

## HORSE FLESH FOR FOOD TO BE SOLD IN NEW YORK CITY

New York, Dec. 21—Sale of horsemeat for food will be permitted in New York after January 1, the Board of Health announced today. Commenting upon the revocation of the section of the sanitary code, which prohibited the use of horseflesh, Commissioner Emerson said that while the Health Department does not exactly recommend it, no harm can be seen in its use. “The horse never has tuberculosis and almost never communicates a malignant disease to human beings,” he said. “Hereafter old horses, instead of being sold for their bones, which are worth little or nothing, will be fattened and disposed of for meat.”

Dr. Emerson announced that special precautions would be taken to prevent the sale of horseflesh in the guise of veal or beef.—*Associated Press*

We note in the news item regarding the ostriches, that the corpses are on ice to make them tender; it will probably not be necessary to so treat the horse carcasses, as the daily beatings of their drivers administered without stint during a number of years have probably made them as tender as the poor have a right to expect.

But, by the way, how are we to explain the statement that the ostriches are on ice “to make them tender”? If that will convert the corpse of an ostrich to a tender tidbit to tickle the palate of an epicure, why do undertakers and health officers insist, as they do in some places, that a human corpse “rots” so quickly that it is unsanitary to keep it for the three and one-half days after death required by the spirit to assimilate the panorama of its past life? Is the corpse of a murdered animal immune from the process of decay? Is there one law of nature which improves the carcass of an animal and another that causes human remains to rot? Or is it that “tender” and “rotting” are synonymous? So that the “tender” flesh of the epicurean tidbit is in the same condition of decay as the “rotting” flesh of the human corpse, which we hurry from our homes to escape the nauseating stench? This is a question flesh eaters would do well to ponder. Notwithstanding the liberal use of condiments and even bathing the butchered bird in orange juice, the fact cannot be disguised that whoever eats it makes his stomach a graveyard for the decaying corpse of a murdered animal. Therefore, self-respect, if not kindly feelings for the lower creatures, or even consideration of one’s own health ought to cause thinking people to abstain from the polluting practice of flesh eating.

For it is polluting, poisonous and altogether unnecessary for anyone who is sufficiently interested in the higher things to read a magazine like this. There are others who still need both meat and liquor, for they have served and still serve an important purpose in the process of evolution, as explained in the *Rosicrucian Cosmo-Conception*, but an increasing number of people are above this stage.

As an instance of how a clean diet affects the body, we may mention the writer's experience. When a child he had the misfortune to injure the left ankle, with the result that he was confined in his bed for sixteen months. During that time the surgeons took several splinters of the bone, bored through the ankle, and a number of tubes were inserted in the flesh to drain the enormous amount of pus which formed within. Finally, he was allowed to get up and walked on crutches for six months; then for years the leg was supported by a specially made boot and a steel bandage, till at last it grew sufficiently strong to do without support. But the wounds did not heal on one side of the leg; there was an open sore about eight inches long and one inch wide, from which pus flowed continually for thirty years. During that time it was necessary to bandage the leg night and morning, and more or less pain was experienced all the time. But about six months after a strict vegetarian diet was adopted, the pain ceased, the wound closed, and in the thirteen years which have since elapsed, it has remained whole.

But the benefit of a clean diet was also evident in other ways, as the following incident will show. One morning about three years after adoption of this mode of living, the writer had the misfortune to cut off a fingernail close to the root. Had this happened in his pre-vegetarian days, it would have resulted in enormous loss of blood, for then his blood would not coagulate, and the least scratch bled profusely for a long time. But at the time of this accident only a few drops of blood appeared, coagulated, and only a small rag was used; this was removed in the afternoon to facilitate operation of the typewriter. Usually suppuration sets in when a nail has been torn off, but not the slightest sign of that nature was experienced. The skin healed in a few days, and during the six months required to grow a new nail, we used the finger without discomfort except the first few hours after the accident.

Reports from the scene of war also attest to this fact, for among the millions who are engaged in this titanic struggle, there are many races who live on an entirely meatless diet, and it is noticed that these people recover much more quickly from their wounds and are able to survive lacerations which would prove fatal in the cases of flesh eaters. A newspaper correspondent says: The Turkish soldiers are easily satisfied with a piece

of dry bread and a little water, hence they do not accumulate waste products which poison the blood. Many years ago English physicians in India were astounded at the recovery of troops from wounds which would have been fatal to white men, and we all know in the war between Japan and Russia Japanese troops show a similar record of rapid recovery. What is true in war is true in peace. The non-flesh eaters not only have remarkable endurance, but also recover much more rapidly from injuries. It may also be said that they live to a much more ripe age. Experiments with a large number of subjects have shown that the heart of flesh eaters beat about seventy to seventy-two times a minute, while that of the vegetarian beats only about sixty. This is six hundred heart beats less per hour, or about fifteen thousand heart beats less per day; thus the heart of the vegetarian is strained considerably less than that of the flesh eaters, and consequently he can endure longer in every way. There is, however, also another reason for the rapid recovery of lower races, such as the Hindus and Japanese: their nervous system is not so highly organized as that of the more advanced Anglo-Saxon race, hence they do not feel the shock as keenly. It is for this reason that our own North American Indians recover in spite of wounds of the most horrible nature without any medical attendance, and finally their vital bodies are composed only of the chemical and light ethers, or principally so, and this fact in itself accounts for their greater hardiness.

The vegetarian diet is not a panacea for all ills to which the flesh is heir, however, and who thinks that mere abstinence from flesh, fowl or fish will bring him health is apt to find just the reverse. Certain elements are needed for the nourishment of the body; these are supplied in the main by the common mixed diet, and the starches found in potatoes, white bread, pastries and puddings left on the ordinary table when meat has been dispensed with are difficult to digest, also insufficient in nutriment, hence to attempt to live on them is to court disease.

The balanced vegetarian diet in which peas, beans and other legumes supply the needed protein, which includes whole wheat bread, possibly with the addition of eggs and milk, to further sustain the body, may also include fruits, nuts and a variety of vegetables which are sources of important mineral salts; and such a diet will do more to produce lasting human health and happiness than all the horses and ostriches in the world, even if they were put on ice till so “tender” that they melt in the mouth, or soaked in orange juice till the fragrance of the fruit were raised to the nth power.