

openly put forth, especially by its votaries in England and America, that it alone offers a key to the problem known as the great social question, and exerts an influence such as no other system can hope to do on social reform.

It is possible that many may ask, Why, then if really possessed of such palpable advantages, are not these principles of life more generally and promptly adopted by thoughtful, intelligent minds? The answer has been given by two of our deepest thinkers. Mankind is too weak, too little master of itself, to reject indulgences estimated as pleasures, and is unwilling to abstain from the so-called enjoyment and stimulation of animal food and strong drinks. Logical arguments are sought for assailing the principle which denounces this weakness, and, none being found jests and ridicule are blindly hurled against the supporters of this new life.

No longer is vegetarianism regarded as the whimsical hobby of the modern would-be world reformers; for it can be readily proven the primitive rule of life in all ages and among all people. It is only through the sweeping changes wrought by time and events, the pernicious influence of false ideas of culture, and the fictitious wants growing out of a misdirected civilization, that the voice of nature has slowly been drowned and well-nigh forgotten.

The wisest among the wise of the ancient law-givers, creed-founders, and philosophers, not only accepted this as the true system for man, but regarded it as essential to the highest physical, mental, and moral perfection of individuals and nations. From Plutarch to Cuvier, all philosophers have taught that man's physical construction plainly indicates fruits and plants as his proper food; and on the first page of the Bible (Genesis 1 : 29) stands written the command that the fruits of the earth "shall be to him for meat." Gladly would the wise but harassed Moses have led his people from their perverted ways again to this food of paradise, but they sighed and murmured for the flesh-pots of Egypt; and that whole corrupt generation, after clamoring for meat granted them, met death in the wilderness and were denied an entrance into the land of promise, flowing with "milk and honey," not flesh and blood.

There are many who accept vegetarianism for different reasons, while attaining the same result. They may be classified as follows : 1. Vegetarians from religious convictions; 2. Vegetarians on scientific principles; 3. Vegetarians on sanitary grounds; 4. Vegetarians from esthetic and humane principles; 5. Vegetarians from economy; 6. Vegetarians necessarily such from their physical condition. It will require but few words to characterize distinctly each of these classes.

Vegetarians from religious convictions have written many volumes proving their principles from their Bible; and in England this class separates itself from other vegetarians, and its members are called "Danielites," from Daniel 1 : 8; and they also call themselves "Brothers," and give aid to each other under all necessities, yielding ready assistance whenever called on, thus at once realizing and solving the "social idea and problem." They carry their convictions and practices beyond all other vegetarians, even clothing themselves on vegetarian principles, using neither silk, wool, nor leather in their apparel, their shoes being made of "vegetable leather."

In her compulsory and frequent fasts, the Catholic Church has at least partially preserved to mankind the blessings of this food of paradise, and unconsciously rears a memorial to its claims as the true and divinely appointed diet for man. The members of her most rigid orders, the Carthusians, Trappists, and Camaldolites, all abstain habitually from flesh; and it is remarkable that these monks have ever been noted for health, strength, and vigorous old age, and never has a contagious disease been known in their cloisters.

Vegetarians on scientific principles base their convictions on the writings both of antiquity and later ages, and the knowledge of the human body. The salivary glands, the teeth, the articulation of the bone of the lower jaw, the zygomatic arch, the masticatory muscles, and in fact man's entire internal construction testifies, in their judgement, that it was created as a consumer of fruits, not flesh. Admitting this, then, as the original designs of his existence, the vegetarian logically concludes that man can find his truest welfare only by obedience to this law of his formation. These deductions are fully sustained by