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THE VEGETARIAN ADVOCATE.

The SEARCH of Truth, which is the wooing of it,—the PERCEPTION of Truth, which is the presence of it,—and the BELIEF of Truth, which is the enjoying of it,—constitute the sovereign good of Human Nature.—LORD BACON.

Vol. II., No. 1.]

LONDON, SEPTEMBER 1, 1849.

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THE VEGETARIAN ADVOCATE.

LONDON, SEPTEMBER 1, 1849.

INTRODUCTION.

THE deep and earnest conviction on our own mind, of the truth of the principles we are endeavouring to promote, arising not merely from scientific study, historical research, philosophical reasoning and deduction; but from these, and the experience of men who have practised those principles during long, healthy, and happy lives; who in the ripened years of fourscore, still present to us fine active specimens of human nature; the conviction thus confirmed, would be amply sufficient to inspire us with continually increasing zeal in presenting, in their varied forms, the truths of the Vegetarian System, to the thinking portions of society; but when we add to this incentive to exertion, the fact, that success in all its pleasing characteristics of private and public enthusiasm, exhibited in the press and on the platform; of gladdened hearts, and homes made happy; and above all, of minds expanded, elevated, and refined; and when, as the natural effect of these results, we hear of friends rising up at different parts of our country, advocating these principles with a success little dreamed of by themselves; when we see, too, a combination of these efforts and feelings, of taste, skill, principle, and talent, and that marked unanimity, such as we trust will ever pervade those who are engaged in this mission of kindness and affection, such as was presented at the late festival in the Town Hall, Manchester; and when we add to all these the fact, that the Vegetarian principles are now exciting the earnest attention and sympathy of the most intelligent portions of society, we feel impelled onward in this work, as if by the resistless power which causes the sun to shine, and the earth to revolve on its axis. We feel conscious that there is a mental sun, as well as a physical sun; that there is a moral motion of the world, as well as a physical motion of the earth; that there is the light of truth, and the warmth of affection in the human world, as well as light and heat in this terrestrial atmosphere, and that the operation of the former, is as certain as that of the latter, and that the natural result is the continual production of the mental flowers and fruits of intelligence and virtue: the efforts of usefulness, benevolence, and charity, which adorn our country, and bless our world. And if we can in sincerity raise our thoughts to Heaven in gratitude for all these blessings of earthly productions, which nourish, sustain, and delight our physical existence, how much more grateful should we be for those which effect the same for our mental natures, and which flow more directly from that celestial source! Gratitude such as this, must, we are sure, be the feeling of all who look calmly at the present aspects of our moral movements, and more especially so, of all Vegetarians, who look at the present happy and promising position of this comprehensive Temperance Reformation.

In London the movement is gradually attracting public attention. The establishment of a central office for the Vegetarian Society, for the publication of the *Vegetarian Advocate*, and a depôt for the sale of Vegetarian Publications, may be recorded as one of the most important steps in the history of the Society; the successful commencement of a daily *Vegetarian Ordinary* in the city, is another interesting feature, and will do much to teach the Vegetarian practice, and afford comfortable accommodation to our country Vegetarian friends visiting the metropolis; these, and the recent festival at Aurora Villa, together with the excellent lectures delivered at several institutions, have done much to make known the Vegetarian principles among the thinking part of London society.

In Manchester, the movement seems destined to occupy an important position among the moral reformations which so eminently characterise the people of Lancashire. The report of the Vegetarian Festival, occupying six columns of the *Manchester Examiner and Times*, has caused a great spirit of inquiry to be aroused, especially among those industriously engaged in the Temperance Movement. The lectures and meetings have been generally well attended; and we understand arrangements are being made for holding meetings in various localities of the city, which will be attended by some of the long practised healthy Vegetarians of the district. The leading Temperance friends have already declared their adherence to the system, and the principal Temperance Halls are now at the service of Vegetarian advocates. Another pleasing symptom of the active zeal of some of our Manchester friends, and the progress of our principles, is the establishment of the *Vegetarian Messenger*. This is intended as a medium of information between Vegetarians and their friends who are not yet convinced of the truth of their principles. It will therefore be a pioneer in the cause of physiological and moral truth, and as such we cordially wish it success.

At all the meetings which have been held, we believe the free expression of opinion has been courted, and the result is, that even among entire strangers to the system, more have risen to support than to oppose it. This we regard as the result of the winning peaceful tendency of the system.

Our plan for the future conduction of the *Vegetarian Advocate* is to work out with greater exactness and precision that which we laid down in page 21, Vol. I. Having removed our printing operations to the metropolis, we shall have far greater facilities than hitherto, and therefore we intend to add several other features to the plan there described.

We feel deeply the importance of instructing and training the juvenile portion of society, in the knowledge and love of Vegetarian truths. We can well remember with what joy and rapture we received our first impressions on this subject, and although these occurred when we were just beginning to perceive our own individual existence, we can never cease to be thankful to those by whom they were made. We cannot enter a Sunday or day School, without perceiving among the little men and women there, philosophic heads, hopeful countenances, and kind and merciful expressions, which convince us of their capacity and willingness to receive and appreciate the simple truths of this principle of innocence and affection, with regard to the treatment of the animal creation. Their lessons in natural history can well be made available for training their pliant minds in the love and practice of kindness and gentleness of heart. We need only refer to the language of LAMARTINE, to bear us out in our views of this interesting subject.

We depend much on the impressions to be produced on the minds of those who are as yet uncorrupted by the prejudices of the world, for the permanent success of the healthful, mind-expanding principles. For these and many other reasons, we intend to devote, now and then, a page for the instruction of our youthful readers, and we commence with our present number. We trust that this department, in which truth will be clothed in its simplest garb, will not only prove beneficial to those who are young in years, but to those who are young in the experience of Vegetarian habits. Did we all become as little children when seeking after truth, what success would always attend our efforts, and what a host of difficulties would be at once overcome!

Domestic management, too, shall receive more of our attention. We find we have been talking much about abstract principles, which may have convinced many of the truth of the system; but we have said but little

of its *home relationships*. There is such a variety of taste, skill, and judgment in connexion with this part of the subject, so many to please, and so much to be pleased with, that we are confident there is a good opportunity for a combination of literary talent, and knowledge of domestic and social management to be brought to bear, by the *lady* members of the Vegetarian Society, that there will be no difficulty in supplying this department with valuable articles. This will tend to bring the system more particularly into practical life; it will do more to improve domestic habits, than the mere discussion of principles, without it, possibly could: and we trust, it will, be making the *Vegetarian Advocate* a welcome guest to every family circle. We wish not merely to serve Vegetarians, and to induce others to become such, but we wish to furnish such information as shall serve every family, whether they be inclined to adopt our principles or not. We are well convinced there is much in the Vegetarian system of cookery, which would be of use to every matron, and every cook, even if she be not yet entirely free from the "flesh-pots" and their degrading tendency. It may be thought below the dignity of periodical literature, to enter into the kitchen, the pantry, or the cellar; to dwell among the pots and the pans, and to discourse on the modes of frying, stewing, and baking; but when we consider that these are intimately connected with the every-day avocations of millions of our countrywomen; that on the right or wrong use of these, domestic happiness most materially depends; that health can, by their judicious management, be generally secured, whilst the want of judgment in this respect prostrates thousands on the bed of affliction, and has sent millions to an untimely grave; when we reflect that there are continually entering on the scene of domestic life, young and unexperienced matrons, who would gladly avail themselves of the information on this subject which can be most readily conveyed, in order to commence their happy responsibilities aright, and so as to escape those evils into which so many have fallen; we feel that this subject is raised far above the position to which a false delicacy would consign it, and we have therefore determined that our columns shall become the medium of imparting to many of the wives and daughters of England, such homely advice, as shall lead them to feel still more the importance of the position they occupy, as the builders-up and supporters of the physical constitutions of our whole population, so as to enable them to secure, what it is their hearts' desire to effect: the health, comfort, and happiness of their families and friends. We consider that the *healing art*, the *materia medica*, important as it is, sinks into insignificance, when compared with this art of *preserving health*. If there be any degradation in relation to such subjects as these, it must be where slaughter is concerned; where flesh and blood are used; where the air of the kitchen is loaded with noxious exhalations of half-putrid game, or filled with the noisome and sickening vapours of flesh cookery; but where we have to do with the field, the garden, and the orchard; with the preparation of the "herb bearing seed, and the fruit-tree yielding fruit," our minds can be elevated to the contemplation of innocence and affection, whilst we are aiming to make every domestic garden a little "Eden," and every homestead a "Paradise."

In order the more effectually to accomplish this, we will afford space in each succeeding number to give replies to all correspondents on domestic and social questions, when such replies can be of *general interest*. We invite our friends, and especially those who are engaged in the important work we have very briefly described, to state to us their difficulties, and their fears, if they have any, in relation to the Vegetarian practice; to speak to us on these subjects with freedom and confidence, and rest assured, with the assistance of some of the most experienced in these matters, their respective

cases shall meet with the consideration they deserve, and probably their difficulties will be overcome, and their fears as to the safety of the practice entirely removed.

It is our intention also, although our leading physical object is the *prevention* of disease, to pay considerable attention to the effects of a Vegetarian practice in relieving nature of the obstructions, which prevent her from healing herself, ever bearing in mind, that it is nature and not art which effects the cure. We shall from time to time, record cases of individual experience in this respect, which we trust will form an interesting and instructive feature of the present volume. We invite the attention of our Vegetarian friends to this subject, and shall be thankful for all well authenticated statements of this character. It is not necessary that names should be published, so long as they are sent in confidence with every statement.

When we commenced our first volume, twelve months ago, we promised to give under the head "Vegetarian Intelligence," a monthly account of public and private efforts in connexion with the movement. We confess we made this promise with some misgivings as to our ability to do this, and it was made more under the influence of confidence in the success of truth, than of any known resources from whence to expect the intelligence promised. How different is our position now! So far from our confidence being misplaced, our difficulties are daily increasing as to how to find sufficient space for the press of interesting intelligence we would gladly present to our readers. It will be our policy therefore, to condense, as much as is consistent with perspicuity and completeness, so that the amount of information we convey, shall bear a large proportion to the space occupied.

We ask not for the support and assistance of our friends; we will try to deserve both, and we have too much confidence in the sincerity and zeal of Vegetarians, to doubt for one moment their cordial co-operation. Encouraged by the success of our first volume, (produced as must be evident under many disadvantages, being printed on a distant Island;) and happy in the enjoyment of those pleasures which the humblest endeavours to benefit our fellow-men can never fail to produce; and with the brightening prospect before us, of ultimately seeing the truths of this system become known and practiced by the masses of mankind, with all the blessings which will inevitably result, we shall proceed on our way rejoicing in the consciousness of having espoused a *truthful, a merciful, and consequently a heavenly PRINCIPLE*.

Vegetarian Intelligence.

LONDON.—On Wednesday, June 6, 1849, a lecture was delivered at the Mechanics' Institute, Gould Square, Crutched Friars, by James S. Hibberd, on the "Proper Food of Man." W. Horsell, Esq., in the chair. The lecturer advocated the exclusive use of a bloodless diet, and in support of his position adduced the structure and arrangement of man's teeth, the character of the organs concerned in digestion and nutrition, together with the chemical influences involved in the phenomena of human life. He also stated that the general outline of man's body indicates the same dietetic character as his internal organisation; that "by the sweat of his brow was he to eat bread," that is, by the well-timed application of industry under the regulation of his heaven-born intelligence. That in fact, if we admit the conclusion to be just in any sense, it must be admitted in all; for the creation is one harmonious system, and man partakes of this prevailing beauty in every law of his nature. And whether we take a physical, intellectual, or moral view of the question, we can come to no

other just conclusion; than that man's natural habit is totally averse to carnivorous indulgences; for truth is ONE, and in the endless chain of creation

—————"Whatever link you strike
Tenth, or ten thousandth, breaks the chain alike."

Every expression of man's being, bespeaks that he is fitted for a life of peace and love—that he is placed down here upon this green earth to evolve a great purpose, and to work out for himself a mighty destiny; and, while the universe rolls its everlasting tide through his throbbing heart—to make melodies in the ear of eternity for ever. — After the lecture, an interesting discussion took place, in which Wm. Horsell, M. Turley, Alexander Campbell, Dr. Viettinghoff, and numerous other persons took part, and some of the lecturer's arguments were warmly disputed. The objections urged by the flesh-eaters were very satisfactorily removed by Vegetarian friends, conjointly with the lecturer, and the meeting testified its appreciation of the lecturer's services, by adopting an unanimous vote of thanks.

On Saturday, June 9, Mr. Hibberd lectured on the same subject at the Hall of the Finsbury Mutual Instruction Society, Bunhill Row—W. Wiles, Esq., in the chair. The lecturer treated the subject in its physiological, chemical, economical, and moral aspects. He cited a great number of instances of individuals and races of men who had been renowned for their physical strength and powers of endurance; and whose diet had consisted solely of vegetable products. He traced by a course of elaborate investigation the relation of the physical to the mental, and endeavoured to show the close dependence of intellectual and moral development upon the condition of the brain, and that unless the system was built up of proper materials, the manifestations of mind could not take place with integrity. Numerous objections were urged, and enquired made by the audience, to which the lecturer replied in a brief but explicit manner.

On Thursday, June 21, the subject was resumed at the Pestalozzian School, Wenlock-street—Dr. Viettinghoff in the chair. George Dornbusch, Esq., Mr. Passmore Edwards, Mr. Neesom, and various other persons took part in the discussion, and great interest was excited by the opinions enunciated by Mr. Hibberd and his coadjutors, which cannot but be attended with the most happy results.

On Friday, June 22, another meeting was held at Browning's Commercial Coffee House, 22, City Road, when Mr. Hibberd delivered an elegant and impressive address on behalf of the Vegetarian system, and several persons expressed their determination to make the experiment of abstinence from animal food.

On Tuesday, July 31, Mr. Hibberd addressed a numerous and highly respectable audience at Brunswick Chapel, Mile End, and the arguments of the lecturer were so forcible and clear that several persons expressed their determination to adopt the Vegetarian practice immediately, and the subject was announced for discussion in the debating class connected with the Brunswick Institute.

On Thursday, August 16, Mr. Hibberd lectured on Vegetarianism at Hackney Chapel, and a numerous audience of intelligent young men were delighted with the lecturer's elegant and explicit elucidation of the physiological laws pertaining to man's nature, and of the Vegetarian system as a mode of life according with the conditions and wants of his being. The lecturer deduced his conclusions from a minute analysis of scientific facts, and gave a broad and encouraging view of the benefits to be derived from the practice of Vegetarian habits.

VEGETARIAN SOIREE.—A few evenings since, a soiree was held at the residence of Count Viettinghoff, Chadwell Street, Middleton Square. At half-past seven a numerous company of ladies and gentlemen assembled, among whom we noticed the Countess and

Lady Viettinghoff, Mrs. Young, Adolph Count de Werdinsky, and daughter, A. Younge, Esq., — Hoskins, Esq., George Dornbusch, J. Passmore Edwards, Mr. Cox, Mr. Cutter, James S. Hibberd, &c. After some time spent in desultory conversation, refreshments of a choice kind were served to the guests; and a question was suggested by Countess Viettinghoff to this effect—If it be admitted that the conclusions of Vegetarians are just, are we morally bound to adopt the practice of that system, or have we not liberty to partake of articles of food which are not strictly in accordance with man's dietetic character? At the general request of the company James Hibberd rose to make a reply to that question. He first stated briefly the general conclusion to be deduced as to man's dietetic character from an examination of his frame; the same conclusion must be deduced from his mental and moral nature, otherwise man is a paradox, and not obedient to law. We can only secure happiness by a fulfilment of the institutions of our nature. Every man's existence is the centre of a great circle, and in our daily actions we influence those around us. Therefore, if the Vegetarian system is true, as a matter of scientific enquiry, we are as moral and responsible agents bound to adopt it, because we cannot transgress the law of our being without sacrificing a portion of existence and entailing innumerable evils upon posterity. In fact, we are all bound to do that which is right, and not only so, but to make every effort to know what it is right to do. A very animated conversation followed and the Vegetarian principle was universally admitted to be a great truth, and as such calculated to redeem the dignity of human nature.

After the discussion, the company were entertained with a selection of choice musical pieces, both vocal and instrumental, performed by Lady Viettinghoff; and they separated with mutual expressions of joy, after having spent some five hours in the most delightful manner.

VEGETARIAN PLEASURE PARTY.—On Thursday, Aug. 9, a pleasure meeting of Vegetarians and their friends took place at Aurora Villa, Hampstead. About seventy persons were present. Among them we noticed the Count and Countess of Viettinghoff, Lady Viettinghoff, Count of Werdinsky, Mrs. Hurlstone, Mrs. Nicholson, Mr. and Mrs. Bessell, Mr. and Mrs. Younge, W. Wyles, Esq., W. Wyles, Jun., Wm. Horsell, Esq., J. Passmore Edwards, Mr. Hudson, Mr. Neesom, &c., &c. At half-past four a slight repast was served, and at six o'clock the Count of Viettinghoff was unanimously voted to the chair. Wm. Horsell, Esq., rose, and in an eloquent address, urged the importance of association for the accomplishment of those objects which individual efforts could not achieve. He cited the establishment and satisfactory progression of the Vegetarian Society in support of this, and earnestly called upon all interested in the diffusion of Vegetarian truth, to aid them by giving the society their countenance and support. W. Wyles, Esq., spoke in support of the proposition, and gave an interesting detail of his own Vegetarian experiences. Mr. Turley gave his testimony to what had been already advanced, and said that his health had been greatly improved since his adoption of the Vegetarian practice, and earnestly recommended it to all who were seeking health and happiness. Mr. Neesom spoke in support of the proposition. J. Passmore Edwards delivered a brilliant and impressive speech; he traced the history of Vegetarianism throughout all ages of the world. It was a principle established by the history of the past, confirmed by the practice of the present, and fitted to open a glorious future of greatness and happiness for the human family. Mr. Hudson (the reputed temperance advocate) spoke of the great physical and mental advantages he had derived from the practice of true Temperance, and heartily supported the Vegetarian system. The learned

chairman, who is a physician of eminence, added his testimony to the principles enunciated by the various speakers, and stated that he had, by the adoption of Vegetarian Diet, banished from himself a chronic disease, which had baffled all medical means; and his confidence in the system was so great, that whenever a suitable occasion occurred, he prescribed it to his patients, and found it always attended by the most happy results. The cordial thanks of the meeting were then presented to the worthy Count, and the proceedings terminated. So much happiness was experienced by all who were present, and so much good has resulted from the meeting, that another of a similar character is in course of preparation, as announced in our advertising columns.

VEGETARIAN DEBATE.—On Saturday, Aug. 18, a discussion on Vegetarianism took place at Dalston, Count Viettinghoff in the chair. The chief objections urged against the system, were those founded upon the interpretation of certain passages of holy writ, particularly some portions of the book of Leviticus. Mr. Hibberd replied to the objections, and said that he wished it to be understood that he held the word of God to be worthy of the most profound veneration. For the sublime truths it contained, for its rich poetry, and above all, as a spiritual guide for man through the dark uncertain paths of life to a brighter home beyond the skies, it was indeed a blessing to the human family. But if it was to be regarded as the repository of physical science—as a book of guidance in matters pertaining to physiology and chemistry, then would all knowledge of the material world cease. In fact, if we regard those laws and institutions of a former dispensation as applying to us at all, then are we to become Jews in our faith immediately, and to perform all the rites and ceremonies of Judaism. He found that men killed animals, not to make sacrifices to God, but to make sacrifices to their own bodies. There could be no logic in picking out isolated passages from that book, and building a practice of life thereon, we must regard the letter and spirit of the whole to be consistent. Mr. Hibberd then cited numerous passages to shew that even in that narrow view of the question, the Bible was evidently an authority in favour of Vegetarianism.

MANCHESTER.—**MR. CLUBB'S LECTURES ON THE VEGETARIAN PRINCIPLE.**—On Thursday evening last, Mr. Clubb, of Colchester, delivered the first of a course of lectures on the Vegetarian principle, at the Temperance Hall, Fairfield-street. The lecturer commenced by stating it was an important fact in moral philosophy, that in proportion as any truth was practised, so was it farther developed or discovered. The temperance principle in 1820 was thought to be confined to moderation in the use of intoxicating drinks. In 1833, it had, by dint of practice, been expanded, and became publicly advocated as the total abstinence principle. It was no wonder, therefore, that in 1849, after nearly 17 years' practice of the teetotal principle, the public mind should have become prepared, as he perceived was the case with that audience, to listen with earnest and candid attention to a still wider view of the temperance principle, which not only referred to drinking, but to eating as well. Flesh had been seen by Dr. Beaumont in the living stomach of St. Martin, to produce a precisely similar effect, an inflammatory abnormal appearance, as that produced by intoxicating drinks. Anything which stimulated more than it strengthened, tended to decrease the vitality of the system, and consequently to shorten life. That was precisely the case with the flesh and fat of animals. Comparative anatomy proved most distinctly that man was designed to subsist on vegetable productions, which was affirmed by the most eminent anatomists. Vegetarian diet was of a most substantial character, as farinaceous food, contained from 70 to 90 per cent. of nutriment, and formed the basis of the system. No one would deny that

"bread was the staff of life." A variety of dishes could be manufactured in a most tasteful manner from farinaceous articles, which rendered the system far more gratifying, even to the gustatory organs, than it was possible for slaughtered flesh to be. Daniel the Prophet, and his fair companions, were striking instances of the benefits of Vegetarian Diet. The early Christians, many of whom subsisted to from 100 to 130 years, practised the Vegetarian System; and old Parr lived to the age of 152, without partaking of the flesh of animals. (Applause.) The lecturer went on to state the various other facts of history in support of the system; stated the Vegetarian Society consisted of 441 members, who had abstained from the flesh of animals for from one to 86 years; and bore universal testimony of the physical advantages connected with the practice. The hall was completely filled, and the audience evinced a deep interest in the subject treated of; and four gentlemen gave in their names as converts to the system.—*Manchester Times and Examiner.*

VEGETARIANISM.—Several lectures on this subject are in course of delivery in various districts of Manchester, by Mr. Clubb. The first of two was delivered in Mather-street Temperance Hall, on Tuesday evening last, to a numerous and attentive audience. The lecturer treated the subject in a calm and truth-desiring disposition. He commenced upon the antiquity of Vegetarianism, it being as old as man himself, and noticed that many of the most illustrious men of antiquity abstained, from principle, from the flesh of animals. He next proceeded to show that man, according to analogy, anatomy, chemistry, and physiology, was not intended as a flesh-eating being. He had a diagram of the various teeth of canine and frugivorous animals, illustrating the fallacy of the popular notion that man had canine or flesh-eating teeth. He quoted the authority of the most distinguished men in the above departments of science in proof of his position; and concluded by an appeal to facts, of persons being in every way benefitted by abstaining from gross and stimulating diets.—*Manchester Spectator.*

HULME.—On Tuesday, June 19, an adjourned meeting took place at the Philosophical Society. James Simpson, Esq., presided, and opened the business of the evening by observing, that it was the object of that meeting to afford opportunity to those who desired to obtain more information on the Vegetarian principle,—to put such questions to Mr. Clubb, or other Vegetarians, as they might desire to have answered, in order to remove any doubts which might remain in the minds of some as to the truth of that principle. If they came together in that spirit, with a desire to be benefitted by what might be elicited, rather than arrayed on both sides, with a determination to maintain certain opinions, he felt quite sure much good would result from their deliberations. They ought not to be discouraged if they could not see the whole of any principle at first. Newton had found that all bodies were consumable, except the diamond; but because he could not consume that, he did not say it was impossible that it could be consumed. In the present day it had been found, that the diamond could be burned the same as the other carbonaceous materials. That should teach men to be humble in their searching after truth, and to rest assured that what might seem impossible in the present, might become easily accomplished in the future. (Applause.) Mr. Clubb briefly stated the position of the subject under consideration. An interesting debate ensued, and the meeting was adjourned until the following Tuesday evening, when Mr. Gaskill presided; and the subject was entertained with increasing interest by speakers of various opinions, and at the conclusion Mr. Clubb replied, by showing that the question should be regarded as one on which man was in perfect freedom either to adopt or to reject; that although it would be a sin for those who were con-

vinced of the truth of the Vegetarian principle, to partake of flesh, they were not to suppose that men, who did so in ignorance of its injurious tendency, were guilty of a moral enormity. But it was the duty of all to be open to conviction, and if on any ground they discovered a truth in connection with the system, let them practice that truth, and they would ultimately be led to greater light and to greater happiness, as a consequence of obedience to the dictates of truth.

ST. MARY'S MANCHESTER.—On Thursday, June 21 and 28, Mr. Clubb lectured to numerous and attentive audiences at the Temperance Hall, St. Mary's. On both occasions great interest was excited.

FAIRFIELD STREET.—Mr. Clubb lectured to numerous audiences on the evenings of Thursday, Aug. 2 and 9. Seven persons expressed their determination to give the system a fair trial. At the conclusion of the last lecture, Mr. T. Crompton, a working man, related his experience as a Vegetarian:—Up to the age of 20 he had never tasted flesh-food, and at the age of 17 he was able to compete with full grown men at the laborious occupation of the collier. Although he had since then fallen into the foolish notions of doing the same as other people did, without regard to his health, and as a consequence, he suffered materially from the wrong habits of diet which he contracted, he stood before them as a practical Vegetarian, and could safely say, he was enabled to perform his work in the factory with far greater ease and pleasure than any other man, at similar occupation, who partook of the flesh of animals, or drank intoxicating liquor. He had no sickness, no headache, and he found he could lay by for a rainy day, and was not very dependent upon his employer. He earnestly advised all who sought their own comfort, happiness, and independence to go and do likewise. (Applause.)

NEW WINDSOR.—On Friday, August 3rd, Mr. Clubb delivered the first of a course of lectures at New Windsor school-room. Mr. ALDERMAN HARVEY presided. He said he could speak with great confidence of the safety of the Vegetarian practice, for he had abstained from the flesh of animals for a period of 37 years, and he believed few men enjoyed better health than it had been his privilege to enjoy during that period. (Applause). Mr. Clubb entered into an exposition of the Vegetarian question, in relation to Anatomy and Physiology, and adduced abundant testimony, both of learning and experience, in favour of the harmony of those sciences with the Vegetarian principle. He needed only to refer to their esteemed chairman, as an instance of the beneficial effect of a long course of adherence to a sound and virtuous principle. (Applause). There was the honourable M.P. for their own borough, Salford, who was another remarkable instance of a long life of usefulness and benevolence, in serving his fellow men with an industry, unequalled by other members of the legislature; and for the last 40 years of that life he had totally abstained from the flesh of animals. (Applause). At the conclusion of the lecture, the chairman, in order to show how mistaken people were apt to be on questions of diet, said, some 20 years ago, he had been advised by a friend to insure his life in the London assurance office. His friend accompanied his application with the information relative to his abstemious habits, and the result was a refusal to insure his life. When in London, however, he presented himself personally before the Board of Directors, who sat like "Twenty-four aldermen all in a row," and who, with their red noses, and large corporations, looked with no small amazement at him as a "Man made of vegetables." His health being as usual, unexceptionably good, he was, after answering sundry queries, put by the physician, who seemed as amazed as the others, admitted, and his life assured. (Applause). On Friday the 10th instant, a still larger attendance took place. The Rev. T. G. Lee presided. He said since he had become acquainted with Mr. Clubb and several other

Vegetarians, he had been trying the system, believing that to be the only fair way of bringing it to the test; and he must say he felt quite as well as ever he felt in his life. He was anxious to live as long as possible, in order to be as useful as might be, to assist in bringing about those pleasing systems of reformation, which seemed to indicate a better and a happier world. Although he believed that departed spirits enjoyed a perception of what was done on earth, he should satisfy his present feelings better, if allowed to take an active part in those interesting symptoms of reformation, which gave him great hopes for the future state and condition of mankind. He believed the Vegetarian System tended to lengthen the life, and increase the health and activity of man; and consequently he felt it his duty to support it, and test it in the best possible way. (Applause). Mr. Clubb then explained Vegetarian Economy, and showed what a saving it would be to the working man, if he would take the substance to build up his body derived from the vegetable kingdom, instead of by the circuitous and extravagant process, through the bodies of other animals. He showed the intellectual and moral bearings of the question, and concluded by showing that it would administer to the highest and best purposes of existence. Mr. Clay asked several questions which were satisfactorily answered by the lecturer. Mr. Heywood also enquired what was the effect of Vegetarian Diet relative to the cholera. The lecturer stated that when Vegetarian Diet was taken without being mixed with the flesh or fat of animals, it was conducive to that sound and healthy state of the system, which rendered it free from liability to contagion, whilst the fat and flesh of animals produced that irritation and feverish excitement to the system, which rendered it exceedingly liable to the cholera, and other contagious diseases. Mr. Edwin Collier said he was then 22 years of age, and he could safely say he had never suffered from illness during his whole life. He had been always a Vegetarian, and he felt convinced he owed much of that sound and healthy constitution, with which he was blessed, to the dietetic habits in which he had been so happily trained. (Loud applause). To afford further opportunity for investigating the subject the meeting was adjourned.

On Friday evening, August 17, the adjourned meeting took place, when Mr. Alderman HARVEY again presided. He had great pleasure in affording an opportunity, like the present, of having questions put relative to the views and practices advocated on the previous evenings. Mr. Clubb briefly stated the claims of the Vegetarian System, and showed that it was supported by the facts of science, history, and experience. An interesting debate ensued, in which Mr. Cook, Mr. Clay, the Rev. T. G. Lee, and others took part. Although Mr. Clay commenced by advancing arguments against the Vegetarian system, he concluded by stating he has done so for argument sake, for he had been trying the system since the commencement of the course of lectures, and he had felt quite as well, if not better in health. The chairman concluded the meeting by explaining that, though it might be a sin for either himself or Mr. Clubb to partake of the flesh of animals, being conscientiously convinced that it was wrong, there could be no sin at the door of those who had not arrived at that conviction; he therefore advised all to try the system for themselves; and then, if afterwards they had cause to think it was not the best, they could very easily return to their former habits, but he ventured to predict, that if they tried Vegetarianism fairly, they would have little inclination to return to ordinary habits.

ANCOATS STREET.—A numerous meeting took place at the Temperance Hall, Ancoats-street, on Saturday, Aug. 4th, when Mr. Clubb delivered a lengthy address. A second meeting took place on Saturday, Aug. 11th, which was more numerously attended than before, and unusual interest excited.

MATHER STREET.—A large meeting took place at the Temperance Hall, Mather-street, on Tuesday evening, Aug. 7, to hear Mr. Clubb's first lecture. Mr. Mason presided, and stated from what he had seen of Vegetarian Diet, at the late festival in the Town Hall, he must give his vote in its favour, for its luxurious as well as for its substantial character. The second lecture was delivered on Tuesday the 14th inst., after which Robert Milner, Esq., said, he had practiced the system for 20 years, during which time he believed, no man in his position, had worked harder. He could therefore give his most unqualified approval of the sentiments which had been advanced by the lecturer. Mr. Heywood, and several other gentlemen put questions to elicit information, which were satisfactorily replied to by the lecturer.

BACK MAYES STREET.—On Wednesday, August the 15th, Mr. Clubb addressed a large meeting at the Temperance Hall, Back Mayes-street. In the course of the lecture he remarked that Vegetarians were noted for their good health and ability to endure fatigue, when Mr. Robert Bell arose in the meeting and presented a very robust appearance. He had never tasted flesh meat the whole of his life, he was 23 years of age, and it had not cost him 6d. for a doctor. (Loud applause.) Many such instances as those could be adduced, and it was no wonder that medical men were slow to adopt the Vegetarian principle. At the conclusion of the lecture, Mr. Foxcroft arose and said he had tried the system three years, and although previously he had been troubled with heaviness and sickness after meals, those symptoms had entirely left him now, and he could endure all extremes of heat and cold, with but very little perceptible effect upon his system. He would, to convince every one of the salutary character of Vegetarian Diet, be happy to provide any person present with a good Vegetarian dinner, on giving him a call, and he would leave his address with the chairman for that purpose. (Loud applause.)

LOMBARD STREET.—On Saturday, August the 18th, at the invitation of the Temperance Committee, Mr. Clubb addressed a Temperance Meeting at the Hall in Lombard-street, on the extensive Temperance principle involved in the Vegetarian Movement. He showed most distinctly the connection of the Vegetarian and Temperance principles; that the former included the latter, and to carry out the latter the former must be adopted as a rule of life. A question as to the anatomy of the human jaw was put to the Lecturer and replied to with evident satisfaction.

TEWKESBURY.—A discussion on the principles of Vegetarianism has recently been held at the Mechanics' Institution, Tewkesbury, on two successive Friday evenings. The Essay in support of its principles was read by Mr. T. F. Osborne, and was defended by Mr. M. Perfit. The subject was new to the majority present, and excited much interest. The principal arguments in Graham's work were, in the course of the debate, brought to bear on the company. The essayist in his "reply" met with great ability and good humour all the arguments of his opponents, and in conclusion remarked that enough had been said to prove that the Vegetarians were *no fools*,—the truth of which appeared to be generally felt.

BRIGSTOCK.—A lecture on phrenology recently given at this place, by Mr. C. Sibley, contained a parenthetical remark, condemnatory of the practice of slaughtering animals for food. At the conclusion of the lecture, Mr. Turner rose and stated, that Combe and others asserted that the stomach of man evinced the correctness of a mixed diet, and that the faculty of destructiveness was given to him in order that he might be in harmony with this dietetic rotation. The lecturer replied, that the assertion of Combe and others was quite insusceptible of proof, and showed a comparison of the stomach of man with that of the orang-outang, the error of supposing that that part of the digestive apparatus allied him to the carnivora. Mr. Turner then asked how it was possible for men to subsist in the polar regions without flesh, to which it was answered that as the inhabitants of the arctic regions were neither physically, mentally, nor

morally equally developed with those who were more temperately situated, it was clear that they could not be in climatic harmony with the Creator's intention; and that therefore a *positive necessity* for flesh *there*, would not justify its consumption *here*. After this a short colloquy ensued, and the meeting closed.

MANCHESTER AND SALFORD VEGETARIAN ADVOCATES' SOCIETY.

ONE of the most important local efforts which have yet been made in furtherance of the Vegetarian Movement is, we believe, what it is our highest gratification to record as the formation of the *Manchester and Salford Vegetarian Advocates' Society*. On the evening of Wednesday, Aug. 8, 1849, a meeting, convened by the local secretary for Salford and Manchester, took place at the Library of the Rev. J. B. Strettles, 14, King-street, Salford, when

Mr. ALDERMAN HARVEY was unanimously called to the chair.

The LOCAL SECRETARY explained, that his object in calling the meeting was to obtain their advice and assistance relative to the best course to be pursued for effectually carrying on the Vegetarian Movement in the city and neighbourhood of Manchester. He regarded it as a subject of the deepest influence to all who felt themselves devoted heart and hand to that comprehensive movement; and it delighted him much to see before him, men whose weight and interest in society was very considerable, and whose long experience as Vegetarians, would enable them to use that influence for one of the noblest objects that could engage the attention of man—the improvement of his fellow man, physically, intellectually, and morally. His idea was that a society should at once be formed, for the purpose of arranging for, and supplying with speakers, meetings in various parts of that city, so as to keep constantly before the public mind, the important truths embraced in the Vegetarian system.

The CHAIRMAN, from the experience he had had in the different movements, in which he had performed an humble part, could cordially support the plan suggested by the Local Secretary.

J. J. BIRCHALL, Esq., had great pleasure in proposing, "That a society be formed, entitled the Manchester and Salford Vegetarian Advocates' Society."

Mr. KERSHAW seconded the motion, which was put and carried unanimously.

Mr. W. LANCASTER proposed, and Mr. W. BREMNER seconded: "That the object of the society be to supply speakers on Vegetarianism at various public meetings, and to make the necessary arrangements for meetings in different parts of the city."—Carried unanimously.

Mr. BREMNER proposed, and Mr. LANCASTER seconded: "That the society consist of those who are total abstainers from all intoxicating liquors, as well as members of the Vegetarian Society."

Eleven gentlemen immediately enrolled themselves as members of the society, and the meeting was adjourned to give time for the Local Secretary to draw up the rules of the society.

The adjourned meeting took place on Mon., Aug. 13, when Mr. ALDERMAN HARVEY again presided.

The Local Secretary submitted the rules to the consideration of the meeting, which were considered one by one, and after an hour's interesting debate,

ROBERT MILNER, Esq., proposed, and Mr. JOSEPH HALL seconded: "That the rules, as submitted by the Local Secretary, be adopted as those of the Manchester and Salford Vegetarian Advocates' Society."—Carried unanimously.

The following officers were then unanimously elected: President: Mr. Alderman Harvey; Treasurer: Robert Milner, Esq.; Secretary: Mr. H. S. Clubb.

Arrangements were then made for holding ten public meetings in the month of September. Five new members were enrolled.

The Essayist.

THE CHOLERA.

NOTWITHSTANDING that, in some parts of the kingdom, report says that this epidemic is less virulent in its attacks or disappearing altogether from a few of the localities which it has infested, yet, from a review of the aggregate accounts obtained from the kingdom at large, there is little cause for rejoicing. The deaths from cholera in the metropolis are happily decreasing. For the last six weeks their progressive increase were, 152, 339, 678, 783, and 926, but in the past week a numerical retrogression has taken place to 823. This is certainly gratifying; but the improvement is chiefly confined to West London, Poplar, St. George's (Southwark), Newington, Camberwell, and Lambeth.—A glance at the reports of the registrars in the various metropolitan localities, shows the imperative necessity, the first essentiality of *personal cleanliness*, and the removal of every kind of matter that in the smallest degree taints the atmosphere around their dwellings. This is due to others as well as to ourselves. The public weal demands it.—In Bristol the returns show still more unfavourably than they did, the attacks having been more numerous than they have been for some previous days in those localities the most notorious for deficient sanitary arrangements.—In Devonport, within the last few days, the deaths have greatly increased, and the mortality has been almost exclusively confined to some of the close and ill-drained parts of the town. There have, however, been some cases in the better and more open parts of the town.—In Plymouth also the number of deaths has increased. Into Cornwall the disease has penetrated, and at this moment in Hayle it rages with extreme virulence.—In Manchester the distemper is extending, whilst in Liverpool there is reason to fear that the sultry, damp weather of the last few days has aggravated it.—In various parts of Ireland the epidemic is still very fatal amongst the upper class.—Return of cases of cholera reported to the General Board of Health 16th August:—In London and vicinity—358 attacks, 157 deaths. In England and Wales—408 attacks, 192 deaths. In Scotland—27 attacks, 15 deaths. Total—793 attacks, 364 deaths. This accumulation of facts proclaims with iron sternness how much the sanitary condition of the people needs attending to. Who will help in the great work? We had intended offering some remarks on our practice in relation to cholera, but think it better to refer our readers to the letter of "A Vegetarian of Many Years' Standing."

MONOGRAPHS.

BY JAMES S. HIBBERD.

No. 1.—THE PHYSIOLOGY OF SLEEP.

Come with thine urn of dew,
Sleep, quiet sleep, yet bring
No voice, love's yearnings to renew,
No vision on thy wing.
Come as to folding flowers,
To birds in forests deep,
Long, dark, and dreamless be the hours,
Oh! gentle, gentle sleep. —Mrs. Hemans.

THE Universe is a system of cycles. Its phenomena have the characteristic of constant recurrence. Each cycle comprehends some other cycle, and they are all comprehended in the great Eternity, the only cycle of God. The periods of day and night, the revolutions of the moon, the nutation of the earth's axis, the precession of the equinoxes, the seasons of the year, are all cycles relating to, and depending on each other! This law obtains in man's being. The periods of infancy, youth, adolescence, manhood, and decay, are cycles contained within the one of individual life. Individual life is a cycle contained within the greater cycle of the aggregate life. This law obtains also in the phenomena of mind, and is in fact the sustaining of God's mighty

fabric of the Universe, which flows and ebbs within itself. The conditions of sleep and wakefulness constitute a cycle coincident with the cycle of day and night. LIGHT—Wakefulness, vigour, activity, life. DARKNESS—Sleep, torpor, quietude, repose, temporary death. The great law of duality prevails here as in every pulse throbb of Eternity.

What is life? Life has been defined by Stahl as that which prevents decomposition (*putredim contrarium*). Life is the result of organization. The result of the assemblage of organs and functions, and of their mutual exercise and co-operation. Physical science enables us to educe the laws of vital action. Chemistry and physiology work hand in hand in unfolding the mysteries of life's multiform wonder-work. Physiology and chemistry are tied together by a gordian knot. To attempt to sever them would be like the attempt to utter an oration with a severed tongue; or to wander and grope in the mazes of conjecture with hoodwinked eyes. The scalpel and the alembic must henceforth go together, for the days of research in *pure* physiology are behind. Therefore we shall not solve the problem before us by an appeal to physiology alone.

Matter exists in two great divisions; inorganic matter is governed by physical laws, attraction, chemical affinity, &c.; it has physical properties, as cohesion, elasticity, &c. Living matter is *subject* to physical laws, but with modifications. Organization, vital properties, functions, and life are expressions related to each other. *Organization* is the instrument, *vital properties* the acting power, *function* the mode of action, and *life* the result. All questions concerning the manifestations of vitality are questions of mystery: the mode of action cannot be made a subject of direct experiment, we cannot get to the function while the life is there. While the manifestations of life may be *inter se* identical, their outward characteristics differ. The herbivora maintain the temperature of their bodies by the unceasing destruction of the carbon of the blood. This is derived from their food, and by the respiratory process it is brought into contact with the oxygen of the air, and the consequent burning of charcoal produces a temperature above that of the surrounding medium. In the carnivora the blood does not supply a sufficiency of carbon, and the vital tissues themselves are destroyed to maintain life. Oxygen *will* destroy the organic fabric, and the deficiency of carbon in the blood of the carnivora permits it to attack the muscular fibre, and that is constantly burning away to maintain the animal heat. This chemical fact explains the spare outline of their bodies, and the small secretion of adipose tissue; it also explains the fœtid exhalations which pass from them, and which are the result of the rapid decomposition of nitrogenous principles and the consequent production of a considerable volume of ammonia, and other proximate compounds. The human body is kept at a temperature of 98 deg. Fah. by the constant destruction of carbon. If the diet consists of starchy or carbonaceous materials, such as farinaceous food, the action is the same as that of the herbivora; if flesh forms a portion of the diet, muscular tissue will be decomposed to a greater or lesser degree, and the nitrogenous principles will cause the evolution of odours similar to those of the carnivorous tribes. The fœtid breath of those who partake largely of animal food is an interesting characteristic.

The organs and their corresponding functions may be grouped into two great classes—the voluntary and the involuntary. The voluntary are those which act conjointly with the will and in obedience to it, as the motor nerves of the muscular system. The involuntary are those which act independently of the will, as the lungs, the stomach, the heart. The heart continues to beat at the rate of a hundred thousand times every twenty-four hours, for eighty or ninety years, whether we will that it should do so or not. The muscular sys-

tem is under the control of the will, you may raise your arm or let it rest as *you* please.

Volition forms the great distinction between animal and vegetable life; as vegetables are without volition, their functions are constantly increasing the fabric; and when volition ceases in the animal, its life approaches to a vegetative state. Our organs of digestion and assimilation are beyond the control of the will, and therefore nutrition may be considered a vegetative process.

The prominent characteristic of sleep is the suspension of volition; the state of an animal during sleep is, therefore, analogous to that of a vegetable. The vital forces are not constant and uniform in action, they are ever ebbing and flowing like the tidal waters of the sea. The most important physiological distinctions between wakefulness and sleep, are the diminished respiration and slower circulation during the latter state, than during wakefulness. It is a law, that after the lapse of a certain number of hours of activity, the involuntary organs, the heart and lungs, lose their wonted activity, and their action suffers a diminution. The body must be passive and in a recumbent position in order to induce sleep with ease, and to secure its benign influence. The contraction of the heart is the power by which the blood is propelled into the system: the contractile force is adequate to propel the entire current through the circle. The heart of the horse has a force capable of maintaining a column in an upright tube of ten feet. A column of ten feet indicates a pressure of about four pounds and a half on each square inch of surface. Allow that the human heart is capable of supporting a column of eight feet, a pressure of about four pounds to the square inch, will be indicated. But the left ventricle must exert a greater power than that which is merely necessary to propel a given quantity of fluid a given distance: it has to overcome the resistance of the quantity of the blood projected; of that which is already in the artery, and which does not partake of the immediate propulsion, and also of the elastic vessel: so that a force of about six pounds on the square inch is the most satisfactory estimate. The left ventricle, when distended, has about ten square inches of acting surface, and therefore we estimate the total mechanical force of the heart at sixty pounds. Dr. Hales estimated it at fifty-one.

Now, while the body is maintained in an upright position, there is a column of blood reaching from the heart to the head, acting upon the propelling organ; this is equal to a pressure of five pounds upon the heart. But by assuming the horizontal position, this distending force is diminished; therefore the heart relaxes, and the blood flows more slowly through the system. Of course, it comes less rapidly in contact with the heart and lungs, and these are also diminished in their action. And then the amount of arterial blood in the body becomes less, and consequently the amount of venous blood greater. I wish the reader to note this last conclusion, as in a subsequent paper I shall assume it as a premise.

Thus we see that one of the physiological conditions of sleep consists in a lower degree of vitality consequent on the slower circulation of the blood.

When the aorta (that is the great artery arising out the left ventricle of the heart) is tied by a ligament, sleep is the result. When large quantities of blood are removed from the body, sleep invariably follows. When venous blood is withdrawn and injected into an artery, sleep takes place, amounting to asphyxia, and sometimes to death. Bichat believed that this resulted from the mere presence of venous blood in an artery; Dr. Kay Shuttleworth has shown that it may result from increased pressure on the brain. In either case this experiment throws light upon the subject. Reptiles have a great tendency to sleep, while birds are remarkably wakeful animals. The circulation in the reptile is

slow and sluggish; hence the low temperature of the body and the tendency to a state of torpor. The circulation in the bird is exceedingly rapid, the vital forces are most energetic in action, and the opposite condition is the result. Chossat found that frogs would live for fifteen months without food, and with a very trifling loss of weight; nay, he found that frogs would continue alive for a considerable length of time in a vacuum.

As the horizontal position induces a feeble action of the heart and lungs, so there are other causes which tend to the same effect. Why is there a tendency to sleep after dinner? Macnish says that the drafting away of a large amount of nervous power from the brain, to effect digestion in the stomach is the cause of this. But this position is merely assumed. What is meant by nervous power? The expression gives us nothing tangible for examination. It certainly involves the necessity for considering digestion as a vital operation in the highest sense of the word. But modern chemists regard digestion as a merely chemical operation. Indeed, this supposition that the mind yields a portion of its power to assist in digestion is purely hypothetical; and modern organic chemistry has opened a new world of wonders, and has let in a flood of light upon the subject. Mark! The tendency to sleep mostly follows an excess of food. The first effect of an excess of food is distension of the stomach. The cardiac portion of the stomach lies up against the great muscular partition called the diaphragm. The diaphragm, is by the distended stomach, forced up against the heart and lungs, and the free play of the latter is thereby impeded; so that we have in this case a condition parallel with that observed before, as a consequence of a recumbent posture, namely, a reduction in the rapidity of the circulation and respiration. Again, when the stomach is supplied with food, its villi enlarge, and its arteries become turgid with blood by the stimulation consequent on the presence of aliment. And, if a great accumulation of blood takes place at one part of the body, it must be at the expense of every other, and in this case we have not only a slower circulation and a feebler action of the lungs, but the brain is deprived of a considerable amount of arterial blood by the increased flow to the stomach. This explains the easy indolence of an obese idiosyncrasy, and that drowsy evenness of temper so frequently to be observed in those who are in the condition vulgarly termed, "fat." In these, the adipose tissue accumulates, and permanently forces up the diaphragm; it also lodges around the edges of the heart and lungs, and these becoming restricted in their action from insufficiency of space, are at last permanently contracted. Have you not observed the antipathy of such persons to active exertion? Fat old ladies, without employment for either mind or body, pass their days as well as their nights in a state of blissful unconsciousness. With such persons, everything which tends to lessen the respiration is a cause of sleep. The same may be observed in animals fatted for the butcher, the disgusting obesity of a prize cattle show illustrates the same fact. The stomachs of the animals are distended with food, the action of the heart is impeded by pressure, the lungs are choked up with fat, and the suffering victims, after gasping ineffectually for active respiration, fall into a deep sleep.

And why so? What connection can subsist between the rate of the circulation and the amount of venous blood, and that quiescent state to which we apply the term sleep? We must invoke the genius of chemistry for a solution of this difficulty, for every physiological condition has its analogue in chemical law; and in my next Monograph I shall treat of the chemistry of sleep; and in tracing out the chemical relations of the subject we may obtain a definition of sleep: for hitherto that has not been attempted.

The Page for Juveniles.

It is our intention to occasionally devote a column, to such matter as will suit our juvenile readers; because we believe that Vegetarianism is perfectly adapted to their comprehension, if treated in their own simple language. We well know the feeling heart, the tender conscience, and the unfeigned sincerity of youth; we know the innate repugnance which exists more or less, in every mind to the shedding of blood; and we know it is much easier to lay hold of this proper feeling, before the intercourse of the world has destroyed its healthful influence, than it is, when in after-years, the man has become a slave of passion and appetite.

We will call the attention of our young friends this month to a circumstance which occurred a few days since, the particulars of which have just reached us, from a gentleman with whom we are acquainted, but who does not wish us to mention his name.

Our friend entered a small town in Essex, and as is usual with him, being fond of children, he called at the infant school-room. He there found an intelligent mistress, and a school of about 40 children, 12 of whom were very shrewd little girls about ten years of age; the others were younger. A little conversation with the mistress soon made her interested in the subject of abstinence from flesh. She could see there was much genuine, kindly feeling in the practice of such a system, and accordingly, was anxious that her pupils should be informed on the subject. She collected all the children on a small gallery, and then requested our friend to address a few words to them, which he did as follows:

MY DEAR LITTLE CHILDREN:—You know there are some animals which are cruel, savage, and ferocious in their habits and dispositions, and which delight in killing and destroying other animals and in eating their flesh: can any of you tell me which are considered the most cruel among animals?

SEVERAL VOICES:—"The lion, the tiger." And the eyes of the children sparkled with delight when our friend replied:

Yes; you are right. These animals are called *carnivorous*, *flesh-eating* animals. They delight in prowling about in the night, and devouring the bodies of innocent animals. But there are animals which are kind and gentle, little creatures which

"Run skipping about by the side of their dams,"

and which live on grass and other productions of the earth. Can you tell me what these are?

SEVERAL VOICES:—"They are lambs; they are lambs." Yes; they are delightful little creatures; they never quarrel, nor fight, nor get angry with each other; but delight in happy playfulness. They never think of killing or of eating the flesh of other animals. They are perfectly harmless; and it is evident they love one another, because they are so kind and gentle: licking and caressing each other. Now, my dear children, which would you like to imitate! Would you rather be like a *lion* or a *tiger*, and scratch, and fight, and kill; or would you rather be like the *lamb*, and skip, and play, and love each other?

The reply seemed spontaneous: "Oh, like the lamb like the lamb!"

But why would you rather be like the lamb?

A little girl, more intelligent than the rest, said: "Because the lamb is so kind and good, and the lion is so cruel."

Very good. Now can you tell me what is the difference between the food which is eaten by the lion, and that which is eaten by the lamb?

The same little girl replied: "The lion eats flesh, but the lamb eats grass."

Yes: the lamb plays about in the day time too, whilst the lion prefers the night. You all know that you are apt to be troubled with "naughty tempers," and al-

though you do not fight and kill, like the lion or tiger, you feel a little angry with each other sometimes; do you not?

"Yes;" was the bashful reply.

Well now, remember this: killing these animals and eating their flesh, is encouraging in yourselves, the same dispositions which you so much dislike in the lions and tigers. Do you not find yourselves happier when you refrain from being angry at such things, as might make you angry if you did not try to restrain yourselves? If you do not eat flesh you will find it much easier to restrain these troublesome tempers, than if you continue to eat flesh. If in eating only such things as the lamb would eat, without either flesh or blood, you encourage the growth of the *lamb-like* dispositions, do you not think it much better than encouraging the opposite dispositions and making yourselves miserable?

"Yes, yes," was the ready response.

When you go home, then, and your papas and mammas place some flesh before you, you should say "no, thank you; it is cruel to kill animals. Lions and tigers do that, but lambs do not; and I would rather be like the lamb than the lion or the tiger." I must now bid you good bye, and I hope that when I come again you will all be kind to each other, and of gentle obedient dispositions. You should remember that the best way to return a blow is with a kiss, because that will make the child that strikes you ashamed, and he will afterwards love you. If you continually strive thus to be good, you will be sure also to be happy.

The children thanked their visitor by all rising from their seats.

The teacher told them she had made up her mind to eat no more flesh, and she hoped they would follow the example.

Vegetarian Tracts were given to all who could read them, to take home to their parents.

JEMIMA WILSON AND HER SCHOOL-MISTRESS.

JEMIMA lived in a country village on the banks of the river Stour, in Suffolk; being only nine years of age, and the National School-room about a mile from her home, she frequently, especially in wet weather, stayed to dine with her school-mistress. In August, 1848, a heavy thunder-storm coming up from the south-west, at about twelve o'clock, her mistress told her she must stay with her to dinner that day, saying, "I have a nice chicken for dinner, and you shall have a piece." Jemima, who was a thoughtful little girl, thanked her mistress, walked slowly away, and seated herself quietly in the little arm-chair, usually reserved for her. When the other children were gone, the mistress came to have some chat with her intelligent little guest, whom she always considered good company, a strong affection existing between them. "What are you thinking about so seriously?" said the mistress, patting her on the head to rouse her from her apparent reverie. "Why," said Jemima, with a look of concern, "I was considering what I was to do about taking any of the chicken you mentioned just now. Since I stayed with you before, which as we have recently had such fine weather, is now nearly a month, mother has been reading in a paper, which the postman brought, that it is cruel to kill animals and birds, just so as to eat their bodies, and my mother was so pleased with the good speeches which she said were made at a large dinner-party, where every thing was very nice, but no flesh was placed on the table, and everybody looked so happy, that she said she would try and do without meat, and since then we have not had any meat for dinner, except the first Sunday, and that was because Uncle George came, and we all had some then, but we felt ill afterwards, and I thought then it was very foolish to take meat just to please Uncle George, when we had all been well before without it. If you will allow me therefore, I will not

take any chicken to day, because I have often heard you say we never ought to do anything which we believe to be wrong." The mistress was astonished at this statement, and scarcely knew whether to praise or blame the child. She did neither, but requested Jemima to ask her mother to allow her to bring the paper for her to read, thinking it must be of importance if Mrs. Wilson had been doing without butchers' meat for nearly a month. Dinner was brought on the table, the chicken looked very nice to little Jemima, and it was a severe trial of her moral courage to refuse to taste; especially when her mistress pressed her to take a little piece of the wing. Jemima, however, had made up her mind not to taste it; because although she loved her mistress, she loved her mother more, and she was sure her mother, who had frequently spoken to her about it, would be pleased to find that she kept firm, and had refused to taste it. She took some potatoes, fruit pudding, and finished with some of the ripe gooseberries from the beautiful little garden which surrounded the National School, at one corner of which her elder brother, John, had a little garden. We will tell our young readers more about Jemima, her mistress, her mother, John and his garden, in our next number.

Reviews.

WORDS OF A WATER DOCTOR. London: W. HORSELL.

"THE WORDS OF A WATER DOCTOR," is a book urgently called for by the progress of the times, and will be hailed by all friends of social and scientific improvement. Dr. Balbirnie's object is two-fold. 1st. To tear away the veil of mystery, that, to all but professional men, overhangs PHYSIC, as a *practical art*. 2nd. To unfold to intelligent *laymen* certain great professional questions wherein the public have a vital interest, and whereon they desire adequate data for the formation of a correct judgment.

This task is executed in so able a manner as to place Dr. B. at the head of the Philosophical defenders and expounders of the Water Cure. Drug-practice can never recover its credit after the heavy blow and great discouragement he has dealt it, in this and in his former work "*The Philosophy of the Water Cure*," the old school of physic has never yet attempted to grapple with these works—simply because the positions taken up by the "WATER DOCTOR" are unassailable. The science of the system is as sound, as the logic of the writer is unanswerable. We safely aver that these two literary productions of "Dr. Balbirnie" show him to have a truer, deeper insight into the real spirit, aims, and agencies of the "Water-cure" than some more fashionable. They are just such works as PRIESSNITZ would have written, had he been a man of learning and science.

If enlightened theory and profound science be the basis, test, and measure, of successful practice, we venture to predict, that the best writer will prove to be the best practitioner—provided he is in possession of an adequate field of operations; which we are glad to find Dr. B. now has, having removed to Malvern Wells.

"KITCHEN PHILOSOPHY FOR VEGETARIANS: embracing Social and Domestic Duties, with Instructions for one Week's practice of Vegetarian Diet." London: W. HORSELL.

Although this little work bears no name but that of "A Woman," we think any one who has read "Ireland's Welcome," and "Nature's Own Book," would make a shrewd guess at the name of the author. It contains five chapters:—I. Introduction.—II. Domestic and Social Management.—III. Woman's Duties.—IV. Management of Servants.—V. Cookery, or one week's dietary. The introduction opens with an anecdote in which the wife of a minister is discovered, early in the morning, in the kitchen, making bread for the family, and closes with the following remark:—"I wish I could know what these Vegetarians can find to eat," said one who had lived luxuriantly at the expense of his health; "what varieties they have; if they can show how my palate can be satisfied, and my stomach made better, I will adopt the mode." He stepped into a steam boat at evening, and in the morning reached a Vegetarian Boarding House at New York, in time for breakfast. The breakfast was salutary, the varieties of fruit and farinacea, the leaven and unleavened bread, met every exigency; and he won-

dered much if anything new would be presented. The dinner was to him still more amazing: the soup, the vegetables, the pudding, the fruit, were anomalies which his stomach better digested than did his mind. He remained a week, and at the close, remarked—"My intentions in visiting this house, were to learn if anything tolerable could be provided for a week, without an insipid sameness, and I have taken twenty-one meals at this table, of the greatest variety I have ever seen in one week, and have suited my palate and my stomach better than they were ever suited before. I shall go home, revolutionise my table, and introduce my wife and eight children to a more *healthy, cleanly, and happy* mode of life." He did so successfully; and afterwards testified, that when he visited that house, had he met a cold insipid breakfast, and a dinner without order or relish, he should have taken the evening boat, and returned two hundred miles, and ordered, perhaps, a roasted oyster, in addition to his beef steak, for breakfast, and never have known the blessings resulting from sound health and a clear intellect. The next two chapters, show the importance of every mistress of a family being devoted to the superintendance of her own household and kitchen, without leaving the preparation of food to servants. That it becomes a duty, the performance of which is replete with satisfaction, when the preservation of the physical, intellectual, and moral health of the family, is made the object of such devotedness. The fourth chapter contains excellent hints on the management of servants, which we commend to especial attention; and the last chapter gives what has been so long and often asked for by many of our readers: a plain dietary, suited to the means of that large portion of our population—the middle and working classes. The Recipes are all simple and easily prepared, and although butter and eggs are excluded, we think from what we *know* of the matter, if served up in the manner here recommended, that no *physiologist* could dispute the soundness, safety, or healthful tendency, of this *Kitchen Philosophy*.

The work is very neatly got up, and although it contains some remarks which ought not to have appeared, we think it will be of great service to young Vegetarians, whilst the oldest in our ranks will find something to enlighten, to profit, and to amuse them. We will give one or two of the Recipes, as specimens, next month, and request our friends who may purchase, to insert sugar for ginger, in the fifth line from the bottom, on page 45.

"A LETTER TO A FRIEND, IN REPLY TO THE QUESTION WHAT IS VEGETARIANISM?" London: W. HORSELL.

This is the title of an unpretending appeal to common-sense, which like the "still small voice" that followed the whirlwind as if quietly waiting till the tempest and earthquake be past, whispers—"whoso readeth, let him understand."

While it contains honey, and lasting truth, it does not say, "Wisdom shall die with me;" but it kindly points to a more excellent way, and shows the consistency, the comfort of walking in it. It points to the temple of health, not by a path soaked with blood and covered with bodies of the slain, but by shades of evergreens, by fountains of living water, where grows the tree of that bodily life, whose fruit never withers, and where the bread that "strengthens unions most," shall never be wanting to invigorate power.

Let the critic mutilate if he will, and if he can let him sit down by his "flesh pots" and die there if he choose; but for us, in every page we find a vital principle which breathes "peace and good will to man," a principle which if followed will lead to a heaven of rest, with the blessed consolation, too, that no life-blood has been shed, that no pain has been inflicted, and no physiological principle violated.

Read it—ponder over it, and then shall ye know, if ye "*follow on*," that your path will shine brighter and brighter to the perfect day.

CHEAP FOOD.—At a meeting of the Academie des Sciences, on the 16th ult., a paper was read by Mr. Payne, on the part of the author, M. Flandin, who exhibited some specimens of horse-chesnuts' fecula, entirely deprived of bitterness, and other specimens of bread and biscuits prepared with one part of this fecula, and three parts of wheat flour. The author declares that a horse chesnut is worth as much as a potato, and that two trees bearing this fruit at the door of every cottage in the country, are equivalent to several acres of potato fields, the more so as the horse-chesnut almost always yields a good crop, and requires hardly any care.—*Times*, Nov. 6, 1848.

Correspondence.

VEGETARIANISM AND THE CHOLERA.

To the Editor of the *Manchester Examiner and Times*.

Sir,—My attention has been directed to a letter inserted in your publication of August 1, which had been overlooked by me, and supposing it has not been replied to, I beg, at a time when the question of the best diet is of unusual importance, to request the favour of your insertion of a few remarks upon the inquiries made. Your correspondent is under a mistake in stating that nothing was said at the late Vegetarian Banquet on the subject of the supposed liability to attacks of the cholera in those subsisting upon Vegetarian diet, and thence in his inference (if I do not mistake his meaning) and nothing could be well said upon the subject. The fact is, that the erroneous impressions upon the subject have been most completely controverted by the experience of Vegetarians, and the facts of this experience have been stated both publicly and privately, and were alluded to in one of the speeches of the late festival, as will be seen on reference to the speech of the secretary of the Vegetarian Society, as reported in the *Manchester Examiner and Times*. The public papers every day furnish records of the ravages of the cholera; but facts hitherto prove here, as in other attacks of disease of the most serious kind, that those who, from intemperance in diet and drink, or other erroneous habits, have the physical system most disturbed, are the most likely to be terrified at its approach, and to fall victims to it as well—the dread of attacks of disease being, in most cases, but an instinctive intimation of susceptibility to entertain them. Contrary, however, to what would be expected in the popular impressions of diet, *there are neither cases of cholera, nor the dread of its attacks amongst Vegetarians*. This was shown most remarkably in America, in 1832, when New York was so severely visited by this disease, and when, from the great numbers of Vegetarians there, the results, according to popular impression, as regarding them in particular, were expected to be so fearful. Scarcely a case, however, occurred amongst them, though many were employed even in tending the sick; and where the cholera did enter their families, it was in some most remarkable cases, to attack those members who subsisted on the mixed diet, and not the Vegetarians. The most favourable conclusions are justly drawn from the experience of Vegetarians in this country, the statistics of the Vegetarian Society in relation to health, hitherto presented *not one case*. On the subject of the medical faculty giving an opinion upon this question, as asked for by your correspondent, it would be unreasonable to expect from them what they cannot give with anything less than speculative opinion, and the absence of the assurance that ever accompanies practical knowledge. The public have already been supplied with instructions emanating from the collective judgment of the great medical bodies of the country, as well as various private opinions; and these, as is well known, from their opposition and disagreement, throw no real light upon the best course to be pursued, but leave each one to follow private judgment at last. As a matter, however, for the judgment and reflection of your correspondent and others, he alludes to, as desirous of arriving at the truth of the case, I would here point to the fact, that nearly all the medical opinions before the public beg the question that the flesh of animals is *necessary* to the most favourable and complete nutrition of the system, a position which is completely controverted by the theory and practice of Vegetarian Diet. The opinions of medical men, with all their conflict, can only be brought to bear upon the *mixed diet*, where flesh-meat has to be consumed in one portion or other, and do not apply to Vegetarian Diet, in which (except in few instances of difference of opinion and practice) they have had no facts to guide them, or individual experience to pronounce upon. The important principle above alluded to has, however, been fully set forth on all hands, that whatever produces abnormal results in the system, is to be considered as a predisposing cause of attacks of disease; and since flesh has been observed uniformly to produce abnormal results in the stomach, and is known to be more heating and stimulating (more *febrile*, or feverish), whilst less digestible than Vegetarian Diet, and, after all (with the common accidents of its being deceased), to be merely in its nutriment but the nutriment originating in the vegetables on which the animal consumed as food fed: it is well worthy of the consideration of those who have to meet the danger of the disease prevailing at present, to consider how much the com-

mon habit of flesh-eating is one of the great causes comprising their safety. Of course, as remarked by our correspondent, many are already practising Vegetarian Diet, and many more will be found to adopt its principles, where men are practical in their inquiries and ready to adopt what is seen to be in accordance with reason and facts; and it is deeply to be regretted that such habits of temperance and health do not now generally prevail, as would deliver our large population from such a scourge as the cholera, and lead them to regard it, as it really is, *harmless* to all who do not follow those habits which are heating and stimulating, and otherwise induce an *artificial*, as opposed to a *natural*, action of the system.

Apologising for the length of these remarks,

I am, sir, your obedient servant,
A VEGETARIAN OF MANY YEARS' EXPERIENCE.
Southport, August 16, 1849.

CHEERING NEWS FROM THE NORTH.

To the Editor of the *Vegetarian Advocate*.

MY DEAR SIR,—I am happy to say that my friend and myself have joined the Vegetarian Society, from love to the principle and a conviction of its truth. All truth is beautiful, and ought to be dear to us, and is well worthy of the labour of being searched for, and followed wherever it leads. The Vegetarian principle is one of love and benevolence to the lower animals, and leads also to anti-war principles and anti-capital punishments, and to a regard of the sacredness of human life, and is accordant with the pure, peaceful, and benevolent principles of Jesus Christ. It cannot be otherwise, for all truth is uniform, congenial, and capable of an infinite contention. Truth and love are the image of God himself, and call for our sincere and affectionate devotion. Nothing is so simple as truth, or so complex as error. We, therefore, in adopting the Vegetarian principles, do not anticipate a bondage, but feel we have taken a higher standing in the moral scale and in the rank of intelligent beings, and that we are entering on the enjoyment of liberty—pure, rational, and God-like. We always felt an indescribable and undefined something within opposed to the practice of killing and eating animals, and now rejoice in having the mist dispelled, and in being privileged to enjoy a more intimate communion with this part of heavenly truth, and that liberty which she brings. Having associated ourselves with the principle, and made it our own, we will boldly, but in the spirit of love, avow and advocate it as ability enables, and opportunity offers. We will stimulate and encourage one another in this good, and will be most happy to co-operate and communicate with our brothers and sisters of the Vegetarian Society, wherever situated. We have discarded the word "patriotism" (as it has been restricted) from our vocabulary, and have adopted the word "philanthropy" as a motto; the world's our field, all the members of the human family our brothers and sisters, and the whole animate and inanimate creation our friends, as bearing the impress of the Creator's wisdom, goodness, and love.

My brother-in-law, A. McMillan, is at present conducting two juvenile classes in the mining villages of Wanlockhead and Leadhills, numbering 140 or 150 each, and connected with the "Edinburgh Juvenile Temperance League," whose principle is against alcoholic drinks, tobacco, and opium; they meet once a week, and are doing extremely well. This is the noblest feature of the temperance movement at present: prevention is better than cure, and more successful, too; temperance melodies are chanted in these juvenile meetings to attract the youths, and at present I am learning the tunes, as I wish to start a youth's society on the same principles, in this village. If I succeed, I will devote a night each week to this object, and not rest satisfied till I have got similar societies established in all the villages around; and I think it a poor thing for a man to devote all his time to himself, and not afford an hour or two weekly to the good of his brother man.

I enclose Mr. H.'s address, the gentleman I noticed in my last letter, and you will have some idea of the man when I tell you that he supports ten permanent juvenile abstinence missionaries in Edinburgh, including a superintendent, at a salary of two or three hundred pounds a-year, besides assisting many societies in the country. Last spring he expended above £200 upon the anniversary meeting of the Juvenile Abstinence League. This meeting and a splendid *fruit soiree* took place in Tanfield Hall, the largest meeting-room in Edinburgh, where the Free Church Assembly hold their sittings. There were 4,600 youths present belonging to societies in Edinburgh and its vicinity, and the meeting was esti-

mated at 10,000 individuals. The hall was crammed, and the lower circular roof covered with people, and the houses surrounding with crowds that could not get in. The soiree might have passed for a splendid Vegetarian entertainment, and consisted of a great profusion of the most rare fruits, from the grape, &c., to the apple; with the pure crystal element for their only drink, and circulated at intervals throughout the dense crowd, handed in cans at the windows, the doors being entirely blocked up with eager listeners. From the roof were suspended green boughs, bearing fruits of various sorts, so that one might have fancied himself in a fruit garden. On next occasion they anticipate holding their meeting in the open air, on the bosom of a pretty green hill (Arthur's Seat) which overlooks the city and palace of Holyrood. Upon enquiries, I find Mr. H. is not a Vegetarian, but a most likely man to become one. His only beverage at breakfast, dinner, and supper is water or milk-and-water; no tea nor coffee, nor stimulant of any sort. He takes a general cold ablutation twice a day; is a great enemy to tobacco and intoxicants.

The *Vegetarian Advocate* of this month is most excellent. I think it improves every month.

I am also glad to perceive that the interest is increasing in regard to the *Vegetarian Advocate* and its principles. Although I read with great interest discussions on the principles, I feel most of all interested in perusing statements of Vegetarian dietary and recipes, and I entirely agree with the remarks of various correspondents, who have suggested that Vegetarians ought to furnish statements of dietary as practised by each, which would, ultimately, remedy the want of a strictly Vegetarian system of cookery, a want very much felt at present by every sincere enquirer. For myself, I feel thankful to your Calcutta correspondent and others for their statements of Vegetarian dietary, including that of W. B. Withers; but I felt disappointed that he did not furnish plain and accurate recipes of his manner of cooking, and of the weight, &c., of the ingredients used. He has only performed the half of the duty incumbent on him, and I hope he will, without delay, oblige myself and many other enquirers, by contributing what is still wanting to render his statement complete. The necessity of compliance with the above will appear obvious when we consider that the readers of the *Vegetarian Advocate* are scattered not only over the three Kingdoms, but over the British Colonies and America; it may be presumed that there will be a number unacquainted with some of the dishes mentioned in any statement of dietary. I hope also to be able, in a short time, to furnish a few simple recipes. Some time ago I procured Mr. Scholefield's system of cookery, but was disappointed at finding the recipes by far too complicated and luxurious; and latterly I got "Part 1st" of "Vegetarian Recipes," which pleased me better, but still disappointed at not receiving the plainest Vegetarian dietary *first*, which I conceive to be most important; but glad to see a promise of this in a 2nd part, which I should like very much to see published soon. I agree with the author of that clever little work on the propriety of every Vegetarian, if possible, providing himself with a beam and scales, for the purpose of weighing the ingredients in every *new article of diet* introduced or under trial, till such time as experience supplies the place of them; this plan, besides being a guide to themselves, would enable Vegetarians individually to furnish accurate recipes for the benefit of the members, bearing in mind the Apostle's motto, "let every man look not only to his own, but also to the things of others."

Meantime, I remain, with best wishes,

Penpont.

ANDREW HOWATSON.

Poetry.

THE VEGETARIAN BANQUET.

Held at Hayward's Hotel, Manchester, July 28th, 1848.

CONCLUSION OF SPEECH OF JAMES SIMPSON, ESQ.

(Continued from No. XII. p. 153.)

The want of time to observe and compare,
 Joined to the prejudice every where,
 That as flesh stimulates, some think it good,
 (And therefore call it the "brandy of food");
 Which fully accounts for the present state
 Of doctor's opinions;—except some of late,
 For there are cases of some who conclude
 With Dr. Matson that flesh is *not* good:
 Some medical men our cause have now joined,
 Whilst others are *privately trying*, we find.—(Hear, hear, and
 Thus vegetarianism will move [cheers.]
 Onward;—though at first some may not approve,

Yet as the system rests mainly on fact,
 It settles the question with *all who will act*.
 My dread to take time with statistical fact
 Has led me, perhaps, on less important tact;
 But if other proofs you still wish to know,
 The operations of Providence show
 In nature that the circuitous plan
 Of seeking to nourish from flesh never can
 Be best;—as it is 'gainst nature direct,
 And 'gainst all the laws th' most wise can select.
 It has been remarked before by another,
 That *truths* will always accord with each other;
 And if we interpret nature aright,
 All *facts* in nature appear in *that* light.—(Hear, hear.)
 God always adapts the means to the end,—
 Whilst man's inventions to complicate tend;
 Gods laws are beautiful—simple—direct,
 And always result in cause and effect.

"In human works, though laboured on with pain,
 A thousand movements scarce one purpose gain;
 In God's one simple can its end produce,
 Yet serves to second, too, some other use."*

The inference, then, we draw from God's laws,
 Is quite in behalf of our food and cause:

And that the *flesh of beasts never can*
 Have been designed as food fit for man.—(Hear, hear, and cheers.)

I grant we may live with animal food,
 But I resume my position as good:—

Fruits as appointed God saw good and well,
 And *flesh was permitted* after man fell:

And whoever fully looks into the plan,
 Will see that it ranks with th' evils of man.

Now would you appeal to those who have tried?
 The speeches you've heard are all on our side.

It is with pleasure I'm able to state,
 That our society numbered of late

Eighty-one members, without doubts or fears,
 Who've abstained from flesh for near forty years.—(Applause.)

And on this occasion we've twenty-three here,
 Who've longer abstained, and to it adhere,

Whilst at the same time are thirty-eight good,
 Who have never tasted animal food.—(Hear, hear, and cheers.)

And those who've addressed the meeting to-day,
 Say all have good health who live in this way.

A gentleman here of seventy-three,
 One of the oldest of the twenty-three,

Walked five thousand miles in less than two years,
 And works in his garden to bring up arrears.

Now as to the doubts which some entertain,
 As to rearing infants by those who abstain

The wife of one here who's abstained thirty years,
 (Sufficient to banish all your doubts and fears),

Has borne fifteen children and suckled fourteen,
 And looks young and hale, to-day, may be seen.—(Cheers.)

Two families have in membership shared,
 And in their root was consumption declared;

Two branches have been of members bereft,
 But the vegetarian two have been left.—(Hear and cheers.)

Of this rest assured that man never would
 Oppose eating flesh, if it had been good.

This distance to come our friends might well pause,
 Except to join "heart and hand" in the cause.

The "Bond of Brotherhood" which we embrace,
 Gives not only man but *animals* peace.

And where is that man, I ask, from afar,
 Who comes to dissuade the nations from War?

A vegetarian is *he* become? (No!)

Then he is also mistaken like some,
 Who in the trammels of custom remain

Too busy, and from inquiries refrain,
 But if he would from flesh eating depart,

He'd feel it improve his benevolent heart.—(Hear, hear.)

There's no one can say what good results come,
 From living this way abroad or at home.

It is not "to say," but "to live," and t' move
 In charity,—and in th' spirit of love.—(Cheers.)

Degrading results 'mongst Tartars who live
 On flesh, we have heard;—we others could give.

Then be not surprised at th' progress we gain,
 In th' other direction from those who abstain.

In fact they all prove who've adopted this plan,
 That a happier spirit pervades th' whole man.—(Cheers.)

Allusion was made to our joyous career,
 And the "smiling faces" of those we see here,

Adopt this system, and if rich or poor
 You'll "smile more,"—"run more," and good health insure.

It's not by *hearing*, though plainly laid down,
 But by *doing*, that these things can be known;

This subject invites a practical test,
 And "he that do'th truth," will find it the best.

I think that our duty, though arduous it be,
 Will, if pursued, make us happy and free.

We've honestly, simply, and truly to state
 These truths before men, (discovered of late),

Induce them to think on them, and they'll see
 That our's a *Christian* movement *must* be.

Do we now possess more knowledge and light?
 Our love to our neighbour will teach him aright

* Pope's Essay on Man.

He may at the first turn us "a deaf ear,"
But 'tis by mistake;—if he prove sincere.
If he turns aside who our arguments knows,
No love for the truth he in other things shows.
Let us, then, like SHELLY, appealing to fact,
Call all who love truth, and induce them to act;
A six months' trial will give them a zest,
And set the question for ever at rest.—(Applause.)
(To be concluded in our next.)

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MILES PRATTING MECHANICS' INSTITUTION, SEPT. 2 and 16.—Mr. Collier, Mr. Milner, Mr. Macfarlane, Mr. Edwin Collier, Mr. Alderman Harvey, Mr. Bell, Mr. Clubb.
MIDDLETON TEMPERANCE HALL, SEPT. 15 and 22.—Mr. Edwin Collier, Mr. Milner, Mr. Clubb, Mr. Macfarlane, Mr. Bell.
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 TO OUR SUBSCRIBERS.—We now issue a stamped edition of the 'Vegetarian Advocate.' The 'Science of Human Life' is complete, and can be had as follows:—W. Horsell, 13, Paternoster Row, LONDON (to whom subscriptions for the Vegetarian Advocate may be sent); W. Bremner, 15, Piccadilly; and A. Heywood, Oldham-street, MANCHESTER; Muirhead, 29, Nicholson-street, and E. Taylor, 17, South Bridge, EDINBURGH; Gilchrist, 145, Argyle-street, GLASGOW; T. B. Barkas, Granger-street, NEWCASTLE-ON-TYNE; J. M. Jowett, Upperhead-row, LEEDS; W. Yapp, HEREFORD; A. Russell, SCARBOROUGH; Nicols and Sons, WAKEFIELD; Penney, DARLINGTON; Bairston, Cross Church-street, HUDDERSFIELD; Mrs. Boyle, DUDLEY; Jennett and Co., STOCKTON-ON-TEES; Hutchinson, SELBY; Sycamore, MAIDSTONE; Beam and Son, WELLINGBOROUGH; Simpson, HORNCastle; Mackie, KILMARNOCK; Bennion, High-street, CREWE. We can inclose the numbers of the Science of Human Life, or the Vegetarian Advocate, which have not been received, to our subscribers, in the monthly parcel of the above, or any other bookseller they shall name. Those who wish for stamped copies of this number, or for the year, should send in their orders forthwith, as we only stamp a limited number. Vol. I. of the Vegetarian Advocate is now ready in a neat wrapper, and may be had of all booksellers, or post free from the Office. The subscriptions of many of our friends expire with this and the last number, as indicated by the coloured wrapper in which they were inclosed; and as we have sent the stamped edition in most cases, as well as put two postage stamps on some previous numbers, we trust, in renewing their subscriptions, they will add that to the amount they will remit. Those who wish to make alterations in reference to stamped or unstamped edition, will please give us an early intimation of the same.
 AMERICA.—We send 25 copies of this number to the Rev. W. Metcalfe, Philadelphia, agreeable to suggestion, and shall continue that number monthly, till further orders are sent. Each copy will be taken to the American frontier for one penny.
 ERRATA.—In vol. i., p. 157, col. 2, for "Vegetables-matter," read "Vegetable-matter;" and in p. 158, col. 1, for "Dr. Watson, of Boston," read "Dr. Matson, of Boston."

Marriage.

On Saturday, July 7, 1849, at the Independent Chapel, Bedford, by the Rev. John Elliott, Mr. Henry Achurch, Organ Builder, to Miss Sarah M. Jelly, both of Bedford.

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