day is gone.

I well remember a young father of the Church, who had inherited more muscle than wisdom from his ancestors, telling me that he no more consulted his stomach than his portmanteau as to what he should put into it!

He said that he was master of his stomach, and therefore commanded it to perform whatever work he chose to give it to do!

To such a man I have no message.

There are, however, to-day a rapidly growing number of men and women, of artistic temperament and æsthetic tastes, to whom the joys of clean feeding and dainty living are appealing more and more strongly, and who are demanding that their food shall harmonise with their aspirations after beauty and not disgust them with revelations as to its unsavoury origin.

This is the class to which my message is meant, and for whom I have a word of helpful teaching.

For nearly a quarter of a century I have eaten no flesh food, and so I have tested fully and for myself in practice both sides of the question. And as a Fruitarian I am more and more conscious that the progress of the higher classes is from Carnivorism towards Fruitarianism—from meat-eating towards fruit-eating.

Where there is a butcher's shop and a fruiterer's shop side by side the contrast is within the capacity of even the most inartistic mind to appreciate.

But it is when I leave the mere outward world of things of form and colour, and begin to take a personal interest in these foods as something that I shall put to my lips and touch with my tongue and smell with my nostrils and swallow and make actually a part of my living self, that the great realm of fruits has such an attraction and the wide range of dead animals' organs such a repulsion.

The "Chicago sensation" and the "diseased meat scare" have had a greater effect in making the modern man think about his food than all the books and essays and tracts that have been written on the diet problem for the last twenty years.

We are a selfish race, and it is generally necessary to prick us in our own sore places before we are willing to make much progress.

So long as Chicago was merely "the hell of the animals," it was a subject for mirth, and comic papers were always playing some variant or other upon "the squealing sausage" joke. Anti-vivisectionists who held up pious hands of horror at the vivisection of a guinea

pig under chloroform, quietly ate their American dainties upon the plea that their stomachs were weak, and they refused to listen to the story of the inhuman degradations connected with the slaughter-house, upon the ground that the eating of meat was one of the pleasures that they did not wish to be deprived of—cost what it might in animal agony!

But even selfishness has its uses, and what men and women will not do in answer to the pitiful plea of a groaning creation, they do without question when personal pain or personal health is concerned. And so the whole question of the dangers and the horrors and the unsavouriness of the meat-eating habit is now prominently forward in men's minds.

The lesson of Chicago is not a new one to me. In a little book I wrote ten years ago on "Tuberculosis, or is Flesh-eating a cause of Consumption?" I quoted facts from at home and abroad to show the dangers that essentially are connected with flesh as food.

Let me put my line of reasoning quite shortly and boldly.

Animals in domesticity suffer very largely from diseases of a more or less loathsome character. A diseased animal is not healthy food for decent men and women. Whether the disease from which the animal may be suffering is actually communicable to man by ingestion or not, is unimportant compared with the broad fact that a diseased animal is not decent food—even for a hyena, much less for a dainty woman or an artistic man.

Diseased animals are actually killed and sold and used in large numbers for human food.

Disease is such a subtle thing that it is often quite impossible to detect it in a dead body without the most careful post-mortem examination of every bit of the internal organs. It is often quite impossible to determine whether an animal is diseased by inspecting it before slaughter. It is exceedingly easy to remove the diseased portions of the internal organs after death before inspection. When the internal organs have once been removed it is quite impossible to say whether or not the animal was or was not diseased.

To make even an approximate approach to the elimination of diseased meat it would be necessary to inspect every animal before being slaughtered, and to put into quarantine every one that was noticeably unhealthy, and either to keep it under observation until quite well or to kill it and destroy the carcass. It would then be necessary to inspect every animal as it is killed in order to prevent the fraudulent removal of the internal organs. It would then be necessary to examine these organs in detail and to destroy (so far as human food is concerned) the bodies of animals whose organs were found unhealthy.

And then, when you have done all this and have destroyed thousands of dead bodies which would otherwise have been eaten, you will have no assurance that the animal was not suffering from an early form of one of the most loathsome and malignant diseases the whole time.

Let me illustrate. A woman of wealth and position develops a lump in her breast. She submits herself to the most skilled physicians and surgeons. Money is no object. Time and talent are unstinted. Every attempt is made to determine exactly what is the nature of the tumour.



In spite of all the consultations, it is not always possible to be sure whether the lump is the result of local inflammatory processes of very little importance, or whether it is the local manifestation of the gravest disease which affects civilised humanity. It is decided to remove it for assurance. But even the tumour lying on the table, closely scrutinised and cut open by the most competent experts, does not always tell its tale, and it is necessary to take a section and mount it and examine it under a microscope before a definite decision can be arrived at.

When there are cases of such difficulty, with every facility for observation and every faculty on the stretch to determine whether the verdict for the woman shall be life or death, how is it possible to suppose that a single Inspector, having to quickly examine carcase after carcase, could be sure of noticing, much less deciding upon, the character of a tumour in an animal? When it was alive the animal could not even complain; and now that it is dead, the difficulties of discovery are tenfold.

If people think that it is easy to tell whether an animal is diseased by examining it before it is killed, they are very forgetful of the insidious character of disease. How many of us who have to deal with disease in men and women who can talk and detail their symptoms and complain of their pain, have been deceived! Again and again it happens that a patient goes to a doctor for what is apparently a trivial thing, to learn that an insidious disease has made such rapid internal progress that life is only a thing of months, or a year or so.

How often, too, has a patient been to one doctor who has found nothing serious, and has gone to another one a month or two later and is found to be far gone in a dangerous disease! The first doctor would have an infinitely better chance of determining the presence of the disease than any market inspector of animals could do, and yet it is often quite impossible in the former case to discover the disease. We all know how the tuberculosis test showed that herds of the finest cattle, that were presumably in the most perfect health, were tainted with the great white plague,

We all know that continuous milking is a considerable strain upon an animal. When, however, the animal is turned into a machine, and the only object is to get the greatest amount of milk in the shortest possible time, the strain is so great that a large percentage begin to break down. What becomes of these anæmic and debilitated cows? Are they turned out to rest, or pensioned as a reward for their services? The curse of Mammon is too powerful for this. The plea of mercy may come in for the worn-out horse, but no one dreams of giving a quiet old age of rest to the mother cow. She is worth so many pounds as meat, and by the process of stuffing with grains or oilcake, she can be made to put on flesh and fat, and then—the butcher's knife and the dinner-table!

I have visited the abattoirs at Deptford. I have inspected the killing of animals at many of the slaughter-houses of London and the country. I have watched the Jewish killers at work at Aldgate, and by village slaughtermen I have seen the last sad scenes enacted. It has been my lot in my medical work to have to pass through the Smithfield meat market at all hours

of the day and night, and to see the carcasses in all their stages of anatomising, and I have come to the conclusion that not one man in a thousand—who partakes with relish of his breakfast of bacon and Worcester sauce, or his light lunch off a chop or a couple of sausages, or his dinner from a round of beef or a fowl—has any idea of the preliminary stages which have been gone through before the cow grazing in the meadow, or the pig grunting in the sty, or the cock crowing in the early morning, has become the "piece of meat" on his plate!

I do not care to enumerate the charges that have been made against the administration of the abattoirs and food-canning industries of Chicago. Some of them are too nauseous to repeat; some are quite harmless in spite of their gruesome sound; but the substratum of them all is as applicable to England as it is to Chicago.

When animals are bred and fed in confinement and domesticity the aim is not to get an animal with a hardy constitution, but one with a great weight of body and a frame which will carry the maximum of fat in the minimum of time. The market does not ask for hardy cattle, it demands "fat beasts"—and fat beasts are provided for it. Now abnormal fat is in itself an unhealthy condition, and an animal so fattened is not a healthy animal in the best sense of the word. But this abnormality is as nothing compared to the actually diseased animals that are knowingly foisted on the food market

#### The Consumptive Cow.

A farmer has a wasting cow. He is not a rich man. He cannot afford to lose five or ten pounds, so he does not kill the cow and bury the carcase, but he sets to work to temporarily fatten her and then promptly sends her to market. The butcher who buys her knows nothing of this history, which is so suggestive of consumption, and so he buys her in all good faith. When she is killed the lungs and pleura show extensive tubercular disease. The butcher cannot afford to lose ten or fifteen pounds, so he strips out the pulmonary organs, cuts up the carcase, and sells it as "prime English meat."

The customer buys in all good faith, and takes it home and congratulates himself that he does not buy cheap American rubbish but only the best English killed meat! And as he carves the joint from the tuberculous cow he sings the song of the Pharisee and thanks God that he does not live in Chicago, but that Old England is his home and the roast beef of Old England is his food. And he wonders why consumption is such a dreadfully prevalent disease in the land.

I do not blame the butcher, because he has been taught that there is no harm in tuberculous meat, and he believes it and is willing to eat the carcase himself. I well remember when I read a paper on "Flesh-eating a Cause of Consumption" before the Sanitary Congress at Portsmouth, that two of our London medical officers of health—who are still medical officers of health for important London districts—opposed me on the ground that the flesh of tuberculous animals was excellent food, and that they would advocate the use of all tuberculous and cancerous meat for the poor after submitting it in a public institution to a sufficiently high temperature! Even then it appears to me that it



should be labelled "carcase of a cancerous cow" or "a potted measly pig" or "canned consumptive calf," or some title to enable poor people to know the sort of stuff which medical officers of health considered good food for them.

For myself, I consider that the dangers connected with diseased animals are so great that under no circumstances should their bodies be used for food.

#### A More Excellent Way.

What, then, do I offer? To destroy is easy, to create is difficult.

What, then, do I present of a practical feasible character to replace a meat dietary?

That it is practicable and feasible I need only point to the Lady Margaret Fruitarian Hospital, Bromley, Kent, where neither patients, nurses, nor medical staff partake of any form of flesh food within the Hospital. And the result of nearly four years' working is excellent in the extreme.

A fruitarian diet consists of the fruits of trees (like apples, oranges, bananas and olives), the fruits of bushes (like currants and raspberries), the fruits of plants (like strawberries and melons, lentils and beans and cucumbers), the fruits of grasses (like wheat and barley and maize and oats), the fruits of nut trees (from filbert to cocoa-nut), together with some earth fruits (like potatoes) and a modicum of vegetables and salads. To these may be added butter, milk, honey and cheese, although their production is not so free from risk of contamination and animal infection as is the case with the products of the vegetable kingdom and the world of fruits.

Grown under healthy conditions, with diseased specimens easy to detect and remove, it is far more possible to live healthily and well upon a fruitarian dietary than upon the products of the slaughter-house. And if we want the next generation to be sturdy and strong, and fit to carry on the great traditions of England's past and to rise to greater glories in the future, we must feed them on healthy food and eliminate the elements of disease from the dietary. With a fruitarian dietary in its widest sense, I believe this to be possible; with a diet consisting largely of flesh foods I believe it to be impossible.

**What shall we Eat?** In the realm of fruits there is life and sustenance, as well as art and beauty. From a dietary wisely selected from the vegetable world there is hope for the confirmed dyspeptic, colour to be regained by the waxen anæmic, strength to be won anew by the devitalised and debilitated, complexion to be touched afresh with the bloom of health, and life to be lengthened and pain overcome.

It is from our food that every cell of our body is built up again and again, so that if we use beautiful and healthy food we may rightly hope in time to possess more completely beautiful and healthy bodies.

Now, what shall we eat? It is never possible to lay down any hard-and-fast rule as to particular foods, because of personal idiosyncrasies, so that the study of the adaptation of particular foods to particular needs is a complete science in itself.

It is generally well, however, for all beginners to obtain a Guide Book containing instruction and recipes, and then to spend a little time and thought in personal experimentation.

I have found it wise for people of every age to quietly drop their meat at once and to replace it by omelettes or egg dishes, or cheese dishes, or mushrooms, or some of those delightful new malted nut foods, which are becoming popular everywhere. They are so meaty in appearance and flavour that people who were not told would be quite satisfied that they were dining quite orthodoxly when they had one of them as a course at dinner.

I advise, too, the eating of less rather than more, because a fruitarian dietary is more nutritious and more completely digested than a meat diet.

I am a great advocate of the daily use of soaked raisins as being one of the most perfect of foods. A rice pudding with the yoke of an egg, and a handful of raisins or sultanas, is an ideal dish for one meal every day.

Fat is an article of great importance in a complete dietary, and a very fine cocoanut butter called "Darlene," is used by the hundredweight at the Lady Margaret Fruitarian Hospital.

The fruits of the grasses (*e.g.*, rice, maize, wheat, oats and barley) have given thews and muscles to countless armies.

The fruits of the legumens (*e.g.*, peas and beans and the great dahl tribe) provide nitrogenous material in a very concentrated form, and should be used most sparingly.

The sweet fruits (*e.g.*, raisins and currants, dates and figs and prunes) may always be used freely, and with excellent results.

Fresh fruits, ripe and in season, are most cleansing and refreshing, while in the form of marmalade and pure jams may be used by a certain section of the community with much benefit.

Nuts are only just beginning to be understood in England, although our ancestors had to resort to acorns and retained strength upon them, while walnuts and chestnuts have been the fare of the brawny peasants of other lands for centuries. Nuts are most valuable foods, and if they are passed through a nut mill they are transformed into a snowy meal, fragrant and digestible.

For very delicate people they may be used in their malted form, or cooked in soups or cakes or puddings.

A pleasant little illustration of a fruit and nut sandwich is obtained by taking Tafilat dates and removing the stones and filling up the cavity with walnut meal. A plateful of these piled up, cross and cross, like cheese straws are done, is an attractive addition to an "At Home" tea-table.

Exploration and invention in the land of artistic dietary is so fascinating and so fruitful in happy results, that I commend the study of this subject to all who want to add new joys to life, and to perpetuate to old age some of the purest of bodily pleasures, remembering that a fruitarian dietary contains the completest nutrition in the most natural form for the higher classes of the human race.

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### PRACTICAL RELIGION.

It is through the God in man, in the throbbing heart of humanity, in the warm, loving, sympathetic soul that realizes its kinship to the lowly and suffering, that relief and solace must come, if at all. It is only when prayers are crystallized into deeds that they become true prayers.

R. T. Watson.