



VEGETARIAN  
MESSENGER.

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THE  
**VEGETARIAN MESSENGER:**

DESIGNED TO AID IN THE  
EXTENSIVE DIFFUSION OF TRUE PRINCIPLES IN RELATION  
TO THE  
**FOOD OF MAN;**

ADVOCATING  
*Total Abstinence from the Flesh of Animals,*  
AND THE ADOPTION OF  
**VEGETARIAN HABITS OF DIET,**

AS PRESCRIBED BY THE NATURE OF THE HUMAN CONSTITUTION, AND  
CONSEQUENTLY MOST CONDUCTIVE TO THE HEALTHFUL EXERCISE AND FULL DEVELOPMENT  
OF THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.

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IF WE WOULD INCREASE IN THE KNOWLEDGE AND LOVE OF TRUTH, WE MUST PRACTISE THE TRUTH  
WE ALREADY POSSESS.

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**VOL. V.**  
With a Supplement.

London:  
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# CONTENTS.

---

	PAGE
To Our Readers . . . . .	1
The American Vegetarian Periodical . . . . .	2
Operations in Leeds, Birmingham, and Malton . . . . .	3
“What are We to Eat?” . . . . .	4
Cookery on Chemical and Physiological Principles . . . . .	11
Organ of the American Society . . . . .	11
Inhumanity to the Brute Creation . . . . .	13
Experience of THOMAS SHILLITOE . . . . .	16
Annual List of the Vegetarian Society . . . . .	25
Reception of the Vegetarian Principle . . . . .	25
My Vegetarian Experience . . . . .	27
Social Vegetarian Parties . . . . .	37
The Boonton Festival . . . . .	38
The Harmony of Teetotalism and Vegetarianism . . . . .	38
The Approaching Annual Meeting . . . . .	51
Increase of Members of the Society . . . . .	51
Experience of an American Physician . . . . .	52
Recent Vegetarian Progress . . . . .	59
The Annual Meeting . . . . .	59
Is Variety of Food Necessary? . . . . .	60
Popular Effects of Vegetarian Advocacy . . . . .	63
New Members of the Society . . . . .	63
The Annual Meeting and Festival . . . . .	64
The Slaughter Houses of Buenos Ayres . . . . .	64
The Testimony of a Farmer . . . . .	68
The Banquet in Leeds . . . . .	73
Hints to Mothers and Nurses . . . . .	73
Complete Vegetarian Cookery . . . . .	75
The Glasgow Vegetarian Association . . . . .	75

	PAGE
Designation of the Society . . . . .	76
Vegetarianism . . . . .	78
Promise of the Coming Season . . . . .	89
The Vegetarian Practice of Diet . . . . .	90
The New Stamp Regulations . . . . .	101
The Recent Vegetarian Operations . . . . .	101
Diet in Relation to the Mental and Moral Powers . . . . .	101
The Termination of the Year . . . . .	109
The American Annual Meeting and Festival . . . . .	109
Dietetic Reform . . . . .	109
<i>The Controversialist and Correspondent</i> . . . . .	7, 18, 30, 43, 54, 62, 69, 83, 96, 105, 114
<i>The Treasury</i> . . . . .	9, 24, 33, 46, 56, 71, 87, 98, 108, 117
<i>Supplement :—</i>	
Manchester and Salford Vegetarian Association Meeting . . . . .	1, 17
Leeds Vegetarian Association Meeting . . . . .	2, 17, 116
Malton Vegetarian Association Meeting . . . . .	4
Soirée of the Malton Vegetarian Association . . . . .	12
Annual Meeting of the Birmingham Vegetarian Association . . . . .	15
Manchester and Salford Vegetarian Association Soirée . . . . .	21
Vegetarian Meeting at Darwen . . . . .	31
Accrington Vegetarian Association Meeting . . . . .	35, 85
Hull Vegetarian Association Meeting . . . . .	47
London Vegetarian Association Meeting . . . . .	59, 79, 81, 113, 117
The Banquet of the Seventh Annual Meeting of the Vegetarian Society . . . . .	65
Vegetarian Meeting at Bolton . . . . .	91
Vegetarian Meeting in Edinburgh . . . . .	96
Glasgow Vegetarian Association Soirée . . . . .	97
Fifth Annual Meeting of the American Vegetarian Society . . . . .	105
Festival of the Fifth American Annual Meeting . . . . .	105
Local Operations and Intelligence . . . . .	14, 16, 18, 30, 46, 57, 63, 80, 82, 118



# INDEX.

\*.\* The Letter S refers to the Supplement.

	PAGE		PAGE		PAGE
Accidents, The Manufacture of	34	Cure of Dizziness and Weariness	10	Inhumanity to the Brute Creation	13
Accrington Vegetarian Association Meeting, 35 S.,	85 S.	Darwen, Vegetarian Meeting at	31 S.	Is Variety of Food Necessary?	60
Advice to the Clergy	7	Death Accelerated by Improper Food	49	Japanese, The	34
Agitation for Medical Reform	43	Delicacy, A Brazilian	100	JEJEEBHOY, SORABJEE JAMSETJEE, of Bombay, Letter from	83 S.
Alarming Cases of Poisoning with Potted Meat	99	Designation of the Society	76	Joining the Vegetarian Society	71
ALCOTT, Dr., Address by	106 S.	Diet of the Ancient Persians	56	JONES, Dr. GRIFFITH, Speech of	115
American Annual Meeting and Festival	109	Diet in Relation to the Mental and Physical Powers	101	Kindness to Animals	108
American Vegetarian Periodical	2	Dietetic Reform	109	Labourers, How to Kill	72
American Physician, Experience of an	52	Difficulties, Unnecessary	62	Labourers' Cottages, Want of	99
ANDREW, Mr. JOHN, Jun., Speech of	55 S.	Economical Food, Wholesome and	7	LARNER, Mr. J., Speech of	70 S.
Angel, The, of Health	50	Edinburgh, Vegetarian Meeting in	95 S.	Leeds <i>Intelligencer</i>	18
Animal Murder	13	Education	56	Leeds Vegetarian Association Meeting, 2 S., 17 S.,	116 S.
Annual Meeting, The, 59; and Festival	64	Effects of a Low Diet	5	Leeds, The Banquet in	73
Annual List of the Vegetarian Society	25	Epidemic amongst Figs	99	Liverpool Controversy, The	20
Annual Meeting of the Birmingham Vegetarian Association	15 S.	Evils of Snuff-taking	35	Local Operations and Intelligence:—	
Approaching, The, Annual Meeting	51	Excellent Sport	35	Accrington, 14, 16, 19, 30, 46, 57, 63, 85,	118 S.
Arduous Labour and Vegetarian Diet	71	Experience, 50; of THOMAS SHILLITOE, 16; of an American Physician	52	Birmingham, 14, 16, 19, 46, 57,	80 S.
Bacon Fat, Nutritive Qualities of	7	Fallacies of the Faculty	115	Barnsley	83 S.
Bad Meat, in Bolton, 47; Sending, to Newgate Market	118	Fancy Bipeds without Feathers	47	Bolton	118 S.
Banquet, The, in Leeds, 73,	65 S.	Farmer, Testimony of a	68	Brighton	63 S.
Barbarous Extermination of the Birds	99	Festival of the Fifth American Annual Meeting	105 S.	Chard	19 S.
Beard, The, Question, 31,	44	Fidelity to Principle Essential to Success	87	Colchester, 14, 16, 19, 30,	83 S.
Beautiful Things	46	Field Sports	72	Crawshawbooth, 90, 83,	118 S.
Bed Clothing	49	Fifth Annual Meeting of the American Vegetarian Society	105 S.	Darwen	58 S.
Beneficial Effects of Simple Diet	88	Flesh, Special Prejudices for	30	Dunfermline, 14, 16,	46 S.
BETTENEY, Mr. J. W., Speech of	26 S.	Flesh Eater, Letter of a	20	Glasgow, 14, 16,	83 S.
Birds, Barbarous Extermination of the	99	Flowers	9	Hockley	64 S.
Blood as Food Recommended	7	Food, for Young Children, 33; The Oleaginous Element in, 87; of Cattle	71	Hull, 30, 46,	80 S.
Blood Breads	8	Force of Imagination, The	48	Leeds, 14, 19, 80,	84 S.
Bolton, Vegetarian Meeting at	90 S.	French, Germans, and Spaniards, The	98	London, 14, 58, 64, 84,	118 S.
Boonton, The, Festival	38	Frugal Breakfast, A	10	Malton	80 S.
BORMOND, Mr. J., Speech of, 39 S.,	62 S.	Glasgow Vegetarian Association, 75; Soirée	97 S.	Manchester, 14, 20, 30, 80,	84 S.
Brazilian Delicacy, A	100	Gooseberry, The	88	Methven	118 S.
Canine Tooth Argument, The	58	GRIFFIN, Mr. N., Speech of, 33 S., 41 S., 75 S.,	103 S.	Newcastle on Tyne	14 S.
Canine Teeth	108	Habits	71	Padstow, 14, 58,	84 S.
Carbonaceous Food and Active Exercise	56	Harmony of Teetotalism and Vegetarianism	38	Runcorn	14 S.
CARPENTER, MRS.	87	Hints to Mothers and Nurses	73	Walsall	58 S.
Cattle, Food of	71	HOUGH, Mr. LEWIS S. Speech of	112 S.	Worcester, 20,	84 S.
Children, Food for Young	33	How, to Toast Bread, 49; to Ruin a Neighbour's Business, 58; to Kill Labourers, 72; to Keep Young	98	London, Sanitary Condition of London Vegetarian Association Meetings, 59 S., 79 S., 81 S., 113 S.,	117 S.
Cholera in Paris, The	36	Hudson, Mrs.	98	Longevity of Trees, The	57
Christmas in Van Diemen's Land	10	Hull Vegetarian Association Meeting	47 S.	Love of Truth	108
Clergy, Advice to the	7	Indefinite Objections	30	Macaroni Flour	48
Clothing for the Young	50	Ingenious Application of a Physiological Discovery	34	Malton Vegetarian Association Meeting, 4 S.; Soirée	12 S.
CLUBE, Mr. H. S., Speech of	108 S.	Ingenious Mode of Fattening the Ortolan	87	Manchester and Salford Vegetarian Association Meeting 1 S., 17 S.; Soirée	21 S.
CLUBE, Mr. R. T., Speech of	90 S.			Manufacture, of Accidents, The, 34; of Barley	117
COLLINS, Mr. E. F., Speech of	56 S.			Medical Reform, The Agitation for	43
Coming Season, Promise of the	89			Medical Registration and Reform Bill	54
Complete Vegetarian Cookery	75			Mental and Moral Powers, Diet in Relation to the	101
Composition of Different Milks	56			METCALFE, Rev. W., Speech of	110 S.
Consumption, Vegetarianism and, 83; Vegetarian Diet and, 105	115			Mexicans, The	71
Conversion to Vegetarianism	70			Milks, Composition of Different	56
Cookery on Chemical and Physiological Principles	11			MILLER, Dr., of Armagh	43
Cruelty	88			Mistaken Objections	8
CUNLIFFE, Mr. J., Speech of	88 S.			Mothers and Nurses, Hints to	73
				Murder, Animal	13

	PAGE		PAGE		PAGE
MUSSEY, Professor, Speech of . . .	107 S.	Popular Effects of Vegetarian		Termination of the Year . . .	109
Mutton Suet, Nutritive Quali-	7	Advocacy . . . . .	63	Testimony of a Farmer . . .	68
ties of . . . . .		Promise of the Coming Season	89	To our Readers . . . . .	1
My Vegetarian Experience . . .	27	Proposed Title of the Society	97	Torturing of Calves . . . . .	46
Nature's Food, Superiority of . .	9	PYTHAGORAS . . . . .	33	Towgood, Mr. F., Speech of . .	113 S.
Neglect of Common Things . . .	47	Recent Vegetarian, Operations,		Treatment of Cholera . . . . .	19
NELSON, Mr. J. E., Speech of 27 S.,	96 S.	101; Progress . . . . .	59	Trees, Longevity of . . . . .	57
New Members of the Society . . .	63	Reception of the Vegetarian		Truth, The Love of . . . . .	108
New Stamp Regulations . . . . .	101	Principle . . . . .	25	Unnecessary Difficulties . . .	62
NOBLE, Mr. J. Jun., Speech of . .	78 S.	Reform Bill, Medical Registra-		Unphilosophical, Vegetarianism,	
Nothing is Lost . . . . .	36	tion and . . . . .	54	69, . . . . .	84
Nutritious Qualities of Peas and		Reform, Dietetic . . . . .	109	Value of Oatmeal as Food . . .	58
Beans . . . . .	86	Religion . . . . .	117	Vegetarian, Letter of a, 21; Con-	
Oatmeal, Value of, as Food . . .	58	Rules of the Glasgow Vegeta-		roversy, 18; Diet and Im-	
Objections, Mistaken, 8; Inde-		rian Association . . . . .	16 S.	proved Health, 46; Diet and	
finite . . . . .	30	Sanitary Condition of the City		Arduous Labour, 71; Diet	
Obituary, A Vegetarian . . . . .	86	of London . . . . .	57	and Consumption, 105; Prin-	
Oleaginous Element in Food,		Self-denying Charity . . . . .	24	ciple, Reception of the, 25;	
The . . . . .	87	Sending Bad Meat to Newgate		Experience, My, 27; Social	
Olive Oil, Tropical Fruits, and		Market . . . . .	118	Parties, 37; In Difficulty, A,	
Vegetarian Cookery . . . . .	86	SHILLITOE, THOMAS, Experi-		43; Advocacy, Popular Ef-	
Operations in Leeds, Birming-		ence of . . . . .	16	fects of, 63; Cookery, Com-	
ham, and Malton . . . . .	3	Shocking Occurrence . . . . .	34	plete, 75; Obituary, 86;	
Organization of the American Society	11	Simple Diet, Beneficial Effects of	88	Cookery, etc., 86; Practice	
Organization not a Gauge of		SIMPSON, JAMES, Esq., Speech of,		of Diet . . . . .	90
Public Opinion . . . . .	33	21 S., 31 S., 35 S., 49 S., 59 S.,		Vegetarianism, 20, 78; The Bur-	
Ortolan, Ingenious Mode of Fat-		65 S., 85 S., 91 S., . . . . .	97 S.	dens of, 32; Unphilosophical	
tening the . . . . .	87	Slaughter Houses, of Newgate		69, 84; and Teetotalism, 70;	
PAYEN, M., The "Gardener's		Market, 33; of Buenos Ayres	64	Conversion to, 71; and Con-	
Chronicle," and Vegetarian-		SMITH, JOHN, Esq., Speech of		sumption . . . . .	83
ism . . . . .	69	4 S., 47 S., . . . . .	60 S.	VIETTINGHOFF, Dr., Speech of .	114 S.
Peas and Beans, Nutritious		Snail Restaurant, A . . . . .	35	Voice from the Pestilence, A . .	9
Qualities of . . . . .	86	Snuff-taking, Evils of . . . . .	35	Want of Labourers' Cottages . .	99
Persians, Diet of the Ancient	56	Social Vegetarian Parties . . . .	37	WARD, Mr. W. G., Speech of . . .	74 S.
Pestilence, A Voice from the . .	9	Soirée of the Malton Vegetarian		WESLEY, Effect of Flesh-meat on .	9
Physiological Discovery, Inge-		Association . . . . .	12 S.	What are We to Eat? . . . . .	4
nious Application of a . . . . .	34	Speak Gently . . . . .	10	WHITAKER, Professor, Speech of .	108 S.
Pigs, Epidemic amongst . . . . .	99	Special Prejudices for Flesh . . .	30	Wholesome and Economical Food .	7
Poetry:—		Sport, Excellent . . . . .	33	WOLFE, Dr. DE, Speech of . . . .	112 S.
Angel of Health, The . . . . .	50	Sports, Field . . . . .	72	Working People's Reading and	
Cruelty . . . . .	88	Stale and Diseased Meat . . . . .	116	Refreshment Rooms . . . . .	48
Nothing is Lost . . . . .	56	Superiority of Nature's Food . . .	9	WRIGHT, Mr. JOSEPH, A.M.,	
Speak Gently . . . . .	10	Teeth, Canine . . . . .	108	Speech of . . . . .	110 S.

THE  
VEGETARIAN MESSENGER.

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TO OUR READERS.

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THE principal features of our plan, in commencing the Fifth volume of the *Messenger*, have relation to the extension of the matter comprised in some of our numbers, the enlargement of the type of the *Controversialist and Correspondent*, a similar alteration in that of the *Treasury*, and the simplification of the paging of the volume.

The increased demands upon our space, in the publication of Reports of Meetings and Local Intelligence, call for the more extended plan we have adopted, for the insertion of various leading articles, essays, and reviews, comprised in our original plan of publication, and hitherto carried out, as far as possible, in the four volumes of the *Messenger*, now completed. We hope, however, in the present volume, more frequently to insert articles of past and current literature, which the extent of our space has frequently precluded; among which, we doubt not, will be found some of the most valuable and conclusive illustrations, bearing, either proximately or remotely, upon the principle and practice of the Vegetarian System.

In still further increasing the size of type adopted for our present volume, we might, probably, have given greater satisfaction to a few of our readers. It is hoped, however, that the objections sometimes previously felt to the smallness of the type of some of the departments of the *Messenger*, will now be obviated, and that the consideration which has always led us to seek to communicate as much or more matter than any other periodical of the same number of pages, so long as the usefulness and appearance of the periodical were secured, will not fail to be appreciated by our friends. To have generally enlarged our type beyond the departments already referred to, would have been to do little else than increase the number of pages in each number; whilst our leading object has been rather to increase the amount of literature monthly presented by us, in the hope that this, whilst contributing to the pleasure and advantage of the general reader, may, at the same time, be found in some measure to advance the interests of the Vegetarian Movement.

The other minor features of our plan will present the *Treasury*, and the *Controversialist and Correspondent* matter, under the same paging as that of the bulk of the volume, leaving Reports of Meetings, and Transactions, with Local Operations and Intelligence, under separate paging, to form a *Supplement* to the volume.

We beg heartily to thank our Subscribers and Readers for the support and encouragement we have received in our labours of the past year. Many thousand copies of the *Messenger* have been gratuitously circulated to Libraries, and Reading-Rooms, as well as to private individuals; and it is, no doubt, principally due to these efforts, that there is that growing acquaintance and respect secured in the public mind for the arguments and practice of Vegetarianism. There is, however, much more still to be done, in order that the Vegetarians of 1854 may acquit themselves of their obligations to the public, in disseminating a knowledge of the principles they have found so eminently useful and happy in their own experience, and that of their families. We are enabled to speak in complete freedom upon the subject, from the well-known fact, that the Society is ever disseminating information upon its principles and

objects, as far as possible, and even beyond the remuneration they receive in the support of their organ, whilst several private individuals labour most earnestly and liberally, in order that the full demands of the time may be met in the dissemination of the principles of the Society. These exertions are, doubtless, an earnest of the greater activity and self-sacrifice which will belong to a more advanced period of our history; but, whilst instances so favourable to the progress of the Vegetarian Movement can thus be cited, it is certain that the teachings of the year 1854 may be made far more effective, if *each* Vegetarian, in accordance with his means, will make it a duty, if not a pleasure, to support the organ of the Society, on his own account in the first instance, and then by disseminating it in his circle of acquaintance. This, and even more than this, is called for by the demands of the year on which we have entered; and, as we hope we have redeemed the pledges of the past year, in inviting to co-operation in the free distribution of the *Messenger*, as far as possible, in every quarter where it was likely to be useful, we again enter upon our present year's labour, with the greater encouragement before us, and tender the same invitation to our Subscribers and Friends to join us in a similar "labour of love."

The public show, by their intense attention on all occasions when the principles of the Vegetarian System are intelligently and faithfully advocated, that these embrace a popular question of diet, the interest of which is identified with every one; and since the instincts, intellect, and moral nature of man have never been wholly over-ridden (and never can be, even by centuries of erroneous training), if Vegetarians but labour, each in his vocation, to disseminate information, the humane nature which peeps through the prevailing erroneous customs of society, will be more and more developed, in thousands and thousands of instances. The conviction to be produced, as to the correctness of the Vegetarian practice, is what we have most to do with; and our duty here once fairly discharged, we can afford to leave individuals to progress from that state of conviction to one of its intelligent practical adoption. The principle of our system may be one pertaining, in strictness, to diet; but as all the acts of the spiritual and moral nature, are associated with the physical history of man, and food is a first essential to the manifestations of the higher nature through the body, the temple in which it dwells, our teaching is associated with the most important, as well as the highest interests of the world's progress. Not, therefore, to secure any private ends of our own, but in love for the great interests of humanity, are we so earnestly desirous for increased labours being brought to bear in the year just commenced; and again call upon our friends and supporters heartily to join us in the faithful discharge of our important obligations to society—society which ever aspires to the realization of high and holy principles, but which, from the mere errors of external conduct, as regards food and drink, with their secondary vitiating influences, is ever dragged down to the level of a practice far beneath its professions, though still open to the fact, that physical and moral regeneration are intimately associated, and that progress, to be real and assured, must begin *at the beginning*.

## THE AMERICAN VEGETARIAN PERIODICAL.

WE are somewhat surprised by a communication from the publishing committee of the *American Vegetarian*, intimating the possibility (if not something more than this) of the termination of the issue of the organ of the American Vegetarian Society with the month of December. What ex-

cites our surprise still further, however, is the intimation thrown out, "that if the periodical be once permitted to cease to be issued," the committee "are greatly fearful that the American Vegetarian Society cannot continue to exist as a dietetic reformatory organization." In the first place, we do

not exactly see that the existence of the American Vegetarian Society necessarily depends upon the maintenance of the *American Vegetarian*, inasmuch as, if we mistake not, the Society existed of itself before any organ was published in America. We take leave, therefore, to think that though the publishing committee are obviously (and perhaps reasonably so) disappointed, as to the amount of the proceeds derived from their labours, the Vegetarian movement cannot fail to progress, even though it should be subjected to the disadvantage of having the support of a periodical promulgating its views to the American public, withdrawn from it.

It is no subject of astonishment, however, that the organ of a benevolent society, valuable and useful though it may be in its literary matter, should not, in the first instance, be remunerative, or even pay its expenses. The very nature of the mission in which such organs are employed, is one of *giving*, rather than *receiving*; and since this is understood by all who take a practical view of the question, the whole matter resolves itself, as it seems to us, into a strong appeal to the greater activity and general support of the individual members of the American organization. Arrived at this feature of consideration, it will seem strange, notwithstanding, that the "go-a-head" spirit of our friends should be wanting in compassing everything required, not merely as others are able to do, but even at a much faster rate, not to mention the facilities afforded by cheap paper, cheap printing, and the almost magical "smartness," which we are told surpasses "everything else on earth."

The secret, however, of the disappointment of the publishing committee, we fear, is due to the want of more general organization of the individuals who carry out

the Vegetarian system in America. No Vegetarian movement can progress steadily, or even after a time, pay for the public advocacy of its principles, without, in the first instance, assembling the names of Vegetarians on the Register of the Society; next making efforts to awake sympathy and activity in relation to the general advocacy of the principles of the Society; and lastly, procuring funds to carry out these objects. The details of organization are not always agreeable, but always require this attention, if a movement is to be worked out to successful results; and we hope our friends will well consider this, previous to coming to the conclusion that they cannot longer incur the responsibilities necessary to keep the organ of the American Society before the public.

As a practical appreciation of this necessary working out of the system, we see that twenty-five local secretaries have been appointed, whose primary duty is made to be "the more extensive diffusion and support of the *American Vegetarian*"; and this step, we trust, will be more than sufficient to lead us to forget the note of fear thrown out, not merely as to the continuance of the periodical, but as to the future existence of the Society itself. In conclusion, we would, however, suggest that the duties of these local secretaries, as regards the publication, are secondary, whilst their primary duties are to raise the question of Vegetarianism in their several localities, and procure members to the organized American Society. The public are greatly impressed, in the first instance, by numbers; and here it is, we feel assured, that our friends have to go heartily to work, before they can make their influence and success as completely declared as they ought already to have been.

### OPERATIONS IN LEEDS, BIRMINGHAM, AND MALTON.

FROM the reports of operations conducted recently in Leeds and Birmingham, it will be seen that some features of the greatest encouragement are presented, through the

practical evidence given to the public in support of the completeness of the Vegetarian system, as compatible with the labours of the hardest working men. It

was impossible to resist the force of the evidence given at some of the meetings recently held; and we have reason for feeling assured that, both in Birmingham and Leeds, whilst an excellent and complete impression has been produced by the arguments adduced in support of the principles of the Society, in numbers of all classes of these communities, there is a growing acquaintance with the system amongst working men, which, where the general instructions in adopting the system are in accordance with knowledge, cannot fail to make many practical adherents to the Society.

In Malton, also, where it will be seen a Vegetarian meeting, followed by a soirée, has been held, all classes, including many members of the medical profession, as well as clergymen, and ministers of various denominations, have been made aware of the principles and arguments on which our system rests its claims to public attention.

However successful the public advocacy of our principles may be made on these occasions, and however completely it may be demonstrated that the proper advocacy of the principles of the Society carries with it a popular interest altogether surprising, it

is often to be regretted, that the activities of Vegetarians themselves are not greater in maintaining the interest thus excited. We rejoice, however, to perceive, that not merely in Glasgow, have renewed proceedings of the Association been happily entered upon, but also that, both in Hull and Malton, Associations have just been formed, as additions to the other centres of Vegetarian operations. We have thus reasonable expectation of a large accession to our numbers, in the year 1854. It is interesting to each Association to call to mind, that this is the period in which the Society is close upon attaining its "thousand adherents"; and from that period, we have no doubt our progress will be assured beyond anything hitherto witnessed in the history of the movement. Conversion, as the result of conviction, is ever slow; but the evidence of a compact movement, of a thousand individuals, seeking to secure the greater well-being and happiness of their fellow-men, by labouring to bring about a return to the wisdom of dietetic life recognised as best in all periods of the history of man, cannot fail to produce great influence on the rest of the community.

### "WHAT ARE WE TO EAT?"

IN continuing a subject already partially treated by us during the past year,\* we cannot but acknowledge the additional importance it assumes in the progress of our experience, through the many circumstances of disadvantage to the Vegetarian movement, as well as to individuals, arising out of want of knowledge, or correct instruction, as to the regulation of the diet for some time subsequent to the disuse of the flesh of animals as food.

We have proposed to show, that in the exceedingly imperfect knowledge of the principles and practice of Vegetarian cookery, it is much better to refer inquirers to the printed publications and recipes to be procured, than to prescribe instructions from any system of diet that may happen to be pursued by the individual whose assistance is sought. Previous to this, however, it may be well to notice what pertains rather to the principle of communicating instruction upon this subject, as well as that of carrying out the system, since there is, in

most cases, essential difference in the result arrived at, from the mere circumstance of the way in which the instruction is communicated to the novice.

Mr. GRAHAM, in his *Science of Human Life*, has been the leading advocate of the adoption of the Vegetarian system in dependence upon fruits, farinaceous substances, and vegetable products alone, without the addition of animal substances, such as milk, butter, eggs, or cheese, and the use of seasoning and condiments, used, for a considerable period at least, in the early practice of the great majority of the adherents of the Vegetarian system. The requirements of the Vegetarian Society, it is well known, raise no questions upon the manner of adopting the system, but merely, as a qualification for membership, require that a person shall have abstained for at least one month from the flesh of animals as food, and be desirous of promulgating information on the Vegetarian principle and practice of diet, and they thus wisely leave the characteristics of diet to the perceptions and

\* See Vol. iv., p. 14.

tastes of the individual as to what is best. Our purpose, however, on the present occasion, is not to proceed to comments upon the results of these two plans of carrying out the practice of Vegetarianism, so much as to introduce the matter of a valuable paper recently furnished, by a gentleman who has given great study to the subject, and is well able to bring to bear an amount of physiological knowledge worthy of the highest consideration.\* We, therefore, reserve our further remarks to a future article upon the subject before us, and here proceed to give our readers the substance of the paper in question.

"The Vegetarian Society has been instrumental in establishing at least one important fact, viz., that some persons possess a high degree of health, strength, and enjoyment, without partaking of the flesh of tortured and slaughtered animals. Many bear evidence by their personal appearance, and are glad to corroborate *viva voce*, as well as by written testimony, that after a long trial of Vegetarian diet, they are in a much better condition, physically and mentally, than they were previously, when upon what is commonly called a mixed diet. The fact is admitted by the most strenuous advocates for the flesh of animals, and is too apparent to be denied by any candid inquirer. Many persons, however, assert that, though the diet is suitable to certain constitutions, the majority would rather be injured than benefited by its adoption, and I fear the cases of some experimenters have tended to confirm this erroneous opinion. I have inquired respecting several of these cases, and am convinced that, when failures have occurred, they are solely attributable to the injudicious conduct of the sufferers.

"The cautious and prudent advocate of a purely fruit and farinaceous diet, will be ready to admit that, though some persons may be benefited by its almost immediate adoption, there are others who might be injured by too sudden a transition, and by attempting to live upon too spare a regimen, or one not sufficiently varied.

"The rules of the Vegetarian Society wisely exclude nothing but the *flesh and blood* of animals, and permit a free use of milk, butter, cheese, and eggs, according as the constitution and circumstances of any member may require them. I certainly would not recommend a diet too rich in these productions, as it could scarcely fail to prove injurious; but a moderate use of them is, doubtless, advisable, till the constitution has become habituated to the reformed diet, and till the health has, for some time, been

well established upon it. With this precaution, a person may safely discountenance them by degrees, should he be so inclined, provided he takes care not to lower too much the tone of the system by attempting what he may consider a purer diet, but which may, notwithstanding, be deficient in nutritive properties, and ill adapted to his circumstances.

"Nor should he allow himself to be deceived by the buoyancy of spirits, and freedom for mental exertion, which he may possibly experience upon a low or spare diet; for this is no unusual case, even when insidious disease is preying upon some vital organ. It should be the object of the Vegetarian to possess *mens sana in corpore sano*, and this must be accomplished by supplying the stomach with such food, and in such variety, as is suited to the constitution and climate, and in some degree to the habits and circumstances of the present state of society.

"When the system is depressed by a low, innutritious diet, or one not sufficiently varied, whether of a vegetable, animal, or mixed kind, the health is in danger from a variety of atmospheric and other external causes, as well as from imperfect digestion, or mal-assimilation of such food as is taken, the former disposing to attacks of fever, and sundry malarious diseases, the other to scrofula, consumption, and other exhausting disorders. If this diet be persisted in beyond a certain time, the condition of the mucous membrane of the stomach is impaired, as by long fasting, the appetite fails, digestion is enfeebled, and, consequently, physical energy declines. These warnings are sometimes mistaken by sanguine converts, and considered by them as proofs of 'how small an amount of food is requisite to satisfy the demands of nature,' till at last, perhaps, their medical advisers persuade both themselves and their friends 'that a vegetable diet is not adapted to the human constitution,' and thus are Vegetarian principles brought into disrepute.

"When sound health, however, has been established by a well chosen Vegetarian diet, by proper clothing, by due attention to the functions of the skin and bowels, and by the observance of other well recognised rules of health, the vitality of the system is enabled to resist the force of destructive agents from without, and any *materies morbi* imbibed, will pass off, leaving the blood free from all matters foreign to its normal condition.

"Young persons, especially, should be careful not to live below par, nor try foolish experiments in diet. When removed from the paternal roof, they are occasionally placed in situations unfavourable to the adoption of a proper Vegetarian diet, and

\* JOHN SMITH, Esq., author of *Fruits and Farinacea the Proper Food of Man*.

rather than depart from the principles they have embraced, or interfere with domestic arrangements, they are content with the meagre fare provided for them, and thus materially suffer in their health. They are also sometimes induced, by expectation of 'hardening' the system, to clothe themselves too thinly during the cold of winter: thus do both causes co-operate in predisposing them to attacks of disease, and well is it for them when some friendly admonition induces them to retrace their steps ere it becomes too late.

"I believe, however, that these errors in diet arise from a motive, in those who entertain them, which every upright man is bound to respect, viz., a desire that Vegetarian practice should strictly correspond with Vegetarian principles; and they infer that, as fruits and farinacea were the original, and are now the natural and best food of man, they ought, under all circumstances, to totally discard such food as does not come within the definition, and therefore consider it a matter of duty to reject milk, butter, cheese, and eggs. To place this subject in a proper light, and to clear it from the difficulties which surround it, would require more space than I can at present devote to it: my observations, therefore, must be brief.

"It is a common saying that there is no rule without an exception, and a similar remark is made respecting all physical, mental, and moral laws; the exception, however, does not apply to the rule or law itself, but to our defective expression, definition, or comprehension of it. Illustrations innumerable might be adduced, from the physical, mental, and moral sciences. I shall, however, confine my remarks to food only. When we say that fruits and farinacea were the original food of man, the expression is, of course, strictly applicable only to his original state, or a similar one to which he is gradually approximating: when we say they are his natural food, the observation is literally correct only when he lives in obedience to all the other natural laws of his economy: when they are said to be his best food, it is implied that he is at the same time in a normal condition of health; that his domestic and social relations are such as they ought to be; and that the climate in which he resides, and other circumstances, are favourable. Now, it is universally admitted, that man is no longer in his original, natural, or best condition, consequently the law, as above enumerated, is no longer strictly applicable to his altered condition. How, then, ought he to act? Three ways are open to him. First. To reject the law, and allow himself to be governed entirely by circumstances. Second. To fulfil the law

irrespective of all circumstances, and regardless of all consequences. Third. To observe the law as nearly as, in his altered and imperfect condition, a due regard to health and happiness will permit: gradually approximating towards perfect obedience, as his physical, social, and moral progress is developed. The last appears to me to be the only correct decision; in fact, a proper attention to health, to individual enjoyment, domestic comfort, and social happiness, point to it as the modified law which, in this our imperfect state, must be observed.

"Let it not be supposed, that I am advocating expediency as our rule of conduct: I only admit it to modify our observance of a perfect law, which our present condition prevents us from strictly fulfilling.

"The following observation of a writer of the present day respecting morals, is, I think, equally applicable in the present instance: 'Right principles of action become practicable only as man becomes perfect; or rather, to put the expressions in proper sequence, man becomes perfect, just in so far as he is able to obey them.' We may not be able, strictly and invariably, to comply with a law of nature, and, therefore, think it admits of exceptions; the exceptions, however, are with ourselves, and only show how short we come, as individuals and as a race, of the state to which we are bound to aspire, and towards which we shall assuredly progress. If it could be proved that the use of milk, butter, cheese, and eggs, was an absolute breach of law, or of divine command, then no plea of expediency could justify our adopting them as food; prudential considerations and policy would no longer apply; we must give up our own power of judging what *seems* best, from the belief that that only *is* best which is abstractedly right. I consider, however, that the Vegetarian, whether as a member of the Society, or merely as an advocate of fruits and farinacea being the proper food of man, is under no such obligation, and that his opponents are not justified in charging him with inconsistency, when circumstances induce him to admit the articles in question as a portion of his diet.

"As social and progressive beings, we must be, to a certain extent, artificial in our habits, and our dietetic habits can claim no exception: hence, also, the cooking of food becomes indispensable, and, as we advance in chemical knowledge, we shall, doubtless, be able to supply every rational want or desire, every delicacy and luxury even, from the vegetable world alone, to the entire exclusion of all animal products whatsoever. Of this I entertain no doubt;



but until this knowledge is attained, and the time is not far distant, I would entreat my Vegetarian friends to be careful not to recommend too abstemious a diet to their converts; nor the total disuse of the animal products referred to, however well they may find themselves upon an exclusively fruit and farinaceous diet.

"There is also another view which we may take of this subject. Besides the duty which a man owes to himself, there is one also due to his friends, and to society, which he may occasionally be called upon to discharge, with a certain amount of self-denial. Were a man rigidly to carry out practically, all the views and opinions he entertains, it might have the effect of entirely separating him from society, in consequence of the antagonism existing between himself and them in social habits. Now, where it can be done without any dereliction of principle, I think it is incumbent upon each of us to give way upon minor points, not only for the

sake of peace and good fellowship, but for the sake of truth itself, as we may thus have better opportunities of spreading the knowledge of important principles; at the same time it need not prevent our expressing our opinions as to the inutility, or even more or less unfavourable nature of some of the articles we may occasionally make use of.

"If we would win over others to practical truths, we must render those truths as attractive as a regard for consistency will allow, and not alarm their prejudices, or do violence to their long cherished habits, by what they will be apt to consider asceticism, eccentricity, or a desire of acquiring notoriety. An enthusiastic advocate of extreme views may, for a while, make many converts; but when the zest of novelty has been exhausted, and a few injudicious proselytes have suffered in their health, the alarm will spread, a reaction will take place, and a good cause may, for a considerable period, be neglected."

(To be continued.)

## THE CONTROVERSIALIST AND CORRESPONDENT.

### ADVICE TO THE CLERGY.

WE call attention to the following letter extracted from the *Times* of the 11th of November, and the reply, with the copy of which we have been favoured.

#### WHOLESOME AND ECONOMICAL FOOD.

SIR—At a time when bread and all other necessaries of life are so dear, and when we hear that there are men of opulence in the agricultural districts taking advantage of the labour-market to cheat the labourer of the just reward for his services, by paying him the starving pittance of 8s. a-week, it is deserving of public notice—and I am of opinion, cannot be made too generally known among the labouring classes—that suet and fat in general are the most nutritive of all substances. DR. STARCK some 60 years ago discovered, as the fruit of a great number of experiments on dietary substances in general, that suet-pudding maintained the waste of his body three times as long as that of the lean of meat or of any other article of diet. Fat, indeed, is the essence of all other dietary substances, and thus Nature in her usual providence and economy, converts the surplus nutritive matters received into the system of all animals into this substance, and stores it away, as it is very obvious, in the fattened pig, for the future exigencies of the animal; and, thus it is, supported by its fat, an animal will live many days without food—indeed, a fat pig has been known to survive three months the privation of food.

Now, Sir, seeing that bacon fat, from the universal experience of its highly nutritive qualities, is in such great demand in the agricultural districts, is now 9d. a-pound, and mutton-suet, which is equally nutritive, is but 4d., it would be well for the clergy and others

to impress this fact upon the attention of the poor, and, if fried or stewed with potatoes, or made into a pudding, it forms a very wholesome meal.

I would also suggest the more frequent use of black-puddings. Blood, whether of the ox, sheep, or pig, is of precisely the same character, and equally wholesome and nutritious, whether made into black-pudding or prepared in any other agreeable way. A pound of blood is equal in nutritive qualities to a pound of flesh; indeed, differing but in form, they are both chymically and nutritively the same; so that, as an article of diet, it appears to me very desirable that the use of blood should be extended.—I am, Sir, yours obediently,

Nov. 8.

MEDICUS.

#### WHOLESOME AND ECONOMICAL FOOD.

SIR—In reviewing the many suggestions pertaining to diet and medical treatment presented in your columns within the last few weeks, I observe a letter signed "MEDICUS," under the heading of *Wholesome and Economical Food*, which, though containing some very erroneous statements, does not seem to have led to any comments from any other correspondent.

The letter in question recommends the clergy and others, "at a time when bread and all other necessaries of life are so dear," to impress upon the attention of the poor and labouring classes, "that suet and fat, in general, are the most nutritive of all substances," referring to the discovery of Dr. STARCK, some sixty years ago, "that suet-pudding maintained the waste of his body three times as long as that of the lean of meat or of any other article of diet;" and after alluding to fat as "the essence of all other dietary substances," proceeds especially to direct attention to the procuring of mutton-suet at fourpence a-pound, and "to suggest the more

frequent use of black-puddings." "Blood," says your correspondent, "whether of the ox, sheep, or pig, is of precisely the same character, and equally wholesome and nutritious, whether made into black-pudding, or prepared in any other agreeable way;" and after proceeding to state that "a pound of blood is equal in nutritive qualities to a pound of flesh," he concludes by reiterating the opinion, that it appears to him "very desirable that the use of blood should be extended."

It is difficult to conceive how some of the statements here made, come to be presented, and especially with the semblance of authority, by any one, whether from position or otherwise, with the least pretension to scientific knowledge. Suet and fat, here represented as the most nutritive of all substances, are not acknowledged in modern science, founded on the most established chemical research, to be nutritive at all, but merely to be useful in maintaining the warmth of the body; whilst those elements of food only which go to form blood, can properly be designated as *nutritive*. I would, therefore, suggest, what should have been obvious to "MEDICUS," that the suet-pudding which is reported so advantageously to have maintained the waste of the body in Dr. STARCK's experiments, did this in relation to the *flour* which it contained, and not from the *suet*, which could not be at all useful, except in the degree in which it presented a somewhat indigestible heat-forming ingredient to the body, such as the starch of the flour itself afforded, but in a much more digestible form.

I would observe, as to the mistake of making fat "the essence of all dietary substances," that science has distinctly pointed out that a deposit of fat, beyond what belongs to the normal proportions of the frame, whether in man or animals, is not healthful, and is not found in the animal creation in a state of nature, nor in mankind where normal habits are maintained, excess of fat being simply a defence of nature, resulting from the overloading of the system with food beyond the wants and activities of the frame.

As to the suggestions respecting the use of blood, many of your readers may be forcibly reminded of one section of the food department of the Great Exhibition of 1851, where a Frenchman presented a variety of bread made with the blood of different animals; and I fear that, if the clergy should adopt the advice of "MEDICUS," even though considering themselves absolved from the views of Dr. ADAM CLARKE, on the consumption of blood, and of that of the pig in particular, the advised will be likely to shrink from the recipes given, with much the same expression of disgust visible in those who inspected the various specimens of blood-breads referred to. The advice of "MEDICUS" may be in accordance with the maxim—"Let nothing be lost," but independent of the question of disease now so rife in the flesh of animals, the blood of the slaughter-house would, unquestionably, in numerous cases, be productive of far more serious consequences. The poor and the working classes, however, have a

more practical estimate of the great essentials necessary to provide for the wear-and-tear of the body. Bread, the "staff of life," contains the four or six proportions of heat-forming principle to the one proportion of blood principle, essential to the food of man; and if articles more nutritive be required, they can be had in peas and beans, which contain, the one 29, the other 31 per cent. of blood principle, and each  $51\frac{1}{2}$  per cent. of animal-heat principle, whilst flesh-meat only contains (according to LIEBIG) 21  $\frac{5}{10}$ ths of blood principle, and in its fat, 14  $\frac{3}{10}$ ths of that which serves the purposes of respiration.

The advice of "MEDICUS" would, therefore, have been sound, had it called upon the clergy to explain, within their circles of influence, that the cheapest as well as the most nutritive food is that ever close at hand in the provision of grain, and other vegetable products; and that since science has shown that the nutriment of flesh has nothing peculiar, but is altogether due to the *original vegetable principles* contained in it, God's providence is abundantly justified in the fact, that though the poor, and certain other classes of society may murmur because they have not the luxuries of the tables of the rich, these last have, like the rest of the family of mankind, to depend upon the identical principles of food, which, in the form of grain, pulse, fruits, and the inferior vegetables, are within the reach of the humblest individual who "earns his bread by the sweat of his brow."

I am, Sir, your obedient servant,

December 12th, 1853.

J. S. J.

#### MISTAKEN OBJECTIONS.

We copy the following letter, and its reply, addressed to the editors of the *Liverpool Mercury*, which have appeared subsequent to the recent soirée given by the Liverpool Vegetarian Association.

#### VEGETARIANISM.

GENTLEMEN—At the Vegetarian soirée, on Thursday evening last, one of the advocates thought fit to meet the objections from the Bible by saying that some people quote the Bible for wicked purposes. Now, it must be evident to the meanest capacity, that it is only begging the question to answer our objections in that manner. When we bring numerous passages from Scripture to prove the high sanction of the Creator for the use of animal food, it is their duty to disprove our arguments and show that we are mistaken, or else at once admit themselves to be unbelievers in the Bible. It won't do to say that, because one man wickedly refers to David to justify the crimes of murder and adultery, another is not justified in referring to the divine sanction of the Creator for the use of animal food. Such reasoning is preposterous, and, in my humble judgment, *argumentum ad captandum vulgus*.

Yours, &c.,

A FLESH-EATER.

#### VEGETARIANISM.

GENTLEMEN—In reply to "A Flesh Eater," in

your last Tuesday's *Mercury*, I wish to correct an impression made by his letter, that the biblical instances he cites was adverted to by one of the speakers at the Vegetarian banquet of the 10th instant, which was not the case; nor in any of the replies, at the close of the meeting, to objections, and some of them scripture texts, was any of them met on the grounds adduced by "A Flesh-Eater." In the course of one of the speeches, the speaker, while professing his great reverence for the Bible, protested against the use too often made of it to justify systems such as slavery, as well as habits and customs pernicious in their effects on society; and, affirming that Vegetarians did not generally appeal to the Bible till led to it by opponents. And so it is. Vegetarianism, though argued as a social question, finds its greatest support from the Bible, when appealed to in the *appointment* of food to man at his creation—his highest and best state on this earth; and, though after the flood, when man was in a lower state, *permission* was given to

eat flesh; yet it was coupled with a restriction that none but the Jews at the present time are known to observe. Vegetarians argue that what was best at the beginning is best now; by distinguishing between appointment and permission harmonize GOD with His attributes, and with His several approvals of abstinence from flesh and his warnings to avoid it; the evidently greater reconciliation of mercy and peace with such practice than now exists, and the further assurance of prophecy that a time will come when "they shall not hurt or destroy,"—all give the Vegetarians such an array of scriptural arguments, that "A Flesh-Eater's" rapid conclusion as to "unbelievers in the Bible" might be quoted against himself were it not simply a fallacy. I recommend him, with all respect, a reperusal of scripture testimony in this matter, and a further consideration of our arguments in published works and speeches.

Yours, &c.,  
A VEGETARIAN.

## THE VEGETARIAN TREASURY.

### FLOWERS.

Happy is the man that loves flowers! Happy even if it be adulterated with vanity and strife. For human passions nestle in flowers, too; some have their zeal chiefly in horticultural competition, or in the ambitions of floral shows; others love them as curiosities, and search for novelties, for "sports" and monstrosities. We have been led through costly collections by men, whose chief pleasure seemed to be in the effect which their treasures produced on others, not on themselves. But there is a choice in vanities and ostentations. A contest of tulips is better than of horses. We had rather take a premium for the best tulip, dahlia, or ranunculus, than for the best shot. Of all fools a floral fool deserves the eminence.—HENRY WARD BEECHER.

### THE EFFECT OF FLESH-MEAT ON J. WESLEY.

Whilst at Savannah, General AGLÉTHORPE, the Governor of Georgia, called upon Mr. WESLEY, and requested him to dine with him, adding, "Mr. WESLEY, there are some here who have a wrong idea of your abstemiousness. They think that you hold the eating animal food, and drinking wine, to be unlawful. I beg that you will convince them of the contrary." He resolved to do so. At table he took a little of both, but a fever was the consequence, which confined him for five days.—*Life of Wesley.*

### SUPERIORITY OF NATURE'S FOOD.

Animals, like men, are subject to diseases. Animal food must therefore always be dangerous. The proper food appointed by nature for animals, is easier digested than

the animals themselves, those animals that live on vegetables, than those that live on animals. There is nothing more certain, than that the greater superiority the concoctive powers have over the food, or the stronger the concoctive powers are in regard of the things to be concocted, the finer the chyle will be, the circulation the more free, and the spirits more lightsome, that is, the better will the health be.—CHEYNE'S *Essay on Health.*

### A VOICE FROM THE PESTILENCE.

Pestilence is even more plain spoken than war or death. There is no misunderstanding her. "The poor," she says, "have not been cared for. Your civilization has driven them into festering heaps—your neglect has consigned them to perennial misery and disease. I come to tell you that this shall not be—to remind you that those who wink at wrong shall in the end suffer it—and that every neglect of social duty entails a corresponding social punishment." It is for us, each standing, as it were, at the grave's mouth, to ponder this needed admonition. It is well known that the price which the poor now pay for dark, damp, undrained, and squalid habitations, unfit for human beings at their worst, would be an amply remunerative return for the investment of capital in providing them with dwellings replete with every comfort. Why should it not be done? Why should not our superfluous wealth make for itself some beneficent employment, and along with an average per centage of interest bring with it also the satisfaction of having bettered the condition of toiling humanity? Instead of the crowded courts and alleys of

our large towns, there needs but little arrangement and combination to have princely streets, spacious and well-lighted chambers, and every convenience meet for decency, health, and enjoyment. It would cost no more in money than the present system—possibly less, all things considered. Why, then, is it not done? Partly because we have not been accustomed, in the investment of our surplus capital, to care for our neighbours, and partly because such is the absurdity of our law of partnership, that no combination is possible without incurring the risk of unlimited liability. The Cholera, we hope, will do something to set us right in both these respects.—*Nonconformist.*

#### CHRISTMAS IN VAN DIEMAN'S LAND.

For many years I have been accustomed to eat my Christmas dinner in a white jacket and a loose shirt collar, the doors and windows thrown wide open, admitting with the warm and sluggish breeze, the scent of summer flowers and newly-made hay. A much prized lump of ice, cooling my tepid lemonade, has long been to me the only sign of frost—the sole memento of old-country Christmas weather. In Tasmania, a dessert of juicy English cherries, ripe jolly-looking gooseberries, ruddy bunches of newly-gathered currants, and delicious strawberries, formed a repast far more in keeping with the weather than the dinner of roast beef and hot plum-pudding, which, in obedience to the good old custom; we vainly strove to swallow. But still, in Australia, as in every English colony, whatever be its latitude, Christmas retains its old associations, and loved usages; and the yule log, and midnight waits, the rich spice cake, and mellow cheese, recall to the long absent settler, many a happy Christmas of his boyhood. In the bunch of mistletoe that hangs above his head, (for Australia has her mistletoe), the newly-landed emigrant sees the bright eyes and sunny smiles of that fair cousin who was his partner all last Christmas eve; and in whose company he was continually losing himself among the dancers, and as often turning up beneath the glistening bough that hung in the ball-room kitchen of the old house at home.—*DICKENS'S Household Words.*

#### CURE OF DIZZINESS AND WEARINESS.

I am so far convinced of the practicability of Vegetarianism, that I have for some time abstained from all kinds of flesh-meats, using only butter, and some other fatty matters in puddings, etc. About five months since I adopted the principle of total abstinence

from alcohol, as well as the gradual adoption of abstinence from flesh-meats. Previous to that time I was in the habit of indulging pretty freely in flesh-meats, and alcoholic beverages; but, getting quite fat, which caused many unpleasant feelings, such as dizziness, weariness, etc., I adopted my present system of diet. I have now lost more than a stone in weight, and also those unpleasant sensations, and I am in every way better than when considered so stout and healthy looking.—G. S.

#### "A FRUGAL BREAKFAST."

There was a little plate of hot-house nectarines on the table, and there was another of grapes, and another of sponge cakes. Mr. SKIMPOLE himself reclined upon a sofa, drinking some fragrant coffee, and looking at a collection of wall-flowers in the balcony. "Here I am, you see!" he said; "Here I am! This is my frugal breakfast. Some men want beef and mutton for breakfast; I don't. Give me my peach, my cup of coffee, and ——— I am content. I don't want them for themselves, but they remind me of the sun. There's nothing solar about beef and mutton. Mere animal satisfaction!"—*Bleak House.*

#### SPEAK GENTLY.

"Speak gently!—it is better far  
To rule by love than fear;  
Speak gently!—let not harsh words mar  
The good we might do here!  
Speak gently!—Love doth whisper low  
The vows that true hearts bind;  
And gently Friendship's accents flow;  
Affection's voice is kind.  
Speak gently to the little child—  
Its love be sure to gain;  
Teach it in accents soft and mild:  
It may not long remain.  
Speak gently to the young, for they  
Will have enough to bear;  
Pass through this life as best they may,  
'Tis full of anxious care!  
Speak gently to the aged one!  
Grieve not the care-worn heart;  
The sands of life are nearly run:  
Let such in peace depart!  
Speak gently to the erring!—Know  
They must have toiled in vain;  
Perchance unkindness made them so:  
Oh, win them back again!  
Speak gently!—'Tis a little thing  
Dropp'd in the heart's deep well;  
The good, the joy that it shall bring,  
Eternity shall tell!"

## COOKERY ON CHEMICAL AND PHYSIOLOGICAL PRINCIPLES.

THE Vegetarian system of diet, has, doubtless, still to receive great aid from the application of sound principles to the preparation of food. As a nation, it is obvious that we are not by any means pre-eminent in the arts of cookery, though something has certainly been acquired through our contact with the French, and our adoption, in some measure, of their routine of management when anything *recherché* has to be provided. In this direction of progress, we observe that nearly all the names given to the provision of the greatest banquets are French, whatever may be the character of the provision itself. It will, however, take long before the excellent principles and resources of a genius like that of SOYER can be made common to even the middle classes of Great Britain, who have so long been accustomed to the roast, the boiled, and the baked, and who scarcely recognize any principle to guide them in the selection of boiling, instead of cold water, for the operation of cooking the potato, whilst the result, in this, and nearly every other case, both in relation to nutrition and gustatory enjoyment as well, is mainly affected by the knowledge or want of knowledge in question.

When we come, then, to interfere with these established customs, not based upon any reasoning, but merely upon practices of domestic management, held in respect and difficult to be changed, the Vegetarian system is undoubtedly submitted to a very serious ordeal; not to glance at the thousand other evils arising out of the ignorance, opposition, and ill-will of its opponents, who will not be disturbed in their adherence to the wisdom of things as they are. We have, however, notwithstanding, already made some way in our up-hill reformatory progress; and it is rather a compliment to our system than otherwise, to find it met

with difficulties like other reformatory movements, since there is nothing worth the having, which we do not attain at the cost of some trouble and the expenditure of moral force. Our cookery books, as well as our advocacy otherwise, have served their purpose well, so far as they have been judiciously applied; and seeing that in the *Vegetarian Cookery* we have the embodied experience of Vegetarian practice for more than forty years, it is not surprising that in its pages (especially when the order of the systems it mentions are reversed, and the first or simplest plan put last, as naturally last arrived at) should be contained everything that is required to meet the wants of all classes, where people with the commonest pretensions to a knowledge of cookery on the mixed diet system, please to take the trouble to extract the information most suited to their tastes and circumstances.

Something more, however, may well be secured to our cause, in intimately associating chemical and physiological principles with the practice of cookery; and since the importance of feeding the body in the wisest way can never be over-rated, this knowledge is doubtless at the beginning of much happiness to society, which certainly misses its way in aspiring to high results more from its erroneous external habits than anything else, though many of these may be altogether unquestioned. It therefore affords us the greatest pleasure to communicate to our readers, that a small work on precisely the principle above referred to, is shortly about being presented to the public, by a gentleman who, understanding both the demand and the principles to be popularized, has for some time been thus benevolently turning a portion of his leisure to excellent account. We hope very shortly to be able to give an announcement of the manual in question.

## ORGAN OF THE AMERICAN SOCIETY.

WE are happy to be able to report favourably of the determination of the publishing

committee of the American Vegetarian Society, in regard to the continuance of

their publication. The December number of the *American Vegetarian*, announces the proposed alterations and improvements of the first number for the present year; and though some doubt is still thrown upon their proceedings, the committee at present wait to see what result will attend the agitation for subscriptions through their local secretaries and friends, who are urgently called upon to support them in their labours.

We are scarcely judges of the style of writing best suited to the taste of the American public, or what matter, extraneous to the leading objects of the periodical, can wisely be introduced in the pages of a periodical devoted to Vegetarian advocacy (observing that the agitation of "woman's rights," and other less prominent questions, have occasionally been mixed up with the advocacy of Vegetarianism), but cannot for a moment doubt that the telling facts which support the reasoning in favour of the Vegetarian system, if properly handled, will be of great interest amongst a people who, in their stirring activities, are as much or more open to the influence of facts than older countries more immediately under the influence of prescriptive custom. The conductors of the *American Vegetarian*, even without taking into account their facilities for printing and publication, have, therefore, great encouragement held out to them, in the immense number of readers to be found for everything worth the reading; and when, in addition to this, it is considered that every one of these is practically interested in the question of *the best mode of living*, we cannot help thinking that it would be a reflection upon our friends in America to suppose they cannot maintain a periodical advocating Vegetarian principles, or ultimately make it as successful as any other publication exclusively devoted to a philanthropic object. We therefore take leave to publish our notice of the American periodical, as usual, not anticipating its discontinuance

with the month of January, but its continuance throughout the present year, in the improved form promised by the Editors; and we trust it will be supported by its numerous writers, with all that intelligence and unity of purpose which will tend to make it most useful. The American public, even more than that of our own country, is pre-eminently destructive of the animal kingdom, in the fast-living practices of diet that it carries out concurrently with its race in the various pursuits of life; and if we do not greatly mistake, the great object of the *American Vegetarian* should be to withdraw the public from the consumption of flesh as food, leaving the subsequent disquisitions as to the merits of the simplest system of Vegetarian practice to the confirmed experience of those whom it may induce to give up the consumption of flesh in the first instance. Thus, whilst advocating the question practically, not only in America, but in this country, it will not lay upon the public burdens greater than it can bear, on the one hand, or lead to misconception as to the difficulties of the practice on the other; since, however well-intended such disquisitions as those referred to may be, they are often found to procure the general condemnation of the system, which could have been seen to be practical if the attention had been concentrated upon the disuse of flesh as food, and the after consideration of the question of diet had been left to the progress of the individual. The American Society, like our own, has its organization based upon this principle, and their experience, even more than ours, proves the value of the procedure, in relation to the permanent confirmation of individuals in Vegetarian habits. We therefore earnestly hope that the periodicals of both countries will work to this end, as that which, whilst excluding no after progress in the system of simplicity of diet, will always keep most prominent the disuse of flesh as food, as most important, because most practically safe, and useful, to those who have to benefit by the advocacy of Vegetarianism.

## INHUMANITY TO THE BRUTE CREATION.

It is highly gratifying to perceive, in the modern literature of greatest consideration, in the aspects of morals, much that foreshadows a juster, more humane, and ultimately a happier time for the animal creation, still groaning, with all our boasted but young civilization, under an incalculable load of suffering and cruelty. Benevolent societies abound; but these beg some exceedingly broad questions, and in their efforts to ameliorate and improve the condition of the nobler animal, man, almost without exception, overlook his conduct to the inferior animals, the depravity of which, it is not difficult to show, is, in some most notable instances, the very root of the evil such societies are contending with, as developing itself in some ulterior cruelty and immoral conduct, exercised by man upon men, or upon animals. The Society for the Prevention of Cruelty to Animals, and the older Peace Societies, are notable instances of this kind, and the very existence of which, as such, we believe is due to the want of an earlier recognition of the instinctive and moral claims of the principle of humanity.

It is, however, refreshing to find much, here and there, in the publications which have influence in guiding the morals of our time, that goes almost to the root of the evil; and of such is the following article, which we extract from one of the most deservedly popular and useful periodicals of our time,\* in which it has been presented, under the title of "Animal Murder."

"There is no well-constituted mind that does not, day by day, and hour by hour, note our discrepancies between profession and practice. They constitute a species of hypocrisy of which we should do well to diminish the bulk. We mortals seem to cherish failings which serve to reconcile indispensable pleasures with Christian duties, and enable us to thank Heaven we are not as 'this publican.' Cruelty is disavowed by us all. When we perpetrate that vice, we cover it with some mean, flimsy, wretched excuse that, in the mind of integrity and candour, excites the most pitiable sensations for our obliquity. We pass legislative acts to punish cruelty to animals among the lower classes, but we are exceedingly careful to protect the inhumanities of the higher. If the one, in pursuing his daily avocations, in a fit of passion ill treat the animal through whose labour he earns his bread, he is punished. If the rich, in the pursuit

of puerile and ferocious pleasures, are guilty of the most abominable cruelties they are unnoticed or excused. Yet the crime of the poor man is perpetrated against his interest, since it is his interest to take care of the dumb creatures that toil for his support; while the cruelty of the man in a different sphere is a wanton amusement—a degradation of right feeling—an abuse of the bounty of Heaven.

"How nearly do the organization and faculties of some of the brute creation approach those of its lords, in the rude state of civilization—in memory, gratitude, affection, beauty of form, and exquisite adaptation to their offices. What can justify our subjecting them to wanton pain and torture? Even the making some of these our food seems to border upon anthropophagy. The popular picture of the pet lamb, led to be slaughtered, presents to the mind one of those inexplicable difficulties in the way of association that we scarcely dare venture to follow out.

"There was a time when we were of those who took a pleasure in the use of the gun, and sought our game in unfrequented places—in woods and wilds, rather than in stubble-fields and cultivated lands, because we joined the love of the picturesque and rude in nature to our 'amusement,' as we then called it—an amusement we have since found far outdone in pleasure by the pencil, or by geological research. The object of the amusement with the gun was thus suspended. We readily grant that an object is, in such cases, necessary, and the useful exercise, which is the justification, is little likely to be taken without something in view.

"We were on the continent, and had gone a considerable distance from the château where we resided, the gun in our hand, and a faithful dog our only companion. On the skirt of a considerable forest, near which were sprinkled, here and there, clumps of trees, like green islands in the surrounding stubble from which the harvest had been carried, an animal, apparently between a wolf and a fox in size, suddenly darted by us towards a thicket a short distance off. We discharged both barrels after it, loaded with shot, which could have had little effect. Then, reloading, we approached the spot towards which our aim had been directed. Perceiving something fluttering on the ground, we discovered that we had by accident shot a very beautiful bird of a species wholly unknown to us. Somewhat fatigued, we sat on a bank; the bird lay on the ground

\* *Eliza Cook's Journal*, No. 184.

before us; we thought it was dead, but it began to flutter; it opened its dark bright eyes for a few seconds, seemed to fix its expiring gaze reproachfully on ours as it lay quivering, and was no more. That dying glance put a bosom question to us—'What law, but power, gave us the right to subject such a charming creature to torture and death—to cut off its enjoyment under these bright skies, in these rich fields, and purple vineyards, and cool shady forests?' We could not restore the life we had taken. We had marred the beauty of one of the loveliest works of creation, and wherefore? not for food, we were well supplied with that: but for—'amusement!' amusement that carried pain and death to objects that, no doubt, enjoyed life as much, and more innocently than ourselves. We still saw those beautiful eyes upbraid us. We still saw them as we returned home,—we see them now as they looked then, a quarter of a century ago, just as when we shouldered our gun, and walked away from the spot with the warm body of our victim. From that day we made wanton war no more against the innocent and lovely creatures of the animal tribe that adorn the world. Our gun was never directed against animal life since, nor have we ever suffered death to be inflicted when necessary for purposes of food and we could control it, but in the shortest and most summary way. We hold in abhorrence the affliction of agonies upon harmless tenants of the air. How often they escaped us to die in holes and thickets. Our hearts are lighter when we reflect that we have now only necessity to justify us in taking the lives of the creatures which are especially bred for the purpose of food; all the rest of the feathered creatures may tune their songs for us, in the free air unmolested, and animals traverse the plains, if they are their habitations, until the lion lay down with the lamb. Such is the history of our own pursuit of a pleasure thoughtlessly followed and thoughtfully resigned: We never communicated the incident to any one till now. The multitude would call us chicken-hearted, the devotees to animal slaughter would laugh at us; yet we have witnessed scenes unmoved, that never shook our nature, and might have shaken theirs. We do not heed the scoffs of those whose puerilities seem to render the purpose of their authors' existence inexplicable.

"Since then we have met with two examples of impressions of a similar character. One was Byron, and the other the author of *Vathek*. Both held animal torture in abhorrence, and would no longer participate in it. We do not find that such sentiments are opposed to the superior order of talent,

after such examples, and, are ready to meet the charge of singularity without any painful emotion with our humble opinion of ourselves.

"When we see a tame deer hunted, that has just before licked the hand of the savage who turns him out to be worried to death before a pack of fierce dogs, and unfeeling, coarse-minded men, it is difficult to bridle one's indignation. When bears and wolves haunted the land, it became necessary to exterminate them. The example of these rude times animates the idealess and brutal of modern days. They must needs imitate their uncultivated ancestors in pursuits that a wiser and more refined age should hold in abhorrence. The times of the steam-engine, the railroad, and the electric telegraph, are not in harmony with such brutalities. We shall not go back to the feudal robber or chieftain—for the terms were often synonymous,—to take one lesson either of morals or humanity. It is a poor apology in the admirers of such cruelties, an impeachment of their judgments of which they can hardly be conscious, that they can quote such examples from unenlightened ages.

"We boast of our advance in intellect, of our improved taste, and of the multiplicity of our sources for enjoyment, and, yet we turn to the cruelties of the dark ages for our equivocal pleasures. The manly and useful establishment of yacht-clubs, cricket-clubs, and the amusements that do not tend to brutalize the feelings, are only in favour with a comparative few. The individual formerly took his gun on his shoulder, and, in his shooting, sought exercise. He did not wilfully inflict upon his game, often single and solitary as it was, any unnecessary injury, though it might follow. But the system is changed. The abominable and cruel habits of the half-educated German despots and their gentry, have of late years been introduced. Nothing but the *battue* will do now. A vast quantity of game is collected at one point; and sometimes a number of guns are taken ready loaded, and are discharged as fast as possible among the innocent victims of these barbarities. There seems to be a love of blood,—a longing to revel in animal agony, which prompts these doings. Some years ago, being at Carlsruhe, where there is a royal establishment, and where the royal amusements were carried on with high zest, we were witness to one of those sanguinary and cruel scenes. The woods there are cut into avenues, and these avenues meet in a common centre at the palace. In one part of this wood or park, densely driven together in hundreds, as thick as the sheep in Smith-



field on a market day, were huddled all kinds of game, principally deer. In a convenient spot for the 'enjoyment' of this inhuman butchery, was the royal party. They were supplied with loaded guns as fast as they could discharge them,—the 'sport' consisting in laying prostrate, wounded, weltering, and bleeding, one upon another, as much animal life as possible,—in dyeing the earth with innocent blood! It was pure animal murder,—a cowardly massacre. The beautiful animals, half of them not killed outright, but convulsed in pitiable agony, for the gratification of the royal party who had commanded it, and who looked on unconcernedly. We never think of that scene but with loathing and abhorrence inexpressible. It is in vain to plead familiarity with such brutal actions. They take their hue from the minds that partake in them, stolid and case-hardened as they are to suffering. We execrate the wretches who overdrive cattle, often in the heat of passion, yet the untowardness of the animals they are employed to direct may rouse their anger into blows and cruelty; and they may thus plead some excitement which other unfeeling persons have not for this excuse. The last seek out their victims, immolate them, and call it 'amusement.' They sniff blood, and denominate it 'sport'; while their attendants assist in the massacre, and in solitary cases, cut the throats of the nobler creatures whom they have exhausted by hunting,—the creatures that just before have been feeding tranquilly beneath the windows of their mansions,—the owners of which had so cruelly devoted them to assassination.

"The world is fair and lovely. Its ever-varying surface, coloured with a thousand hues, is inhabited by graceful and beautiful creatures in lands like our own, which are the accompaniments of cultivation, not the wild beasts of the untrodden forest. To endeavour to assimilate the choice of one state of things to the other, is, in the worst taste, an effort expressive not less of stupidity than of cruelty. It is imbecility at its utmost intellectual and corporeal grasp. We are bound to follow the better light of our own time, and to leave the vices of the past to perish in their own blackness of darkness. We have better things to do, far higher aims, much nobler objects to attract our attention and occupy our time. Our men of landed property had far better attend to the improvement of their estates, and to the increase of their incomes, by higher cultivation, than ruin the farmer and waste their land to breed animals for the sake of becoming their butchers. It would be better for themselves and for society if their aims were directed to the increase of

the life they have under their control in useful creatures, than in multiplying for the mere pleasure of destruction those which are of small value. It is hard to overcome bad habits by good,—harder than for them to change better for worse. But when we see the progress that the community is making in the amelioration of manners, and the banishment of obsolete usages, we ought fairly to expect that barbarities such as we are condemning should be laid aside. It is difficult to avoid placing the devotees of pursuits which inflict such cruelties upon the animal creation, in the same category with eel skimmers, and bullock drivers. It is action that makes or degrades the man, not the accident of birth or property. The period must arrive when, accelerated by the aid of the respectable part of the press, disgrace will infallibly attach to all amusements which subject animals to pain and torture for diversion's sake.

"Man is certainly as accountable for his ill-conduct towards creatures in the lower rank of being, as he is for his behaviour to his own species. We have given up a part of the system in bear-baiting, cock-fighting, and bullock-driving. This lesson has been given by the vulgar. As to authority and custom, they are the 'words of fools,' and only tend to render obtuse that compassion which charity could not withhold. Lobsters are no longer roasted alive, though we much fear they are put into cold water too often to be dressed, in place of that which is boiling. Pigs are no longer flogged to death to eat tender. Many butchers now pith the animals they kill in place of brutally knocking them on the head. A senator was expelled from the senate, in ancient times, for dashing a bird on the ground that had taken shelter in his bosom. Our senators have not yet attained to virtue of a similar character. Let us hope that some day we shall see the obligations of humanity take effect upon every order of men. They are bound to this not less by duty than gratitude to the brute creation for the services they render to us."

The force of one of the above remarks, "how nearly do the organization and faculties of the brute creation approach those of its lords," will be sensitively felt, if the mind be left in freedom, and even in a relation beyond the mere acts of cruelty and slaughter for purposes of amusement.

What would be considered a trifling incident in the life of a sportsman, served, in the case of the writer of the above article, to turn the whole current of his views and practice in destroying animals under the usual pleas of sportsmen. "Our gun," says he, "was never directed against

animal life since, nor have we ever suffered death to be inflicted when necessary for purposes of food when we could control it, but in the shortest and most summary way." But the writer proceeds further than this, and adds, "our hearts are lighter when we reflect that, we have now only necessity to justify us in taking the lives of the creatures which are especially bred for purposes of food; all the rest of the feathered creatures may tune their songs for us, in the free air unmolested, and animals traverse the plains, if they are their habitations, till the lion lies down with the lamb." We would here suggest, however, that with the moral recognition of this degree of progress towards abstention from destroying God's peaceful creatures for food, would be still greater joy of heart, in the discovery that there is, in truth, no necessity at all to prey upon the animal creation, but that man, without one shock to the higher feelings of his nature, can abundantly derive his food from the vegetable kingdom.

Such sentiments as those here given, can never be effectively pointed at as singular, or in want of harmony with the highest order of talent, since no single step upward

and onward in the direction of what is good, is less than a deviation from prevailing custom; and we rejoice in the denunciation by the writer of this excellent article, of the modern attempts, whether of France, Germany, or this country, to return to the destructive sports of barbaric times, as well as the modern disgrace of the *battue*, believing with him, that, ere long, "disgrace will infallibly attach to all amusements which subject animals to pain and torture for diversion's sake." Nay, our principles and practical perceptions lead us further than this; and, whilst we rejoice in the evidence here afforded in favour of the morals of mankind, we fully believe, that the light of science and experience having demonstrated that man's highest interests are best served in subsisting only upon the products of the vegetable kingdom, "the obligations of humanity" must, ultimately, "take effect upon every order of men," extending beyond the present object contended for in the suppression of cruelty, in inflicting neither wrong nor suffering to the brute creation in any way—whether for purposes of pleasure, or the supposed requirements of the table.

#### EXPERIENCE OF THOMAS SHILLITOE.

It is interesting to remark, that evidence favourable to the cause of Vegetarianism, can be deduced from the history and experience of many individuals, who, under great vicissitudes of climate and circumstances, have amply proved the practical benefits of the Vegetarian system. The following is the substance of an address delivered at Exeter Hall, in May, 1833, at a Meeting of the British and Foreign Temperance Society, by a well-known Friend, who has recorded the principal events of his life in a journal of great interest,\* and, though the substance of the remarks bears principally upon abstinence from alcoholic beverages, as will be perceived, they are at the same time connected throughout with the practice of Vegetarian diet, which so long distinguished this benevolent advocate of temperance.

"I believe I am safe in saying, that duty has brought me here to-day, to prove, from my own experience of more than thirty years, (which is said to be the best school-master,) that ardent spirits are not essential to the health and to the comfort of mankind; and also to prove the fallacy of the opinion abroad, that where individuals have been in the habitual use of them, it is dangerous for such to abandon their use all at once.

\* *Journal of Thomas Shillitoe.*

"A fright when a lad, brought on a very severe nervous complaint, which increased as I grew up. At the twenty-fourth year of my age, my health became so impaired, that my medical attendant ordered me to quit London altogether, and put me on a very generous diet; a beef-steak, and some of the best ale that could be procured, were ordered for my breakfast, and at my dinner and supper plenty of good ale and wine, and, to avoid obesity, vegetable diet. This mode of dieting myself I pursued for twenty years; my health gradually declined; my nerves were so enfeebled, that twice I was confined to my bed from the sudden sight of a mouse. These frights, too, which proceeded from different causes, produced such dread, such horror, such debility, and such sinking, and frequent craving for food and stimulants, for several days afterwards, and my frame became so overcharged with the quantity of food and liquids, and my nervous irritability so increased, that I felt as if I could not live. Smoking, and spirits and water, were then recommended. Although the quantity was increased from time to time, they did not produce the effect I desired. I became alarmed at the consequences, not knowing where it would end. These not producing sleep, I was then advised to have recourse to laudanum. I began with ten drops, yet I found I was

obliged to increase my dose three drops every third night, until I got to one hundred and eighty drops; I left off at that quantity. In addition to my nervous attacks (I apprehend in consequence of my generous and high manner of living), I became bilious, rheumatic, and gouty; I frequently had very bad colds and sore throat; and I can only describe the situation I was brought into, by saying I went about day by day, frightened for fear of being frightened, a dreadful situation indeed to be living in.

"I made a visit to a medical friend of mine in Hampshire, where I spent some time. This afforded him an opportunity of observing the state of my health, and the effect which my manner of living had on my constitution; and before I quitted his house he advised me to make a general change in my manner of living, to abandon my beef-steak, to abandon the use of all fermented liquors, and to use animal food but very sparingly. At first it appeared to me as if human nature could hardly be willing to submit to my friend's prescription; for my physician in London had desired me to double my portion of ale in the morning, saying my hypochondriacal habit required it. However, I again called upon him for his advice, in as debilitated a state of body, I think, as I well could be. His advice to me was, to procure some of the oldest Madeira wine that could be got, and to take a bottle of it in as short a time as possible. A friend of mine provided me some, which he told me was twenty years old. I believe it is best thus to go into the details of what I suffered. I took the bottle of wine between the hours of eight and ten at night, and it produced very little more effect (such was my state of debility) than if I had taken so much water. At length, feeling satisfied of the sincerity of my friend above mentioned, who had enforced on me the necessity of a general change, I made up my mind to seek for help from Almighty God, that I might give the recommendation a fair trial—satisfied, as I was, that nothing short of His help could enable me to endure the conflict I must undergo. When I returned to my own home, favoured, as I believe I was, with that holy help that would bear me up in making the attempt, I proceeded all at once, (for I found tampering with these things would not do,) and gave up my laudanum, fermented liquors of every kind whatsoever, and my meat breakfast. My health began gradually to improve, although I felt some of the effects of my old complaint in my stomach after I had taken my dinner meal: I therefore

confined myself wholly to vegetable diet, and my health has gradually improved from that time to the present; so that I am able to say, to the praise of Him who enabled me to make the sacrifice of these things, that I am stronger now, in my *eightieth* year, than I was fifty years ago, when in the habit of taking animal food, wine, strong malt liquor, and spirits and water; and my bilious, my rheumatic, and my gouty complaints, I think I may say, are no more. Nor have I, since this change, ever had an attack of that most dreadful of all maladies, hypochondria: I call it most dreadful, from what I have felt of it: it exceeds derangement, because when derangement takes place, the mind is gone. I find, from continued experience, (it being thirty years since I have eaten fish, flesh, or fowl, or taken fermented liquor of any kind whatever,) I find abstinence to be the best medicine; I do not meddle with fermented liquors of any kind, even as medicine. I find I am capable of doing better without them, than when I was in the daily use of them.

"It is an opinion that it is necessary to take ardent spirits when people are travelling, to defend them from cold. Now, I will mention two striking instances of my experience to the contrary. Having to travel from Copenhagen, in Denmark, to Christiana, in Norway, eleven days' journey before me, in carts that had no covering over them, in the twelfth month, that is December, when the frost was very severe, my friends told me I must have spirits. We sometimes started at four in the morning, and travelled till ten at night, at that season of the year, fearing the falls of snow might have a tendency to impede our journey; during which I never took anything stronger than coffee; while the man whom I hired to take charge of me was taking his spirits, and seemed as if he could not do without them. I have reason, however, to believe I suffered less from cold than he did. I spent the greater part of the winter in Petersburg, and travelled on sledges, without having recourse to anything stronger than coffee. I do not say my mode of living would do for all constitutions, but I am sure that if persons had but courage to *make a trial of it*, it would suit a great many, and be the means of procuring and preserving their health better, than living in a more generous way.

"When I think of my friend who put me on this mode of living, I am satisfied that he did more towards my comfort here, and towards my endeavouring to seek after a better inheritance in the world to come,

than if he had given me ten thousand sovereigns. It is probable that such a present would have produced an increase of the indulgence in which I was living: and it would have been almost sure to increase that state of disease, which I had from time to time been labouring under.

"In another way, also, was I favoured to experience help, in abandoning all these things; this arose from the effect my abstinence has had on my natural temper. My natural disposition is very irritable, which was not helped in my nervous complaint, irritability being very much attached to such complaints. I am persuaded that ardent spirits, and high living, have more or less effect in tending to raise into action our evil propensities, which, if given way to, war against the soul, and render us displeasing to Almighty God. When I

recur to the effects that the use of ardent spirits had on my health and on my mind, I am renewedly confirmed in the belief, that the good power never had anything to do in producing them; and therefore they must have been produced by the Evil Power—that power which envies our happiness here and hereafter."

It will, of course, be remarked in the above narrative, that the stimulating and abnormal characteristics of the flesh of animals was decidedly felt by the sensitive system of SHILLTOE, after he had disused the spirits, wine, and other fermented liquors; and thus there is ample evidence of the injurious effect of the "dinner meal" from the general results of well-being, which only completely followed the restricting himself to what is here called a "Vegetable diet."

## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIAN CONTROVERSY.

*Leeds Intelligencer*.—B. J. The discussion between a correspondent and the Editor of the *Leeds Intelligencer*, ceased with the letter by "A VEGETARIAN,"\* last inserted by us, a paragraph containing strictures by the Editor being appended to this, which was obviously a drawing off and closing of the subject, which has not been further continued. "A VEGETARIAN" might well have replied to the closing remarks of the Editor, but we think, as probably "A VEGETARIAN" also thought, that these erroneous remarks had already been met, or counteracted in the previous correspondence: we, however, give the matter in question.

"We can readily believe that it would require a much more ample share of our space than we dare offer for the purpose, to prove that flesh-meat is inconsistent with the physical constitution of man, and that it is repugnant to his moral nature; and therefore we must give our correspondent the benefit of supposing that the problem is demonstrated to his own satisfaction. But we cannot permit the argument contained in the last paragraph of the foregoing letter to go forth in our columns without expressing our dissent. In the first article we wrote on this subject, we were provoked to express our dissatisfaction with the tendency which the position taken by the Vegetarian party, in some of their writings and speeches, might have in regard to religious belief. They very plainly condemned, as immoral, the practice of slaughtering animals for the use of man, and as this condemnation must include acts which come to us with divine sanction, we expressed our suspicion of a "leaven of heresy" in the Vegetarian theory. In his first reply, our correspondent did not remove this suspicion from our

\* Vol. 4. *Controversialist and Correspondent*, p. 25.

mind; and now he does but confirm it. The Bible undoubtedly records the transgressions of man, and also shows that many things were permitted for the hardness of man's heart; but we cited neither the one nor the other of these in support of our argument that the Vegetarians condemned things which had a Divine sanction. The acts we referred to were such as were not merely permitted but enjoined by the Divine law, or were partaken of by the Redeemer himself while on earth; and to admit that things which the Bible tells us were commanded by GOD to be done, or of which the Saviour and his disciples did not refuse to be partakers, are contrary to the Divine will and intention, would be to confound all faith in the teaching of that volume. But our correspondent reminds us of the Saviour's words, when he said there were many things he had to say to them, but they could not bear them then; and on this we are asked to admit that there is room for including the theory of certain speculators on the normal condition of man as one of the things which the first Christian disciples were spared, out of tenderness for their weakness, to be informed of by their Heavenly Master. We cannot conceive a broader basis for the spirit of heresy to work upon than this; and we must reject the assumption with the remark that such a proposition cannot be conceded, and least of all when it would represent the Saviour as having something to condemn and forbid, when men's minds could bear it, which he himself practised."

It will be perceived from the above, that the Editor here declines the opportunity to which he was invited, of discussing the whole question of Vegetarianism in several articles, which, to use the words of "A VEGETARIAN," would, of course, have been open to his "freest criticism." The Editor, however, obviously prefers withdrawing from the subject, and again retreats within his par-

ticular views pertaining to Scripture, from which he launches forth a stronger bolt than the one previously hurled, denouncing the opinions of his correspondent as dangerously impregnated with the "leaven of heresy."

It will be perceived that these closing remarks are all grounded upon the assumption, that as CHRIST ate before his disciples, from a table at which fish (or something not precisely defined as *fish*, by all commentators) was placed, as one article of food, he necessarily partook of that; and from this inferential evidence, the Editor of the *Leeds Intelligencer* seeks to denounce the Vegetarian opinions and practice, as in degree, at least, heretical. Assuming for a moment that the facts of the case, however, were as here inferred, exception can at once be taken to the doctrine involved, in the freedom thus taken with the external acts of CHRIST in one particular, whilst his conduct in many others pertaining to Jewish customs (which he thought proper to adhere to, in all strictness) would not be considered binding. We would not, of course, offend the feelings of a single believer in the virtue of every act of the Saviour, whether of external or of higher authority; nor do we think it is necessary to do so in maintaining the Vegetarian system; as, in accordance with the wisdom of the Creator, ere man arrived at the phases of his fallen history, *he was a Vegetarian*. We have, therefore, every right to take the benefit of caution, in concluding what was the real import of the external acts of Him who first gave the law pertaining to human food, and the more so in relation to one single inference only to be drawn as to his own external practice, even though he lived as "a man amongst men," and made all other things secondary in his human history, to the great mission of the *salvation of mankind*. We think, therefore, though we repeat that we would not trammel the mind of a single individual, that the hostility to Vegetarianism assumed under the guise of the theological acumen into which the Editor of the *Leeds Intelligencer* retreats, will not have the effect of injuring any minds really prepared for the adoption of Vegetarianism, the objection referred to rather assuming the characteristics of mere opposition, than that of honest practical doubt or inquiry.

#### TREATMENT OF CHOLERA.

In accordance with the engagement already entered into, we here give the first of several letters on the treatment of cases of cholera, on a system differing essentially in its principles and the nature of the medicine used, from the treatment generally pursued.

DEAR SIR—The letter inserted in the *Messenger*, by Dr. VIETTINGHOFF, indicating the

treatment pursued in the homœopathic practice of medicine, leads me to hope that you will not object to insert one or two communications from me, directing attention to a system of medical treatment more in accordance with the views on diet you advocate, than any other to which the attention of the public has been directed. The principle of the Vegetarian system of diet justly refers man to the vegetable kingdom as the great and never-failing source of his natural food—a storehouse with which health and general physical well-being, as well as the "sound mind in the sound body," have essentially to do. Agreeing with you, then, in the principle of seeking food from the vegetable kingdom, I claim attention, at the same time, to a system of medical treatment, which also derives its agents from the same source, more or less in accordance with the principle which we see established in relation to the inferior animal creation. I allude to the system of medical treatment which, though practised under various names, assumes in America, the title of the Reformed Vegetable Practice of Medicine, the principle of the system in question being, by the use of vegetable stimulants, astringents, and tonics, to raise the vital force of the body, and by equably maintaining it so raised for a given period, as an aid to nature, to enable her to regain the normal state of health and vigour.

At no time has the history of such a system of treatment greater need to be placed before the attention of the reflective, than at the present, when Asiatic cholera but smoulders through the cold of winter, to break out, as all seem agreed upon, in the approaching spring and warmer months, with greater virulence and more serious consequences, than have hitherto characterized its destructive progress in Europe.

After several visits to our shores, it might naturally have been expected that the ordinary medical treatment of this disease would have assumed some fixed principle, and not been characterized by the marked failure and loss of life which has attended it. Cholera is as fatal, or more fatal now, than on its first visit to our shores, and, as seen from the returns of the Superintendent Registrar, has been fatal in more than one-half the cases that have occurred, whilst medical men are still by no means agreed upon any course of treatment which can pretend to resolve the aid tendered by them to a principle.

The prevailing treatment of cholera in the allopathic school of medicine, has been to give large doses of calomel and opium, chalk mixture, catechu, as well as most of the known remedies of the pharmacopœia, but with little effect, if we may judge from the bills of mortality regularly issued to the public. It is only within the last appearance of the disease in this country, that the medical profession has adopted any stimulating plan of treatment to maintain the vitality of the system, and this a very inefficient one, consisting principally of chlorate of potash, with ether and brandy. The saline treatment, with great attention to the application of external heat, has also been adopted; but, whilst claiming to be much more successful than the practice

already referred to, has been denounced by the majority of medical practitioners.

The homœopathic school, from the first, have commenced the treatment with the stimulating plan, by giving small doses of camphorated spirits, and keeping the patient warm in bed, by means of bottles of hot water. If, by the application of these means, the symptoms do not abate, the treatment is followed up with doses of copper, arsenic, veratrum, etc.; and though this may not be the most efficient method of treatment, it seems, from the practical results which have followed, to be much superior to that of the ordinary prevailing allopathic practice.

Having thus far but introduced the subject sought to be commended to the attention of your readers, I find that respect for your space and convenience will compel me to postpone the further portion of my communication to another occasion. In the mean time, I am, dear Sir, respectfully yours,

Manchester.

M. M.

We defer any general comments upon the above, till the time when the whole subject of our correspondent shall have been placed before our readers, trusting that all who are practically interested in the medical inquiry, will not forget to bear in mind, that a correct system of diet seems completely to set the question of medical treatment aside, or reduce it to that degree of consideration only ranking with medical treatment in ordinary diseases. For the sake of thousands, however, who have been more than usually subjected to the injurious effects of stimulating diets and drinks within the last two or three years, we cannot but acknowledge the high importance of the subject treated by our correspondent; and though not coming with the force of the prescriptive opinion and confident claims of the prevailing medical practice, we are happy to lay hold on anything more useful than that, which, though thus recommended, is, hitherto, certainly found to be essentially wanting in its general results.

#### THE LIVERPOOL CONTROVERSY.

THE following is the sequel to the two letters inserted in our previous number, from the *Liverpool Mercury*, under the head of "Mistaken Objections."

#### VEGETARIANISM.

GENTLEMEN.—In your publication of last Friday week appeared a letter, signed "A Vegetarian," purporting to be a reply to mine of the 15th ultimo, in which he expresses his desire to correct an impression made by my quotation. I assure him I used it not as spoken at the Soirée, but used in my hearing by persons of loose morals, and which, from the general way objections from the Bible are met with from Vegetarians, might answer as a case in point.

At a meeting which I attended of Vegetarians, the following assertions were used on the platform:—1. "Geology cannot be reconciled with

the Book of Genesis." 2. "The Bible was used as a grindstone." 3. "Flesh-eaters appeal to the old law of blood and slaughter when chemistry was unknown." 4. "GOD supplies their low wants with low food." 5. "Disgusting and abominable system of flesh-eating." 6. "Immoral and unreasonable practice of slaughtering." Now, I contend that such assertions cannot be made without subjecting those who use them to the suspicion of being unbelievers; and in this view I am confirmed by a recent correspondence with an "Atheist Vegetarian," who says, in answer to my scripture quotations in favour of flesh-eating, "I could find plenty of Scripture to back me out in any situation in which man could be placed. You may prove any thing by Scripture. Scripture may sanction a practice which may be both immoral and unjust."

From the above, I had a right to infer that the Vegetarians cannot meet our objections, but attempt to ward off their force by saying the Bible is abused for purposes which we all condemn. The assertion that "Vegetarianism finds its greatest support from the Bible when appealed to," is not true; for, although man was in a high and happy state when in Eden—not because his food was vegetable, but on account of his being in peace with his CREATOR—when he fell we have it that GOD altered the condition of the earth by cursing the ground for his sake, and placing upon him the injunction that by the "sweat of his brow he should eat his bread." We have not to do with man in his innocent and once happy state in Eden, but in the world, the child of sin and sorrow, sickness, pain, and death; and we contend that GOD mercifully adapted man's wants to the circumstances in which he was placed. Hence, in the 9th chapter of Genesis, we find that GOD, after blessing NOAH and his sons, gives "Beasts, birds, and fishes, every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

We also contend that the Almighty Creator of all good, from whom we live, move, and have our being, knows best what is proper for the wants of man. We find, as we peruse the sacred page, that GOD has created wealth in the nature of flocks and herds; but how they can be considered as wealth, unless used as food, I cannot comprehend. (Gen. xiii.)

We also find that celestial beings partook of flesh, described by Vegetarians as disgusting and abominable. The people of Israel were compelled to eat the flesh of lamb in the Passover (Exod. xii), while, in Levit. xi. and Deut. xiv., GOD describes the flesh which his people should eat. Again, GOD says: "Thou shalt kill of thy herds, of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after; even as the roebuck and hart is eaten, so shalt thou eat them." (Deut. xii.) Also Deut. xiv., where GOD commands his people to bestow their money for whatsoever their soul lusteth after, for "oxen, or for sheep." \* \* \* "Thou shalt eat these before the LORD thy GOD; and thou shalt rejoice, thou and thy household." Again, in the example of the Psalmist DAVID, who dealt to

every one in Israel (on occasion of a festival) "A loaf of bread, and a good piece of flesh, etc." (1 Chron. xvi.) Again, we have the examples of the Redeemer, who himself partook of flesh (MARK xiv.), and who, on different occasions, spoke parables, in which "eating of oxen, fatlings, and fatted calf" is introduced, which could not be if it was immoral, disgusting, unreasonable, and abominable; while the Apostle PAUL to TIMOTHY says: "Every creature of GOD is good, and nothing to be refused." \* \* (1 TIM. iv.) From the above passage—and many more might be adduced—it will be plain to any candid mind, Jew or Christian, that the slaughtering of animals and partaking of their flesh as food, which GOD has commanded, having created it to be received with thanksgiving of them which believe and know the truth (1 TIM. iv.), can neither be disgusting, immoral, nor unreasonable, as declared by Vegetarians; and by using such language as I have above quoted, these eccentric characters, if not absolutely unbelievers, have a strange way of showing their reverence for the Scriptures.

Flesh-eaters argue that GOD knows what was best suited for his creatures when he gave them flesh as food; that in ordering the slaughter of animals, GOD did not act against his attributes of love and mercy; that it is but the mawkish sensibility of the Vegetarians that leads them to utter such nonsense. It is true the prophecy speaks of a time when they shall not hurt or destroy; when the "lion and the lamb shall lie down together, when the lion shall eat straw like the ox" (ISA. xi); when the whole face of nature shall be changed. But this time has not arrived: we have to do with man and nature as we find them. It is our duty to accept thankfully what an all-ruling Providence supplies for our wants.

Whether my conclusion was a fallacy or not, let the public judge. The controversy which I have had with Vegetarians is such as proves to me most incontestably, that whatever arguments may be brought against flesh-eating, none can be brought from Scripture sufficient to satisfy any candid mind. Yours, etc.,

A FLESH-EATER.

Liverpool, Dec. 3, 1853.

#### VEGETARIANISM.

GENTLEMEN—"A Flesh-Eater" having again returned to the charge against Vegetarianism—though I consider my first still a reply to his second letter, in the principles of interpretation I then gave him, on the general scriptural argument, which he has entirely overlooked, and to which his and my reasonings must come—I will now go through with him, in the detail of scripture texts he has adduced, and his inferences, to many of which last I cannot accede. And here I may premise, that his first charge, specifically against one of the speakers at the last *soirée* here, is a failure; for he courteously admits the biblical instance he cited, and from which he reasoned, was not used at the *soirée*, but in his hearing elsewhere; so that while writing *at* the *soirée* in his letter, he was really

writing *of* impressions imbibed from particular intercourse and correspondence; of the *soirée* I knew, and desired to defend it; of the others I know nothing, but from him, and take them as he gives them.

Now he shifts his ground, as regards place, and cites six assertions he heard used from a platform (certainly not in Liverpool), as follow:

1. Geology cannot be reconciled with the book of Genesis.
2. The Bible was used as a grindstone.
3. Flesh-eaters appeal to the old law of blood and slaughter, when chemistry was unknown.
4. GOD supplies their low wants with low food.
5. Disgusting and abominable system of flesh-eating.
6. Immoral and unreasonable practice of slaughtering.

Which, while they may have been pertinent in the relation used, appear, when isolated, harsh and inconsiderate to the feelings of those who think otherwise: the first two have no immediate relation to Vegetarianism, and require no particular comment, saving that the first, being considered by him reprehensible, implies his own belief in the harmony of the Mosaic account of the creation with geology: important, as admitting science as an interpreter of the Bible; which, in this case, fixes an interpretation not generally held before. The third can only be judged in relation to what was said at the time, but if geology is admitted as an interpreter, chemistry bears more important testimony in relation to man's daily wants. The fourth, fifth, and sixth, though not expressed with any seeming desire to please, are essentially true, the more evidenced by comparison of the now prevailing system of flesh-eating and its concomitants, with the more primitive one of fruit and grain. From these assertions he arrives at the suspicion of Vegetarians being unbelievers, in which he is confirmed by a correspondence with a so-styled "Atheist Vegetarian," who is alleged to say "you may prove anything by Scripture. Scripture may sanction a practice which may be both immoral and unjust." The answer is plain. The Vegetarian Society is a social institution to effect social reform, primarily in dietetics, and incidentally in everything relating to health; as a Society, it professes no religious creed, but requires only one condition of union—abstinence from flesh as food, the indulgence in which is regarded as a proximate cause of much existing suffering and evil. Composed of persons of all classes of society, I cannot speak for their beliefs. Vegetarians there may be who do not believe in the Bible, though I know not of any such; but Christians, who are Vegetarians, must reconcile to their minds their practice with Scripture; and it is they only who can reason with "A Flesh-Eater" from a mutually-recognised standard; so that his "suspicion" of unbelief, and inferences that Vegetarians cannot meet Scripture objections, are alike misapplied.

In quoting from my letter, that "Vegetarianism finds its greatest support from the Bible when appealed to," he says, it "is not true; for although man was in a high and happy state,

when in Eden,—not because his food was vegetable—but on account of his being in peace with his Creator," I can only again assert this as a truth; nor did I assign food as a cause, but may now meet his reasoning by saying, that man "being at peace with his Creator," his food was vegetable; for flesh-eating is incompatible with a state of innocence: and while after the fall, the ground was cursed for his sake, and that by the "sweat of his brow, he should eat his bread," yet the appointment of food remained the same: though deprived of the delicious fruits of Eden, and with this greater difficulty of procuring food, as compared with Eden, and no permission of flesh as food, we have, coincident with this anti-deluvian time, the greatest periods of longevity recorded. To save space I will comment, as much as possible, without quotation. We have to do with man in his happy state in Eden, for there every thing was perfect, and is to us the highest earthly standard of our physical relations. We have also to do with "man in the world, the child of sin and sorrow, sickness, pain and death;" but, whatever hereditary disadvantage we are under from sin, the greater part of the other evils mentioned are self-inflicted, and thereby premature death hastened—"that GOD mercifully adapted man's wants to the circumstances in which he was placed," no text is cited, and there is no warrant for saying so; neither is it supported by the permission. (Gen. ix, 3.) Science proves an adaptability in man to live in the greatest variety of circumstances, but always at a disadvantage as he departs from the laws of his nature. In quoting the permission, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things," he has omitted the restriction given in the verse following, "but flesh, with the life thereof, which is the blood thereof, shall ye not eat." Important in the consideration of Scripture as a rule in dietetics, this permission, the first and most comprehensive given to man for the use of flesh as food, is sufficient for the argument, in so far as flesh is concerned, to arrive at a conclusion from Scripture, of a rule of diet; but "a Flesh-Eater," not satisfied with this, tries to supplement it with many more texts, and with what success as following this permission, may be judged. I admitted it, and referred to it in my last, and will recur to it again; but will, meanwhile, refer to his objections *seriatim* however diffuse.

I willingly admit "that the Almighty Creator knows best what is proper for the wants of man," and to ascertain His will in this respect is incumbent on every Christian; but to the inference, from perusing the sacred page, that there can be no "created wealth in the nature of flocks or herds, unless used as food," we do not find the possessors of them always considered so; or wherefore the fear of famine by JACOB (Gen. xlii, 2), and the great sacrifices made to procure corn; and in Prov. xxvii, 26, 27, we are told, "The lambs are for thy clothing; and the goats are the prices of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy

maidens." Again he urges, "that celestial beings partook of flesh," and wisely without attempting to explain, however, that the Hebrew critics render the original (Gen. xviii, 8), "and they seemed to eat." The Passover, too, a great typical and prefigurative religious ordinance, under the Jewish dispensation, is very injudiciously urged in justification of flesh-eating; the manner of institution (Exod. xii.), as regards diet, is alike repulsive to instinct and appetite, and was never observed but as a ceremonial: he refers to Lev. xi, and Deut. xiv, where another restriction now appears (Deut. xiv, 3), "Thou shalt not eat any abominable thing," and a distinction is made of "the clean" and "the unclean;" and while he quotes GOD's commands (Deut. xii, 21), "Thou shalt kill of the herds of thy flock, \* \* and thou shalt eat in thy gates whatsoever thy soul lusteth after," he does not quote the preceding verse, where a reason is assigned, "When the LORD thy GOD shalt enlarge thy border as he hath promised thee, and thou shalt say I will eat flesh, *because thy soul longeth to eat flesh*; thou mayest eat flesh, whatsoever thy soul lusteth after"; nor does he quote the restriction following, so often repeated, "only be sure that thou eat not the blood, etc.;" and in Deut. xiv, where a similar permission is given, "for whatsoever thy soul lusteth after," is on occasion of tithes and a ceremonial. He now cites "the example of the Psalmist DAVID," who, on occasion of a sacred feast, gave the flesh of the peace offerings to the people; forgetful that in his own and first mistaken charges against us, he used the words "because one man *wickedly* refers to DAVID to justify the crimes, etc.": DAVID did, as the Jews were enjoined to act—hospitably. He next cites "the examples of the Redeemer," "who himself partook of flesh." (Mark xiv.) There is no decisive proof of our Saviour having eaten the Paschal Lamb on this occasion, and there is much disagreement as to the day being the fourteenth, as to which the first institution is precise. But the parables must next contribute, in which eating of "oxen, fatlings, and fatted calf" is introduced, which could not be if it was "immoral, disgusting, unreasonable, and abominable"; while the parables were perfect as illustrative mediums to convey spiritual truths, the incidents, often the acts of fallen man, are not in themselves exemplary; the unjust steward, for instance, is not necessarily a moral character; and by way of climax, "The Apostle PAUL to TIMOTHY says (1 TIM. iv.): 'Every creature of GOD is good, and nothing to be refused,'" which precept is either limited by the permission to NOAH, or exceeds it; and, in either case, we are left to choice, in abstaining or indulging. And then the conclusion from all is, "that the slaughtering of animals and partaking of their flesh as food, which GOD has commanded (!), having created it, etc. (1 TIM. iv.), can neither be disgusting, immoral, nor unreasonable."

Now it will be observed that "A Flesh-Eater" appears to have been led more by his



feelings than by his reason; that he is more concerned about alleged names, than the thing itself; that his cited texts prove more than his conclusion, and are left in their contradictory character without any rule of interpretation or choice; and an inquirer, seeking with him a scripture rule of diet, would be led to imitate and adopt practices of the Jewish dispensation, while professing to live under another—the Christian dispensation, with the Jewish ceremonies abrogated, and therefore no longer a rule of conduct in themselves. I apprehend, then, that his Scripture citations, in immediate relation to diet, proves the use and permission of flesh as food, with certain restrictions and observances; and certainly he has never attempted to prove that the practice of flesh-eating is the reverse of “disgusting, immoral, or unreasonable”; nor does he take exception to the terms, “lust” and “abominable” used in Scripture, in reference to flesh-eating; and when DANIEL (DAN. i, and viii.) “purposed in his heart he would not defile himself with the portion of the King’s meat,” doubtless his feelings will be considered akin to the “mawkish sensibilities of the Vegetarians.”

And I submit that such a mode of special pleading from Scripture; as “A Flesh-Eater’s” letter, will not satisfy reasonable minds; and it can only be by such a mode his “Atheist” friend could “prove anything by Scripture.” To place the whole question then briefly: We have the appointment in Eden (Gen. i. 29), the rule in the ante-diluvian world, and still abiding. We have the permission of flesh to NOAH (Gen. ix. 3), with its restrictions; and following special permissions, with greater restrictions to the Jews, sufficiently cited above, and part of ceremonial laws. And after CHRIST, we have the Apostles in different circumstances enjoining freedom of choice as above (1 TIM. 4), to abstain “from things strangled, and from blood” (Acts xv. 20), and entire abstinence from “flesh, while the world standeth.” (Acts viii. 13.) We have, too, GOD’s approval of abstinence, as in the cases of DANIEL and others at different times.

In all these we have emanations of GOD’s will to man at different periods, and in them are variations of morality, necessitating the Christian inquirer to the adoption of a rule of interpretation, to choose his present duty from the differing manifestations. In the consideration of other questions of Christian duty three several periods are commonly recognised, in which GOD has revealed his will to man, termed the Patriarchial, the Mosaic, and the Christian, the two first being preparatory to the Christian, which is termed the last and best. If it is evident, then, that where there is coincidence of obligatory duty in the law of these several periods, there can be no doubt of the rule; but where there is no coincidence in all, a choice becomes compulsory, and that choice to the Christian, as it was in the others, must be that of the dispensation under which he lives. In the Christian law, then, we have no specific rules of diet, as in the Mosaic law; we have this great precept, “Whatsoever ye eat or drink, or

whatsoever ye do, do all to the glory of GOD.” From this, and the spirit of the whole Christian precepts, we must be guided in our choice; as compared, then, with other questions of Christian duty, in this consideration of a Scripture rule of diet, we have added to the before-mentioned periods the Edenic, which, from the little recorded in it of GOD’s will to man, is seldom referred to for a rule of guidance; but in it was this appointment of food, a perfect law. The Christian law is a perfect law, while the Mosaic law is described as imperfect; the distinguishing feature of the Christian dispensation, as compared with the Mosaic, being the extension of the law of love. If, then, the Christian law in its highest moral spirit of love and mercy, coincides with the Edenic law; the appointment becomes paramount as a rule of duty: and here I may remark in reference to prophecy; I do not think it necessary in this case to advert to it further, than to this coincidence, in the exclusion of flesh as food for man at the beginning in innocence, and in the latter days when righteousness will prevail: either then we must acknowledge a rule like this in scripture interpretation, or be left at liberty to pick and choose, as suits our desires, for indulgences or abstinences. And with science admitted as an interpreter, GOD is justified in His works. Science proves, in as far as it can be proved to human reason, the Omniscience of GOD in this appointment, in its adaptation to man, and also proves the wise and sanitary character of the restrictions with the permissions of flesh as food; so that the Vegetarian, recognising GOD in his natural laws, as in his revealed law, and in their harmonizing, he cannot hesitate in choosing the highest moral standard as a rule of conduct in diet.

Even on a lower morality with the permissions, the present system of flesh-eating will not bear the test of the should-be attendant restrictions, and is therefore condemnable by the permission law.

As to the further summary in defence of flesh-eating, “that GOD knows what was best suited for his creatures, when he gave them their food.” GOD seldom assigns reasons for what he does in dealing with His creatures, but he cannot belie himself, either this appointment being perfect was best, or the permission to NOAH—this adaptability (as distinguished from perfect adaptation) of man, for flesh as food, has been admitted: and again, “that in ordering the slaughter of animals, GOD did not act against His attributes of love and mercy,” is not known by “A Flesh-Eater,” nor can it be shown: we must believe that GOD does not act against His attributes, even though irreconcilable to our reason, but where a scripture rule deduced from the Scriptures, is in harmony, to our reason, with His attributes, then that harmony is corroborative of the correctness of the rule; and so far only are we justified in referring to His attributes of which we know so little.

To my remark that the conclusion in his first letter was a fallacy, he replies “Let the public judge;” his statement was, that if Vegetarians fail “to dis-

prove our argument (from Scripture) and show that we are mistaken," they should "at once admit themselves unbelievers in the Bible," thereby assuming a comprehension of the Bible for flesh-eaters, and a setting themselves up for a standard, which in this country of sects, is a generally admitted absurdity; surely we may agree to

differ without uncharitable denouncements. Whatever may have been the effect of his controversies with Vegetarians, I still trust he may be incited to further inquiry, in testing the truths of their principles.

I am, etc.,

Liverpool.

A VEGETARIAN.

## THE VEGETARIAN TREASURY.

### SELF-DENYING CHARITY.

There is one degree of charity which has a singular species of merit, and that is where, from a principle of benevolence and Christian love, we bestow on one another what we really want ourselves; where, in order to lessen the distresses of another, we condescend to cheer some of them by giving what even our own necessities cannot well spare. This is truly meritorious; but to relieve our brethren only with our superfluities—to be charitable rather at the expense of our coffers than ourselves—to save several families from misery, rather than hang up an extravagant picture in our houses, or gratify any other ridiculous vanity—this seems to be only being human creatures; nay, it is in some degree being epicures; for what could the greatest epicures wish, rather than to eat with many mouths instead of one, which may be predicted of any one who knows that the bread of many is owing to his largesses—FIELDING.

### VEGETABLE FOOD ESSENTIAL TO HEALTH.

We are strongly inclined to believe, however, that an insufficient supply of *fresh* vegetable food is a not unfrequent cause of disordered nutrition, even though that disorder may not manifest itself in the form of genuine scurvy. It seems to us unquestionable, that if the total withdrawal of this article of diet is productive of such a fearful depravation of the blood as perverts every function to which the blood is subservient, a diminution of it below the standard requisite for the maintenance of health, must necessarily involve a depravation similar in kind, though less aggravated in degree; and this, if slight, may be expected to manifest itself, not so much in the production of idiopathic disorders, as in favouring any peculiar tendency to disease which may exist in the system, and in preventing or retarding recovery from its effects. This "scorbutic tendency" was fully recognised by our past generation of physicians, who practised in those "good old times," when potatoes were a luxury, and green vegetables in the winter almost unknown, when the middle classes fed upon salted meat during a great part of the year, and when sagacious old women prescribed nettle-tea and scurvy-grass, with a course of

lenitive "spring physic," for the "cleansing of the blood." And it is worthy of remark, that in the times when even the wealthy lived during four or five months of the year upon bread, meat, and flour puddings, and when, therefore, the diet was too highly azotised, arthritic and calculous disorders were much more common and severe than they are now. The introduction and universal employment of the potato has done much to correct these two tendencies: on the one hand, by supplying to the blood some element which is needed for the maintenance of its healthy condition; on the other, by diluting the azotised components of the food, so that with the same bulk a much smaller proportion of these is now introduced. But although potatoes alone may suffice to keep scurvy at bay, we doubt if the blood can be maintained in its highest state of purity without the use either of fruits or of fresh or green vegetables; and we would especially suggest the employment of these, in cases where a general disorder of nutrition indicates a perverted condition of the circulating material, and especially where there is a disposition to chronic inflammation, induration, and ulceration in different parts of the body.—*Medico-Chirurgical Review.*

### THE PLOUGH SUPERSEDED.

The plough promises ere long to become a cast-off instrument of husbandry. Mr. MENCHI, the enterprising experimental agriculturist, has notified to the public through the *Times*, that he has received the model of a newly-invented machine, from one of our North American Colonies. He describes it as a combination of horse and steam power, weighing from 20 to 25 cwt., and requiring two horses, one man, and one boy to work it. This implement will not only cultivate and pulverise the soil, but sow the seed at the same time, and leave all finished. "It will also, by a simple inversion, cut and gather the corn (three men aiding), without rake or any other complication; while, both in cultivation and harvesting, its operations will be continuous and without stoppage." He stakes his agricultural reputation on its success; and promises his practical friends the benefit of an early trial on his farm.—*Nonconformist.*

## ANNUAL LIST OF THE VEGETARIAN SOCIETY.

WE are glad to find that the promised List of the Members added to the Vegetarian Society during the past year, is being issued for the private use of members of the Society. The value and interest attached to the Annual List, both as a record of the adherents of the movement, and a statistical document giving the Vegetarian experience of the members, can hardly be over-rated; and though the usual time for its re-publication has been postponed, the supplement now provided will amply complete the connection between the termination of the year 1852, and the year on which we have now entered, and give each one the advantage of better carrying out the social objects to which the publication of the List is such an important aid.

One feature of the announcement, it will be remembered, is to record the names of those who form the Corresponding Society; and especially amongst new members, it is to be hoped that such communications as have hitherto been found most useful, will be

extensively entered into. The official Corresponding Secretary at the head of this important sphere of social usefulness, has also the conduct of ever-circulating magazines, and though these have hitherto only made the round of the local secretaries, it cannot be doubted that such might also be passing from one member of the Corresponding Society to another, the List indicating the names of all who are in this way willing to aid in the social advancement of Vegetarianism.

Too much importance can hardly be attached to these means of extending the knowledge of Vegetarianism, in giving members a lively interest in the progress of their principles; and we hope that all whose names are presented as being desirous of co-operating as correspondents, will have their attention aroused during the present year, to the facilities thus afforded for benefiting each other, as well as preparing for a more extended service of the Vegetarian cause, the tendency in this direction being undoubted.

## RECEPTION OF THE VEGETARIAN PRINCIPLE.

CONSIDERING the very erroneous popular impressions which beset the first promulgation of Vegetarian theories, it is interesting to observe how generally this opposition gives way before a faithful exposition of their merits and claims upon popular attention. A natural system, and claiming to be pre-eminently practical, as the one with which the earliest history of mankind is identified, cannot altogether be disregarded, even by those who come to scoff; and thus, after the more successful expositions of the Vegetarian principle and practice, where the aid of anatomy, physiology, natural history, chemistry, and experience, are all brought to bear, it is no wonder that many should at once turn their attention to inquiries as to the practical way of testing its merits in their own particular case. The capacity of man to exist in other than natural habits, is readily understood, from actual observation and reflection upon

the various departures from morals which likewise characterize his history; and thus, further difficulties to the reception of the arguments of Vegetarianism are obviated, and the judgement left comparatively unfettered by prevailing custom, and in as favourable a condition as may be for the impartial practical examination of the system itself.

Besides this natural result in the minds of the reasonable and reflective, however, there is a more or less prepared character of mind, in some of our advanced classes of society, who, as it were, start the inquiry with almost the full advantages of those above referred to, after finding out what Vegetarianism really is, and having devoted more or less reflection to its claims. These last, from the adoption of views on other subjects more or less removed from those of the mass of society, are already prepared for deviating from

prevailing customs, and have thus less to contend with than those who have never been led to reason at all upon their external habits, but have only thought and acted like the rest of the community. They embrace, more especially, certain classes of religionists, whose theories in relation to the peacefulness to be identified with the realization of Christian principles, lead them at once to appreciate the practical harmony to be introduced into the world as the mere result of the wide-spread adoption of the Vegetarian practice. The time when nothing shall "hurt nor destroy," is professedly believed in and sought after by some; while others, with the same or similar opinions, are seeking to induce a state of things which shall put an end at least to all strife between man and man. Others again, from the very nature of their faith, find the Vegetarian system represented and identified by the types of good, whether spiritual or moral, which they recognize as the result of their peculiar religious training. By all these, the harmony and benevolence of the Vegetarian system is readily discerned, even though the aspirations with which this perception is identified, be still associated with a dietetic practice of life necessitating the bloodshed and slaughter of the animal creation, so antagonistic to the spirit of mercy and peace.

Amongst all these, but especially the last, the explication of Vegetarian principles and arguments is at once met, and favoured, in degree at least, by the conviction of the hearer; but whilst there is little or nothing that can be opposed directly to our views, as unsound or in any degree fallacious, there is still, and it is this we are obliged to notice, a passive opposition to the Vegetarian practice, which, to our minds at least, reflects nothing favourable for the real working out of the systems of charity which are apparently so anxiously sought after. Like the Jews of old, whilst they acknowledge the importance of the end to be secured, whether in relation to the physical or moral harmony of the world, they still consider that the "time is not yet." They admit

that in the very nature of things, our system must come to be extensively practised, ere the "wolf can lie down with the lamb"; and, possibly, others who have traced out the sources of the wars waged by man upon his fellow-man, see that the step which preceded these, was the slaying of animals, and that the primitive habit of living has to be regained before this dire strife can altogether cease; whilst others, again, may perceive that the period for harmonizing external practices with the spiritual relations of a superior and more elevated religious life, is the time for their being progressively vitalized in action; but still, the practical result is, that the question is deferred to a future and better time, quite overlooking the necessity there will be for those of that period to take the identical steps, which, by the light of truth, are now brought within the reach of their predecessors.

These difficulties to which we have referred, are doubtless associated with the plain matter-of-fact impediments which retard the more extensive adoption of our system, and give us, at least, only the slow progress which characterizes anything better than common. With every year's progress, however, these impediments to the adoption of Vegetarianism will necessarily diminish; since, whilst the knowledge of what really constitutes the Vegetarian principle and practice becomes better known, individuals in all classes of society, will be found to incorporate their convictions of what is thus practically good with the ordinary habits of life, and will thus be drawn into one common focus. But this is not all, for even though these adherents should not be in all respects, from previous training, and the difficulties of their position, what the Vegetarians of a more advanced period ought necessarily to be, the hopes of our cause are established in the one thought alone, that they will train up a race of children, who will never have known either the delusions or lasting disadvantages to be identified with the mere external departure from the normal laws of the human frame in regard to food and drink.

The present race of Vegetarians may be apathetical (as doubtless many of them are, in degree), and, believing that they have got a "key of knowledge," not use it as they ought for "entering in" themselves, or admitting others to the full extent of their power to accomplish this; but the younger race, under the benefit of a wise organization, will necessarily be more active, and live more in the true spirit of their practice, whilst more benevolently in relation to those they are to lead to its adoption.

Without, therefore, being more sanguine than the difficulties of moral and social progress warrant, we see great hope in our movement, dating from this time, believing that the difficulties thrown in the way of our practice even by the wise and good, will every year be less and less, whilst the younger race growing up will indoctrinate their fellows by the force of stronger argu-

ments than are now employed; and never having known a reason for deferring to the future what has been an active principle of life all along, their advocacy and example will be extensively felt. In the meantime, then, whilst we would suggest the inquiry to each of those to whom the Vegetarian question is now committed in its important advocacy, how far the pledge is redeemed of pressing the benefits of this knowledge upon others, we would earnestly direct their attention, first, to securing that freedom of action which will carefully preserve from interference *the practice of Vegetarianism in the young*, whilst everything that can minister to instruction is being communicated; and next, to the necessity of impressing the mind with the thought, that future services are required from them in the advancement of our cause, both by example and precept, as members of a *second generation* in Vegetarian progress.

## MY VEGETARIAN EXPERIENCE.

WE extract the following interesting evidence in favour of the Vegetarian practice of diet, from the *Truth Promoter*, a small periodical devoted principally to the interests of religion, the experience presented being that, we understand, of the conductor of the work, obviously a man untiring in his benevolent labours for the service of his fellow-men.

"Having satisfied myself that I could have all the nutriment from vegetable and farinaceous food, which is derived from the flesh of animals, rather more than three years ago, I determined to adopt thorough Vegetarianism, which I did, hoping, as I was rather too stout, thereby to reduce myself. After six months' trial, however, to my astonishment, I had gained seven pounds in weight. I was so far satisfied with it at the end of one year, that I have continued up to this day, with this exception, as some of my highly esteemed friends said, 'Why do you not eat fish, JESUS did.' I replied, 'I have no objection,' and in a few instances, during the last two years I have taken fish, although very seldom. Not having joined any society, I thought my experiments could be more independent, and, perhaps my example might be more influential. At the end of three years I found myself five pounds lighter than when I commenced, but perhaps other causes

might contribute to this; I have wrought more this year at the press and on the land than before, and never enjoyed better health, higher spirits, or more cheerfulness of mind; I seem better able to serve either God or man than I was before. I do not now feel dull and heavy after dinner. I generally feel hungry at meal times, although I do not often eat anything between. As I never use strong drinks, tea nor coffee, I am sometimes asked how I live? This I am quite willing to explain: at home I get Scotch oat-meal porridge and milk to breakfast, and perhaps a little whole-meal or wheat-meal bread afterwards. At dinner, vegetables of various kinds such as are usual on the table. I generally take no supper, but about 6½ or 7 o'clock, take either nut-cocoa, or milk and hot or cold water, as the day may be cold or hot. I generally avoid white or flour bread when I can. I thus avoid the windiness or flatulency of the stomach which eating fat meat always produced. I very seldom or never require medicine of any kind. The vegetables, oat-meal, and wheaten bread keep the bowels in a proper state.

"I object to butcher's meat because much of it is too highly fed, for the market, to be either digested or wholesome. Many of the cattle are driven unmercifully and are in a state of disease when they are killed, not

only from over-driving, but if a fat beast is ill, it is often killed at once, and the meat sent to the market, so that persons do not know, often, when they take unwholesome meat, what its character is.

"A vegetable diet appears to accord the most with God's original grant to man. 'The LORD GOD took the man, and put him into the garden of Eden to dress it and to keep it; and the LORD GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat.'—Gen. ii, 15, 16. As this was man's food in his best estate, it is probable, that as he gets restored to his primitive excellency, he will seek his primitive food. So also during millennial blessedness, it is foretold of the LORD's people that 'they shall plant vineyards, and eat the fruit of them . . . they shall not plant and another eat.'—ISA. lxxv, 21, 22. I do not pretend to affirm that eating the flesh of beasts is sinful, but if eating the fruits of the earth is more healthful, why not adopt it? This also may be said for any one who feels at liberty to eat fish. They are not fed for the market like the cattle sold there, but they are fed as their Maker intended. I am not aware of any bad consequences to myself from eating them, although I eat very little.

"I have always been more attracted by orchards, gardens, and the delicious odours of fruit shops, than by the appearance of the slaughter house and the odour of butcher's shops. When the stomach is kept pure, we enjoy our food much more than when it is over-loaded by any kind of injurious food; hence I do not wonder that the experience of all Vegetarians accords with mine. Food is much more relished and enjoyed, is taken with a better appetite, and, consequently, is more productive of health, while we abstain from the food furnished from the shambles.

"I have long been satisfied that a large portion of the diseases of society arise from their *intemperance* in eating and drinking. Persons are greatly in error, when they send for the doctor under the idea that disease has originated from some quarter, over which they have had no control. Doctors know, if they are to recover a patient, they must treat his disordered stomach, but if they wish to keep him under their supervision, or if they give him poisonous mineral substances, it may be some time before he is cured, or the cure may be, as it often is, injurious to the system, and thus our health suffers more from drugs than from the diseases which they are intended to remove. It is said that there is no instance, either here, or in America, of a Vegetarian being carried off by cholera.

"It is supposed that sedentary men, such

as writers, preachers, etc., may abstain from the flesh of animals without injury, but persons who have very hard work of a manual kind cannot. In reply to this I feel pleasure in recording my conviction that studious persons will have greater clearness of perception, more force of language and character, and health greatly superior to those who eat beef, by a Vegetarian diet. I fear that many studious young men, for want of physical toil to put their bodies in health, while all along oppressed with a daily load of animal food, sink under diseases of the lungs, the stomach, the heart, and liver; all brought on by animal food and inaction. In several parts of the north of Scotland, animal food is almost unknown as an article of diet; robust, healthy ploughmen do the work of the farm, in spring, hay-time, and harvest, without butcher's meat, and yet enjoy such good health, that the doctor is rarely needed.

"The fact is undoubted, that personal appearance is improved by Vegetarian diet. We do not assert that it will add a cubit to the stature of those who are already set; that it will make the ugly handsome; smooth the furrowed brow; or mould the features that are insignificant or ungainly, into the Greek and Roman model. But we affirm that wear and tear is greatly reduced; that decay and deformity are in no small degree delayed or prevented; that comeliness is longer preserved, the bloom of the cheek more lasting, and the magic of beauty more attainable, on a simple and natural Vegetarian dietary, than with any admixture of viands prepared from the organized muscle and fibre of creatures that have, equally with ourselves, been endowed with life and sensation. The common idea that animal substances contain a greater amount of nutriment, or in a better adapted form, than is to be found in the infinite variety of the products of the vegetable kingdom, the researches of modern chemistry have shown to be simply a mistake. The tallest people, the finest figures, the most athletic races in the world, are those nations or classes whose diet, either from choice or necessity, consists wholly, or for the most part, of vegetables; while, on the contrary, the most unsightly and dwarfish are those who are nearly confined to an animal diet. We appeal with the greatest confidence to the improvement in colour and complexion experienced, and the remarkably youthful appearance preserved, by nearly all Vegetarians. There is a glow imparted to the cheek; a vivacity to the eye, with the upward and the onward look; a vigour and elasticity to the step; a capability of exertion and endurance; a willingness to spend and be spent in the

service of others; a freshness, serenity, and cheerfulness of mind; a command over the intellectual powers; and, I would add, a spiritual faculty awakened, but that in this material age the world does not believe in spiritual influences; that the experience of almost every one who is competent to give evidence, can bear testimony to; and that we would compare, not with others, but with *our former selves*.—*What is Vegetarianism?* pp. 37, 38.

“There can be no doubt but many of the diseases to which children are exposed, and of which they die, are either produced or increased by the practice which reason and Scripture condemn. ‘Milk for babes’ is an instruction of both nature and revelation. ‘The following opinion of Sir JAMES CLARK, Physician in ordinary to the Queen, expresses the views of most of the celebrated physicians. ‘There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet, the digestive organs become irritated, and the various secretions, immediately connected with and necessary to digestion, are diminished, especially the BILIARY SECRETION, and constipation of the bowels, and congestion of the abdominal circulation succeed. Children so fed become, moreover, very liable to attacks of fever and inflammation, affecting particularly the mucous membrane; and measles and other diseases incidental to childhood, are generally more severe in their attack.’ In reference to this last remark, a distinguished medical gentleman mentioned to us, that in families where children lived on simple diet, without tea and coffee, if they were seized with measles, hooping-cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble.—*Pioneer*’—*Ibid.* p. 41.

“As people can hardly be expected to give over their present habits, without being convinced that they can derive all the strength and nourishment which they need from a cheaper, that is a vegetable source, the following table is based upon the analyses of PLAYFAIR, BOUSSINGAULT, and others.

“I would not be understood as ‘commanding to abstain from meats.’—1 TIM. iv. 3.

“I have no authority to issue any command, but I venture to give my opinion. I use no authority in the matter even in my own family, leaving its members, who are capable of judging, to form their own opinion and act upon it. We are left at

liberty to ‘eat no flesh while the world standeth’ (1 Cor. viii. 11), if we see this to be right, and I know of no law of God or man which interposes its interdict.”

WEIGHT.	ARTICLES OF DIET.	CONTAIN :		AND SUPPLY TO THE BODY :			
		Solid Matter.	Water.	Blood-forming Principle.	Heat-forming Principle (with Innutritious Matter.)	Ashes.	
lb.		lb.	lb.	lb.	lb.	lb.	
100	Turnips . .	11 0	89 0	1 0	9 0	1 0	
	Red Beet Root	11 0	89 0	1 5	8 5	1 0	
	Carrots . .	13 0	87 0	2 0	10 0	1 0	
	Butcher's Meat	36 6	63 4	21 5	14 3	0 8	
	Potatoes . .	28 0	72 0	2 0	25 0	1 0	
	Oats . . .	82 0	18 0	11 0	68 0	3 0	
	Peas . . .	84 0	16 0	29 0	51 5	3 5	
	Lentils . .	84 0	16 0	33 0	48 0	3 0	
	Barley-meal .	84 5	15 5	14 0	68 5	2 0	
	Wheat-meal .	85 5	14 5	21 0	62 0	2 5	
	Beans . . .	86 0	14 0	31 0	51 5	3 5	
	Oat-meal . .	91 0	9 0	12 0	77 0	2 0	

We have taken the liberty to correct one or two mistakes of the table presented. It will be seen that the inference drawn from the popular impression of the example of our Saviour, in the consumption of fish, has caused the only interruption to the very happy experience presented by our benevolent friend. But, after all, this deviation from the routine of Vegetarian practice, extends only to a “few occasions,” and we venture to express the belief, that a further adherence to the practice of Vegetarianism will result in untrammelling the mind upon this subject. The utmost stretch of evidence upon the point pertaining to the external history of the Saviour, is that “he sat at meat,” and “did eat before his disciples, after his resurrection”; and if, in accordance with the popular inference drawn from this, fish, as one of the articles mentioned as being on the table, were partaken of, we venture to suggest that this (though frequently made the *excuse* for opposing Vegetarianism), in the way in which it is used, has no substantial argument of objection in it, since we presume none of those who thus take exception to the Vegetarian system, are ready to adopt the other features of external life (some of these pertaining solely to Jewish customs), which the Saviour considered it necessary to comply with. We duly appreciate, however, the general import of the experience above presented. “I have wrought more this year, at the press and at the land, than before, and never enjoyed better health,” says our friend; and then he adds, “I was surprised at my cheerfulness of mind; I seem better able to serve either God or man, than I was before.”

## THE CONTROVERSIALIST AND CORRESPONDENT.

## INDEFINITE OBJECTIONS.

G. J.—The references recently made to Vegetarian diet by Professor CALVERT, and Dr. TURNER, of Manchester, were in connection with lectures recently delivered on food. On one occasion, Professor CALVERT in his lecture *On Food and the Changes it Undergoes*, delivered in connection with the Manchester and Salford Sanitary Association, in the Chorlton Town Hall, is reported to have said: "That he differed from the opinions held by Vegetarians." In the lecture of Dr. TURNER, some such dissent from our opinions was intimated, in a brief remark, without, so far as we are able to see, any definite grounds of dissent from the Vegetarian teaching being advanced. Of course, it is more popular to compliment prevailing custom than to dissent from its teaching, as well as, at the same time, much easier simply to state dissent from the inferences drawn by Vegetarians from the facts of chemistry, than it is to disprove the import of these facts, substantiating, as they do, a line of argument on which the truth of Vegetarianism is forcibly recommended. It is possible, however, that the reports of the newspapers may have abridged something of the remarks in question; but if really anything more than a popular dissent from Vegetarian opinions, such as would, naturally enough, not be unacceptable to the audience, was given, we confess that we should have examined it with considerable interest, considering that it must, if restricted to the chemical views of the question, have been exceedingly ingenious, and the more so as chemistry having demonstrated that every particle of nutriment obtained in consuming flesh as food is of vegetable origin, and can alone be had cheaply and simply from the orchard and the farm, the whole principle of consuming flesh as food in this aspect is carried out of chemistry, into one of unreasoning custom and appetite for flesh as food, for its basis.

## SPECIAL PREJUDICES FOR FLESH.

Our hope for a future time is, that we shall be able to rejoice in the disinterestedness of scientific men in their expositions of anatomy and physiology, and their impartial interpretations of her laws without reference to prevailing custom. At present, however, we are obliged to content ourselves with a far inferior standard of interpretation in every thing relating to the study of the human frame, the inconsistencies of which will require to be again and again pointed out before the "meat" can be removed from

the eyes and understandings of many writers, and a clear vision secured to them.

The following is a paragraph we extract from a popular work entitled *The Physiology of Food and Nutrition*, which, though written recently, serves to perpetuate the error of its predecessors, in reasoning from the ordinary practices of most European countries, rather than from nature, as a standard.

"The forms of stomach in different animals are adapted in the most perfect manner to the several peculiarities of their food, and the consequent processes necessary for its complete digestion. There is nothing to be found in the least degree superfluous, but nothing is wanting. The object in animals is the conversion of food into blood; and the further the raw material is naturally from blood, of course the more complicated the steps of its transition into this substance, out of which the whole animal frame is assimilated. It will be at once perceived, that of all food, *flesh* is the most closely allied to blood, and therefore it would be presumed that no very elaborate stages of digestion are required to be passed through. A large apparatus of stomach and appendages would not, accordingly, we should conceive, be necessary. And such reasoning is borne out by the fact. In purely carnivorous animals it is small, being merely a slight extension of the digestive canal, in which the gastric juice acts rapidly. But vegetable food is, when presented to the animals who feed on it, much further removed from the condition of blood, into which it must ultimately be transformed: a far greater work has to be done, and the consequent instrumentality is provided. The stomach is found to meet the character of the food, both as to size for its reception and other adaptations."

No doubt the whole physiological structure is, in each class of animals, admirably adapted to a particular kind of food. The great difference, however, between the opinions here expressed and those of the greatest naturalists who have written upon the same subjects, is, that the one assumes that there is the greatest advantage in taking flesh as an article of food, because flesh is to be produced out of it, whilst the others have followed the track of analogy and comparative anatomy, assigning different kinds of food to different animals, and showing that each produces blood and flesh from the food most natural to them, whether this may happen to be simple fruit, grain, vegetable products, or even grass, or the flesh of other animals. To use a vulgar expression, with such writers as we here quote, "flesh is flesh," to begin with; and they seem almost to conclude, as has been popularly pointed out, that it might be directly added to the human constitution, without the need for the special processes of digestion and assimilation.



lation, which physiology demonstrates are equally carried out in relation to *every article whatever* used as food, whether in the human stomach or in that of the inferior animals. It cannot for a moment be denied that flesh is the most suited to the carnivorous class of animals, any more than the fact can be resisted that grass is the most suited to the graminivorous tribes; but the inference here sought to be established, is, that since there is a much more extended process required in converting vegetable matter into blood, as seen in the ox, than that required for the assimilation of flesh in the animal of prey, that man must resort to this extreme of dietetic practice, and rely mainly upon a certain portion of the flesh of animals for subsistence. This is the old story, in which there is a blundering overlooking of the fact, that man, though unlike both these extremes of the animal creation, has got a special food adapted to his wants, in fruits, roots, and the succulent parts of vegetables; and when these are used, far from the process of consuming flesh being the shortest and best for securing the formation of blood, we find that it is the longest, if the facts of digestion and assimilation are to be our guides upon the subject. This food referred to, and not flesh, is that which LINNÆUS and CUVIER pointed out as the natural food of man, and experience has always rejoiced in it whenever natural habits have had a chance of asserting their importance and superiority over those which make man a semi-carnivorous animal.

#### THE BEARD QUESTION.

We have several communications from correspondents on the propriety of Vegetarians wearing the beard, two of which we here give.

DEAR SIR—I should like to present a few queries relative to the consistency or inconsistency of the practice of wearing hair on the face, with the professions and practices of those who in other things seek to adhere to nature's laws, and think that this is a question which addresses itself to everybody, on more than the mere grounds of natural philosophy.

We see some classes of religionists who even wear clothes of a particular character, in make and colour, by way of adhering to the simplest habits of dress, obviously being desirous of not departing from the plainest and shortest way of securing the end sought; and still we find such refusing to wear the beard which nature has doubtless implanted in the male human being, for some wise purpose. By what authority, I should like to ask such persons, does the beard grow on the male human face, and whose authority is it that warrants us in shaving it off? Were not all things created by divine love, wisdom, and power, and pronounced *good*; and

thus, may we not conclude that the beard in the male exercises some modifying influence, bodily and mental, upon the character and faculties of man?

Most people have, till recently, thought very little upon the prevailing custom of shaving, though I suspect very few are in love with it; and it seems to me, that if they thought either philosophically, or rationally, or religiously, upon the subject, the practice of *scraping the chin with a piece of sharp steel every morning before breakfast, would not much longer prevail amongst us.*

My principal object, however, is to inquire whether you think that Vegetarians, who profess to adhere to nature's laws in regard to diet, can justify the practice of having smooth chins like the opposite sex, while nature is all along insisting upon a different state of things. Many, now, and have long worn the beard; but the great majority follow the usual custom of shaving, probably, in many cases, as much from a desire not to seem to add another crotchet to their habits, which might detract in any way from their usefulness to others, as from anything else. The time is, however, come, when I think they may wisely and safely set an example, so far as their practice extends, to the rest of the world, who have also recently begun to think independently for themselves upon this subject; but if any thing can be said by yourself, or any of your correspondents, in support of the practice of shaving, I shall be much obliged; for I confess, that hitherto, after a candid examination of this not unimportant question, I have only been able to see reason in favour of wearing the beard. I am, dear Sir, yours respectfully,

*Birmingham.*

G. J.

DEAR SIR—I have long inclined to the practice of wearing the beard, and I should now, I feel convinced, have precisely the physiognomy nature obviously intended I should wear, but for the denunciations of my wife, and some other members of our family circle, who persist in thinking that the custom (which we are told came from the court of LOUIS XIV) is the only one which can be tolerated, either considered as to propriety or cleanliness, whilst the other is so foreign and outlandish, as to be quite discreditable to the sober habits of Englishmen. If, however, we got the practice of shaving from the French, it seems that, now a reform in this matter has originated with them, we might very reasonably take back from the French the fashion of wearing the beard, which, besides making us, in physical appearance only just what our great grandfathers were, will also very certainly place us on the side of nature, who, notwithstanding the many generations of shaving, has not in any way been converted from her determination to grow hair upon the male chin; seeming to say, that whatever foolish fashion may do, she means to assert her rights, and in accordance with higher laws than those of fashion, will have the distinctions maintained which the Creator himself has established.

We are all, however, more or less influenced by prevailing custom, or I should not have to

confess that domestic influences can persuade away the young growth of my beard from time to time. What is wanted, however, is a little more reflection upon the wisdom of adherence to nature, instead of to an unmeaning comfortless fashion; and when Vegetarians, who profess to adhere to nature in other things, have thought a little further upon the subject (many already being found to have gone in advance of the majority), I hope that they will be found on the side of reason in wearing the beard, and the more so, since the popular attention drawn to this subject leaves individuals, more or less, in freedom to do as they please. Vegetarians can now abandon the razor, and without being reasonably charged with adding another crotchet to those which already distinguish their personal habits.

If you think the above worth insertion, I shall be much obliged by its publication in the *Messenger*, and the more so, if you can throw any light upon this subject, for the information of those more immediately interested in your publication.

I am, dear Sir, yours sincerely,

Manchester.

N. J.

The subject above referred to, has certainly become one of interest, within the last twelve months, even though more or less associated with merriment. Reasoning, supposed to be forcible in its character, has been urged on both sides the question, both in popular writing, such as is found in *Dickens's Household Words*, and other London publications, as well as the provincial newspapers; and in the great body of correspondence upon the subject, strong opinions for and against the beard question have been advanced. For ourselves, we have always regarded anything unnecessarily singular as a disadvantage to the Vegetarian cause, and this has always led us to deprecate what may properly be called the crotchets of Vegetarians, in regard to accomplishing some extraordinary work in reforming the world by means of some *model process*, which ignores the necessity, found everywhere to be established, if permanent good is to be secured, of taking *men as they are*. On the above great question, however, we are obliged to admit, that recent discussion has had the effect, in a great measure, of establishing something like the freedom of action referred to by one of our correspondents; and thus we are obliged to admit, that Vegetarians can, if they please, without causing injury or reproach to the truth of their principles otherwise (even though this should be grounded upon a prejudice), wear hair upon the face where nature has obviously implanted it; and if we mistake not, the question so generally raised will have the effect, within a very brief period, of leaving all classes in complete freedom upon the subject.

The question at issue, indeed, is one of

considerable interest in one respect. It betokens a practice of reasoning upon external habits, which have hitherto been for the most part followed in slavish adherence to custom; and thus we cannot but see that the razor will triumph over the present difficulties besetting its use, or be for the most part set aside, according or not as there shall be most reason perceived in one or other of the practices contended for. Our own impression is, that the hirsute argument will certainly have the advantage, with nearly all those who, having reasoned independently for themselves in relation to the good of any one practice deviating from popular opinion; for these have already taken a step in gaining facility for adopting other habits, whatever their degree of importance may be, which can be shown to have their merits in relation to reason or the laws of nature. Without, however, further treating this matter, we think we shall best serve the interests of the question, by giving, in our succeeding number, an able and ingenious article upon the subject, from the leading comments of one of the most influential of our provincial papers; and if the treatment decisive of the matter referred to us, should thus be somewhat longer deferred than is convenient for our correspondents, we beg to fall back upon the gravity of the subject for our apology.

#### THE BURDENS OF VEGETARIANISM.

The following is a letter expressing the circumstances of doubt which are so apt to assail individuals in the early practice of Vegetarian diet, leading them to attribute to their new practice what, in many cases, has been of long-standing constitutional character:—

SIR,—I have, with my wife and family, been trying the Vegetarian diet for about two years, and have found it answer very well. An unpleasant affair, however, has occurred; my youngest child but one, about two years and a-half old, was found to have the worms—a thing never observed in our other children, although especially looked for in one of them. When my wife called at the druggist's for something to give the child, he requested her to give him *meat* freely, as a preventive, but we have not done so. We see the worms frequently up to the present time, especially after giving him a little senna; and what is worse, one of the older girls was found last week to be plagued with them also. Now, sir, my object in writing is to inquire if such has been the result in other persons, and what means Vegetarians use, or recommend, to prevent it? An answer in your next number will greatly oblige,

Yours, very respectfully,

Worcester.

H. G.

The treatment of such cases as the above necessarily varies with the nature of the

medical aid sought. We know, however, nothing peculiar to Vegetarian diet at all likely to induce unhealthiness of the system, such as is here described by our correspondent. The results of Vegetarian diet are most satisfactory, even in cases such as the above, if we except a few instances where inconvenience has been supposed to result

from the disuse of salt. The simple application of capsicum, whether taken mixed with bread in the form of small pills, or a decoction of it mixed with milk, is generally sufficient to purge the system from worms, which, by the removal of the mucus in which they are imbedded, are thus expelled from the system.

## THE VEGETARIAN TREASURY.

### ORGANIZATION NOT A GAUGE OF PUBLIC OPINION.

Those who calculate the amount of public opinion on any given question by the extent of organization by which at any time it is expressed, found their conclusions upon very insufficient *data*. The occasions are rare indeed in which a common sentiment becomes so energetic, and a common will so decided, as to assume a practical form at all commensurate with their own existence and power. Pretty generally, much, if not most, of what contributes to the formation of public opinion remains latent, except when struck out by strong exciting causes—and hence, whilst the leavening of society with a particular truth always appears to be a slower process than it actually is, the changes which are the last result of that process, are almost invariably more sudden and searching than any one had previously ventured to anticipate.—*Nonconformist*.

### PYTHAGORAS.

PYTHAGORAS laid down such rules as he thought most conducive to maintain tranquillity of mind, and perfect health of body. Hence he ate only twice a day, as was then the general custom; in the morning, when he only took a little piece of bread, and at supper, when he made a moderate meal. He allowed no beverage but water.—Dr. Cocchi, *on the Reg. of Pyth.*

### THE SLAUGHTER HOUSES OF NEWGATE MARKET.

In a leading article of the *Express*, of September 15th, drawing attention to the most unhealthy state of certain quarters the most densely populated in London, south of the Thames, we read the following:

“When we cross to the north of the Thames, we find matters quite as bad. At the first meeting of the City Court of Sewers, since the holidays (reported like the foregoing in our yesterday’s paper), their medical officer reported that the practice of slaughtering, in and around Newgate Market, has, of late, greatly increased. Mr. SIMON says: ‘It appears that in twenty-two slaughtering places of this locality, there are slaughtered, annually, about 141,800

animals, and, to measure the evil accurately, it must be remembered that this slaughtering comes unequally in different houses, and on different days. Thus, for instance, in one particular slaughter-house, which is much complained of by its neighbours, there had been killed 250 animals in a day, and the ventilation of this place can only be effected through a sort of shaft, which is bounded on the south side by the backs of the houses in Paternoster-row. These houses, therefore, cannot but receive the entire effluvia of the shambles.’”

It will be happy for public health, if the approach of the cholera, in 1853, should provoke a practical attention to evils, such as are here pointed out—evils probably more or less incident to the practice of slaughtering animals for food; but which may still be very materially mitigated by a thorough attempt in banishing such places as are here described from the centre of all cities and towns, and one good effect of the approach of the cholera will at least be in degree secured, by the attention drawn to the deformity of things as they are.

### FOOD FOR YOUNG CHILDREN.

In cases where children cannot obtain sufficient nourishment from the mother, I should recommend that they be fed upon bread and water sweetened with sugar, or porridge and milk. I know that many ladies entertain strong prejudices against porridge; but its superiority to other descriptions of food is proved by the fact that Scotch oatmeal possesses a much greater proportion of nourishing or albuminous matter in proportion to that which serves as fuel, and thus approaches, in its constitution, more nearly to that of milk than does any other description of food. In Scotland some fine children are reared upon porridge, which, in many instances, serves as their only food. One reason which makes many persons object to the feeding of children upon porridge, is—that there are certain troublesome skin-diseases prevalent in Scotland, which have been said to arise from the taking of too much oatmeal. But, though I admit that oatmeal and cold water—or crowdy, as it is called—may produce a certain

heating effect upon the skin, yet, in well-boiled porridge there is no evil; but, on the contrary, it forms one of the most nutritive vegetable foods. Many parents feed their children on arrow-root and milk, biscuit powder and milk, some of the various farinaceous foods advertised in the newspapers, or what bakers call "tops and bottoms"; and, though children with very strong digestive powers may thrive upon these, yet, in the majority of cases, the power of digestion will be weakened, and they will fall into bad health.—Dr. J. S. WILKINSON.

#### THE JAPANESE.

The Japanese, according to KAMPFER, eat a large proportion of animal food, which by imparting strength and fierceness, to unite with the sensibility inspired by the climate, may produce that ferocious, daring, implacable, and bloody disposition for which they are so remarkable, and which runs through their system both of laws and government.—*Primeval Diet of Man.*

#### THE MANUFACTURE OF ACCIDENTS.

Accidents are a British institution. Their manufacture is a part of English enterprise and toil. By a "little judicious letting alone," rails are allowed to rust and rot, and rolling-stock to become worn, and then the accidents accumulate of themselves: such is the power of management inspired with tact. Another branch of the national manufacture is ingenious. The railway carriages are closed up so neatly and tightly that foul air gathers, and babies on laps are quietly killed. In other departments beside railways, the production of accidents progresses with great rapidity. Thus, the other day, at Manchester, a warehouse that had been built out of smaller rooms, was packed with more goods than the floor could bear, and in time the floor fell; unfortunately not killing any one, as the tardiness of the falling warned the clerks beneath to run away. Accidents from fire are generally contributed by builders. They build rows of houses without connecting balconies, or other way of exit but through the street-door; and if a fire occur, the style of construction answers its purpose—the people are generally suffocated. One thing in the statistics of the accident trade should be noted. A great number of deaths daily occurring, are attributed, stupidly, to ordinary personal causes, such as low diet, unhealthy habits, neglect of personal comfort. But this is a mistake. That young man who died in the court, among his friends, was done to death by a churchwarden in town, who kept open a grave-yard near his lodgings. The

eminent builder, SMITH, was the person who killed the young lady said to have died of consumption: he artfully composed a draught through a passage, which whistled her down the Dance of Death in a few months. Our statistics should be therefore revised, and credit should be given where credit is due.—*Leader.*

#### INGENIOUS APPLICATION OF A PHYSIOLOGICAL DISCOVERY.

It has long been known to physiologists that certain colouring matters, if administered to animals along with their food, possessed the property of entering into the system and tinging the bones. In this way the bones of swine have been tinged purple by madder, and other instances are on record of other animals being similarly affected. No attempt, however, has been made to turn this beautiful discovery to account, until lately, when M. ROULIN speculated on what might have been the consequences of administering coloured articles of food to silk-worms, just before spinning their cocoons. His first experiments were conducted with indigo, which he mixed in certain proportions with the mulberry leaves serving the worms for food. The result of this treatment was successful—he obtained blue cocoons. Prosecuting still further his experiments, he sought a red colouring matter, capable of being eaten by the silk-worms without injury resulting. He had some difficulty to find such a colouring matter at first, but eventually alighted on the *Bignonia chicha*. Small portions of this plant having been added to the mulberry leaves, the silk-worms consumed the mixture, and produced red-coloured silk. In this manner the experimenter, who is still prosecuting his researches, hopes to obtain silk, as secreted by the worm, of many other colours.—*Liverpool Mercury.*

#### SHOCKING OCCURRENCE.

On Thursday last, a man named GEORGE HURFORD, was killed by a savage cow, in the Gloucester Road, above the village of Swainswick. On the preceding day a son of the deceased, JAMES HURFORD, a lad about sixteen years of age, in the service of Messrs. CHALKER and SINGER, butchers, of Bath, had charge of two cows, which he was driving from Oldfield-gate towards Bath. On arriving at Pennsylvania, one of the animals tossed and injured a young woman, in consequence of which the lad left it at the Swan Inn, Cold Ashton, and drove the other to Bath. The next morning he was ordered to fetch the other cow; and, being afraid to go by himself, he asked his father, the deceased, to go with him. On Friday last an

inquest was held before B. FRY, Esq., at the Bladud Arms, Swainswick. The jury returned as their verdict, "That the deceased, GEORGE HURFORD, was accidentally gored and killed by a cow, and the jury are of opinion that MESSRS. CHALKER and SINGER are greatly to blame for allowing a dangerous animal to travel on the road, more particularly after it had gored the young woman, of which they had received information from the deceased's son."—*Bath Chronicle*.

#### A SNAIL RESTAURANT.

A French paper says that snails have become quite a fashionable article of diet in Paris, as they were in the days of the old Romans. There are now fifty restaurants, and more than twelve hundred private tables of Paris, where snails are accepted as a delicacy by from eight to ten thousand customers. The monthly consumption of this molluscan is estimated at half-a-million. The market price of the great vineyard snails is from 2*l.* 50*c.*, to 3*l.* 50*c.* per hundred, while those from the hedges, woods, and forests, bring only from 2*l.* to 2*l.* 25*c.* The proprietor of the *snailery* in the vicinity of Dijon, is said to net over 7,000*l.* annually.—*Manchester Examiner and Times*.

#### EVILS OF SNUFF-TAKING.

This, however, is not the only evil of snuff. Its employment; in the most moderate degree, is an exception to cleanliness, which we may trace through various gradations, till, in the extreme snuff-taker, it becomes a loathsome and filthy nuisance. Snuff has a very decided effect in spoiling the features and complexion; and, as it is impossible to prevent a considerable portion from passing from the nose to the mouth—and from thence, though in less quantity, to the stomach—it cannot fail to produce the same evils there which attend the chewing of tobacco. To the poor, who have acquired the habit of taking snuff, it becomes a source of useless, often inconvenient and oppressive, expenditure, although they are obliged to content themselves with the coarsest qualities; whilst to the rich, who gratify themselves with the choicest varieties, it is a cause of foolish extravagance. Another evil which attends it, whether consumed by rich or poor, is the loss of time which it occasions; but in this respect it by no means equals the practice of smoking. Before I proceed to speak of this, I would just remark, that the practice of taking snuff is extremely insidious and fascinating—that those who, after having fallen into it as a habit, have become convinced of its inconveniences, and most anxious to lay it aside, continually find

their strongest resolutions defeated. Let this be ever kept in mind, as a serious caution and warning to those who have not yet given way to the temptation.—Dr. HODGKIN.

#### "EXCELLENT SPORT." (?)

In a recent number of a newspaper we read what to us was a strange communication, pertaining to the "Cover Shooting" near Rufford.\* From the tenor of the paragraph, though not, certainly, from the facts disclosed in it we suppose that the feats described are presented as a feather in the cap of the noble Earl, who seems, to have been the principal actor in the scenes referred to, rather than anything else. We however give the narration for the benefit of our readers.

"At the latter end of last week, the Right Hon. the Earl of SCARBROUGH, accompanied by several other noblemen and friends, in two days' shooting, in which some excellent sport was afforded, bagged upwards of 300 head of game, consisting of hares, rabbits, pheasants, partridges, and several rare and fine species of water-fowl; and on Monday and Tuesday last, November 28th and 29th, from 200 to 250 head of game were again slaughtered in his lordship's preserves, under the able superintendence of his gamekeepers, Messrs. DUNFORD and BROCK."

In perusing the above extract we are led to wonder where the "excellent sport" referred to could be. Certainly it could not be considered as occurring amongst the families of hares, rabbits, pheasants, partridges, and water-fowl; and our own feelings lead us greatly to doubt that it could be found in the bosom of the Earl of SCARBROUGH, or any of his destructive companions. Surely the process of slaughtering hundreds of God's peaceful creatures, not even under the bold plea of necessity, can only be the result of a long training in doing violence to the humanity implanted in every mind of noble characteristics, and must—whether in an earl or a keeper—result in the qualifications essential to the comfortable conduct of the trades of slaughter carried out in Warwick Lane and other localities in the neighbourhood of Smithfield. The worthies of the "Den of Infamy" described in DICKENS'S *Household Words*, are to be found in clogs, rough stockings, and greasy red night-caps, but for whom, however secret or disgusting their occupation may be, it can at least be pleaded that they are called into existence, and are compelled to gain their bread in a trade of blood, in consequence of the unpolished tastes and demands of the times.

\* *Nottingham Review*, Dec. 2nd, 1863.

## THE CHOLERA IN PARIS.

Few of the people of England are aware that for several weeks past the cholera has been raging to a frightful extent in Paris; and, but for the information contained in private letters, a fifth of the inhabitants of that city might die of the pestilence without our knowing anything at all about it. When the malady first made its appearance, the journals were duly cautioned not to write or publish one word to alarm the public mind; and, aware of the terrible consequences of disobedience to such a command, they have been as silent as the grave. The citizens of Paris are greatly averse to dying in the hospitals; and, therefore, the general mortality must be very great when as many as ninety cholera patients died in the hospitals of Paris in one day last week. As regards preparation against the ravages of cholera, Paris is ten times worse off than London. In the capital of France, drainage is almost entirely unknown. House purification is effected by means of cesspools underneath, which are of themselves enough to generate a pestilence. But, happily for those who are not the owners of house property in Paris, the Emperor has the power, and, we doubt not, he will be found to have the will, to enforce the carrying out of all measures essential to the preservation of the lives of the people.

In so far as it will lead to the drainage of most of the large towns in this country and on the continent, the cholera is to be considered rather in the light of a divinely appointed Teacher, to whose instructions mankind must either listen or perish. We have all had two very solemn warnings given to us; and if we are found unprepared when the cholera appears next in our vicinity, the fault will be our own. The light-hearted people of Paris are sorry enough, now, that they did not consent to have that capital thoroughly drained, when a plan for effecting it was proposed to the municipality some years ago. Had that plan been carried out, there would have been no pestilence now. But it was very expensive, and the proprietors of house property all set their faces against it. They triumphed; and, now, numbers of themselves are among the victims of the pestilence. We hope their fate will serve as a warning to us.—*Hull Advertiser*.

[No! it won't. Unless human nature on the Humber is different to human nature on the Tyne. When, in Newcastle and Gateshead, seven persons were dying of the pestilence every hour, we would have consented to anything—to any improvement and to any assessment. But the cholera is gone, and the old penny-wise cry of economy is heard once more—*Gateshead Observer*.

## NOTHING IS LOST.

Nothing is lost: the drop of dew  
Which trembles on the leaf or flower,  
Is but exhaled, to fall anew  
In summer's thunder shower;  
Perchance to shine within the bow  
That fronts the sun at fall of day;  
Perchance to sparkle in the flow  
Of fountains far away.

Nought lost—for even the tiniest seed,  
By wild birds borne or breezes blown,  
Finds something suited to its need,  
Wherein 'tis sown and grown;  
Perchance finds sustenance and soil  
In some remote and desert place,  
Or mid the crowded homes of toil  
Sheds usefulness and grace.

The little drift of common dust,  
By the March winds disturbed and toss'd—  
Though scattered by the fitful gust,  
Is changed, but never lost;  
It yet may bear some sturdy stem,  
Some proud oak battling with the blast,  
Or crown with verdurous diadem  
Some ruin of the past.

The furnace quenched, the flame put out,  
Still cling to earth, or soar in air,  
Transformed, diffused, and blown about,  
To burn again elsewhere;  
Haply to make the beacon blaze  
Which gleams athwart the briny waste,  
Or light the social lamp, whose rays  
Illume the home of taste.

The touching tones of minstrel art,  
The breathings of the mournful flute,  
Which we have heard with listening heart—  
Are not extinct when mute;  
The language of some household song,  
The perfume of some cherished flower.  
Though gone from outward sense, belong  
To memory's after hour.

So with our words, or harsh, or kind,  
Uttered, they are not all forgot;  
They leave some influence on the mind,  
Pass on, but perish not;  
As they are spoken so they fall,  
Upon the spirit spoken to,  
Scorch it like drops of burning gall,  
Or soothe like honey dew.

So with our deeds: for good or ill  
They have their power, scarce understood,  
Then let us use our better will  
To make them rife with good.  
Like circles on a lake they go,  
Ring within ring, and never stay;  
Oh, that our deeds were fashioned so,  
That they might bless away!

JOHN CRITCHLEY PRINCE.

## SOCIAL VEGETARIAN PARTIES.

WE fear that our Vegetarian friends are hardly aware of the exceedingly useful results, which would attend a more general exposition of their dietetic practice in the social circle. It not unfrequently happens, that those who are intimately related, carefully eschew even the mention of any differences of opinion and practice, under the impression that this is necessary to good fellowship, and that courtesy and considerate behaviour which should be exercised in relation to the peculiarities of others. Whilst, however, this is in great measure commendable, it may, and does in numerous instances, amount to nothing more than mistaken kindness, and too often results in friends keeping each other ignorant of what would be best freely discussed and settled, even though the differences of opinion might still be maintained.

The above remarks apply to strong differences of opinion of all kinds; but as regards Vegetarianism in particular, the habit of silently passing over what has been found so beneficial in practice, is especially disadvantageous. With very few exceptions, all who are Vegetarians have begun with being adherents of the mixed diet system, and have preyed, like the bulk of society, upon the animal creation. Having been led, however, to reflect upon the claims of Vegetarianism as presenting a better and happier system of living, they have realized in their experience that benefit which has been sufficient, not merely to warrant a deviation from prevailing custom, as regards themselves and their families, but also to lead them to co-operate with the Society in spreading a knowledge of the benefits of its principles. How inconsistent, then, is it, to omit to dispense a knowledge of this improved position and its real advantages, as compared with that of their former practice, to their relatives, friends, and each connection of the social circle? If, in addition to the individual duties of life, those not merely of a social but also of a public character, ought, in one degree or other, to

claim the attention of each, there is in the omission we refer to, both disadvantage and responsibility incurred.

Printed matter circulated to friends and connections who have not been led to adopt Vegetarianism, is a simple duty, readily discharged by each one, and is necessary if it were only to keep the social circle of each of our adherents apprised of what may be received with more or less interest, and from the mere circumstance alone, that such subjects are intimately associated with the practice of friends and acquaintances. What would, however, materially enhance the value of such communications, and what we have here more particularly to recommend to our Vegetarian friends, is, the practical exposition of the Vegetarian system at the dinner-table of the social circle. It is by no means necessary, for the sake of others of different habits, to hide the truth; but, on the contrary, diligent and careful declaration of it on all suitable occasions, will prove that the Vegetarian system is not merely practical, but a very supportable system, and one on which there is no danger of starving the body, or mortifying the appetite; and impressions of this kind, repeated, never fail to be of extensive use, in at least diminishing the amount of the flesh of animals previously consumed.

What we would, therefore, suggest is, the consideration of what can be done in this way in the social circle of each one, to give a more real and practical impression of the Vegetarian system of living. Banquets and soirées addressed to the public at large, cannot be made half so effective as these social dinner parties, which can be entered upon by all classes of Vegetarians, and may comprise just such preparations of cookery as are suited to the tastes and circumstances of each. This would essentially facilitate the adoption of Vegetarianism, by breaking up that complete ignorance of what it really consists in, so prevalent in the minds even of many most intimately con-

nected with Vegetarians; and if each of our friends were only disposed to make a series of experiments in this direction, we feel assured that a most effective means of advancing our cause would be set up. "You should give parties," used to be the advice given by a *bon vivant* of other days, to certain individuals of his circle, as if the advice were as important as indisputably tendered under the deep conviction that

such a process would not merely produce pleasure to others, but expand the kindness and good will of the uninitiated in such acts of the "liberal soul." And such is precisely the advice we would give to all our friends, in their several circles; and if our suggestions should be tested, we doubt not they will be found of value, as leading readily to the adoption of a practical and very agreeable plan of serving others.

### THE BOONTON FESTIVAL.

THE last number of the *American Vegetarian* communicates the intelligence of an exceedingly interesting and agreeable Festival, given about Christmas, in the city of Boonton, by Dr. GRIMES. From the report of the proceedings, it is obvious that great enjoyment was experienced, and that, not merely on one, but on each of the festive occasions, extending to three, on which guests were assembled, the admission being *free*.

The provision at the tables was simple, but of great variety; and, whilst spoken of in the highest commendation, we are left in little less than amazement at the cheapness of the entertainment; the cost of the provision on each occasion not exceeding *seven cents*, or about *threepence halfpenny* for each guest. No doubt the liberality of Dr. GRIMES in undertaking this second Vegetarian Festival, was manifest to all; but we should think, judging from our observation of the pecuniary characteristics of large entertainments in Great Britain, that the expenses of the meeting-hall were not taken into account, in the first instance, and are almost obliged to infer, notwithstanding

that the provision was set down as of an exceedingly simple though palatable character, that much of it was *found* in or about Dr. GRIMES'S establishment, and did not enter into the account; much in the same way as in the case of the woman who took credit for making money out of the muttonpies sold by her, without having estimated the cost of some of the principal ingredients, because "these were found at home."

It is, however, refreshing to see that our friends in America make themselves heard and felt so usefully; for not merely did gentlemen of ability take part in the proceedings of the meeting accompanying the festival referred to, but even ladies, and all, as it seems, with good effect; and we trust that while we are all ready to learn what can be done to make Vegetarianism both acceptable and cheap to the world, the example so commendably set by Dr. GRIMES, will be followed in the various other parts of the United States, where Vegetarians are congregated, and serve to impress the goodness of the principle upon the inquiring people everywhere to be found around them.

### THE HARMONY OF TEETOTALISM AND VEGETARIANISM.

WE present the following article, the substance of a paper read at one of the recent meetings of the Manchester and Salford Vegetarian Association,\* as further reasoning and evidence tending to the securing of a thoroughly sound understanding of the principles of Temperance, and of the necessity, from this time, of considering the practice of abstinence from alcoholic beverages as only part of a system, which embraces the whole dietetic habits of man.

"It is not the object of this paper to set

\* By Mr. T. H. BARKER.

forth or vindicate the general claims, far less to enter controversially upon the grounds or evidences of the two kindred questions referred to, namely, abstinence from alcohol as a beverage, and from the flesh of animals as an element of human food.

"Without any attempt to treat the topic scientifically, argumentatively, or exhaustively—making no pretensions to logical subtilty, rhetorical skill, or literary ability—the humble aim and earnest endeavour of the writer will simply be, to throw out a few brief, suggestive thoughts, which,



however hastily penned and inadequately expressed, have not been eagerly adopted, and will not be dogmatically advanced.

"It cannot but be admitted that Teetotalism, however completely established and demonstrated, as far as argument, experiment, and proof are concerned, is still, after more than twenty years' agitation and advocacy, but partially successful in respect to its practical adoption as a system of dietetic reform.

"We are not unmindful of, nor would we in the slightest degree disparage, the many miracles of moral achievement which have been wrought out through abstinence from alcohol: but still, we are far from being satisfied that Teetotalism has accomplished hitherto a thousandth part of what, under more favourable auspices, it is evidently calculated to compass, and what we cannot doubt it is ultimately destined to achieve. Many teetotalers, it must be confessed, are far from being models of true temperance. Some of its advocates are said to be slaves to tobacco; and many, in renouncing the beer-barrel, seem to have become more profoundly attached to beef-steaks, and other delicacies from the butcher's stall.\*

"The Temperance cause, as we view it, is no mere question of a temporary social, or philanthropic expediency; but involves and asserts a grand vital TRUTH, based upon, growing out of, and supported by the primal and immutable principles of human nature; being ever in perfect harmony and beautiful coincidence with all the indubitable laws of GOD, as developed in creation, or disclosed in revelation. Were it possible (which it never will be) so to guard, restrict, and restrain all men in the dietetic use of strong drink, that no 'excess of riot' should henceforth manifest itself in any single individual, still would we denounce, and solemnly protest against alcohol, as an irreconcilable enemy, and inherent bane to the human species; not less fearful and fatal in its influence, its tendency, and its issues, when doing its work of darkness and desolation, beneath the specious pretence of moderation, than when it more openly dares to outrage the common sense and better instincts of humanity. This, however, is a point upon which Temperance Reformers are all pretty fully and equally agreed. The question of abstinence from strong drinks, is, to them, no longer a *question*. They have cleared their way through the arena of controversy and 'doubtful disputations'; and

have taken their stand upon the elevated platform of intelligent principle, and conscientious conviction.

"Having mastered the *principle* on which Teetotalism is founded, our temperance friends feel strong in their position, and dauntless in its advocacy. What were once deemed bold and startling propositions, involving difficult problems, and complicated questions, have now become indisputable axioms—nay, mere truisms. Alcohol, as a beverage, is a bane, not a blessing! Its use can, at once and for ever, by each and by all, be totally dispensed with! True temperance demands abstinence from, not caution or circumspection in, the use of intoxicating drinks! With teetotalers these are, now, axioms or first principles.

"Not intuitively or instinctively, not easily or quickly, did we ascend to, and intelligently grasp and occupy this high position. To Temperance Reformers, of the mere expediency complexion, we do not here allude; nor is it to this class that we would address any very special appeal in favour of abstinence from the flesh of animals as food. Where mere *expediency* is the *rule*, convenience and custom will be apt to plead for numberless exceptions. But to the really intelligent, thorough-going, and brave-hearted Temperance Reformers, we do hopefully address ourselves, and make an appeal on behalf of dietetic reform; because we feel assured that as soon as we can fairly succeed in gaining their serious attention, we shall elicit their earnest sympathies, and secure their conscientious assent; and, as a matter of course, ere long command their hearty and steadfast adhesion to the truth and goodness of Vegetarianism.

"If it be conceded, as we suppose it will be, that Teetotalism has not obtained that extended practical recognition and adoption, that wide-spread operation, and that triumphant ascendancy in the public mind, which even the most sober of its early adherents predicted and looked for long ere this, we must, of course, find the reason or cause of this limited success, not in the non-adaptation of total abstinence as the remedy for drunkenness, but rather in the unpreparedness of the people to receive and adopt it. And may it not be possible, nay, is it not exceedingly probable, that other grave errors in our *dietetic practices* have operated to antagonise and frustrate the efforts of Temperance Reformers? May it not be more than suspected, that our flesh-eating practices, have some intimate connexion with our dram-drinking propensities? Is there not some close affinity between *beef-shops* and *beer-shops*? In other words, does not the use of strong and stimulating food, excite

\* A short time since, in a public teetotal procession, a shoulder of mutton—raw from the slaughter house—was carried on a pole, among the flags and banners, as though it were one of the noblest trophies of the good cause.

and enhance the appetite, relish, and craving for strong and stimulating drinks? We believe and affirm this to be so: and such is the force of our conviction on this point, that were we not fully satisfied, on other grounds, that a purely Vegetarian regimen was in every respect the more wise, rational, and wholesome system of human dietetics, we should yet deem it our duty, as consistent Teetotalers, to abstain from animal flesh as food, on the ground of discountenancing the 'causes' as well as the 'practices' of intemperance. And on this view of the case, unless we are grossly mistaken, all Long-pledge Teetotalers ought to be Vegetarians.

"Independent of physiological principles or chemical analyses, a competent reference to which we believe would fully bear out the affirmation we have made in regard to the connection between the use of strong drinks and strong meats; there are some facts which certainly seem to corroborate and illustrate the position here assumed.

"It must frequently have struck the thoughtful observer as something very singular—to our minds the fact is full of significance—that all intelligent and earnest Vegetarians, are also, either from choice or conviction, abstainers from strong drinks! So uniform and general is this coincidence, that were we to meet with exceptions to the rule, we should feel astonished at the anomaly and inconsistency. A Vegetarian rum-drinker! would sound exceedingly queer. But why should it—unless in the nature of things, and in science (which is but the expounder of nature's laws), and philosophy (which is the harmonious unfolding of nature's grander system of law and order), it is obviously an anomaly for a Vegetarian to take intoxicating drinks?

From our stand-point, the query is capable of easy and satisfactory solution. It is but the counterpart, the better and brighter side, of what we have already referred to. For, surely, if the eating of animal substances has a tendency to induce a lurking desire, or craving for alcoholic beverages, thus becoming one of the super-inducing causes and incitements of intemperance, entire and protracted abstinence from a flesh diet, would be likely to check, and would have a tendency to destroy a morbid and an unnatural propensity for strong drinks. To our minds there is nothing mysterious, accidental, or capricious in the matter referred to; and we feel assured that if the subject were closely, candidly, and conscientiously investigated, but one conclusion could be fairly arrived at; and that conclusion would evolve, illustrate, and vindicate the Vegetarian principle, as being, equally with Teetotalism, in harmony with

the conditions of life, the laws of health, the instincts of unperverted humanity, the requirements of human duty, and the inspired intuitions of enlightened reason.

"But another *query* suggests itself, to which we would call especial attention, seeing that it is the point toward which we wish the preceding observations to converge.

"If nature and reason, if instinct and intellect, if conscience and consistency, require the enlightened Vegetarian to abstain from stimulating drinks as well as meats, we ask our teetotal friends upon what principle, instinctive, rational, moral, or spiritual, they can continue to use, and can pretend to justify, the use of animal flesh as food? Either Vegetarians are wrong in their interpretation of nature, their conception of the integrity of her laws, and the uniformity and universality of her teachings, or our friends who abstain from strong drinks are equally required, as consistent Temperance Reformers, to practise also abstinence from flesh as food.

"What is the grand and ultimate aim of the consistent and intelligent Teetotaler, the man who not merely practises personal abstinence, but whose heart is fully imbued and dilated with the generous and ennobling spirit, the lofty and beneficent purpose embodied in the Temperance Reformation? Is it not to elevate, and purify, and aid in perfecting the living temple of humanity, which for many ages has been so fearfully polluted, degraded, and desolated by the demons of sensual and selfish lusts? And is not this also the aim, the effort, and the aspiration of the Vegetarian? Does he not also seek to contribute his appropriate element and quota of effort in the working out and accomplishment of human purity, progression and perfection? Most assuredly the self-same spirit worketh in each, and each is helpful to the other, and the utmost efforts of both are needed to accomplish the grand result aimed at. Seeing then that there is a co-ordination of aim and effort on the part of the Teetotaler and the Vegetarian; that the mission and agency of each system tend in the same direction, and converge in the same noble end, should there not be a mutual friendly recognition and a conscious co-operation on the part of all the friends of each cause, and should not the supporters and advocates of the one be equally so of the other?

"To our apprehension, the two questions when scanned from a sufficiently elevated observatory, present aspects, bearings, and aims so perfectly similar and congenial, that in principle, operation, and issue, they may almost be said to be identical. They seem

to us as two goodly branches growing from the same glorious tree of Temperance Reform, whose healing leaves, and whose precious fruitage, the nations of the earth have equal need of.

“Let it not be said that this essential confraternity and moral affinity between Teetotalism and Vegetarianism exists only in the dreamy notions of an over-zealous partizan, who, having adopted the crotchets of both ‘purisms,’ endeavours to vindicate the logical coherence and consistency of his ultraism, by assuming a basis and vantage-ground that cooler criticism and a more correct classification, would controvert and negate. Allow us to point to an impartial recognition and distinct assertion of the intimate connection and co-ordinate tendency of the two movements. We refer to the well-known criticism and comment of an able reviewer, who, in one of our leading Quarterlies, has given an elaborate and extended article on *Physical Puritanism*; in which he indicates, in a fine spirit and masterly style, his conception and estimate of the Teetotal and Vegetarian systems. And though our critic does not adopt and advocate the conclusions of either the Teetotaler or the Vegetarian, he advances and concedes very much in favour of each party; and he very consistently, as we think, ranges the two principles in the same category. His statement and analysis of the Vegetarian question are able, though far from covering the whole controversy; and the extent of ground conceded to both systems is, we think, as sufficient to justify the practice of abstinence from flesh-food as from strong drink.

“The basis of the reviewer’s argument, and the ultimatum of his logic, are, in every respect, identical, whether as applied to Teetotalism or Vegetarianism; and his clever though not cogent conclusion of the whole matter may be expressed in a few words, namely: That however good and salutary, under certain circumstances, abstinence from strong drink and flesh-meat may be, the careful and moderate use of these is, on the whole, wiser and better. ‘Temperance is morally better than abstinence,’ says the reviewer, ‘being a continual discipline of the will; and in the present instance (*i. e.* as regards the use of animal food), it is physically better too’ ‘It (Temperance), is, perhaps, superior to abstinence, both physiologically and spiritually, in regard to alcoholics also, and indeed to all lawful indulgences.’ Thus with one smooth stroke of a well-phrased assertion, the *Westminster Review* endeavours to dispose of both the Teetotaler and the Vegetarian.

“Now assertions of this kind read very glibly, and, where readers do not think for

themselves, look very plausible. But, on behalf of Teetotalers and Vegetarians, we must take the liberty to say, that they appear to us to involve egregious assumptions; and by the aid of a palpable fallacy, and the parade of a mere truism, present a most unfortunate, because delusive, admixture of truth and error. That temperance is better than abstinence we can afford to admit. Indeed, what is this famous dictum, when correctly applied, but a mere truism? And, as far as it can have any meaning as now applied, is it not equivalent to saying, ‘The whole is better than a fraction;’ ‘a virtue is superior to a habit;’ ‘a moral principle of conduct and consistency is of higher caste and value than one of the modes, amongst the thousands, whereby it is exercised and made manifest’?

“We may safely admit, then, that ‘temperance’ is better than ‘abstinence,’ being a term of wider import, and of nobler significance. As a Virtue, it is one of larger grasp and more royal mien, for it comprehends, and commands, and subordinates ‘abstinence’ in regard to all dubious and dangerous practices, and has respect to many things besides mere abstinence from certain meats and drinks. It is indeed a grand and lofty virtue, extending and operating throughout the entire range of man’s duty, and honest endeavour—yea, it is the crowning grace of human goodness, comeliness, and perfectness. It is no thing of petty detail; no mere dietetic rule; no question of doubtful expediency; or temporary requirement. It is, rather, a noble principle, and an exalted standard, regulating and fixing the proprieties of human action and demeanour; having relation not only to physical appliances, but also to all our mental habitudes, our social intercourse, and our spiritual aspirations. All men admire, all men contend for, all men are ready to do homage, at least in theory, to the ‘Angel of Temperance.’ Poet and philosopher, priest and politician, all expatiate in favour of temperance; and however short they may come of its stern requirements and holy behests, in their practical every-day life and deportment, they all are earnest, eloquent, and emphatic in its praise. Even ‘wine-bibbers’ and ‘riotous eaters of flesh’ will talk of temperance, and eulogise its chaste beauties and glorious beatitudes. Tipplers and toppers will not unfrequently be boisterous in praise of temperance; as though they would compound with Heaven, by presenting a noisy lip-acknowledgment where duty demands the homage of the heart and the service of a life.

“Temperance! what is it? It is propriety in thought, and word, and deed; the doing of everything that should be done, at

the proper time, and proper place, from the proper motive, and in the proper spirit. It is prudence dwelling with wisdom; patience having her perfect work. It is duty intelligently recognized, cheerfully obeyed, and reverently delighted in. It is wisdom keeping the soul in peace, and the body in purity; moderating, guarding, and guiding all legitimate desires, passions, propensities, instincts, and actions to their proper uses, lawful objects, and noblest issues. Temperance is all and more than this.

“We have thus briefly indicated our conception of ‘Temperance,’ how we understand its scope and requirements, and the elevated position it assumes in the scale of human duty and development. A word now as to ‘Abstinence.’ We cannot strictly predicate of abstinence, either virtue or vice, praise or blame. It is not a principle of duty, morality, or virtue; not even a rule of positive or essential goodness in any respect. At best it is but a negative species of virtue, and may frequently be utterly unworthy of commendation, and destitute of moral characteristic, either for good or for evil; yea, may sometimes be practised from low considerations and the meanest of motives. For instance, a thief, a gambler, or a murderer, may abstain from strong drink in order the more easily and securely to entrap and overcome the victims of his cupidity or hatred. But no one would say that such abstinence was a virtue. Again, an honest man abstains from certain pernicious things or dangerous indulgences, as he conceives, and chooses other more salutary, safe, and rational means and modes of subsistence and conduct; but it does not therefore follow that such abstinence is a proof of pure moral tone and spiritual elevation. The abstainer *may* be the reverse of all this, and may secretly or openly, indulge in other hurtful lusts, and equally foolish and destructive practices. He may totally eschew alcohol and lust after tobacco. He may piously eschew pork, and blood, and things strangled, like a good honest Jew; but may delight in lamb-chops, beef-steaks, and other choice ‘animal remains,’ like an ‘old English gentleman.’ It is clear, then, that mere abstinence from the use of any particular thing, or custom, does not in itself afford any certain criterion of moral character. Temperance, therefore, when viewed from this aspect is better, far better, infinitely superior to abstinence. Temperance is essentially and always a virtue. Still, however, this does not furnish any valid reason why abstinence should be discarded and dismissed in disgrace. Though not equal to her royal mistress, Temperance, she is yet most useful when a loyal and de-

voted servant and attendant in her palaces; has her own place, her own office and proper work; and not even Temperance, with all her manifold resources and multiplied accomplishments could do the special work of Abstinence, like Abstinence herself. In other words, recurring to what has been already advanced, temperance includes and demands abstinence, from *all* pernicious, foolish, and hurtful lusts, habits, and indulgences; and much beyond mere abstinence. Truly, and without controversy, it may be allowed that ‘Temperance is better than abstinence.’

“In conclusion, as a Temperance Reformer, we most earnestly deprecate the fallacious and dangerous definition of ‘Temperance,’ which assumes and expresses that ‘Abstinence’ is no part of her requirements, and comes not within the range of her ministrations. It is this unwarrantable assumption which forms the basis of almost every objection, and vitiates the entire logic of the opponents alike of Teetotalism and Vegetarianism. Once establish the position now insisted on, that abstinence from injurious beverages and deteriorating aliments is a necessary part of true temperance in dietetics, and no sane and upright mind could think of controverting the truth, or, rejecting the claims either of Teetotalism or Vegetarianism; unless it can be shown that alcohol is as harmless as ‘honest water,’ and that animal carcasses are as fit for human food as the wholesome bread-stuffs, and other direct products of mother earth. Surely, man, if he is a reasonable being, ought ever to be guided in the selection of his food and drink, by an intelligent regard to *quality* as well as *quantity*. Whilst our ‘Angel of Health,’ Temperance, teaches us to accept thankfully, and use moderately, those things which are really proper and beneficial, ought it not to teach us likewise to avoid and abandon whatever is found to be unsafe, unsuitable, and unsalutary? To this simple question there can be but one emphatic and unequivocal response. ‘Cease to do evil! and learn to do well!’ these are the dictates alike of temperance, reason, and religion. And nothing short of this thorough, consistent, and uncompromising measure of Temperance Reform, can possibly avail to meet and counteract the social evils all good men cannot but deplore. **INTEMPERANCE** has become such a fearful curse, its evils are so ramified and inveterate, so wide-spread and desolating, that no half-measure of dietetic reform can meet the exigences of the case. Not strong drink alone has degraded and defiled us. Intemperance has many agents of destruction, many modes of seduction, besides alcohol. Teetotalism may operate

to check and mitigate some of the more fierce and fearful symptoms of the social disorder and moral malady we are so sadly afflicted with, but cannot possibly of itself effectuate a radical cure. Even Teetotalers may be far from temperate in their general habits and indulgences; and we cannot but think that whilst they continue, as too many of them do, the use of tobacco and snuff, and as most of them do, the gross practice of feeding upon the flesh of mangled animals, the TEMPERANCE REFORMATION will never attain to that purity of purpose and

loftiness of aim, that cogency of principle and consistency of action, which shall make it a competent and conquering agency in that physical purification of the race, which must precede and prepare the way for the grander moral culture, mental development, and spiritual elevation, which alone befit the nature and large capacity of man, made as he is in the image of his God, and graduated in the scale of being, but 'a little lower than the angels,' and whose future is destined to be crowned with honour, immortality and eternal blessedness."

## THE CONTROVERSIALIST AND CORRESPONDENT.

### THE AGITATION FOR MEDICAL REFORM.

D. G.—The agitation for Medical Reform is not at all amongst the public, but amongst the medical *allopathic* part of the profession themselves—those who give mineral medicines, and are the opponents of all the more recently advocated methods of treating disease.

It is quite right for our correspondent to inquire "how far this is likely to result in enactment, which will prejudice the interests of the public," and take from them the power to choose the medical treatment they think best; and we will endeavour to draw attention to this in our next number.

### DR. MILLER OF ARMAGH.

We are favoured with the following communication:

SIR—I have often wondered, when reading Vegetarian works, speeches, etc., that I saw no mention of a name that would do honour to any system, and that the supporters of the Vegetarian theory may be justly proud to claim. I refer to the late Dr. MILLER of Armagh, a senior Fellow of Trinity College, Dublin, and author of the celebrated Lectures on the *Philosophy of History*.

I have known many in Dublin who were personally acquainted with Dr. MILLER, and always spoke of him in the highest terms as a gentleman and a scholar, and having had an opportunity lately of making some inquiries concerning him in Armagh, I received from every one I spoke to on the subject, the same testimony as to the respect and admiration which his various and splendid talents entitled him to.

How long he was a Vegetarian I could not discover, but no one knew of his being ever anything else. He left a large family, and died upwards of eighty years of age.

I am, Sir, your obedient servant,

Monaghan.

G. A.

We are happy to be referred to even a few facts pertaining to the history of another adherent of the Vegetarian system. Many such cases, no doubt, will be discovered, as the Vegetarian movement progresses, and the public become acquainted with an or-

ganization teaching opinions upon diet, which, though held, in numerous instances, for centuries previous to the organization of the Vegetarian Society, have been known only in the private circle. It is highly interesting to notice the results of public advocacy in this way. Year by year, the history of excellent men now living, and of others who have ceased to live, is brought, in one way or other, into association with the Society. It was in this way that a lieutenant-colonel in the French army, recently most joyfully entered into communication with our Society, and sent over a number of works of interest and research bearing upon diet, in honour of the memory of a relative (M. GLAIZIES), the author of *Thalysie, ou la Nouvelle Existence*, whose life had been altogether identified with the social advocacy of our principles, though probably in some measure abridged for the want of that encouragement which a public organization like our own would have afforded him, and which this French gentleman rejoices to see in its practical realization. The reports in the Brussels papers of the Vegetarian operations in London in the year 1851, led to the particular communication referred to; and similar notices in the German papers, have thrown the Society into communication with one or two distinguished adherents of our system in that country. We are, therefore, much obliged by the communication of our correspondent, as supplying another link in the practical adhesion to that chain of truth which starts with, and has ever been more or less inseparable from, the dietetic history of man.

### A VEGETARIAN IN DIFFICULTY.

We insert the following communication as an instance of the curious processes to which individuals sometimes submit themselves.

SIR—Reading some Vegetarian publications convinced me that man was fitted by nature to live on a Vegetarian diet. I therefore adopted

the Vegetarian system, and have now adhered to it for some time, and like the practice as well as the theory.

An important doubt has, however, come over my mind, as to the soundness of the Vegetarian movement; it was raised by reading in the *Vegetarian Messenger* for September, 1853, the following extract: "It appears, from the Mosaic records, that for more than 1600 years, even till after the Deluge, mankind lived on vegetable food only." Reading this, and also that Vegetarian diet has great influence on the moral character, I wish to ask you, if you think it safe to continue the Vegetarian practice; for this instance referred to is the only one on record of Vegetarianism being universal, and then we see mankind became corrupt and depraved, till "every imagination of the thoughts of the heart was only evil continually"; "and the earth was filled with violence," so that a universal deluge was necessary to sweep them from the earth.

In judging the future by the past, do you not think there is reason to fear, that should all mankind again become Vegetarians, it might lead to the necessity of another universal deluge to drown them all? This is why I ask if you consider it safe to continue the practice and advocacy of Vegetarianism.

I am, your humble servant,  
A VEGETARIAN.

P.S. Hoping you will be able to resolve my doubts, I shall not relax in my efforts at present, to make my Vegetarian principles and practice known.

As every one knows, the postscript of a letter often contains, even though limited to a few words, the most interesting and important communication of a correspondent, and we think, in this instance, that our correspondent has resolved to establish the remark.

The quotation referred to, is from Dr. CHEYNE *On Regimen*, but if our correspondent will carefully read either sacred history or the remarks of various writers, and those of SMITH in his *Fruits and Farinacea the Proper Food of Man* included, he will see, that though a Vegetarian diet was established as man's natural food, the practice of consuming the flesh of animals came to prevail at least some considerable period before the deluge referred to, when man had become so degraded that "the earth was filled with violence." Our correspondent should thus see, that whatever evil and disorder has come upon the world, it has not been incident to carrying out the original and primitive appointment in regard to man's food, but has been identified with his departure from it. We therefore recommend him, in re-reading the lesson presented by the primitive history of diet, to pay some greater respect to his own convictions of the benefit and happiness of the Vegetarian practice; and thus, though we are well aware that all sorts of strange impressions

can beset people, when to the ordinary difficulties of comprehending principles the varied interpretations of Scripture are super-added, we think that the difficulties in question can certainly be removed. All practical systems, if sound, necessarily prove themselves in the practice; and though every question of doubt cannot be solved to the satisfaction of every mind, whether in connection with the Vegetarian or any other system, common sense and intelligence united with honest experience, invariably demonstrate sufficient good in the system pursued to warrant continuance in the practice, and with this further experience other doubts are again removed; and this we know to be pre-eminently the case as regards the practice of Vegetarianism.

#### THE BEARD QUESTION.

The following is the promised article referred to in our last\*, as recently given in the pages of the *Manchester Guardian*.

"It is not the war with Russia, nor the new Reform Bill, nor the price of coals, that is truly the question of the day; but, shall we renounce MACH and discard our razors? Affirmatively or negatively the question is upon every lip, in precept as well as practice. Our own columns, and those of our contemporaries in every department of periodical literature, bear witness to the interest which the threatened innovation excites, and exhibit the able advocacy which either side of the controversy can command. The prospect of so remarkable a change of fashion moves humanity widely, if not deeply; for who are so destitute as not to have a chin in the world, of their own or others, in whose reputation they are tenderly concerned? Most writers approach the subject apologetically, but it is difficult to understand why they should be ashamed of it. It is such a subject as STEELE or ADDISON would have delighted to handle, and would not have thought unworthy to be invested with the stores of their wit and reading. Moreover, it is said to have been made the object of prohibitory enactments by very grave authorities. The Bank of England, which was recently blamed for disturbing commercial tranquillity by raising the rate of discount, has now fallen under a heavier, and more deserved, reproach, for infringing the rights of man by forbidding its employés to raise their beards; and a well-known poor-law official roused the anger of some of his subordinates by issuing a somewhat sarcastic notice, that 'moustaches were not allowed during office hours.' In spite of this and more formidable hindrances, it appears from the criteria which are open to public observation, that the 'movement' does possess a noticeable vitality. Thus a London paper, reporting a metropolitan meeting of sympathisers with Turkey, says it was difficult to judge how large a portion of the audience consisted of foreigners, in consequence of the extensive adoption of the hirsute

\* See *Controversialist and Correspondent*, p. 32.

visage among the working classes; and, for the rest, the proofs are open to every one's inspection upon the face of society. It is not for the generation that witnesses a revolution to discern the secret impulses that produce it. Historians will perhaps discover that the motive cause was the French alliance, or the Oriental mania; or what if it should prove to be the counteraction to Bloómerism? The ladies having conspired to deprive us of our artificial distinctions, it may be that imperial man determines to retreat into fastnesses which Nature has made impregnable, and hang out the banner of virility upon the outer wall.

"If the question is to have justice upon its merits, it will clearly be necessary to separate its general from its individual consideration. Whether you, M. or N., would be wise in isolating yourself in appearance from your neighbours, is one question; and whether decorum, personal comfort, and common sense would not be served by a cessation of the daily violence which we all do to nature at present, is another. After the latter problem has been discussed and solved, will arise the occasion for determining what rank we can aspire to take among the pioneers of taste and wisdom. Looking, therefore, at the matter judicially, nothing appears more incontestable than that the *onus probandi* lies upon the side of those who uphold us in destroying, as fast as it appears, an invariable product of human organization. Nature having ordered that hair shall grow upon the faces of half the human race, it is presumable that its presence contributes to beauty, health, and comfort. It may be observed—not as proving anything conclusively, but as showing the homage which this principle practically commands—that there is no corresponding instance among European nations at least, of systematic hostility to natural laws. When it is alleged against this that we clip the hair of our heads and pare our nails, the argument, like the phraseology in which it has been occasionally communicated to us, is eminently ladylike. We *limit* the growth of those excretions, as we keep down our unhealthy corpulence, in accordance with convenience, decorum, and sanitary necessities; but we do not ingeniously task ourselves to eradicate them, and destroy every trace of their existence. In some countries they do these things; so also they crush the bones of their feet, slit their noses, and kill their grandfathers and female children; but the immolation of the facial crop is the only censure which civilised and Christian communities are accustomed to pass upon the construction of their frames.

"In contravention of a fundamental principle of morals and of science, it must necessarily be difficult to show that we are wise to rasp off every morning the growth which, for some reason or other, is continually reproduced upon our cheeks and chins. Still it may not be impossible; and there are some candid and terribly earnest people who are ready to attempt it. In the first place, it is denied that the beard contributes to the comeliness of the human face divine. Now herein, we believe for our

own part, is the heart and kernel of the whole matter. If any 'Englishwoman' can persuade the rebellious sex that her countrywomen concur with her in thinking the natural muzzle 'ugly,' *cadit questio*—we will answer for it that the Sheffield trade revives immediately. But is not the preponderance of judicious and unprejudiced opinion the other way? If any one distrusts his own judgment, we recommend him to borrow that of artists, who commonly teach by example, that they do not think the cosmic arrangement is improved by scraping. Sir CHARLES BELL observes, in his Essay on Expression, that no one who has been present at an assembly of bearded men can have failed to remark the greater variety and force of physiognomical expression which they are able to convey. Good taste and common observation come to the same conclusion from what may be seen of Roman and Jewish heads in historical pictures, and from portraits of SHAKSPERE, RALEIGH, DRAKE, BACON, SPENCER, FLETCHER, VANDYKE, and almost every other celebrity whose features have been handed down from the sixteenth and seventeenth centuries. But if it is an error of taste to say that the hairy ornaments of a man's face are ugly, it is mere vituperation to say that they are dirty. It would be as reasonable to say that wide pantaloons and flash jewellery are dirty, because some excellent friends and allies of ours, who do not share our island-attachment to water, are in the habit of wearing them. Probably for the same reason that Englishmen wear cleaner shirts, they would manage to bestow some extra purification on their beards. The dust which collects on the hairs of the chin and lips, and can easily be removed from them, is on its way to being inhaled into the lungs or imbibed into the pores of the skin. Sentinel Beard holds the enemy in check, and is libelled with a charge of harbouring him.

"Were we discussing the question as advocates, we confess we would not make too much of the medical argument in favour of the revival of this fine old English custom. Ingenious and authoritative as are many of the opinions which have been delivered on this branch of the subject, we do not suspect that they are of urgent importance, or, to tell truth, that they weigh greatly with those who adopt them, except among the followers of certain noxious occupations. The true defence of the beard, to those who think proper to exercise their independent judgment upon it, is, that it is convenient and becoming. At the same time the origin of the present revolutionary struggle is entitled to notice, because it gives dignity, and some prospect of success to an effort that has often been attempted under inferior auspices before. Mr. CHADWICK, of the Board of Health, brought the subject under the discussion of the medical section, engaged on sanitary inquiries, at the York meeting of the British Association, and obtained, we believe, general concurrence in his views. Among the high authorities who agreed with him was Dr.

W. P. ALISON, physician and medical professor of Edinburgh, who has persuaded the journey-men stonemasons of his own city to grow their beards as a preventive against consumption which prevailed among them. Some time before, Sir FRANCIS HEAD recommended railway guards and drivers to put on their natural 'comforters' against cold breezes, encountered at the rate of forty miles an hour; and his advice has been, and is being, very generally adopted. We have the means at hand, if we felt it necessary to use them, for quoting largely from the sober and various

authority by which the practice has since been urged upon general adoption. But enough has perhaps been said to establish, for those who like to use it, a claim to freedom of action in the matter without being subject to the slightest imputation of wanton eccentricity or vanity. No man, it may safely be maintained, need be ashamed to own that he seeks to avail himself of an adornment with which Nature provides him in regularity and profusion. After all, if society is divided on the momentous topic, some of us will imitate our fathers, while others copy the fashion of their great-grandfathers."

## THE VEGETARIAN TREASURY.

### BEAUTIFUL THINGS.

Beautiful things are suggestive of a purer and higher life, and fill us with a mingled love and fear. They have a graciousness that wins us, and an excellence to which we involuntarily do reverence. If you are poor, yet pure and modestly aspiring, keep a vase of flowers on your table, and they will help to maintain your dignity, and secure for you consideration and delicacy of behaviour.—T. T. LYNCH.

### VEGETARIAN DIET AND IMPROVED HEALTH.

A very sensible and amiable lady of my acquaintance was labouring under a malignant disease, and at my recommendation she was induced to live entirely on a vegetable diet, which she continued for upwards of two years, during which time she gradually improved in health. The disease, which had been pronounced incurable, yielded to this plan of diet, with the assistance of a little alterative medicine; and she is at this time a living monument of its beneficial effects. Although she now partakes sparingly of animal food, it is more to satisfy her friends than to gratify her own inclination. During that period her delicacy of feeling, acuteness of judgment, and liveliness of disposition, were much greater than at present; and her senses became extremely susceptible, so much so as to render it painful for her to remain any length of time in a room with persons perspiring the offensive effluvia of animal food.—DR. WHITLAW.

### TORTURING OF CALVES.

A correspondent of the *Daily News* remarks:—"You could hardly better inaugurate a 'new year' than by a solemn protest against practices so wicked and shocking, that it might be said, in Old Testament language, 'the earth is full of darkness and cruel habitations.' Not many, it is to be trusted, who like 'white veal,' know the abominations, which would disgrace an Indian 'savage,' that this helpless unoffending animal goes through to change its natural bright

ruddy or pink colour to a sickly one, as unnatural to it as white would be to a 'salmon.' The originators, whoever they were, or supposed to have been, in England, within the last two or three centuries, have, of course, passed to their account; but the present willing eaters of tortured calves become answerable for their taste in cruelty to men as well as to God. Dr. SMOLLETT said, in his *Peregrine Pickle*, that the wretched animal was rendered paralytic, by successive bleedings before 'killing'; and so its flesh became as innutritious as a 'fricasee of kid gloves.' And this unnatural state it is which renders melted butter needful. It is bled through much of winter or summer nights, often till it faints—and human beings know how miserable such bleeding is to them. When killed, it is (at least in Warwick Lane) tied neck and heels, like a dead animal when packed; slung by a rope from the ceiling with its head downwards—'determination' no doubt increasing the agony—and so bleeds, perhaps for an hour and a half, or more, gradually to death. And two or three knocks are given to the poor creature, writhing and moaning, during the intervals, with a pole-axe, not as a *coup de grace*, but as successive weakeners or disablers; and the flesh is beaten with sticks to swell it, called 'dressing,' before sensation has ceased. Is not this, as a lady of high intellect said on learning it, 'almost enough to bring down fire from Heaven upon us'? Can those who ignore or shirk it, claim, even to themselves, a conscience? The remedy is in their own hands; let them refuse, at trifling inconvenience, to eat veal at present, giving their reasons; and agree with butchers to kill calves properly for them. Let them avoid participation in cruel practices to animals, as they would in the acts of a HAYNAU. The chief rabbi, Dr. ADLER, has disavowed these cruelties for the Jews. The butchers of Derby, honourably expressing their dislike at what they had been obliged to practise, offered to kill veal like mutton."



We hail these objections as an earnest of better things, and agree with the writer that the remedy for so many disgusting evils is in the hands of the public, though we are obliged to differ from him as to the means to be adopted. To us the idea of agreeing with butchers "to kill calves properly" is little short of amusing, and we think that the growth of intelligence in the public will, ere long, bring numbers over to our conclusion. It would seem that the butchers of Derby are somewhat in advance of their fraternity, but we have known of one still in advance of them, who, in relation to the demands, for his calling, made the pertinent remark, that in proportion as society learned to prefer other food than that of the flesh of animals, his class would readily find occupation in less disagreeable as well as more healthful callings. We think that the time referred to by the butcher, is the only one which will witness the end of the cruelties above referred to.

#### THE NEGLECT OF COMMON THINGS.

The house, No. 19, Prince's-Street, Soho, was, one morning last week the scene of a frightful calamity. An hour or two before day-break, a servant girl sleeping on the first floor was awoken by the smell of fire. She alarmed the sleepers on the same floor, who burst open the door they were unable, in their fright, to unlock, and, with her, rushed into the street in their night dresses. The alarm soon drew, even at that hour, a mob of spectators—but no assistance. There was a parish fire-engine, under the charge of an experienced fireman, at the end of the street; but he and it—(the assertion is made in evidence, or we would not repeat it)—in pursuance of written orders, were not available. There was a fire-escape station hard by, but its custodian had gone to help a fellow-officer to take home his machine in the dawn. When, therefore, a screaming group—father, mother, two children and twin babes—cried in agony from the second-floor window for a ladder, they were told there was none; the father pitched into the street, and his family fell back into the flames that scorched them from their hold upon the sill. On the third floor there lived a tailor, his wife, and a woman of eighty-six. The two former got upon the parapet, and would have found safety upon the roof of the next house; but finding it cut off by a wall, turned back to perish with the miserable old woman on the burning floor. When the fireman did arrive, they rescued only eight corpses.

Are we attributing to human neglect what is solely a Providential calamity—are we exaggerating the influence of little things

on great events—when we say that these eight lives, with the scorched and battered ninth, were sacrificed to a disregard of obvious precautions, that is only beneath the highest degree of criminality because not premeditatedly malicious? If water were supplied on every floor of a house tenanted by separate families in nearly every room, and the pipes were always open to the main—if every house had a trap to the roof easy of access, and parapets were not divided by walls breast high—if balconies connected the higher windows of neighbouring houses—if even to the parish engine, always under open shelter at night, there were attached a sheet of sail cloth, which, held by the corners, would securely receive the jumper from above—if all, or even some, of these "little things" were minded by builders and parish officers, need we have old women and children burnt to death in the very sight of a frantic and helpless multitude—not more to the suffering of the victims than to the reproach of society?—*Nonconformist*.

#### "BAD MEAT" IN BOLTON.

A man named PETER MORRIS, who is what is called a butcher's "lurry," was summoned before the borough Magistrates, on Thursday, for having unwholesome veal exposed for sale in the Market-place, on Saturday night. He was fined 10s. and expenses, or 14 days' imprisonment.—*Manchester Guardian*, Feb. 25th, 1854.

#### FANCY BIPEDS WITHOUT FEATHERS.

Suppose there were a race of Genii or beings superior to ourselves, as much so as we are to poultry, and having the same power of controlling our physical development as we have of modifying that of cocks and hens.

And suppose this higher order of creatures took it into their heads to become Human-kind Fanciers, and to cultivate our species in a manner corresponding to that in which it is now the fashion to grow fowls.

Man is a strange animal as it is; but he would become a still stranger one in the case supposed. Imagine the influence of food, temperature, and other circumstances, being brought to bear by the eccentric Genii on the different races of men, so as to exaggerate the features that are specifically distinctive of each to the very utmost.

Conceive the natural width of face of the Mongolian tribes increased to five or six times its present average, and the obliquity of their eyes augmented to within a few degrees of the perpendicular. Fancy the legs of the negro enlarged to the dimensions of those of the hippopotamus, the bridge of his nose altogether obliterated, his jaws

brought to project as much as an ourang-outang's, and his woolly crop expanded into an excrescence ten times as big as his head.

Sufficiently singular specimens of humanity, however, would be produced by educating its indigenous and domestic peculiarities. A judicious system of diet, administered by the Genii with a genius for that sort of thing, might produce a cavalry officer with moustaches long enough to entangle the legs of his horse; or so extend the legs of a grenadier as to render him unable to stand upright in any sentry-box. On the other hand it might raise a sort of "dumpies" or "bakies" of aldermen, with lower extremities of the size of skittles. It might impart indefinite length to the nose of a Hebrew, and unlimited magnitude to a footman's calves.

For professions, trades, and the various uses of society, there would be provided individuals, whose recommendations would consist in golden-pencilled, chesnut-pencilled, auburn-pencilled, or sable-pencilled eye-brows. Young ladies would be rendered inestimable by the qualifications of pink eyes and white hair, extreme emaciation, enormous obesity, long necks, hour-glass waists, Chinese feet, and the superfluity of figure which characterised the Hottentot VENUS.

How should we like to have all our personal oddities aggravated, and to be made objects and figures of, like those we make of the unhappy fowls?—*Punch*.

#### WORKING PEOPLE'S READING AND REFRESHMENT ROOMS.

The first rooms of this kind ever opened are in Edinburgh, where they were established about a year ago. There are now in that city several others. They are opened at five o'clock in the morning, and provide at that hour comfortable breakfasts for many a man who used to commence work with a glass of whiskey. Thousands of working men, wanting refreshment, go to a public house, because they scarcely know what else to do. In Westminster—in which district it is proposed that the first London rooms of this kind shall be established—there are, in the neighbourhood of the Abbey, great numbers of work-people employed upon the new Victoria Street, many of whom come from a distance, and are compelled either to bring food with them, and eat it in the open air, or to retire into the public houses. Two large public houses have been, in fact, created for their use.—*Household Words*.

#### MACARONI FLOUR.

The Italians prepare their flour for macaroni,

soup-pastes, cakes, etc., with great care and wonderful success. From a coarser grain, poorer and more dirty than we grow in England, they produce a finer flour than the best which our patent machines and most highly-cultivated fields give to us. This is partly owing to their climate, which allows of methods of preparation impracticable in England, and partly to a degree of delicate manipulation and minute attention, which our high-pressure rapidity sets out of the question.

All through Italy, you may see by the outhouses of farmsteads, on the open thrashing-floors, in the public streets of the cities, by the sides of bridges—as in Genoa, which is one large net-work of bridges in the upper town—in the open fields, and along the highways—anywhere and everywhere—small paved squares, surrounded by a wall of about two inches high, inclining on one side, and bordered by a groove or gutter on the side of the incline. In these places, you see a quantity of wet corn thrown from a bucket full of grain, and water standing by the workman's side. There the corn, after having been well-washed in the bucket, in many waters, is suffered to lie for a short time, until the water has drained off into the groove or gutter prepared for it. It is stirred gently; and as it dries, the wind carries off all the light particles which the water has not removed. The fine air and powerful sun, do all the work of our close stoves and stifling kilns, with the superiority with which fresh air must always have over the atmosphere of a roofed apartment. When thoroughly dry, the corn is then carried away by women, who sit, one on each side of a table, and separate, *grain by grain*, with their hands, the bad from the good, the light from the full-fed, until, at last, only the best of this washed and cleaned and separated corn remains for the mill. Yet what does remain produces a flour superior to anything we see in England, on the very richest tables, and superior also to anything we see in France, noted for her white wheaten-flour. It is the finest flour in the world, from a poor and ill-fed grain; and is only another proof of what great successes care and industry may obtain, even with second-class materials.—*Chambers's Edinburgh Journal*, No. 470, New Series.

#### THE FORCE OF IMAGINATION.

BUCKLAND, the distinguished geologist, one day gave a dinner, after dissecting a Mississippi alligator, having asked a good many of the most distinguished of his classes to dine with him. His house and all his establishment were in good style and taste. His guests congregated. The dinner-table

looked splendid, with glass, china, and plate; and the meal commenced with excellent soup. "How do you like the soup?" asked the doctor, after having finished his own plate, addressing a famous gourmand of the day. "Very good, indeed," answered the other; "turtle, is it not? I only ask because I do not find any green fat." The doctor shook his head. "I think it has something of a musky taste," said another; "not unpleasant, but peculiar." "All alligators have," replied BUCKLAND; "the cayman particularly so—the fellow whom I dissected this morning, and whom you have just been eating" There was a general rout—of the whole guests. Every one turned pale. Half-a-dozen started up from the table. Two or three ran out of the room; and only those who had stout stomachs remained to the close of an excellent entertainment. "See what imagination is!" said BUCKLAND. "If I had told them it was turtle, or terrapin, or bird's-nest soup, salt water amphibia, or fresh, or the gluten of a fish from the maw of a sea bird, they would have pronounced it excellent, and their digestion been none the worse. Such is prejudice!" "But was it really an alligator?" asked a lady. "As good a calf's head as ever wore a coronet," answered BUCKLAND.—*Anecdotes of Professor Buckland.*

#### DEATH ACCELERATED BY IMPROPER FOOD.

Yesterday an inquest was held by Mr. W. BAKER, at the Steam Packet Tavern, High Street, Poplar, respecting the death of SOPHIA HAMBRIDGE, aged forty years. The deceased was the wife of a mariner now at sea. The deceased had an infant two months old, which died on Saturday last, very suddenly, in a fit. The mother had been very ill since her confinement, and was under medical care. On Friday last the deceased purchased some sausages at a pork-butcher's, some of which she cooked and ate, and subsequently she became seriously ill. A surgeon was sent for, and prescribed for the deceased, but she gradually grew worse, and died on the morning of Tuesday last. Mr. WILLIAM GILES, a surgeon, said that when he first saw the deceased, on Friday, she appeared to be suffering under symptoms such as would be manifested after taking poison. Witness ascribed death to eating improper food, unsuited to her condition. The jury returned a verdict of "Natural death, accelerated by taking food unsuited to her condition."—*Express.*

#### BED CLOTHING.

The bed-clothes should be just sufficient to enable the patient to sleep. It is better

to wake with a sensation which induces an inclination to draw the clothes more closely around the shoulders, than with an oppressive sense of heat which induces a disposition to throw the clothes back. We should sleep, as we should eat, because it is necessary; and not for the sake of the luxurious animal gratification which it yields. All necessary animal acts are, by the provident wisdom of Nature, rendered sufficiently enjoyable of themselves. To make them more so, is to expose ourselves to the almost resistless temptation of indulging to excess, and to the certain penalty which she never fails to exact, sooner or later, from all those who, in any way, infringe her laws, or step aside, either to the right hand or the left, from that straight path in which she has determined we should walk if we would be well.

The short morning doze into which one often suffers oneself to fall (after the full complement of the night's sleep is over), merely because it is not quite time to rise, when one wakes, perhaps about five or six o'clock, is always injurious. — Dr. JOHNSON'S *Hydropathic Treatment of the Diseases of Women, etc.*, p. 5.

#### HOW TO TOAST BREAD.

Chestnut brown will be far too deep a colour for good toast; the nearer you can keep it to a straw-colour, the more delicious to the taste, and the more wholesome it will be. If you would have a slice of bread so toasted as to be pleasant to the palate and wholesome to the stomach, never let one particle of the surface be charred. To effect this is very obvious. It consists in keeping the bread at the proper distance from the fire, and exposing it to a proper heat for a due length of time. By this means the whole of the water may be evaporated out of it, and it may be changed from dough—which has always a tendency to undergo acetous fermentation, whether in the stomach or out of it—to the pure farina wheat, which is in itself one of the most wholesome species of food, not only for the strong and healthy, but to the delicate and diseased. As it is turned to farina, it is disintegrated, the tough and gluey nature is gone, every part can be penetrated, it is equally warm all over, and not so hot as to turn the butter into oil, which, even in the case of the best butter, is invariably turning a wholesome substance into a poison. The properly-toasted slice of bread absorbs the butter, but does not convert it into oil; and both butter and farina are in a state of very minute division, the one serving to expose the other to the free action of the gastric fluid in the stomach; so that, when a slice of

bread is rightly prepared, there is not a lighter article in the whole vocabulary of cookery.—*Household Almanac for 1853.*

#### CLOTHING FOR THE YOUNG.

Are the little "Highlanders" whom we meet during three out of the four quarters of the year, under the guardianship of their nurserymaids, dawdling about the streets in our public walks or squares, properly protected from the cold? Are the fantastically-attired children whom we see "taking an airing" in carriages in our parks, sufficiently and properly clad? If these questions can be truly answered in the affirmative, then, and then only, my remarks are needless. There can enter into the parent mind no more baneful idea, than that of rendering children "hardy" by exposing them unnecessarily to cold, and by clothing them inefficiently. I have known instances wherein parents acting on this principle, have failed entirely in rearing their offspring. Does nature treat her progeny thus? Does she not first of all insure the birth of her young only at a kindly season, and then provide them with downy coverings, warm nests, and assiduous protectors? And WE must imitate nature, if we would give to Britain a race capable and worthy of maintaining her independence and honour. The little denizens of a warm nursery must not be subjected, without a carefully-assorted covering, to the piercing and relentless east or north-east wind; they must not be permitted to imbibe the seeds of that dreadful scourge of this climate—consumption—in their walks for exercise and health; they must be tended, as the future lords of the earth, with jealous care and judicious zeal. *One-sixth of the deaths of young children, it must be remembered, result from cold.*—ERASMUS WILSON.

#### EXPERIENCE.

Experience shews many means to be conducive and necessary to accomplish ends, which means, before experience, we should have thought, would have had even a contrary tendency.—BUTLER'S *Analogy*.

#### THE ANGEL OF HEALTH.

Blest angel of health! fair Temperance benign!

Thou bringest us wealth—truest riches divine;

Thy smile gladdens earth and quickens each power,

Gives Hope a new birth and a nobler dower!

Blest angel of health!

Too long thy sweet face has been veiled from our sight,

Our sin and ungrace have put thee to flight;

But still thou dost bend from thy glorious zone,  
And stoop'st to send all thy choicer gifts down.

Blest angel of health!

When thou art away, stormy passions arise  
To darken the day, and unstar the night skies;

But when thy bright beams re-illumine our spheres,  
Again Eden-dreams come to chase hellish fears.

Blest angel of health!

O! take not thy flight! blessed angel of life,  
Thy presence brings light 'mongst the demons of strife;

At thy gentle voice even devils retire;  
The heavens rejoice, and the earthlings rise higher.

Blest angel of health!

When man shall uprising from his sensual sleep,

And open his eyes on the precipice steep,  
Then thou wilt upbear, and wilt guard 'neath thy wings,

Till sorrow and fear from his bosom he flings,  
Blest angel of health!

No longer the bowl with mad liquors shall foam,

Polluting each soul—desolating each home!  
Foul spirits of wine thy pure presence will flee,

And spirits divine man's companions will be.  
Blest angel of health!

E'en beasts of the field shall our sympathy share;

Meek *homage* they yield—we *protection* and *care*!

Thus one holy bond all the creatures shall join,  
Affections most fond bringing pleasures benign.

Blest angel of health!

Then all men shall turn, like the FATHER above,

Toward all men to yearn, with the purest of love;

All hate, malice, strife, and blood-shedding shall cease,

And man's mortal life become Love, Joy, and Peace!

Blest angel of health!

Blest angel of health! true TEMPERANCE divine!

Man's wisdom and wealth!—o'er the earth rise and shine!

Banish foul *slaughter*! quell our *madness* and *strife*!

Give us pure *water* and the true *bread* of life!  
Blest angel of health!

T. H. B.

## THE APPROACHING ANNUAL MEETING.

It will be seen from the published notices of the month, that the Annual Meeting of the Society is to be held in the town of Leeds, in the month of July, and probably, the day, as on like previous occasions, may fall near the close of the month. There is deservedly a general interest attached to the announcement of this annual festival amongst Vegetarians, since many make it the occasion of even taking long journeys for the gratification of meeting others of like sentiments and objects, the time of the Annual Meeting being also made either the commencement or the ending of trips of relaxation, profitable, if not essential for the health, as well as aids to the enjoyment of social life.

A most commendable example is set by the Society of Friends, in relation to their annual gatherings. We see amongst them, that even considerable sacrifices are made to be present at these meetings, once a year; and such of our friends as have not yet acknowledged the virtue of this example in relation to Vegetarianism, we feel assured might readily arrive at the wisdom of such meetings, in visiting the manufacturing capital of Yorkshire, at the time referred to.

It is quite a mistake to suppose that none are practically interested in these festal occasions, but those who, in some way or other, take some prominent part in them. None are able to communicate what is useful, without first being made recipients of what tends both to inform the mind and warm the charity of the individual, and a pre-eminent characteristic of all the annual Vegetarian meetings hitherto held, is one not merely of communication, but of the reception, of good influences and feelings, which not only cause the greatest pleasure

at the time, but tend to strengthen the mind, and increase the activities of each, in the benevolent promulgation of the knowledge of Vegetarianism during the rest of the year.

For any not to be present at the coming Annual Vegetarian festival, cannot, therefore, but be regretted as a personal disadvantage, and, where difficulties do not present themselves that cannot be surmounted, we think that a sense of duty in relation to perpetuating the success of these important meetings, should lead all to take a part in them. No doubt, as heretofore, Manchester and Salford, with the surrounding district of Lancashire, still presents the greatest number of members of the Society; but whilst the growing interest in Vegetarianism in Yorkshire makes it desirable that an Annual Meeting should be held in Leeds, the Vegetarians in and around Manchester and Liverpool will have facilities presented, in the railway communications to and from Leeds, which will enable all who desire it to take measures accordingly, so as to be present at the Meeting and Festival, and return home, even, if desired, within the twenty-four hours. At the same time, the district of Hull, and other neighbouring parts of Yorkshire, will no doubt furnish a number of friends and guests.

We, therefore, beg to suggest the canvassing and exposition of the advantages of meeting on this interesting occasion, to all the members and friends of the Society, and we doubt not that, if this be resorted to early, many most agreeable parties will be made up for the close of the month of July. In this way, whilst individual and social interests will be agreeably ministered to, the public at large will be most effectively served.

## INCREASE OF MEMBERS OF THE SOCIETY.

It will doubtless be in the recollection of many of our friends, that the next Annual List of Members of the Vegetarian Society will date from the 1st of July, and thus, all

who are desirous of aiding in the important work of adding members to the Register, and of so increasing its public influence and importance, should actively bestir them-

selves in inducing all of established Vegetarian practice who have not yet joined the movement, to make their declaration of membership between now and the time named.

Wherever the Vegetarian question has been raised on a large scale, it is invariably found that numbers of persons come to adopt the system practically, and though these may not (as many never do) arrive at the conviction that, once satisfied of the soundness of the Vegetarian system, and having made the resolve to continue it as a practice of life, there is any duty to be discharged in relation to the rest of the community, by joining an organization labouring to extend the same benefits to which they have attained, all this limitation of the benefit received to the individual, is happily exchanged for lively sympathies and pleasing activities in relation to others, when once the Society has been joined. No doubt, all *have* public duties to discharge, as well as

those of an individual and social character, and it is pleasing to see how a step such as this we heartily recommend to all, has the effect of benefiting those who take it.

Considerable efforts are already being made to unite the names and social influence of new members, but if each Vegetarian but added those of his acquaintance who have permanently adopted the practice, and only require inviting to join the movement, to the coming list, the usefulness of the present period would be immensely increased; since, though many who adopt the practice are not known at all, there are still so many of whom a knowledge can be procured, that the effect of a little labour in this direction cannot fail to be productive of the best effects, both public and private. We hope thus, that during the two months preceding the 1st of July, our friends will have demonstrated both their zeal and success in the cause of Vegetarianism.

### EXPERIENCE OF AN AMERICAN PHYSICIAN.

THIRTY years of my life have been devoted to the medical profession—the first four of that thirty were given to preceptorial pupilage, the last three of which were passed under the guidance of that eminently great western surgeon, Professor B. W. DUDLY, as rigid a dietetic disciplinarian as SYLVESTER GRAHAM himself, differing somewhat from him in the bill of fare, though not a whit less abstemious in quantity or quality. From the useful and important lessons received from him, and the frequent opportunities afforded by both his public and private practice of witnessing the salutary effects of a Vegetarian diet, in the cure of formidable and in other hands incurable diseases, I acquired my first confidence, which all subsequent experience has confirmed, in the superior efficacy of a properly regulated Vegetarian diet, over all other curative agents in the treatment of chronic disease, and of entire abstinence, in controlling the prejudicial tendencies of acute symptoms, and of expediting their restorative results. The next sixteen years of professional life, were applied to the study of diseases; the seeking for remedies, and the administering of drugs to poison the people into health, "*secundem artem*," which I then thought, as I had been taught, was in accordance with the legitimate sanc-

tions of science. During those twenty years, I was, to use a popular phrase, a free liver, indulging in all of the ordinary, and when attainable, all of the extraordinary luxuries of the table; all kinds of vinous, malt, and distilled alcoholic potations; chewing and smoking of tobacco. But physically wicked as I then was, I could not tolerate the abominably disgusting practice of snuffing a filthy medley of detestable abominations, pulverized and perfumed, into the chambers of sense, so beautifully designed and appropriately formed for enjoying the delicious perfumery of nature. It always seemed a most bare-faced, impudent, contempt of goodness to be thus substituting such loathsome, stinking, dirty dust, for the sweet odours borne to the olfactories by every breeze, making the passage of the life-renewing air to the lungs a source of most exquisite enjoyment, when we had but one nose to admit it. If men and women had two noses, there might be an apparent apology for using one of them for snuffing—a very filthy use it is true. But there are some delectable patterns of both sexes that seem to have had an unrestrained relish of filth engrafted into their humanity, perhaps by eating the flesh of that most indescribably nasty animal, in all of its habits—the bristly, baked, rimed-

nose, rooting, grunting, scrofula-infected hog. An animal that causes the distillation of more alcoholic liquor, the formation of more drunkards, and the production of more disease, than all the taverns, groceries, doggeries, and drinking shops in Christendom; whose flesh a good God has as kindly, as wisely, forbid being used for food. But to my narrative. During these twenty years, my health suffered from three to four or more violent interruptions during each year, notwithstanding I became more corpulent, and, at the time of commencing a Vegetarian life, had increased from a hundred and fifty to two hundred and forty pounds—my weight now being one hundred and ninety pounds. My obesity had become a loathsome burthen, which incommoded every function, and made me a stupid, indolent, short-winded, panting, eating animal; and with it a restless, and often unrestrainable desire of stimulation of some kind or other, which led to the use of tobacco, spirits, opium, and various spices, the use of which brought into active exercise those faculties which give the animal the preponderance over the intellectual man, and made me a being of extravagant impulses, and life a fretful dream of sensual strife.

In the year 1845, from reading the books of COMBE, SPURZHEIM, SYLVESTER GRAHAM, ALCOTT, and others, a change came over the spirit of my philosophy. Instead of studying diseases and hunting for remedies (which now looks so ridiculous), and administering poisons to make people well, I began the study of the laws of life and health, and to look to the teachings of Hygeia instead of the dosings of Therapea for the restoration of the sick, and the prevention of diseases. In this I was not disappointed; nausea and stomach qualms of heathenish drugs gave place to the rosy hue of invigorating nature, in the uninterrupted display of the laws of life over the human organization.

For several years previous to the date of this important change in my dietetic habits, of which this is the anniversary, I had seen the benign effects of a Vegetarian diet, undisturbed by drug medication, in its wonder-working power of controlling diseased action. A large number of diversified diseases had been subjected to the potency of its restorative qualities, many of which were considered incurable, which, with the aid of exercise, pure air, and a judicious system of bathing, yielded to its health-renewing and life-prolonging influences. But acting up to the tenets of the faith in which I had been educated, that the diet suitable for the sick, was not such as should be used by the well, I

continued to prescribe a vegetable diet for my patients, and to use the ordinary stimulating flesh diet for myself and family; until, from reading and observations, such a flood of light was poured in on my mind as to force me to the alternative of changing my diet or of living in open violation of principle, truth, and duty. The bonds of educational prejudice drew strongly upon my inclination, and the sweet reminiscences of savoury viands importuned the palate in behalf of old habits,—but the die was cast,—I was convinced of my duty to myself, my family, community, and the God of my being; and from that day to the present, in matters of diet, I have strived religiously to adhere to it; and the result has been truly gratifying; uninterrupted health; great increase of muscular power, and capacity for endurance; a higher degree of mentality, and a greater ability for continuous thought; a more tranquil state of nerves; a happier and more contented disposition; a better control of passions and propensities; more facile resistance of temptations; and an entire exemption from many that under a mixed diet, were annoying, as the desire for stimulants, and the host of evils that flow from the use of them.

Formerly, when a flesh-eater, my pulse ranged from eighty-five to one hundred beats in the minute, accompanied with a nervous restlessness and excitability, but little short of a fever; now it is calm, and free from excitement, varying from sixty-eight to seventy-four beats in the minute, and the cool blood goes gently and serenely upon its mission of life and nourishment. My appetite, invariably good, is never very craving, and never fully satisfied at my meals; consequently I always feel when eating, a tendency to excessive alimentation; but such is the power of self control, growing out of regular habits and uniform obedience to principle, that abstaining short of full repletion is not an act of self denial. Sleep comes over my system with all the charm of unbroken repose. So diligently does nature repair every waste, that six or seven hours' rest amply restores every energy, and refreshes every faculty for the renewed toils of the ensuing day; while under the old regime, I never slept soundly or slept enough. In short, my two years of Vegetarian experience, afford the most satisfactory proofs of having gained a more thorough capacity for efficiency, and the rational enjoyment of the powers of life, than I ever possessed or could have acquired while using a flesh diet—the great adulterator of all that is noble or good in man.

Our children, seven in number, one having left home during the past year, have uni-

formly enjoyed good health; none have grown more rapidly or symmetrically, or been more buoyant, elastic, and cheerful, or surpassed them in the glow and carnation of vigorous life. While both on the right hand and the left, near to us, where a flesh diet was used, and drug medication employed, death entered during the past year, and plucked a

lovely and beautiful bud of immortality on either side. Scarlet Fever, the fiery insignia of dietetic transgression, had fixed its flaring mantle upon them, which, with the help of kind hands ministering to them poisons to procure health, proved the shroud of death. . . . .—DR. A. W. SCALES: extracted from the *American Vegetarian*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### MEDICAL REGISTRATION AND REFORM BILL.

In our promised notice of the Bill "for the Registration of Qualified Practitioners, and for the Amending of the Law relating to the Practice of Medicine in Great Britain and Ireland," we can hardly better describe the character of the enactment proposed, and the adverse public estimate of it, than by quoting the matter of two or three petitions presented against it, as already printed by the House of Commons. It will thus be seen, that the question raised by a correspondent, as to how far the public are effected by the enactment proposed,\* is one of the greatest importance.

Without doubt, the history of the medical profession for the last twenty years, has demonstrated the insufficiency of the Allopathic practice in the general treatment of disease, and, as shown in a recent article in one of the leading medical journals,† the tendency of ordinary treatment, where made successful (however this may be disguised), is to the Hippocratic or oldest system of medical treatment (where remedies from the Vegetable Kingdom only were used), which obtained ages before mineral medicines were brought into use. The manifest insufficiency of Allopathic treatment, moreover, to produce definite results of benefit, has, during this period, developed the newer systems of treatment, as Homœopathy, Hydropathy, and the Botanical or Reformed Vegetable Practice of Medicine, and as these have slowly been gaining ground in popular estimation, it would appear that the Allopathic practice has suffered, and that its professors now seek to bring enactment to their assistance, and thus, as much as possible, to restrict within definite rules, and monopolize the whole treatment of disease.

The Bill referred to has been amended, and its leading features now secure the registration of Medical Practitioners of certain corporate bodies, and the consequent disqualification of all not so sanctioned, to treat disease or receive remuneration for attendance where medicines are administered. There is, however, considerable conflict

\* See *Controversialist and Correspondent*, p. 43.

† *The Lancet*.

amongst medical men themselves as to the nature and principle of the Bill, and such as, independent of the opposition presented to it by public petitions and otherwise, makes it probable that the Bill will ultimately be rejected. In addition to this step in enactment, however, it was understood that a Medical Reform Bill, would, after Easter, be presented by the Government; though here again, the conflicts of Medical men themselves are the great impediment to any such measure being likely to be carried to a successful result.

We give the substance of two petitions presented from the town of Nottingham and city of Manchester, from which the popular estimate of the bill above-named will be seen, the petitioners being of a numerous class who have abjured the prevailing practice of medical treatment.

The humble Petition of certain Inhabitants of the town and county of the town of Nottingham, unanimously adopted at a public meeting held in the Royal Exchange Hall, in the said town, on Wednesday, the twenty-second day of March, 1854,

SHEWETH,

That your Petitioners, having heard at this present meeting an explanation of "The Medical Practitioners Registration Bill," now pending before your honourable House, beg to express their decided and emphatic opinion that such Bill is fraught with injury, and is adverse to the right of your Petitioners and of every other person in the United Kingdom, since such Bill unduly and offensively interferes with the undoubted and perfect right and prerogative of your Petitioners, and every such other person as aforesaid, to use any other system of medicine than such as may be described by such Bill, and also with their same right and prerogative to employ any other medical practitioner than such as may from time to time be appointed pursuant to the provisions of such Bill, thereby compelling your Petitioners, and every dissentient person in the United Kingdom, to use a system of medicine and to employ medical practitioners opposed to their wishes and consciences.

Your Petitioners therefore humbly pray that your honourable House will take into your consideration the great personal loss, hardship, and oppression which must befall them in the event of "The Medical Practitioners Registration



Bill" becoming law, and also pray that your honourable House will either totally reject such bill, or so modify its provisions that their rights and liberties may remain intact, or that the protection of the law may be equally extended to your Petitioners as persons using the Reformed or Botanic Practice of Medicine, and to every Botanic Medical Practitioner.

And your Petitioners will ever pray, etc.

Signed on behalf of the said Meeting at their request and pursuant to a resolution unanimously agreed to,

D. W. HEATH, *Chairman.*

The humble Petition of Inhabitants of Manchester and Salford, in public meeting assembled in the Lecture-room of the Mechanics' Institution, in the city of Manchester, on Thursday, March 23rd, 1854,

SHEWETH,

That your Petitioners regard with much apprehension a Bill now pending before your honourable House, intituled, "A Bill for the Registration of Qualified Practitioners, and for the Amending of the Law relating to the Practice of Medicine in Great Britain and Ireland."

That such Bill, if made law, would give to a few men (not the most enlightened or best educated of the community) a complete monopoly and control of all medical practice, teaching, and science; and such your Petitioners believe to be the real object of the Bill.

That to confer on a class directly interested in disease the monopoly and exclusive control of its treatment, would be contrary to every dictate of sound policy, and to all our ordinary experience of the working of exclusive privileges in the hands of interested parties.

That your Petitioners wholly distrust the existing medical science and practice; and, without being the adherents of any particular system, they yet believe that in the treatment of disease commonly called "homœopathic" there is much less error, and in that called the "botanic," or "thermo-botanic," there is more truth than obtains in the ordinary practice; that accordingly your Petitioners, when requiring medical aid, are in the habit of employing practitioners not belonging to any of the established schools of this country; and your Petitioners respectfully submit that it would be most unjust to debar them (as this Bill, if made law, would do,) from employing those persons whom they believe most competent, and whose practice they have actually found the most beneficial.

That your Petitioners humbly pray your honourable House that, before any further privileges or organization whatever be conceded to the established medical schools or practitioners, the whole subject of medical practice as existing in this country may be inquired into before a Committee of your honourable House, in which case your Petitioners, or some of them, will (with the Divine permission) be prepared to shew by evidence that the existing medical practice is erroneous, and that the teaching of medical schools and of medical books

follows a system of mere technicalities, in preference to true principles of health and disease.

That at no time (from the days of HARVEY or JENNER to this day) have privileged medical practitioners been ready to admit into practice any newly discovered truth; and your Petitioners believe that as long as they have a monopoly of practice and teaching, and of admitting others to practise and teach, so long will they adhere to an antiquated system in antiquated forms, to a mere technical practice, and to rules of professional etiquette, the main purpose of which is at once to dissipate responsibility and to multiply fees.

Finally your Petitioners humbly submit to your honourable House, that the Bill referred to, and particularly the 11th clause, directly interferes with the liberty of the subject to choose that medical practitioner and that mode of treatment which he believes best for himself, and that, too, in a matter concerning his own body and his own life; whilst it will happen in many cases (should this Bill become law) that individuals of the poorer classes will be unable to obtain any medical assistance whatever, since it will be illegal for any one (not a registered English doctor) in any case whatever to supply for money even the simplest medicines or medicinal herbs.

And your Petitioners will ever pray, etc.

For the Meeting,

WM. HARVEY, *Chairman.*

We are happy to see that Mr. STRUTT presented the former, and Mr. BROTHERTON the latter of these petitions, whilst Mr. Alderman HARVEY, of Salford, presided at the Manchester meeting, the subject being one in which we think Vegetarians, and all others practically interested in the well-being of society, are especially interested. Already have we seen enactment making the practice of vaccination compulsory, within the last two years, and here, as naturally following a step of this kind (which nothing but want of knowledge, backed by erroneous habits, could have made successful), the medical profession are obviously attempting a further step in the establishment of an arbitrary monopoly, which would have the effect which the petitioners forcibly show, of compelling the acceptance of a system of medical treatment, which the public, in its keen estimate of that which is best, has year by year been losing its confidence in. Were this attempt made successful, there is no doubt that the interests of the community would immensely suffer, through the more stringent regulations in accordance with the spirit of the Vaccination Act, and other continental surveillance, which would be attempted. We earnestly hope, therefore, that all will be made aware of the danger which threatens them, and that our Vegetarian friends will exert themselves to prevent any restriction of the systems of medical treat-

ment, and to maintain the freedom of the individual to choose that practice which shall seem to him best. This freedom, indeed, is in itself necessary for the interests of humanity, and the more so seeing that from the history of the medical profession hitherto, nearly every reform has been denounced, in

the first instance, by the corporate bodies who profess to make themselves responsible for the public health, and to propound the soundest system of medical treatment—a fact in itself amply proving the danger threatened, and such as should have its effects on the minds of all.

## THE VEGETARIAN TREASURY.

### EDUCATION.

To parents it is a most important fact, that children perceive the beautiful before the good and the good before the true. It is so early, that we can scarcely tell the time when it commences that they are attracted by sparkling colours and by striking forms. Nothing can be more interesting than to watch the dawning sense and intellect of the child in commune with the external world. How exuberant its delight! How its whole face kindles and speaks long before its tongue is able to utter articulate words! There, if we are wise, can we begin the education of the child by unfolding in all fulness and harmony its feeling of beauty. And having done so we shall come with tenfold power and success to the education of its feelings of the good. And having educated the feeling of the good, we shall be prepared to pursue the same process with the feeling of the true. The only education of the feeling of the true which children usually obtain, is the command never to tell a falsehood. But a child has no definite notion of a falsehood when spoken of in this manner. It becomes a thing which it is afraid to tell because it is forbidden, because it is girt with terrors which it fears to encounter; but it has no accurate conception of the guilt thereof. Whereas, if we so deepened and refined the sentiment of the beautiful that the child could never be otherwise than good; and if we so deepened and refined the sentiment of the good that the child could never be otherwise than true,—then we should be preparing for society that which society much wants,—men and women in whom the good, the true, and beautiful, would be one, and whose hearts would instinctively bound up to the Creator whenever they beheld the stars of the sky, or the flowers of the earth.—W. MACCALL.

### CARBONACEOUS FOOD AND ACTIVE EXERCISE.

All travellers have remarked with surprise that Englishmen in hot countries are more fond of violent games than they are accustomed to in England. The reason is obvious, when we consider the theories already stated. In Italy the air is much expanded, and therefore a small amount of oxygen enters the system at each respiration. But the Italians live upon food containing a very

small proportion of carbon, so small that the inspired air is sufficient to effect its combustion, and the temperature of the external air retains the warmth of the body. The Italian is therefore indolent, and loves to enjoy his siesta. But in India it is very different, for here we find the violent games of golf and rackets resorted to; whilst dancing forms a favourite amusement in the evening. With the usual prejudice to custom which distinguishes the Englishman abroad, he continues to live in India as he did in England. He partakes of heavy dinners, consisting of food with a large amount of carbon. But the expanded air prevents the combustion of this, and consequently he is obliged to resort to violent exercise to increase the number of his respirations, and to accelerate the transformations of the tissues of his body.—Dr. LYON PLAYFAIR.

### DIET OF THE ANCIENT PERSIANS.

ZENOPHON, speaking of their mode of training their children, says:—The boys under sixteen or seventeen years of age were required to take with them to the place of instruction, for their food, bread, with a sort of herb, much in use, to eat with it; and a cup to drink in, that if any were thirsty they might take from the river. The young men, until twenty-seven years of age, were restricted to the same diet. And the historian remarks, that, if any one think that they eat without pleasure when they have this herb only for food, with their bread, and that they drink without pleasure when they drink water, let him recollect how pleasant it is to one who is hungry to eat plain cake or bread, and how pleasant to one who is thirsty to drink water.

When CYRUS was addressing the commanders of the army which he had led to the assistance of his uncle CYAXARES, against the Assyrians and their allies, we find him saying, "You can use hunger to relish your food, as others do the daintiest meats, you, even with more ease than lions, can bear the drinking of plain water, and you carry within your minds the noblest and most warlike qualities in the world."—*Cyrop.* 1 lib.

### COMPOSITION OF DIFFERENT MILKS.

In cases in which the mother has died, or is unable, owing to a variety of causes, to

nourish a child, the only food that ought to be given to it, is milk. Many persons have an idea that milk alone is not nourishing enough, and that children will not thrive upon it. Let them but try this diet, however, and they will find that such a supposition is a mistake. All milk is composed of casein (which is the albuminous principle), butter, sugar, extractive matter, and salts. The proportions of these vary in the milk of different animals. In that of women there are 31 parts of casein, 23 of butter, 43 of sugar, and 2 of salts. These are the salts of earthy matters, which go to the formation of the bone. In the milk of the cow the proportions are, casein, 42, butter, 28, sugar, 23, and salts, 3. In that of the ass, casein, 18, butter, 13, and salts and sugar together, 68. In that of the goat, casein, 41, butter, 28, and salts and sugar, 34. In that of the ewe, casein, 31, butter, 29, sugar, 34, and salts, 4. From this it will be obvious that perhaps the nearest approach to the human milk, is that of the ewe. In dealing with a child whose stomach is not capable of digesting readily, however, it is clear that ass's milk will be the best food, because the amount of albuminous matter (which is always rather difficult to digest) contained in it is very small; and for this reason it is often prescribed to persons suffering from complaints of the chest, or of digestion.—Dr. J. S. WILKINSON.

#### THE LONGEVITY OF TREES.

Many of our forest trees require a long series of years to arrive at their full height and vigour. The oak, the elm, and the cedar, are of this class. Others, on the contrary, are distinguished by a more rapid growth, but their wood is tender and light, and does not possess any of those characteristics which render the wood of other trees so valuable. Among these are the poplar, the acacia, etc. The general height to which forest trees attain, is about one hundred and twenty feet, and their circumference is rarely less than twenty, or five-and-twenty feet. If planted in favourable situations, they flourish for a very long period, the olive commonly attains three hundred years, and the oak more than double that period.—*The Illustrated Exhibitor.*

#### SANITARY CONDITION OF THE CITY OF LONDON.

At the meeting of the City Commissioners of Sewers, on Tuesday, Mr. JOHN SIMON, the medical officer of health, presented his annual report upon the sanitary condition of London. It is of unusual length, and derives additional interest from the comprehensive treatment of the cholera question.

In the early part of his report, Mr. SIMON shows that the annual "death-rate" of the inhabitants of the City of London for the last five years, has been about twenty-four in a thousand; that while for persons exceeding five years, the rate is seventeen per thousand, that of children under five years is nearly eighty-five; and that the different districts contribute unequally, eighteen in the north-west sub-district of the city, and twenty-nine in the north sub-district. Mr. SIMON believes that the rate has considerably decreased (four per cent.) since the City Sewers Commission came into operation.

But by far the larger portion of the report relates to cholera. Mr. SIMON shows that experience leads directly to the belief that Asiatic cholera will be severely epidemic in London during the third quarter of next year. How far is the City fortified against the danger of its innovation? Mr. SIMON points out, that the giant error of London is its present system of drainage; nearly all the odour and excrementation of the Metropolis mingles with the river, and is rolled backward and forward among the population; trickles over broad belts of spongy land at low water, exhaling fætor and poison, and at high-water rushes up the sewers, soaking into the soil far and wide. In the low-lying levels some second condition must exist, and that second condition is the atmosphere exhaling from excrement and refuse, an atmosphere without which the cholera would cease.

"The one great pathological fact which I have sought to bring into prominence for your knowledge and application is this—That the epidemic prevalence of cholera does not arise in some new cloud of venom, floating, above reach and control, high over successive lands, and raining down upon them without difference its prepared distillation of death; but that, so far as scientific analysis can decide, it depends on one occasional phase of an influence which is always about us, on one change of materials which, in their other changes, give rise to other ills; that these materials, so perilously prone to explode into one or other breath of epidemic pestilence, are the dense exhalations of animal uncleanness, which infect, in varying proportion, the entire area of our Metropolis; and that, from the nature of the case, it must remain optional with those who witness the dreadful infliction, whether they will indolently acquiesce in their continued and increasing liabilities to a degrading calamity, or will employ the requisite skill, science, and energy, to remove from before their thresholds those filthy sources of misfortune."

Mr. SIMON recommends the Commission to enforce cleanliness of all kinds as much as they can, between now and next May; but after that date, the soil, he thinks, should not be disturbed for any purpose. He also recommends the organization of house-to-house visitation by medical inspectors; and he urges persons who have the slightest premonitory symptoms during the epidemic period, to have immediate recourse to medical advice.—*Nonconformist*.

#### VALUE OF OATMEAL AS FOOD.

The nourishing quality of oats, both with respect to man and brutes, is in this country well known. With respect to oatmeal, the people of England seem to have fallen into an egregious error respecting its qualities; from its producing in some a sensation of heart-burn or heat at stomach, they have condemned it as heating; and from a mistake with regard to the nature of diseases, have supposed it to give rise to cutaneous affections—not more frequent in Scotland than in other countries; and which indeed arise from no particular aliment, but always from a contagion communicated from one person to another. Besides, the most eminent French physicians speak of oatmeal as cooling, and consequently prescribe it in fevers; and the inhabitants of the East and West Indies prefer it to arrow-root, when labouring under inflammatory disorders. \* \* Though oats be the food of horses in England, yet the people of Scotland live principally upon it; and in no country in Europe do we find a more healthy and vigorous race of men; and not only so, but their intellectual powers have excelled in and improved every department of human science; and the robust peasantry of Scotland have formed the phalanx of the British army in every battle-field. Oatmeal-porridge is the best food for children; and, as an old author has justly observed, "It is the king of spoon-meats, and the queen of soups, and gratifies nature beyond all others."—Dr. WHITLAW.

#### HOW TO RUIN A NEIGHBOUR'S BUSINESS.

Some time since (so runs the current narrative), the owner of a thriving mutton-pie concern, which after much difficulty he had succeeded in establishing with borrowed capital, died before he had well extricated himself from the responsibilities of debt. The widow carried on the business after his decease, and thrived so well that a speculating baker, on the opposite side of the way, made her the offer of his hand. The lady refused, and the enraged suitor, determined on revenge, immediately converted his baking into

an opposition pie-shop; and acting on the principle, universal among London bakers, of doing business for the first month or two at a loss, made his pies twice as big as he could honestly afford to make them. The consequence was that the widow lost her custom, and was hastening fast to ruin, when a friend of her late husband, who was also a small creditor, paid her a visit. She detailed her grievance to him, and lamented her lost trade and fearful prospects. "Ho, ho!" said her friend, "that ere's the move, is it? Never you mind, my dear. If I don't git your trade agin, there ain't no snakes, mark me—that's all!" So saying he took his leave. About eight o'clock the same evening, when the baker's new pie-shop was crammed to overflowing, and the principal was below, superintending the production of a new batch, in walks the widow's friend in the costume of a kennel-raker, and elbowing his way to the counter, dabs down upon it a brace of huge dead cats, vociferating at the same time to the astonished damsel in attendance, "Tell your master, my dear, as how them two makes six-and-thirty this week, and say I'll bring the t'other four to-morrer arternoon!" With that he swaggered out and went his way. So powerful was the prejudice against cat-mutton, among the population of that neighbourhood, that the shop was clear in an instant, and the floor was covered with hastily abandoned specimens of every variety of segments of a circle. The spirit shop, at the corner of the street, experienced an unusually large demand for "goes" of brandy, and interjectional ejaculations, not purely grammatical, were not merely audible but visible too in the district. It is averred that the ingenious expedient of the widow's friend, founded as it was upon a profound knowledge of human prejudices, had the desired effect of restoring the "balance of trade." The widow recovered her commerce; the resentful baker was done as brown as if he had been shut up in his own oven; and the friend who brought about this measure of justice received the hand of the lady as a reward for his interference.—*Curiosities of London Life*.

#### THE CANINE TOOTH ARGUMENT.

One of the principal arguments advanced to prove that man is a carnivorous animal, is the fact that he is furnished with tusks, commonly called eye-teeth or dog-teeth. "These tusks," say the advocates of meat, "were clearly given for the purpose of tearing flesh." But as the horse happens to be furnished with tusks also, this argument does not seem particularly weighty.—Dr. ED. JOHNSON.

## RECENT VEGETARIAN PROGRESS.

It is gratifying to observe, that as the season approaches which usually terminates the more active advocacy and operations of philanthropic movements, our Vegetarian friends should be exerting themselves to make the most of the time.

Within the last few weeks, Associations have been formed in Accrington and Darwen, the introduction or inauguration of these having been accompanied by meetings of great interest, and such as amply promise progress and success in the advocacy of Vegetarianism in these localities. An important meeting will also be seen to be reported in our present number, as having taken place at Hull, whilst lectures and other similar operations have been going on, and invariably with great interest attached to them, in Birmingham, Walsall, and elsewhere.

We are happy to learn, too, that at the time at which we write, London, notwithstanding her old reputation of being moved last, is at length preparing for the renewal of some important public operations, in connection with an influential meeting, to be followed by a course of able lectures; whilst unbroken ground, still further south, is about being entered in a somewhat similar way.

It has often been matter of surprise, that Vegetarianism, in the limited period of its public advocacy—now not seven years old—should have been so extensively promulgated, in its many claims upon public attention. We feel assured, however, that if all our friends not hitherto active in relation to Associations, and the organization necessary to secure meetings and lectures,

will but bestir themselves, the influence of the movement, from this time, will be not merely much more extensively felt, but practically acknowledged in its importance. The organization of the Society already presents a conclusive amount of evidence in favour of the system; but what is wanted, is to add the evidence of the hundreds upon hundreds of others who have adopted Vegetarianism as a fixed habit of life, to the general influence of the organization. For the doing of this work, however, we are dependent upon the search and inquiries of our friends, in each locality where the Vegetarian question has been raised, as well as the adoption of further active measures, to lead to inquiry and excite greater attention to the importance of the system in relation to social well-being. It is in this way we may hope to commence the formation of a public opinion in favour of the Vegetarian practice, which, in the end, will readily commend the system to all who are desirous of taking advantage of one of the most important aids to physical and moral reformation. Wherever two or three active Vegetarians are found, the results we are pointing to can be secured, at least with the co-operation of neighbouring localities more favourably circumstanced; and we therefore hope, that the close of the present official year of the Society's existence, will yet be marked by increased exertion in both these ways of discharging the public obligations incident, more or less, to the condition of every one who has practically realised the benefits of ceasing to consume the flesh of animals.

## THE ANNUAL MEETING.

It will be seen from our notices, that the Seventh Annual Meeting of the Society is permanently fixed to be held in Leeds, and we doubt not with every prospect of that success which has hitherto distinguished similar previous occasions.

In the arrangements made, it will also be observed, that facilities are anticipated for enabling members to be present at both the

Festival on the evening of the 20th of July, and the Annual Business Meeting on the following morning, a period of less than twenty-four hours, thus comprising the whole time necessary to enable all within sixty miles of Leeds, to take part in the proceedings of both these meetings, whilst such as may be limited to a briefer visit, can, most probably, return on the evening of the

Festival to places as distant as Manchester and Hull. It is, therefore, earnestly to be desired, that every effort will be made to secure as general and as large an attendance of members and other friends as possible, the numbers thus brought together being doubtless likely to be greatly augmented by those of residents and inquirers in and about the town of Leeds.

Birmingham, as we learn, presented strong

claims for the fixing of the Annual Meeting there; but, if we mistake not, this gathering could not any where so well have been fixed as in Leeds, first, to stimulate inquiry and further the interests of Vegetarianism, and next, to afford facilities for the attendance of large numbers from the counties of Lancashire and Yorkshire. We therefore trust the success of the occasion, in every respect, will be amply secured.

### IS VARIETY OF FOOD NECESSARY?

IN Mr. SMITH's excellent work—"Fruits and Farinacea the Proper Food of Man"—there are the following remarks on a very important topic: "Much has been written by physiologists to demonstrate the necessity of variety of food, by which they generally mean a mixture of animal and vegetable substances, and they quote many instances of ill effects arising from simplicity of diet. I am confident, however, that all the injurious effects that have been referred to simplicity of diet, have arisen from improper and unnatural food, or from food in too concentrated a state. MULLER informs us that in Denmark, a diet of bread and water for four weeks is considered equivalent to the punishment of death. There must be some fallacy in this statement; but, if correct, the injury produced may perhaps be attributed to the extraordinary fineness of the flour, and the superabundance of gluten which it contains."

We fully concur in the observations of Mr. SMITH, that there must be some fallacy in this statement, or, that the wrong kind of bread was used, as the following interesting fact most conclusively shows. It was related by the intelligent and skilful Dr. FARRE, in his evidence before the Parliamentary Committee on Drunkenness, about twenty years ago. The Doctor observes: "I recollect being consulted by a master and commander of a British merchantman, who was carried into Algiers, before Lord EXMOUTH chastised the Algerines under British orders for maltreating British subjects. The Dey of Algiers immediately stripped him, and chained him to another British prisoner; he placed him on the public works from four in the morning till four in the afternoon; he then turned him into a cell with his companion till four in the morning, and there was placed by his side a pitcher of water and a loaf of black bread. I asked him if he could eat it? He said, 'O yes; it was very sweet indeed.' 'What did it consist of?' 'It was made of the black wheat of Africa and

the vegetable locust; but it was appetite that gave it sweetness.' Now it is remarkable that this man was a prisoner for nine months, while he was fed on one pound of bread and a pitcher of water *per diem*, and had to perform hard work under such a tyrant: and to my question, 'Did you enjoy health?' he answered: 'Perfect health, I had not a day's illness. I was as lean as I could be, *but was perfectly well.*' When he was set at liberty, and he returned to British fare, then he had to consult me as physician."

It may be that the very wholesome effects of this simple diet upon this British commander, might be partly owing to the vegetable locust being used in the preparation of the bread. It is, however, a fact, as Mr. S. states, "that many individuals have subsisted for years on coarse undressed wheat-meal-bread and water, alone; and have not only improved in health, but become remarkably vigorous and robust." The rage for white bread in this country is very lamentable, and it is high time that public attention should be more directed than it has ever yet been, to the impropriety of using this kind only. Science, as well as the popular taste, seems to justify the general attachment to wheaten bread, but chemical analysis does not justify the extensive use of that made from flour, in which there is no bran or sharps. It is an interesting fact, that wheat contains exactly what the human system requires, and just in the right proportion. By our rejection of the bran and sharps, we destroy this beautiful proportion. The result of this and other dietetic errors, is, feeble and deranged health in tens of thousands of cases.

The following fact needs but little comment to enforce the doctrine now insisted upon, and which is slowly making its way in society: "Captain BENJAMIN DEXTER, in the ship *Isis*, belonging to Providence, R. I., arrived from China, in December, 1804. He had been about 190 days on

the passage. The sea-bread, which constituted the principal article of food for his men, was made of the best superfine flour. He had not been long at sea, before his men began to complain of languor, loss of appetite, and debility: these difficulties continued to increase during the whole voyage; and several of the hands died on the passage, of debility and inanition. The ship was obliged to come to anchor about 30 miles below Providence; and such was the debility of the men on board, that they were not able to get the ship under weigh again; and the owners were under the necessity of sending men down from Providence to work her up. When she arrived, the owners asked Captain DEXTER what was the cause of the sickness of his men; he replied, 'The bread was too good.'\*\*

One beneficial result of Vegetarian advocacy is an increased inquiry and demand for the undressed wheat-meal for bread, etc. We know several instances of a decided improvement in health, since beginning to use wheat-meal regularly. It is a difficult thing to effect a change in the dietetic habits of a people, but there is no cause for discouragement in reviewing the efforts of the last few years. The present season of dear food does indeed favour the agitation of this subject. On the ground of economy, as well as of health, it is now a matter of special importance, but at all times it is fraught with interest, on these and other grounds.

To prevent any mistake as to our views, it is necessary to observe that we do not disapprove of the use of other cereals. Whilst thinking highly of the grain which furnishes the staple article of food in England, we are far from despising of the other kinds of grain grown in this, and other countries. Oatmeal, rye-meal, Indian meal, and pearl or Scotch barley, ought to be in almost every dwelling. They may be advantageously used in various ways along with brown bread, and wheat-meal and flour.

Let it be distinctly understood, however, that whilst contending for the compatibility of health and vigour with a diet of brown bread and water, we by no means urge the adoption of such a mode of living. If compelled by circumstances to such a simple fare, it is well to know that life and all its functions may be healthily sustained thereby. When the poor are unable to procure animal food, it is generally viewed as a sad calamity. Let the rich no longer deplore such cases, but by precept and example, set about the enlightenment of the people respecting the superiority of a diet from which the flesh of animals is excluded.

\* *Fruits and Farinacea*, page 189.

We have ample evidence to prove it is not necessary for man's healthy existence, or to promote his capability for arduous exertion, either bodily or mental.

The old saying, that "what is one man's meat is another man's poison," is often very gravely quoted against Vegetarian views. We have always thought that this adage involved a good deal of mistake; but whilst admitting, for argument's sake, its correctness, we would point to the fact that the Almighty has given us a great variety of productions admirably adapted to man's necessities, and to meet those peculiarities and idiosyncrasies of which many, in artificial habits at least, are the subjects. The field and the garden furnish an abundance and variety of nutritious and wholesome substances, so that we may be independent of the slaughter-house, with its abominations and cruelties. Let it never be forgotten that bulk is necessary in our food, and that those persons commit a great blunder, who confine themselves to food in a highly concentrated state. It is of essential importance that, by land and by sea, fresh vegetables should constitute a part of the diet of man, especially for the dinner, which is with many the principal meal. On the continent of Europe the people use far more green food during the spring and summer, than we do; and in this respect their example is worthy of imitation. Recent fiscal regulations will no doubt bring us a considerable portion of their surplus fruit of various kinds, both in the green and dried state. With a brighter sky and a warmer sun, it is generally brought to greater perfection than in our humid and variable climate, and we ought to rejoice in measures which will bring us a larger supply of those products which exert such a beneficial influence upon the animal economy. Let the products of our own gardens and orchards be no longer perverted and wasted in the manufacture of demoralizing drinks, and we shall reap the advantage in the improved health, competence, and true well-being of our population.

We would have every Vegetarian endeavour thoroughly to master this question of diet. He has firm ground upon which to stand. Facts and arguments which cannot be gainsayed, are easily accessible. Let the mind be familiar with these, and on every suitable occasion let them be adduced. As civilization advances, a purer system of living is sure to be practised. The flesh-eating practice belongs to an imperfect state of society, and we hail the approach of a brighter and better day with joy and exultation.

## THE CONTROVERSIALIST AND CORRESPONDENT.

## UNNECESSARY DIFFICULTIES.

A correspondent addresses us as follows :—

SIR—I should feel very grateful to you, if you would let me know what is the most nutritious vegetable food,—that which will form the most flesh—and also refer me to some works on your system of cookery.

My case is this: I have abstained from eating all sorts of flesh-meat, as well as drinking alcoholic liquors, for more than two years, and have subsisted principally upon rice, oatmeal, wheaten bread, and potatoes. I am, however, still very thin, and was thinking of perhaps trying animal food again. I ought, however, to add, that for the last three or four months I have also abstained from using milk, eggs, butter, and spices.

If, therefore, you will let me know what sort of vegetables I should take (without using milk, butter, or eggs) which will put a little more flesh on my body, you will do me an incalculable service. Your grateful correspondent,

Manchester.

J. F. M.

We are somewhat at a loss to understand how our correspondent, during the space of more than two years he has abstained from the flesh of animals, should not have acquainted himself with the composition of the ordinary products of the vegetable kingdom used as food, necessarily so prominently and repeatedly placed before the attention of the reading public, as well as a subject of inquiry with all Vegetarians. The *Vegetarian Cookery*, as well as minor productions intended to supply information on the practical carrying out of the Vegetarian system, such as *Recipes of Vegetarian Diet*, and the *Penny Cookery*, all give abundant information of the nature here inquired for; but as it seems to us, our correspondent, like many others, submits himself to very unnecessary trials, and even difficulties, in his attempts at carrying out the Vegetarian practice, for want of either better advice or more careful study of the question. "I am still very thin," is one of the objections here suggested, quite overlooking the fact, that this of itself may be due to a habit of body fallen into years before the disuse of flesh as food, but (though in itself, possibly, no disadvantage, if the health be good) to be removed by a more judicious system of living.

On the subject of giving references to the most nutritious articles of Vegetarian food, we have simply to remark, that these will be found (on consulting the tables, everywhere to be met with in connexion with Vegetarian literature) to be peas, beans, lentils, wheat-meal, maize-meal, oat-meal, barley-meal, with such preparations as those of macaroni, vermicelli, and like produc-

tions from grain. Whilst pointing out these obvious facts, however, we are far from recommending the early disuse of milk, eggs, or butter, in combination with food, considering this as having relation to the practice of those *established* in the Vegetarian practice. Whilst eggs, butter, and milk, can unquestionably be dispensed with in the advanced judicious practice of Vegetarianism, *the habits being otherwise in accordance with the simplicity of the diet* (abundant nutriment being secured from the various vegetable products, comprising grain, roots, vegetables, and fruits, or even from farinaceous substances and fruits alone), the problem of resorting at once, or even early on, to the extremes of carrying out the system, such as our correspondent is here obviously aiming at, we are compelled to set down, in its practical results, as one of the leading impediments to the extension of Vegetarianism. Nature, even in the adoption of improved habits, as in all her other changes, is slow in her operations, and as the general character of the health with the volume of the lungs, and the degree of appetite maintained by the individual, have to be considered, before the extent to which the simplicity of the practice of Vegetarian diet may be carried judiciously, can be decided upon, we are obliged to recommend caution, lest the truth of the most natural system of living, even, should be brought into disrepute. Numerous are the cases where persons, captivated by the arguments of Vegetarianism, attempt its practice in some way which, through insufficiency of diet, ignorance of all preparations of cookery, or enthusiastic attempts at extreme simplicity of living, leads to shocks to health of various kinds, and ultimately to the disuse, and subsequent prejudice of the system thus attempted to be worked out. But whilst such results as these are to be looked for as simply due to the violation of the requirements of the system, and in themselves, when carefully examined, can in no way be justly taken as proofs of the inapplicability of the Vegetarian diet, long experience enables us to say, that we know not of a single case of failure in the permanent adoption of the system, where an intelligent and judicious practice has been secured, incorporating milk, butter, and eggs in the food, at least in the early stages of the practice, and where, if these are subsequently disused, the general habits and appetite are progressively made to have relation to other kinds of food, abundantly nutritive, which thus naturally come to take their place.



## POPULAR EFFECTS OF VEGETARIAN ADVOCACY.

It seems generally to have been understood, from the organization of the Vegetarian Society, that kindness and benevolence were at least characteristic of the spirit and labours of the advocates of Vegetarianism. The eschewers of beef and mutton, with all the et ceteras to match, might, and even were, of course, thought to be "egregiously mistaken" in their estimates of what was "best and most comfortable to the habits of man," and now and then they have doubtless carried their enthusiasm "a long way";—the mere suggestion of their being anything better to eat in this country than roast-beef, being a proof of this—but still, they have always been "benevolent enthusiasts."

This may account, in some measure, for the favourable reception of the public advocacy of Vegetarianism; but, of itself, is by no means sufficient to account for the results produced wherever the question of diet with which the advocates of the Society have to do, is fully and fairly promulgated. Something much more than an abstract assent to principles has to be secured, in order to make this advocacy successful; since, when it is a question not merely of improving, but of radically changing the dietetic practices of society, it is at once seen that sound and strong reasoning is called for, as well as the benevolence of purpose, above referred to, to insure success in inducing practical attention, and bringing about the change recommended. It is only, in truth, because the body of argument is on the side of Vegetarianism, that it seems to require the taking of things for granted, and a disposal of the question without real inquiry, or with an easily discerned purpose of self interest, to set up

anything pertaining to a show of reason in opposition to Vegetarian theories and practice.

Looking to the history of Vegetarianism in the past two years, especially, it is obvious that the aims of the Society are effectually carried out, so far as the production of conviction in the minds of those who give attention to the system expounded goes, and though the conversion from prevailing custom in great measure has to depend upon individual efforts entered upon subsequently, the influence of the Society may truly be regarded as complete, where effects can be secured similar to those produced by large meetings within the time referred to, the two last of which were held in Brighton and London. A careful management of its arguments removes prejudice, and, whilst it establishes each position, by appeals to the physical, intellectual, and moral facts, at the same time disarms opposition, by a solution of the difficulties which, naturally enough, to begin with, are suggested by all classes of doubtful inquirers.

There is thus the greatest encouragement to proceed in the way in which the Society has, so far, been happily directed in its public advocacy, and when more meetings, more lectures, and more extended distribution of reports of these, shall have been brought to bear, by the voluntary efforts and pecuniary resources of the friends and supporters of the movement, that rapidly growing knowledge of what Vegetarianism is, and the conviction of the importance of its claims upon public attention as intimately bound up with the high aims and ends of civilization, will begin to be generally understood.

## NEW MEMBERS OF THE SOCIETY.

THE attention given by some of our more active friends to the assembling of the names of Vegetarians on the register of the Society, during the past month, shows how much can be done to serve the Vegetarian cause, by merely, as far as possible, procuring the organization of those who

have become confirmed in the Vegetarian practice of diet. The fact becomes more and more apparent, that numbers of persons, wherever Vegetarianism has been discussed, take up and adhere to an improved practice of living; whilst, again, abundant instances occur, proving that the natural instincts of

individuals are sufficiently strong to set at nought the prevailing practice of consuming flesh.

The last month presents several interesting instances confirmatory of our remarks, cases being shown, where, in a far-off district of England, Vegetarianism has been carried out for upwards of forty years by the head of the family, and for a corresponding period by three other members; whilst in seventeen days of the month of June,

fifteen out of eighteen members who joined the Society during that period, present an aggregate of a hundred and twenty-nine years of Vegetarian practice. These simple facts, - of themselves, afford the greatest encouragement to Vegetarians to give increased attention to organization; and we trust that the coming list of the members of the Society, will amply attest that the suggestions thrown out from time to time, have been carefully acted upon.

### THE ANNUAL MEETING AND FESTIVAL.

WE have little more than to refer our readers to the announcements of the Annual Vegetarian Festival in Leeds, on the 20th July. We doubt not that the *bills of fare*, considered both in relation to their external as well as intellectual and moral aspects, will amply meet the wishes of our friends, as well as the interest manifested by the public in all such previous entertainments. The provision of the tables on such large occasions, cannot, of course, be correctly

taken as presenting anything like the resources of the Vegetarian system; but what forcibly arrests the attention of all, and has, doubtless, great weight with the reflective, is the great beauty and harmony of such entertainments, as contrasted with similar festal provision on the mixed diet system; and where the comparison between the one character of entertainment and the other, permits of any further consideration, these are all on the side of Vegetarianism.

### THE SLAUGHTER HOUSES OF BUENOS AYRES.

WE have recently met with an interesting book of travels in South America, translated from the German of FREDERICK GERSTACKER, from which we purpose making a few extracts; to the facts of which, and the lessons they teach, we beg to direct the especial attention of our readers. The author appears to be a trustworthy narrator, and, it is evident, took great pains to gain accurate information respecting the productions, character, and condition of the countries which he visited. Reader! did you ever hear of a community "living exclusively on animal food"? Strange as it may appear, there is such a community, and we ask those who strenuously contend for animal food to consider the demoralizing effects of "living on flesh and nothing but flesh." The Vegetarian has confidence in his mode of living, and he can, without hesitation, recommend it to his fellow-man as in harmony with the structure, instincts, and faculties of his complex nature. Have you the same confidence in that which you plead for as essential to the health and vigour of man? Dare you try the exclusive use of animal food? Perhaps you shudder at the idea. We in-treat you then to look at the facts of this case, painful and disgusting as many of them are. There is cruelty involved in the flesh-

eating habits of society, and a disregard of human and brute life, is, in some degree, an inevitable result; and where animal food is extensively used these results are plain and palpable, as the unvarnished narrative of our traveller will show. In the chapter (fourth) on Buenos Ayres and its environs the statements now referred to are given. After visiting the Quinta, or summer palace of the governor, in the vicinity of Buenos Ayres, the author received "an invitation from the consul of Bremen to visit his *estancia*, about nine English miles distant from the city. These *estancias* cannot be called settlements or farms; they merely comprise a certain number of buildings, with several enclosed fields to keep cattle in, and the inhabitants do not make the slightest attempt to grow bread-stuffs or vegetables.

"Meat is their staff of life; the South American, indeed, eats 'meat with meat,' and he obtains from the animals which he kills the supplies for nearly all the ordinary wants of life."

"These places in the interior of the country have not the comfortable and homely appearance of an European farm, whose inhabitants principally live on vegetable produce. Death and decomposition show here and every where the rude trade of the

cattle-breeder. Wherever the eye turns, especially in the neighbourhood of the houses, there are traces of killed or dead animals—skins, skulls, entrails, horns, hoofs, claws, bones, and stains of blood; thousands of carrion crows, birds of prey, and rooks, swarm round these places, and the nose has literally first to get accustomed to the loathsome effluvia of fresh and stale meat and blood.

“The otherwise peaceful and not properly carnivorous domestic animals likewise learn to accommodate themselves to necessity; they completely change their nature; fowls, geese, and even turkeys, are fed exclusively on meat, and the pigs are fattened on it. Every where fresh skins are lying stretched out, or are hung up for drying; and especially in the neighbourhood of the town, where the great *saladeros*, or slaughter-houses are, the eye meets on all sides the disgusting spectacle of decomposition. Walls, six or eight feet high, are erected of skulls of bullocks, the horns being symmetrically dovetailed into each other; even the hollows of the roads are filled up with bones. Thus, for instance, I saw a spot where thousands of innocent sheep’s heads are pressed into the service of changing a colossal quagmire into a practicable high-road. It is, therefore, no wonder that the inhabitants of this country, living on flesh and nothing but flesh, continually engaged in slaughtering, and every where surrounded with blood and decomposition, have themselves grown savage and blood-thirsty; and that too often they give proof that they hold the life of a man in little higher estimation than that of a bullock or a horse. Living exclusively on animal food *must necessarily tend to make man ferocious*; and the hand once used to the knife, becomes too familiar with it, not to misuse it sometimes, or at least to play with it in want of any better occupation.”

In a subsequent part of the same chapter, the writer gives the following vivid description:—

“During my stay at Buenos Ayres, I had heard so much of the slaughter-houses of that town, which has such an important traffic in meat and skins, that I could not but feel induced to go and see those places for once myself. These slaughter-houses, or rather slaughter-yards, are nearly all of them lying near the so-called Boca, about half a league from the town; and, one morning before breakfast, I rode out, in company with a young German, to witness the slaughtering of the cattle.

“Our road led almost entirely along the banks of the river, where I was particularly disgusted with the sight of the carcasses of cattle and horses washed ashore. The

stench became so awful in some places, that I was compelled to hold my breath. On one spot we were even obliged to leap over three horses, or rather over their remains, which were lying there in a heap. German horses could never have been brought to pass over such an obstacle; yet the Buenos Ayres horses did not care in the least, and scarcely bestowed a look upon their dead friends. After galloping along for a quarter of an hour, we at last reached the shores of the Boca, where I could not, at first, make out the nature of some white objects, which in many places were lining the banks of the river like a dam. But, on approaching nearer, I perceived, to my utmost astonishment, that those white masses were nothing more nor less than bullocks’ skulls, the horns of which every where stuck out from the soil which was thrown over them. The flat open buildings of the slaughter-yards were lying on the other side of the Boca; and we had to ride somewhat farther up the small river, and there to cross a wooden bridge, after which we stepped on ‘bloody soil.’

“In the nearest slaughter-yards they were not working, but only clearing, so that the premises looked comparatively clean; and whilst slowly riding through them, we saw the heaps of salted hides lying in the different sheds. But I was particularly anxious to see the actual slaughtering itself; and fortunately we met, in the very first yard, a German, who directed us to a place where the murderous work was just then going on. Even from a distance we heard the shouts and yells of the drovers; and, on approaching nearer, we saw three horsemen galloping into an enclosure somewhat removed from the scene of action, to fetch from thence a batch of doomed animals. One of them was a particularly striking figure. A slim-built but vigorous old man, of about fifty-six to sixty years of age, wiry and sun-burnt, but with such a gallows physiognomy as I never saw on any man before or since. He seemed to be the leader of the others, and grown old in blood and murder. Thus the men must have looked, whom ROSAS formerly charged with the execution of his orders of blood; and who fetched their victims out from the circle of their families, and then cut their throats. He was dressed entirely in the costume of the *gauchos*, with a red and blue *poncho*, and a *cheripa* of the same colours, and the usual boots of horses’ skins. His *lasso* was tied behind to his saddle, for without the *lasso* no gaucho ever rides one step; and when his *poncho*, sometimes, during his quick ride, was fluttering in the air, it showed the handle of a long knife, stuck obliquely behind in his girdle. His

grey whiskers and beard covered his cheeks and his chin in wild uncombed curls, and his shaggy eyebrows, likewise grey, were dismally bectling over his eyes. I could not at first turn my eyes from the hoary *gaucho*; and, had I still entertained any doubt concerning his character, the next moment would have dispelled it.

“Three enclosures were placed close to each other, the largest being farthest off from that in which the real slaughtering was performed; the next was only half the size of the first; and after it, followed the third, which was still smaller, and capable of holding only about forty or fifty head of cattle. Into the first, the beasts were driven immediately from the *pampas*; in the second they were sorted, and those intended for the knife set apart; the latter were then driven into the third yard, and there slaughtered.

“Those three horsemen now galloped into the second enclosure, where still about thirty beasts were waiting for their doom; and from thence they drove them, with shouts and yells, into the last enclosure, the gates of which had, in the meantime, been opened by some boys. All this went on very well at first, for the young cattle were frightened by the wild noise, and by the cunningly uplifted hands of the men, in which they always thought they saw the dreaded lasso: thus they ran speedily before their pursuers; but they were no sooner met by the smell of the reeking blood of their comrades, who had gone before them to the last enclosure, than they tried as quickly to retrace their steps, rushing headlong round against their drivers. But it was too late: the men, pushing against them with the full weight of their horses, pressed them towards the slaughter yard; so that there was no escape for them; and the small, trembling herd, cowed and half stunned, turned round once more, with their heads high in the air, to enter the ghastly precincts. Their movement was not, however, quick enough for the drivers, who goaded their own horses, with spur and whip, to charge against the young bullocks, which they punished dreadfully with the heavy iron ring of their *re-venecas*; and the old *gaucho* at last, with grievous oaths, drew his knife, and plunged it five or six times—in order not to damage the hide—beneath the tail into the entrails of the hindmost oxen. These wounds would, no doubt, have proved fatal; but that did not matter here, as the animals were to be slaughtered immediately after. I am convinced that the ruffian would have stuck his knife, with just as little compunction, into the body of a man.

“When the last of the terrified and

bleeding animals had entered the slaughter-yard, the fellow, laughing, replaced his long knife under his poncho, and, followed by his mates, galloped outside of the enclosure, round to the other side of the yard. There he alighted, took up from the ground a long thick rope, manufactured from raw skin, and tied it to the ring of the girth of his saddle. His example was followed by the two others, who took up the same rope. He then, looking back into the yard, rose high in the stirrups. I soon found out the meaning of all these preparations.

“That rope of leather was a long and strong lasso, the loop of which was slung over a pulley. The slaughterer, standing in the enclosure of the yard, held it in his hand; and after having several times brandished it above his head, threw it with nearly unerring aim round the horns of the animal. As soon as the horseman saw that the lasso was flung, they set spur to their horses, and then began to pull; by means of which movement they brought the captured bullock first on his knees, and then to the ground altogether, dragging him at the same time close to the spot where the man was standing who had thrown the lasso. The latter had, in the meanwhile, grasped a long knife, the sharp blade of which he stuck into the neck of the animal, close beside the horns, so that it fell dead; after which, again seizing the lasso, he rose to make a new throw.

“In the enclosure, close to where the killed animal was lying, a trap-door opened, and a truck, upon which the bullock had been dragged before by the tightening of the lasso, now slipped through underneath and ran along the sheds on iron rails, at the extremity of which six men stood ready to lift the carcass from the small low carriage, immediately to skin and to dress it. The truck, without stopping, ran back to its former place; the lasso seeking for another victim, flew whizzing through the air; down fell the bullock, and was dragged towards its executioner: again did the truck run to and fro on the blood-stained rails; and, the moment after, a third fell; and so on until the last had been captured and killed.

“I now went to the butcher's yard; and the sight which here presented itself was shocking beyond description. The place was kept as clean as was possible under the circumstances. Yet the blood flowed down in streams into wooden gutters made for that purpose; and some men were especially appointed to scoop out, with broad wooden shovels, the coagulating blood, to keep a free passage for the fresh streams which were always pouring after it. The shed under

which the people were working was high and spacious; and the rails ran along it to its farthest extremity. Here people were engaged in skinning the animals which had been brought in last; others were cutting off the rounds and other joints; and others again carried, or rather threw, the meat to the place where it was to be packed: all of them with bare feet wading in blood, and covered with it all over. Between them lay the skulls and bones, strewed about in wild confusion; the entrails, which were afterwards loaded upon waggons and carried off; and beyond,—I am still disgusted only to think of it—the unborn calves were lying, in a heap of perhaps thirty or forty; near which, boys standing up to their shoulders in blood, were engaged in stripping off the skins of the largest and most matured ones, and in dragging all the others, and those which they had done already, by their hind leg to a cart, which was placed there for that purpose.

“A fellow in a red poncho—and what a villanously blackguard look he had!—had been prowling about for some time among the heap of calves, and seemed to examine them with a scrutinizing glance. At last he seized one of the largest by the hind legs; pulled forth from under his poncho an old bloody sack; put the thing into it; and then, without any one noticing him, sneaked away from the yard. Could the man have picked out his dinner from such a heap? I really shuddered at the mere idea. The sight was now quite enough for me: had I stayed longer, *I think I should have been disgusted with animal food for the remainder of my days.*”

“Our horses were tied up close to all the bloodshed and noise; yet they were as quiet as if they had been in a paddock on the fresh turf. We untied their bridles; mounted again; and immediately after, as is the fashion with all the people in the Argentine republic, rode off at a smart gallop, over the narrow bridge of the Boca, and down the banks of the Plate River, towards Buenos Ayres.

“It was certainly interesting to me to have seen these slaughter yards, from which immense supplies of flesh and skins are sent to all parts of the world; but for the whole of two days I was unable to eat a bit of meat, as I could not help thinking of the man with the red poncho and the calf.”

To these extracts we beg to append a few remarks and inquiries more or less suggestive, we trust, of a truthful view of the system of slaughter above presented in its most disgusting aspect, at least to Europeans not thus far accustomed to it.

I. To the consumers of flesh, we put the question: “How would you like your chil-

dren to witness such scenes?” In some excellent lectures to the working classes, which the late Mr. SIMPSON, of Edinburgh, delivered a few years before his death, he strongly urged parents not to allow their children to witness the slaying of animals. The effect upon many youthful minds is most disastrous, and in no case can the butcher’s trade exercise any beneficial influence. We reiterate this advice to all, whether Vegetarians or not.

II. Have we not here a striking instance of the demolarizing and dehumanizing influence of the trade of the butcher? Whatever custom or trade has a tendency to weaken our estimate of human life, must be open, not merely to the most serious, but to fatal objections. And has not the butcher’s trade this tendency? We do not say that in every case demoralization is the result; for some men are better than their trade, and avoid the details of its worst practices, but the question is as to the effects upon the majority. When persons are almost daily engaged in taking the lives of animals, especially of those whose organization is beautiful and delicate, it would be matter of surprise if the practice had not a most benumbing effect upon the moral sensibilities. This horrid work is generally consigned to subordinates, whose rudeness and brutality are aggravated by the very nature of their calling. As at Buenos Ayres, it often gives a murderous aspect to the countenance, that in more favourable circumstances might have radiated with benignity and joy.

III. We affirm that cruelty to a large extent is inseparable from the flesh-eating practice, and the inquiry ought to arise in every humane breast, “Is this cruelty absolutely necessary for human subsistence and comfort?” To justify such a practice, it is admitted on all hands there ought to be strong and urgent reasons. Do such reasons exist? We are persuaded they do not. Science and experience clearly show that man does not require the flesh of animals to promote the health and vigour of his frame. He can do better without animal food than with it. Why not, then, be independent of the slaughter-house, and its revolting exhibitions? When life has to be taken to put an end to acute pain and great distress, the act assumes another aspect; but when animals are killed for food, they are understood to be in the enjoyment of the highest health, and when life is the most tenaciously held.

IV. Will it not be a happy day when the flesh-eating habits of the districts visited by our traveller are abandoned? In every respect the inhabitants would ultimately be gainers. Were the soil now employed in affording subsistence to the animals destined

for slaughter, devoted to the growth of human food, we have no doubt that the health and wealth of the people would be materially increased. This is a large subject, and it cannot now be fully discussed. It is, however, an undoubted fact that, as a matter of economy, such a change in the appropriation of the soil might be urged with great propriety, and on valid grounds. More persons might be sustained in better health, and at less cost. This is a question of great importance in connection with the future welfare and prosperity of these islands. The introduction and prevalence of habits of

luxury and extravagance have ruined not a few nations. May we avoid such a course, and thus escape the consequent calamities! As a living writer has truly intimated, "the solution of some of the most difficult social problems will be found in the general simplification of the lives and desires of all classes, but especially of the higher, and in the aggregation of refinement and splendour for the many, rather than for the luxury of the few." How much of the philosophy of this state of progress would be realized in the abandonment of the practice of preying upon the animal creation!

### THE TESTIMONY OF A FARMER.

WE here direct attention to the plain but forcible declaration of a Welsh farmer, presenting additional evidence, of the most important kind, to that so abundantly afforded in support of the practical benefits of the Vegetarian system of living.

"I have been a Vegetarian in sentiment for three years, and have carried the system out in practice for upwards of ten months. I will tell you how I was led to become a Vegetarian. I saw a butcher trying to kill a pig, but, as is often the case, he missed his aim in sticking it, and had to resort to the most cruel and barbarous operations before he could extinguish life. In spite of all his efforts, the animal lived nearly half an hour after he had first stuck it.

"As I had been assisting to hold the pig all this time, the question occurred to me, 'Is it absolutely necessary for man to eat the flesh of animals in order to keep the body in health and vigour?' After some consideration and reflection, I satisfied myself that it was not necessary; but, notwithstanding this conviction, I still adhered to a mixed diet, for nearly twelve months afterwards, though not without hesitation and dissatisfaction.

"One evening I was looking over the *Hereford Times*, and saw a short paragraph which was intended as a bit of satire for the Vegetarians. Instead of producing any unfavourable impression, it greatly encouraged me in my newly-formed opinions, by informing me that there were persons who called themselves Vegetarians, and who adhered to a practice of which I was comparatively ignorant.

"I did not, however, abandon animal food until about a year after. I was one morning walking along the lane to my house, to fodder some cattle at a distant barn, and accidentally saw a small scrap of a newspaper in the road, which, as is my custom when I see any printed paper, I

picked up. One of the first things which arrested my attention, was an advertisement of SMITH'S *Fruits and Farinacea*. It could hardly be believed how glad I was to find that there were men in the world who were labouring to bring about a system of living which does not subject the brute creation to the cruelties, tortures, and sufferings which attend the flesh-eating system. But it was not until I had seen the list of publications in England and Wales in MOORE'S *Almanack* for 1853, and the names of two Vegetarian periodicals, and had read the *Messenger*, that I had courage to relinquish the flesh of animals as food, which I did January 30, 1853.

"I have had no occasion to repent the step I then took. The benefits I have derived from my new practice are so great, that I would not exchange them for my old diet for thousands of gold and silver. I always reckoned myself a healthy man, but my health is now superior to what it was previously. I am now performing my work as a farmer with much more ease and less fatigue than I formerly could. I feel as if I had become several years younger. I have reaped and mowed more corn and hay, and pitched them; and have done all manner of farm-work, besides walking long journeys, since I became a Vegetarian, without so much exhaustion as I used to experience in doing the same things. I at last resolved to join the Society, and am now doing my best to spread in my neighbourhood the principles I believe and practise. I lend the *Messenger*, and give away tracts among my friends and neighbours. I hope ere long to see many practising the system in this locality. I must now conclude my testimony by wishing all success to the advocacy of the good cause I have been recommending."

We trust that similar testimony in relation to other occupations, will shortly be put in our possession.

## THE CONTROVERSIALIST AND CORRESPONDENT.

M. PAYEN, THE "GARDENERS' CHRONICLE,"  
AND VEGETARIANISM.

We extract the following from a recent number of the *Gardeners' Chronicle*, from the pen of the author of *Fruits and Farinacea the Proper Food of Man*, and, as we are happy to see that insertion of Mr. SMITH's proposed review is promised by the Editor of the *Gardeners' Chronicle*, we shall have great pleasure in availing ourselves of the notice which may shortly appear.

"After reading the remarks respecting Vegetarians in your review of M. PAYEN'S *Des Substances Alimentaires* (25th Feb.), I felt disposed to solicit the insertion of an immediate reply, but deemed it more prudent to wait till I had procured and perused the work reviewed. This I have now done, and am prepared to show that neither PAYEN nor any other chemist has recorded a single *fact* opposed to Vegetarian principles, or that will warrant the assertion that a mixed diet of animal food and vegetables is superior to one consisting of fruits and farinacea only. No one entertains a higher respect than myself for the talents, labours, and valuable discoveries of such men as LIEBIG, PLAYFAIR, PAYEN, etc., but I feel assured that some of their physiological inferences are incorrect, and I shall be glad if you will permit me to state, in your impartial journal, my reasons for dissenting from what, I think, they have too hastily assumed as established principles. I do not ask you to open your columns as an arena for discussing the merits or demerits of Vegetarianism; but there are several chemo-physiological questions respecting the diet of man and the feeding of animals, which I consider far from being settled, although some chemists have taken for granted that this is the case. The late Dr. PEREIRA, and other eminent writers, have suggested the propriety of receiving certain modern doctrines of chemistry *cum grano salis*; and even LIEBIG, in his later writings, betrays a little doubt of the truth of his former statements. I will not trouble you with any direct reply to M. PAYEN'S remarks on the eccentricities of Englishmen and the follies of Vegetarians, any further than observing that the very tables he has constructed with so much care, refute his own inferences. Compare the tables at p. 352 with those at p. 349, etc. M. PAYEN seems, from his observations at page 385, to have a very imperfect acquaintance with the arguments employed by Vegetarians in support of their principles and practice; and the consequences which he foresees from a general adoption of their views are purely imaginary, as a more intimate acquaintance with all the bearings of the subject will show. I may also add that the many years' experience of some hundreds of Vegetarians industriously employed in various avocations,—literary, scientific, and mechanical—should have some weight in the scale against mere hypothesis, or at any rate, doubtful inferences. The names and experiences

can be given of accountants, architects, artists, editors, reporters, barristers, chemists, dentists, gentlemen, merchants, ministers, members of Parliament, physicians, surgeons, professors of music, schoolmasters, solicitors, students, travellers, bakers, blacksmiths, bricklayers, carpenters, clothiers, coopers, cotton-mill operatives, drapers, dyers, engineers, farmers, gardeners, grocers, iron-mongers, joiners, labourers, machine makers, moulders, packers, painters, millwrights, printers, saddlers, shoemakers, stonemasons, tailors, warehousemen, and many others now practising the system, who are ready to testify to the beneficial effects they have experienced by a total abstinence from the flesh of animals as food. Some of these have been Vegetarians for more than forty years; some perhaps were so before M. PAYEN was born; they generally agree in stating that since they commenced their present diet their health has been better, their strength certainly not less, and their capabilities for continuous labour, mental or muscular, much increased; yet M. PAYEN would have us believe the total inadequacy of such a diet to impart health and strength in such climates as England and France. He says the amount of animal food consumed by the inhabitants of the Alps is not 1-30th of that taken by the inhabitants of the Seine, yet believes the latter considerably short of what it ought to be. Admitting that M. PAYEN is correct in his estimate of the amount of azotised and non-azotised principles respectively necessary for renewing the wasted tissues, and for supporting animal heat, it is no difficult matter to prove that these, in the proportions mentioned, can be as effectually and as economically obtained from the vegetable kingdom alone, as from a mixed diet. I believe, however, that strong evidence can be adduced to show that the conclusions arrived at by some chemists on this point are by no means so clear and satisfactory as they represent them; and if you will favour me with a small space in any of the forthcoming numbers of the *Gardeners' Chronicle*, I will prepare a short paper on the subject."

## VEGETARIANISM UNPHILOSOPHICAL.

DEAR SIR—I recently forwarded an extract from one of MR. SIMPSON'S speeches, as given on the cover of the *Messenger* under the head of "All Nutriment of Vegetable Origin," to the *Ladies' Own Journal*, and since find they have used the matter in their number of the 13th May, but without acknowledging it by adding any name to it, or saying where they got it from. Of course it is good to see people making use of valuable truths, even though they appropriate them to themselves, and give them forth as original. I think I shall try them with something else of the same kind.

I send you an extract which has gone the round of the papers, and think it is worth your notice, as some of my friends, after reading it, think "we are done." For my own part, I know too well what Vegetarianism is when practically car-

ried out in connection with arduous physical and mental occupation, to feel that we are done by anything like the reasoning of this extract.

I certainly felt much more done, the other day, when my landlady boiled my vegetables amongst her flesh (for what reason I do not know), foolishly thinking I should never be the wiser for it. One mouthful, however, was enough for me, and there that part of my dinner stood, and she in astonishment to see that Vegetarians knew so well what they were tasting. It does not require a long abstinence from flesh, in any one who only calls himself a Vegetarian, to be disgusted with anything, however good in itself, if boiled with flesh.

Yours, respectfully,

Edinburgh.

C. T. A.

The article referred to has already been noticed in the *Messenger*,\* but will receive further attention from us. Pending this opportunity, we doubt not our correspondent will be able to maintain his firmness, and trust that others will experience no sense of annihilation from the statements of the article in question.

#### VEGETARIANISM AND TEETOTALISM.

SIR—Permit me through the medium of the *Vegetarian Messenger*, to add the following testimony to the efficacy of the Vegetarian principles as a means whereby greater physical and mental strength may be obtained, than by the use of flesh as food.

My father has been a strict Vegetarian now, for upwards of twenty-one years, during which period he has not tasted, nor wished for animal food; in fact, he detests the very smell of it, and will not, if he can possibly avoid it, go where it is eaten. He is also a total abstainer from all alcoholic beverages, and has not tasted any intoxicating drink for twenty-two years.

Before he became a Vegetarian and Teetotaler, he was subject to fits, but soon after he abstained *entirely* from the flesh of animals and strong drink, his bodily strength improved, his mental faculties became stronger, and now he is enjoying perfect health, both physical and mental.

Vegetarianism by itself is good; but if we can get Vegetarianism to go hand in hand with Teetotalism, we shall soon see a different state of things. I am, Sir, yours obediently,

Ashford.

RICARDO.

We beg to direct our correspondent to the fact, that Vegetarianism and Teetotalism invariably do go hand in hand. The adoption of the Temperance system is not necessarily made to comprise Vegetarianism, but eschewing the flesh of animals, however opposed the previous opinions upon the subject of temperance may have been, almost necessarily leads to the practical adoption of teetotalism.

Acknowledging the interest of the communication of our correspondent, we are led

\* See *Supplement*, p. 53, as referred to in the speech of the PRESIDENT of the Society, at Hull.

to hope that the experience and example of twenty one years of Vegetarian practice, will have its natural social effects in the extension of the benefits of Vegetarianism, and that, thus, the subsequent communications of our correspondent will be more personally related to the excellency of the system commended, than they seem at present to be.

#### CONVERSION TO VEGETARIANISM.

DEAR SIR—Reading the speeches of several Vegetarians, in the *Vegetarian Messenger*, has led me to think you would, perhaps, insert a short account of how I became a Vegetarian.

It was from conviction: for I could not find in Holy Writ, that man before the Flood partook of the flesh of animals as food; but I found the Word of Truth contained the account of DANIEL and others, who abstained from the use of flesh, and were stronger, in body and mind, than those who partook of the king's meat. I likewise thought of the cruelty of slaughtering animals for our use as food, and for a long time abstained from the use of flesh on the Sunday, till I became more and more convinced that flesh-meat was injurious, and so gave it up altogether. I had not then heard of there being any Vegetarian Society in existence; but, some time after, a friend happened to enclose me a report of a Vegetarian meeting. Imagine my joy at finding there was a Society so much in accordance with my own feelings!

Shortly after this, I became acquainted with the late local Secretary for Bury St. Edmund's, and at his house I signed the required form of membership, and joined the Society. I afterwards heard Mr. SIMPSON deliver an address on the principle and practice of Vegetarianism, at Bury St. Edmund's, to which I listened with great delight.

It is now more than four years since I tasted the flesh of animals, and I have for many years been a teetotaler and member of the Rechabite community; and can say that, without the use of any alcoholic stimulant whatever, I enjoy good health and am able to work very hard. I am very glad that I ever became a Vegetarian, and trust that, amid all opposition, I shall continue one, and have the pleasure of seeing many others adopt both the principle and practice of Vegetarianism.

Respectfully yours,

Hepworth.

G. T.

P. S.—I have omitted to mention that I have for nearly twenty years laboured with the Primitive Methodists as a local preacher; and have walked many miles without feeling any ill effects from my adoption of Vegetarianism; on the contrary, I feel great benefit in my vocation, from the change of diet.

We beg to acknowledge the favour of the above and similar communications, and to repeat our willingness to give insertion to such experience as can be of service to our readers. To know *how others have felt and acted*, is encouraging to many, and



similarity in circumstances or difficulties, not unfrequently powerfully influences the practice, even when reasoning has not had its full effect.

#### JOINING THE VEGETARIAN SOCIETY.

DEAR SIR—Since sending my name to be entered in the list of the Vegetarian Society, I have been searching out for others, who, like myself, may have been practising the Vegetarian system of diet apart from any connection with the Society. In proof of the usefulness of the attempt, I am happy to say that I have found eight persons who have had the good sense to crucify their sensual lusts, and adopt a diet in harmony with man's moral and physical nature, and, hope, before long, to be able to persuade these to join the Vegetarian movement, and thus put their light "in a candlestick, that it may give light to all that are in the house."

Wishing most heartily that greater and greater success may attend the Society, and that the working men of England may soon find the full benefit of Vegetarianism,

I am, dear Sir, yours truly,

*Crawshaw Booth.*

M. R.

We trust we may with confidence look to the facts to be presented by the next list of the Vegetarian Society, to prove that others

of our friends and correspondents have been labouring to procure the adhesion of Vegetarians to the Society. For the sake of the individuals thus collected, the results in the increased satisfaction are well worthy the attention of the established organized members, and still further in relation to the public influence of the Vegetarian movement, is it desirable to assemble, as far as possible, the names of all who have become confirmed in the practice of Vegetarianism on the register of the Society. There cannot, certainly, be any more useful social method of serving the Vegetarian cause, at its present point of progress, than this in which our correspondent is engaged. To be thus acting, though not officially, in the Vegetarian movement, is doubtless not merely commendable, but happy for the individual, as well as truly important in relation to the general results of Vegetarian advocacy, the public being at all times powerfully impressed with any cause which secures the adhesion of numbers, but especially so where the adhesion is of a practical character, such as Vegetarianism, necessitating an important change in dietetic customs and practices.

## THE VEGETARIAN TREASURY.

### HABITS.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are habits formed. No single flake that is added to the pile produces a sensible change—no single action creates, however it may exhibit, a man's character; but, as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulations, may overthrow the edifice of truth and virtue.—*Phonetic Journal.*

### THE MEXICANS.

The people of Mexico, who used animal food in large proportion, and part of it raw, and dwelt at the same time in a hot climate, were of a disposition similar to the Japanese, being bold, cruel, and revengeful, as appears by the resistance they made to the Spaniards, and the barbarous manner in which they treated their prisoners, and their human sacrifices. It also argues a disposition extremely savage, in a people who had attained a considerable degree of civilization, to eat the flesh of their fellow-creatures, as they are reported to have done.—ROBERTSON'S *América*, v. 2, p. 310.

### ARDUOUS LABOUR AND VEGETARIAN DIET.

Several months ago the writer met with a school-master in a large and flourishing village, and, among other topics the Vegetarian question was referred to, when the latter stated that he had frequently thought of a fact which he had often heard his father mention. His father was a farmer, and had a man in his employment who never took animal food, and to the surprise of many he was a remarkably strong and powerful man; indeed, there was not another man in the district who could do as much work in the same time. Is not this another proof that arduous labour can be sustained without the flesh of animals?—J.

### FOOD OF CATTLE.

It has already been shewn that there are two kinds of food. The first, which contains nitrogen, is exactly of the same composition as the principal tissues of the human body, and is the only substance which can supply the waste of these tissues. The second kind of food is that destitute of nitrogen, such as starch, gum, and sugar, all of which are destined for the support of respiration and consequent heat of the animal. The latter kind of food, when in excess, is converted into fat, but never into muscle. The increase of flesh in an animal consists in two changes of the matter of the food,

without any alteration in its composition. The albumen or nitrogenous constituent of the food is first converted into blood, without decomposition, and the blood is afterwards converted into flesh. In order to show that the transformation is actually effected without change, we refer you to the composition of albumen, blood, and flesh, as ascertained by the accurate analyses of different chemists:—

	Vege. Albumen		Ox Blood.		Flesh.	
	SCHEREN.	MULDER.	PLAYFAIR.	BOECKMAN	PLAYFAIR.	BOECKMAN
Carbon .	55.160	54.09	51.55	51.36	54.12	54.18
Hydrogen	7.005	6.87	7.50	7.67	7.89	7.93
Nitrogen	15.966	15.66	15.76	15.77	15.67	15.71
Oxygen .	21.819	22.48	22.39	22.20	22.32	22.18

—DR. LYON PLAYFAIR.

#### CONSUMPTION OF FLESH-MEAT IN LONDON.

The bulk of city employés dine in town. Many of the large houses keep a seat for those “out of the house” at the table of those “in the house”—every one being boarded, though only unhappy novitiates in the craft being summarily lodged. Who ever saw a city butcher other than rotund and sleek? Ask him, and he will confess that it is attributable in no little measure to the capabilities of these said dinner-tables. If not the best proportion, yet the goodliest pieces of 225,000 cattle and 1,820,000 sheep, London consumption last year, went to these houses. A butcher’s bill on one of the regal merchants is a good maintenance; generally, indeed, too much with which to favor one, and divided among several tradesmen—*Hogg’s Instructor*.

#### HOW TO KILL LABOURERS.

The Charterhouse Charity has excellent estates in Wiltshire, and in gathering the produce of them it would seem to be very careful that no crumbs shall fall among the poor. The farm of Blagrove, in Wiltshire, held under the Charterhouse Charity, is thus kept clear of cottages. The tenant is a man greatly respected by his neighbours, whose men are nearly all old servants, and regard him as a friend from whom they would unwillingly be parted; but the Charity will not have mercy upon them by relaxing from its principle of ordering the poor to keep their distance. It was to this farm that a labourer, named EMBLING, went daily to and fro in all seasons and weathers for three-and-thirty years, three miles to his work and three miles from it. Sunday was not a day of rest; he went over to milking on the Sunday morning, returned to his family during the day for a taste of home, a shave, and

a clean shirt, and went back to the afternoon milking; so that he walked, in addition to his farm work, forty-eight miles a week—about two thousand five hundred miles a year. During the recent wet weather, he had to wade through water over his half-boots, and being drenched with rain last Christmas, already stooping and infirm with premature old age, he took a chill, and is now dead. The sedentary man may walk to business through London streets, starting at 9 A.M., or even eight, put on his overcoat, or take an omnibus only in foulest weather, and be better for the exercise, even if it should amount to about fifty miles a week. But for the man whose business is a long day of limb-labour, to start before the dawn, and to take such added exercise over rough country roads morning and evening, through flood, heat, or frost, with never a hope of omnibus, or overcoat, or even Sunday rest, is quite a different affair. How little of the charm of rural life can touch the jaded senses of a countryman so worn and used-up for the sake of saving A the cost of any possible relief he may require, and throwing the same on parish B! Such a man when he gets home of a night goes straight to bed and quits his family at dawn, taking his solitary dinner with him; he is in a worse condition than the plough-horse, who is not fetched every morning to his work from stables three miles off; he knows less of a domestic circle than the ox whom he sees daily

Leaning his horns into the neighbour’s field,  
And lowing to his fellows.

—DICKENS’S *Household Words*.

#### FIELD SPORTS.

“The progress of civilization must materially affect our sports, as well as our more serious pursuits. The greatest inducement to the sports of the field is, no doubt, the exhilaration caused by the healthful exercise which they afford; for it is difficult to conceive any real pleasure to be derived from destroying the lives of God’s creatures. Cannot this end be secured without killing? Must man destroy the lives of other creatures in order to enjoy his own? I have reason to think that the merciful man enjoys the beauties of nature with equal, if not greater, delight, than those who seek to stain the fair carpet of nature with the blood of her children—to stop the note of joy and thankfulness by the heartless shot—to tear to pieces the heartstrings of the fox or hare. Let us pray that geological and botanical pursuits will supersede the chase and all cruel sports, ‘They shall not hurt nor destroy in all my holy mountain,’ saith the Lord.”

## THE BANQUET IN LEEDS.

THE proceedings of the Seventh Annual Meeting of the Vegetarian Society, in their excellent spirit and plans for increased activity, will be perused with great interest by our friends who were unable to be present in Leeds on the 20th and 21st ultimo.

As associated, however, with the public festivities of the Banquet (the proceedings of which we record in our present number), the interest of this occasion is greatly enhanced, whilst the excellent results produced by such meetings, will, doubtless, be demonstrated in the future history of numbers, some of whom, as witnesses and hearers for the first time of what Vegetarianism really consists in, will, we trust, experience that conversion from mistaken impressions of the objects of the movement, that has marked other similar complete expositions of the system, and become favourably impressed with its merits. Others, again, though in a less complete way, may arrive at this result through the perusal of the description and speeches promulgated in the *Messenger*, as well as in the more or less condensed reports issued in the leading London and provincial papers.

The progress of the Society, from its first organization to the termination of the seventh year of its philanthropic course, has been most satisfactory; and the Annual Meeting just held, proclaim this to those who dare to judge from fact and experience, rather than to draw their authority from prescriptive opinion.

It is matter of surprise that what has been called the "noise" made about Vegetarianism, should have been so extensive as to give more or less general information as to the objects of Vegetarian advocacy; and from this time, we doubt not, a state of further progress will be set up, in relation to the public, much beyond the "hear-

ing of the ear": and, though conversion from prevailing custom be much removed from the conviction obviously produced in popular audiences, by the exposition of the Vegetarian system, we have no cause to complain, because this reform, like others of value, can only be slow and steady in its progress. That progress is, doubtless, established, and can now well support both the occasional misrepresentation and ill-will of the few who venture to deprecate the system as impracticable, or disadvantageous, as well as the errors or absurdities of those who claim to be the friends of Vegetarianism, and still, by their injudicious practice (in carrying out habits of diet for which Vegetarianism can never be made responsible), lead to the misconception of what they seek to advance. The useful popular impression produced, is, that the system, instead of being one based upon mistake, or absurdity, is one of quiet reason, and one *that will bear examination*. Thus, whilst our views are put forth in the spirit of philanthropy and charity that has hitherto characterized the advocacy of Vegetarianism—which must be regarded as intimately associated with the success of the movement, and ever form an essential feature of its advocacy—as a system intended to better the practice of the world, they are sure to be kindly received. It is happy to see that the meat-eating world do Vegetarians justice in this; and whilst we laugh with them, and subsequently reason with them, there is an additional satisfaction to the rest, in the fact, that whilst we claim the freedom of acting out and teaching our principles, we are not merely tolerant of what exists in the habits of others, but leave society in equal freedom to accept or reject our reasoning, as may seem best, trusting that they will at least be none the worse for our efforts to do them good.

## HINTS TO MOTHERS AND NURSES.

IN Dr. PROUT'S *Bridgewater Treatise*, there is an interesting and suggestive passage upon milk. After some remarks on "the

three great staminal principles from which all organized bodies are essentially constituted," Dr. PROUT observes: "This view

of the nature of aliments is singularly illustrated and maintained by the familiar instance of the composition of *milk*. All other matters appropriated by animals as food, exist for themselves; or for the use of the vegetable, or animal, of which they form a constituent part. But milk is designed and prepared by nature expressly as food; and it is the *only material* throughout the range of organization that is so prepared. In milk, therefore, we should expect to find a model of what an alimentary substance ought to be—a kind of prototype, as it were, of nutritious materials in general. Now, every sort of milk that is known, is a mixture of the three staminal principles we have described; in other words, milk always contains a *saccharine* principle, a *butyraceous* or *oily* principle, and a *caseous*, or strictly speaking, an *albuminous* principle. Though, in the milk of different animals, these three staminal principles exist in endlessly modified forms, and in very different proportions; yet neither of the three is at present known to be entirely wanting in the milk of any animal.

“Of all the evidences of design in the whole order of nature, milk affords one of the most unequivocal. No one can for a moment doubt the object for which this valuable fluid is prepared. No one can doubt that the apparatus by which milk is secreted has been formed specially for its secretion. No one will maintain that the apparatus for the secretion of milk arose from the wishes or the wants of the animal possessing the apparatus, or from any fancied plastic energy. On the contrary, the rudiments of the apparatus for the secretion of milk, must have actually existed in the body of the animal, ready for development, before the animal could have felt either wants or desires. In short, it is manifest that the apparatus and its uses, were designed, and made what they are, by the great Creator of the universe; and on no other supposition can their existence be explained.”

This passage is extracted from the chapter on the “Chemistry of Organization,” some portions of which might afford matter for extended comment and criticism. But this we cannot at present enter upon, and wish merely to remark, that we deem the able writer of this instructive work in error, in viewing man as an *omnivorous* animal. It was published twenty years ago, and the author writes as if ignorant of the views of those who condemn the use of flesh as food by man. The facts which anatomy and physiology have placed before us, fully

justify our Vegetarian habits, and an examination of man’s beautiful organization,—his teeth, stomach, and intestinal canal—lead us to very different conclusions to those propounded by Dr. PROUT.

Our principal object, however, now is, to say a word or two to mothers and nurses. Ignorance as to the best mode of living is lamentably prevalent. There are, we fear, thousands of persons amongst the educated classes who have yet to learn, that the substances which constitute the food of man, are divided into two classes. In popular language these may be designated, those containing the heat-producing principle, and those containing both the flesh and heat-producing principle. There are some articles of diet which consist almost entirely of the former, and do not therefore make muscle, nerve, or bone. They answer an important part in the animal economy, but they do not supply the waste consequent upon active exercise and arduous toil.

This physiological doctrine shews the importance of such an attention to diet as will enable persons to supply the system with both these principles in something like the required proportion. This is a point of primary importance in the physical training of the young. We know a painful instance of ignorance of diet, which occurred a few years ago. A child about two or three years of age, was fed almost entirely upon sago for some time. At first the child relished it, grew fatter, and its kind but mistaken parents thought it was thriving admirably. They were ignorant of the fact, that the food they were giving contained scarcely anything to promote the growth and vigour of the child. The result was an unnatural and diseased state of the system, which ended in premature death, to the no small grief of the parents. Now, it is a fact, that mothers and nurses that are suckling, and whose diet is deficient in the flesh and bone-producing principle, commit an error of the same *kind* as these parents did. Let a sufficiently nutritive diet be regularly taken, comprising brown bread, porridge, and fresh vegetables, and they and their infant charge will be all the better, both early on and afterwards. The feverish action of alcoholic liquors, and animal food, will account for many restless nights, troublesome days, and much of the pain and distress both parent and child have to endure; but with due attention to diet and the laws of health, the quality of that bland and nutritious fluid which nature has provided for the sustenance of the babe, will be such as will assist in rearing a healthy and stalwart race.

## COMPLETE VEGETARIAN COOKERY.

EVERYBODY should be well aware, that since cooks so proverbially disagree, the question of cookery is one of great difficulty. We are not, moreover, a cooking nation like the French and the Germans, among whom the science of cookery certainly prevails, in place of the plain contempt for art in the conversion of simple things into better things, which we can discern in the kitchens of the middle classes of our country. We are fond of "plain things"; but, *Punch* is quite right, after all, even were he not backed by the authority of M. SOYER, when he states that there are many ways of using a leg of mutton besides roasting it one day and eating the remains of it cold on the two or three following days. But then this plan of preparing and eating mutton is the *ne plus ultra* of British cookery, and, with the great majority of pretenders to knowledge upon the subject of cookery, what can be expected of such, when they come, with the greatest reluctance, to violate their objection to introduce anything new into their kitchens, and attempt preparations of Vegetarian cookery. "Save us," say we, "from our friends!" if it were a question of judging Vegetarian cookery *by many of the enormities practised in its name!*

The earliest and best test, however, of the ability to prepare Vegetarian fare satisfactorily, is always to be found in

the ability to conduct family arrangements well in relation to the mixed diet practice. Where you cannot have abundantly satisfactory results produced in Vegetarian practice, even with the simple assistance of recipes, which abound (too abundantly, perhaps, but still many of them unquestionably good), a cloud of doubt, at least, is certainly thrown around the degree of cooking intelligence of such a family, touching anything else they are in the habit of preparing. The resources of the Vegetarian system are abundant, and its practical details agreeable (whilst those of the preparation of flesh-meat are all more or less offensive), and, for ourselves, we have always observed that the routine of cookery required to meet every want, or even luxury, is not more difficult, where intelligence and good will are brought to bear, than it is reasonable to expect that anything involving a little change in domestic arrangements must necessarily be. It is faith in the principle, and benevolence and good will in carrying it out, that is wanted; and though ladies generally, it is to be feared, are too conservative in their habits to admit of these changes being secured without a little intelligent effort and zeal being first brought to bear, success here, as well as in other good things, generally waits the steady and judicious efforts put forth to secure it.

## THE GLASGOW VEGETARIAN ASSOCIATION.

THE steady, though altogether unpretending operations of the Glasgow Vegetarian Association, of the past few months, are worthy of the highest commendation. Monthly meetings have been held, as in other associations; but these to which we refer, have been made extensively useful from the consecutive production of several valuable papers, presenting, or referring, in the first instance, to the leading facts and arguments which establish the soundness of the Vegetarian theory and practice, and then bringing the subject down into the social applications of life; the

whole without any pretension to originality comprising a valuable digest of that matter which it will, for many years to come, continue to be the duty of the teachers of Vegetarianism again and again to impress upon the attention of the public. Strictly speaking, indeed, there can be little novelty introduced into the exposition of such principles and arguments, since these derive their force when once fully explained to the mind of the inquirer, from the laws and facts pertaining to the normal habits of man, and present but a very limited field for speculative reasoning.

The Glasgow Association have thus shown a just appreciation of what is required to educate their own members, as well as the public, in connection with the system of dietetics they are labouring to spread. And whilst it is too commonly the case for those who are Vegetarians to rest satisfied with the practice of the system, without continuing the study and application of the principles which have led to their adoption of it, the very plan of such proceedings as those of the Glasgow Association, if persevered in, cannot fail to train a class of able teachers of Vegetarianism, whose influence must, ere long, be decidedly acknowledged in the *Manchester* of Scotland. The compilers and readers of papers, from the very study and attention which these induce in the work engaged in, and the subsequent discussion of the matter of such papers at the monthly meetings, insensibly secure the progressive training which makes the lecturer and speaker at public meetings a little further on; and it would much surprise us, after the product and labour of the last six months in Glasgow, if those who have been thus labouring so usefully in a more or less private circle, should not become known as the useful advocates of the Vegetarian system within a brief period, not merely in Glasgow and its suburbs, but in some of the busy neighbouring towns which surround it.

After noticing the able guidance and steady procedure of this Association, however, it is our more immediate object to call attention to the results of the labours re-

ferred to, in the papers introduced, one of which our present number will be found to contain; and, whilst we regret that the press of matter in our previous numbers has hitherto excluded the earlier notice of these papers, it will be our duty, if not precisely in the form and order in which they have been introduced, to secure, at least, the principal features of fact and argument employed, as consisting of precisely that matter which is best calculated for the perusal of inquirers into the Vegetarian system, and, without which, in one form or other, the speeches of public meetings, and the general advocacy of the *Messenger*, would be inexcusably deficient. Public notice has already been given to some of the matter in question, but we hope, in reproducing the most available portions of it, thus further to extend its usefulness.

As one somewhat novel and interesting feature in the papers referred to, we may mention that one of these is from the pen of a lady, and in itself, affords abundant incitement to the study and adoption of our system in the social circle, in precisely those quarters where we are accustomed to acknowledge some of the leading difficulties to the adoption of Vegetarianism. Our desire was, naturally enough, to present the features of this paper to our readers first; but we are compelled, in relation to the order of the matter produced, to reserve it to take its place with the rest, assured that if given later, it will be regarded by those who have patience to wait for it, as the *bonne bouche* of the whole.

## DESIGNATION OF THE SOCIETY.

At the formation of the Vegetarian Society, and from time to time since then, the question has been discussed, whether the designation of the Society is as complete as could be desired. The usual termination of these discussions, however, has been, that nothing better could well be fixed upon, and nothing so simple and popular as the term *Vegetarian*, which had come more or less to be made descriptive of the habits of abstainers from the flesh of animals, both in this country and America, before the formation of any Society whatever.

It is true, that the term is subject to great misinterpretation, and requires explication as often as it is introduced for the first time. But all terms descriptive of a system are open to the same objection, and in the suggestions offered for terms from the Greek and Latin languages, none have hitherto been better than the one adopted, inasmuch, as these would each have required at least, even more explication, and would at last have been imperfect too. Where such a difficulty is presented as that of conveying the principles and habits of a system

by a single term, it is obvious that criticism cannot justly be employed unmixed with due consideration for the difficulties presented, and we presume that the designation will always in such circumstances be best, which expresses, as generally as may be, the leading features, of the system or practice intended to be represented. In this view, the term *Vegetarian* is by no means an imperfect one, as representing the habits of those who subsist in the main characteristics of their diet upon *the products of the vegetable kingdom*. We are well aware that popular construction generally interprets the term as not having a general but a particular relation to certain kinds of vegetable matter, which to the exclusion of the whole range of fruits and farinaceous food, are supposed to constitute the diet of the Vegetarian. This misconstruction, however, is neither the fault of the Vegetarian, nor of the term itself, since it is an ignorant and restricted definition, belonging to the utterly uninformed, or to those who may feel somewhat interested in mis-stating the Vegetarian practice, as is so readily discerned in the writers who pretend to throw doubt upon the system, obviously without either understanding its arguments, or knowing it practically. The definition of Vegetarianism, in short, as that of the Vegetarians themselves, and not that of strangers, has to be considered, and the Society cannot thus be blamed for misconceptions, which are incident to the first hearing of any new system whatever. Considering, then, that a great part of the duty of the early teaching of Vegetarianism consists in explication of the practice as well as the principles of the system, the early erroneous impressions formed receiving correction, the term by which the Society is known, as descriptive of the leading distinctive features of the practice of Vegetarianism, may fairly be considered unobjectionable, or at least as good as any hitherto suggested.

It may, however, be now worthy of consideration, whether or not a more general term might not with advantage be adopted, as early as may be, dating from the present period of progress of the Vegetarian movement, and the more so as the operations of the practice of Vegetarianism are found to absorb other important principles, which have come, and most deservedly, to engage a considerable share of the benevolent efforts of our country.

In the year 1847, on the establishment of the Vegetarian Society, the relations of Temperance to the practice of Vegetarianism were discussed, and, no doubt, wisely, the organization of the Society was established in relation to the independence of its action

(as well as to the sensitiveness to objection on the part of the friends of the Temperance movement), on the simple teaching of the Vegetarian practice, though incidentally being altogether friendly to the Temperance system.

In the teaching and progress of Vegetarianism, however, it comes to be more and more demonstrated, not merely to Vegetarians, but in the reason of the public, that the one system we advocate necessarily embraces within itself the principles and practice of teetotalism, this being demonstrated in the experience of those who, without previously being adherents (but rather opponents) of the Temperance system, on the adoption of the Vegetarian practice of living, naturally and rapidly lose their taste for alcoholic beverages, and become also supporters of the Temperance cause.

As regards the relationship between the Temperance and Vegetarian movements, too, it has been at least gently suggested by some of the advocates of the Temperance system, who are also Vegetarians, that questions of cookery are intimately involved with the persistence of many in the Temperance practice, the milder carbonaceous products of fruits, farinacea, and vegetables, being called for to replace the vicious sources of carbon relied upon by the drunkard; and that, both chemically and physiologically, Vegetarianism, in every case, would be the stronghold of comfort and security to the individual to be reclaimed from the degradation commonly involved in the drinking usages. Looking to the analysis of the drinking system, it has been observed, that the evils which degrade society in relation to artificial drinking usages, all have their origin in the abandonment of sound principles of diet, and that the greater the consumption of the flesh of animals, the greater tendency will there be, with few or no exceptions, to the consumption of alcoholic beverages. This position may be simply illustrated by the fact, that the consumption of such beverages by those who subsist exclusively upon the flesh of animals (as the American Indians, and others), amounts simply and irresistibly, to drunkenness, whilst, on the other hand, the disuse of flesh as food as certainly and completely involves the practice of teetotalism; between these two extremes of practice, the habits of the world presenting the various degrees of temperance and intemperance, as a rule, naturally incident to the particular practice of diet of individuals, as regards the amount of the flesh of animals consumed.

Seeing, then, that the Temperance system, whether or not noticed as such, is necessarily

embraced and carried along with our movement, whilst it can be shown that the mere teaching of abstinence from alcoholic beverages without a more general rule of diet, is incomplete, and in numerous instances fraught with *unnecessary danger and trial to the individual*, it becomes at once matter for consideration whether, as the Vegetarian practice relates to the whole question of the dietetic habits of man, a term, expressive of the fact should not, as early as may be, be adopted as the designation of our movement. That term, we think, should be DIETETIC REFORM. We, however, merely throw out this suggestion with a view to the canvassing of the subject amongst the friends of the movement, and in relation to what seems, to us at least, to be growing into a matter of duty in the present aspect and encouragement of our principles. Vegetarians are, each and all, essentially dietetic reformers, and in this general term could best be embraced the practice of Vegetarians as a whole, the differences of which have sometimes (however unnecessary or mistaken this may have been) been attempted to be brought into collision with the definition of

the principles of the Society. All adherents of the movement, in their several degrees, would thus be united in their respective working out of what we now designate Vegetarianism, and their denomination of "Dietetic Reformers" would be simple and intelligible to the mass of society, the wants of which have not only originated our movement, but must necessarily keep it alive in the benevolence of its characteristics.

The Dietetic Reform Movement, then, is the term we hope, ere long, to be designated by; and each working in his place, individually, whilst combined, first, in the public influence of the General Association or Society, and next in Local District Societies or Associations, the importance and benevolence of the movement cannot fail to be best recommended to those who have to profit by it, whilst Vegetarians—Dietetic Reformers—one and all, will not merely be calling things by their proper names, but taking the world as it is, and in the endurance and wisdom of true philosophy, working to reduce them to greater order and happiness.

### VEGETARIANISM.

THE following is the substance of one of a series of valuable papers recently read before the Glasgow Vegetarian Association; the alterations from the original\* being such as relate more or less to condensation, so as to make the whole suited to our pages, and, at the same time, more serviceable to the general reader.

"Vegetarianism is sometimes looked upon as something absurd and fanatical, and those who adopt its practice are occasionally regarded with pity or contempt. The spirit of the Englishman rises with indignation at any attempt to tarnish the honour or sully the fame of the 'roast beef of old England,' and, while filled with surprise at the hardihood of the daring innovators who would ruthlessly and impiously impugn the wisdom of time-honoured custom, cannot but feel deeply for those unfortunate individuals who have forsworn the noble, the refined, the exalted enjoyments to be derived from the use of flesh as food, and identified themselves with the consumers of cabbages and artichokes. No sooner is the question mooted than we are supposed to be annihilated by the caustic severity and withering sarcasm of *Mr. Punch*, and the criticisms with which almost every newspaper in the kingdom rushes forward to the rescue of its darling and idolized articles of food. But we are now attempting rationally and systematically to investigate the subject.

\* By Mr. N. S. KERR.

Let us, then, throwing aside our prejudices and preconceived opinions, approach the subject in the manner most befitting its importance, and proceed calmly and philosophically to discuss the entire subject.

"Before, however, we proceed further, let us define the precise nature and true character of Vegetarianism—let us fully comprehend what it really is. There is much ignorance and misconception as to the practice of Vegetarians. It is generally imagined that vegetables of the ordinary and inferior kinds are our only and constant food. Now, this is not the case. We abstain only from the *flesh* of animals as food, not from their *products*. Moreover, we do not confine ourselves to the productions of the kitchen garden. Our principal sustenance is derived, not from the lower and more inferior orders of the vegetable kingdom, but from what is scientifically known under the comprehensive title of fruits and farinacea. Vegetarianism, then, consists in the use of fruits, farinacea, and vegetable products, with entire abstinence from the flesh of animals as food. Bearing this in mind, let us proceed.

"We maintain, firstly, that Vegetarianism is better for the physical well-being of man, than is the use of flesh as food. It is so, because a Vegetarian diet is more nutritive. This is demonstrated by the investigations of Baron LIEBIG, Dr. LYON PLAYFAIR, and



others, in the prosecution of their researches in the department of science known as organic chemistry. The following are some of the results obtained by the labours of these distinguished philosophers: Butcher's-meat contains about 37 per cent. of solid matter, while potatoes contain 28 per cent., bread, 76 per cent., peas, lentils, and barley-meal, about 84 per cent., beans, 86 per cent., sago, 88 per cent., maize-meal 90 per cent., oat-meal, 91 per cent., and rice, about 92½ per cent. Not only does a Vegetarian diet afford more solid matter than a diet of flesh, but it also supplies more of the other necessary constituents of animal life. For instance, butcher's meat only contains 21 per cent. of flesh-forming principle (or that which makes the flesh and blood of the body), whilst some kinds of farinaceous food, as peas, beans, lentils, contain from 29 to 33 per cent. Then again, butcher's-meat only contains about 14 per cent. of heat-forming principle (that is, the principle that keeps up the internal heat of the body), while many articles of Vegetarian diet afford from 48 to 82 per cent. And with regard to the salts or ashes for the bones (which are also so important in the transformation of the food into blood), while in every 100 lb. of butcher's-meat there are only some 8-10ths lb., in many articles of Vegetarian food there is as much as 2 or 3 lb.

“From these facts it is evident, that, on the average, farinaceous food contains nearly three times as much solid matter, about the same quantity of flesh-forming principle, nearly three times as much heat-forming principle, and about four times as much of ashes for the bones, as does the flesh of animals, in the state in which it is used as food. It has, however, been supposed that the nutrition derived from the vegetable kingdom, though considerably greater, is yet inferior in quality to that derived from the animal kingdom, and of a totally different composition. But this is not the case. The testimony of Baron LIEBIG is quite sufficient on this head: He says, ‘Grain and other nutritious vegetables yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, our blood, from which the other parts of our body are developed.’ ‘These important products of vegetation are especially abundant in the seeds of the different kinds of grain, and of peas, beans, and lentils; in the roots and juices of what are commonly called vegetables. They exist, however, in all plants without exception, and in every part of plants in larger or smaller

quantity.’ ‘Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, even in form; if these principles be wanting in the food, the nutrition of the animal is arrested; and when they are present, the graminivorous animal obtains in its food the very same principles on the presence of which the nutrition of the carnivora entirely depends.’ Again, he says: ‘Vegetables produce, in their organism, the blood of all animals, for the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter.’ A Vegetarian diet, therefore, is more nutritive than one of the flesh of animals.

“Vegetarianism is also better for the physical well-being of man, because Vegetarian food is more digestible. About thirty years ago, a young man, named ALEXIS ST. MARTIN, received a gunshot wound in his side, which perforated his stomach. Dr. BEAUMONT, of America, was his medical adviser, and, aided by the vigorous and healthy constitution of the young man, succeeded in restoring him to his wonted health, but with this remarkable circumstance, that the perforation in the stomach never entirely healed up, but was merely closed by an extension of its coats or inner lining, so that the process of digestion could be closely and carefully watched during all its stages. Dr. BEAUMONT, immediately perceiving the immense advantages to science of an accurate account of the length of time required for the digestion of different articles of food, engaged this young man to reside with him for several years, in order to experiment upon him. The results of his experiments were published by him in a work which soon became the wonder of modern science. From these experiments, it appears that different articles of Vegetarian diet are sooner digested than the various sorts of animal food. Our space will not allow of our going into details: suffice it to say, that the different kinds of the flesh of animals included under twenty heads, took, on an average, 3 ho. 6 m. 48 sec. to be digested, while articles of Vegetarian diet, under the same number of heads, only took, on an average, 2 ho. 43 m. 15 sec., giving a difference in favour of Vegetarian diet, of 23 m. 33 sec. Articles of Vegetarian diet, therefore, are more easily digested than animal food.

“Science, then, declares that a Vegetarian diet is better for the physical well-being of man than the mixed diet, and what science avers, experience confirms. The practice of many individuals of all ranks and classes, including some of the most

celebrated men that ever lived, incontestably shows that the Vegetarian practice is a nutritious and healthy one. Whole nations have lived entirely, or almost entirely, on Vegetarian diet, and have enjoyed the very best of health. The Mexican Indians, South Sea Islanders, Persians, Burmese, Japanese, and in fact, most of the Asiatics, live upon farinaceous diet. In France, about two-thirds of the working classes live on chesnuts, maize, and potatoes. The Lazzaroni of Naples are wholly Vegetarians, and in our own country, the Scotch used to eat very little butcher's meat, for we are told that in the year 1763, when there was a population of 30,000, no bullocks were slaughtered for the public markets in Glasgow; and in the present day, the great majority of the inhabitants of the Highlands and Islands seldom, if ever, partake of animal food; whilst the porters of Smyrna, who carry the greatest burdens of any in the world, and can bear a load of seven or eight hundred pounds, are entirely Vegetarians.

"Then, again, we are less liable to partake of diseased food on a Vegetarian diet. Many animals are slaughtered in nearly all states of disease, including measles, dropsy, liver complaint, consumption, and the more deadly and fatal forms of disorders that are infectious, such as the small pox and diarrhœa. Every year, in all our large cities, immense quantities of diseased meat are seized by the inspectors of our markets, and it has invariably happened that the greater the attention bestowed on the subject, the greater the amount of meat seized. It is well known that in London there are insurance offices that insure the grazier against disease in his stock, on condition that they receive the diseased animals either dead or alive, and that there are slaughter houses in the country, at some distance from London, to which these diseased animals are sent; and that, after being dressed, the meat is carried into London, where it forms not an inconsiderable portion of the regular and constant supply of animal food for the use of the denizens of the British metropolis. The evidence taken in connection with the proposed removal of Smithfield market, brought out this and many other astounding facts of a like disgusting nature. Besides, while one can easily tell whether Vegetarian food is diseased or not, it is seldom, if ever, possible certainly to detect the full extent of disease in butcher's meat, when it is cooked and laid upon the table. And are we then to continue the use of this, to say the least of it, unnecessary article of food, when we can easily, and without any additional trouble and expense, procure purer and better food? Is it reasonable, is it rational, is it philoso-

phical, for us to partake of the flesh of animals, and thereby run a great risk of being seized with many dangerous and fatal disorders, and of bringing upon ourselves many of 'those ills which *flesh* is heir to,' when we can live just as well, if not better, on the pure and untainted fruits of nature—when we can derive as much, if not more nutriment, of the same character and constitution, from the products of the field and the orchard?

"Thus, then, it is perfectly evident, from the teachings of science and the verdict of experience, that, whatever else Vegetarianism may be, it is at least conducive to health, and able to impart far more strength and solidity to the physical structure of man than can by any means be derived from the flesh-eating system.

"But we maintain that Vegetarianism is better for the political prosperity, as well as for the physical well-being of man. It has long since been shown that an acre of land will produce a greater amount of vegetable than of animal food; and as we have already seen that vegetable food contains more than three times as much nutriment as the flesh of animals, and is, consequently, able to support a population of nearly four times as many, it follows, that if all the people were Vegetarians, our country could produce as much food as would supply nearly four times as many inhabitants as can exist on the mixed diet system. It is an acknowledged fact, that the United Kingdom would support a population of only 5,250,000 on a full and exclusive animal diet, 189,000,000 on wheat, and 567,000,000 on potatoes; but, supposing one-third of the land were devoted to other purposes, and two-thirds appropriated to the raising of wheat, oats, beans, peas, and potatoes, etc., it would be able to support a population of 252,000,000 souls, a number more than nine times greater than the present population. And surely it is of the utmost importance that our country should be able to support any amount of population it is ever likely to contain. What a sad and terrible thing would it be, if the inhabitants of Great Britain were to outgrow its means of supporting them, and thousands be left to perish for want of proper and nutritious food, when, by Vegetarian cultivation, the land might be made to contain a population many times greater. That such a fate awaits our country we cannot for one moment believe; but, if by any means it should overtake us, it will be the fault of the people themselves; the tendency of the system of consuming flesh, may, however, already be discerned in the fact, that, from the great demand for mutton in

Scotland, originated a few years ago, great numbers of the inhabitants were driven peniless and forlorn from the homes that were endeared to them from childhood, in order to make room for the sheep that were to supply the mutton for the luxurious tables of the lordly and rich. And could this be conducive to political prosperity? Vegetarianism, then, must surely be better for the political prosperity of man.

“But we contend that Vegetarianism is better than the flesh-eating system, not only for the physical well-being and political prosperity, but also for the social good of man. From the tables and calculations of nutriment already referred to, it appears that 100 lb. of the flesh of the body can be derived from beans for £1 2s. 6d., from peas for £1 2s. 11¼d., and from lentils for £2 8s. 8d., while the same amount of flesh-forming principle, if taken from the average of butcher's-meat, at 6d. per lb., cannot be had for less than £11 12s. 6½d. Working men have enough to do to procure food and clothing for themselves and families, and every means ought to be employed to economize and save. Here, then, is a plan by which they may be enabled to save several pounds in a year. And who can estimate the advantages that may be derived from it, who can tell the benefits that may accrue to them from a proper and safe investment of the money thus laid by? Men may laugh and mock at Vegetarianism as they please, but were it universal, or even practised by a larger number of our countrymen, great social benefits would be the result—an immense advantage would accrue to the pockets, as well as to the health of the community. Vegetarianism, then, is better for the social good than the meat-eating system.

“Such are our arguments for Vegetarianism—let us look at a few of the objections that have been brought against it.

“It has been objected, that the formation of our teeth proves that we were intended to eat flesh. Now there are two extreme races of animals. There are the carnivora, with sharp pointed teeth, without porous skins, and with no lateral motion of the jaw; and the graminivora, with broad teeth, with porous skins, and with a large lateral motion of the jaw. Man's teeth are found to differ greatly from both of these kinds, and he has been declared an intermediate animal; but it has been said that, as he is not like the flesh-eating animals, he ought not to eat like them; that he is not like the grain-eating animals, and ought not to eat like them; therefore, he ought to eat like both, which conclusion, as we apprehend, is perfectly illogical and completely absurd. The true conclusion is, that he ought to eat like

neither, but, so far as analogy guides to a conclusion, like the monkey tribes (whose physical organism approaches nearest to man's), on a middle or intermediate diet, and subsist on fruits, roots, and grain, and other vegetable products. In corroboration of this, we may adduce the testimony of CUVIER, MONBODDO, DAUBENTON, and our own celebrated Professor OWEN, the first of whom has declared that ‘fruits, roots, and the succulent parts of vegetables, appear, to be the NATURAL food of man.’ Moreover, if the canine tooth is brought forward as an argument for man's eating flesh, then must we make the reindeer, the horse, and the camel, carnivorous too, for they have these teeth more developed than man. This argument, then, falls to the ground, and we have only to say to our flesh-eating friends, that the less they trust to these teeth for a defence of their system against Vegetarianism, the better; as they are, at the least, but a weak and fragile support, which cannot sustain the searching scrutiny of science, or withstand the critical analysis of philosophy.

“But it has also been objected, that man is necessarily flesh-eating, because, in his infancy, he is sustained on milk. God, in his Divine wisdom and beneficence, has ordained that man, like the the young of other animals, should live on milk till he has teeth given him wherewith to masticate solid food. But, if this objection be well founded, then the tribes of graminivorous and fruit-eating animals must be flesh-eating too, for, in their infancy, they also are brought up on milk.

“Again, we have been asked, where we could get manure from, if not from the animals we feed and fatten for our food? To this we answer, that it is now well known to agriculturists, that the night soil and sewage of towns with fossil and artificial manures, are the best fitted to produce the purest and richest crops for the food of man. Moreover, our large cities annually waste as much of the very best of manure as would serve for a great part of the cultivated land in the country. And would it not be a noble and patriotic object to use up and employ the offscouring of our large and populous cities in raising food for the sustenance of the people, instead of polluting the rivers, and destroying the health and comfort of our citizens, by the noxious exhalations that emanate and originate from it?

“We are often told that, according to our own showing, we should be eaten up if we did not eat the animals that were about us. To this we reply, that the spread of Vegetarianism will be gradual and progressive.

and that, as it progresses, the supply will be regulated by the demand, for it is well known that artificial means are employed in order to provide a sufficient supply of animals to meet the great and continually increasing demand there is for their flesh as food. Moreover, if we are to be eaten up by the animals because we do not eat them, how does it come to pass that, in other countries, where scarcely any animal food is used, the natives are not molested? How is it that the Brahmin, who, by his religion, is forbidden to partake of the flesh of animals, is not eaten up and exterminated by the denizens of the forest and the jungle?

"But we have often been asked, 'What were animals made for, if not to be eaten?' We have often been amazed at this question. Then, proud, vain, presumptuous man, does nothing exist but for thee? 'Dressed in a little brief authority,' dost thou imagine that everything in this wide universe is created but for thy pleasure, for thy comfort, or for thy ease? Does yonder sun, in all its glorious majesty, shine but for thee? Was yonder moon, with its brilliant train of attendant luminaries, created but to light thy path, or please thy sight?

'Ask for what end the heavenly bodies shine,  
Earth for whose use? Pride answers—'Tis  
for mine,

'For me kind nature wakes her genial power,  
'Suckles each herb, and spreads out every flower;  
'Annual for me, the grape, the rose renew,  
'The juice nectareous, and the balmy dew;  
'For me the mine a thousand treasures brings;  
'For me health gushes from a thousand springs;  
'Seas roll to waft me, suns to light me rise;—  
'My footstool earth,—my canopy the skies.'  
Has God (thou fool!) worked solely for thy good!  
Thy joy, thy pastime, thy attire, thy food?  
Who for thy table feeds the wanton fawn,  
For him as kindly spreads the flow'ry lawn.  
Is it for thee the lark ascend and sings?  
Joy tunes his voice, joy elevates his wings.  
Is it for thee the linnet pours his throat?  
Loves of his own and raptures swell the note.  
Know, nature's children all divide her care:  
The fire that warms a monarch, warm'd a bear.  
While man exclaims—'See all things for my use!'  
'See man for mine!' replies a pampered goose.  
And just as short of reason he must fall,  
Who thinks all made for one, not one for all.'

"But suppose they were all, every one of them, made for man, can he not content himself with work from the horse, milk from the cow, and wool from the sheep? But man, forsooth, not satisfied with this, must search for and discover some lower means of gratifying his depraved and perverted appetite. Besides, if animals were made but for the use of man, how does it happen that the revelations of modern geology proclaim that thousands of years before ever man was created, there existed myriads of living creatures of every variety and kind, from the colossal megatherium to the diminutive

lizard; that long ere man first trod this earth, there lived, and breathed, and died, whole races of animals who were its solitary inhabitants, and whose skeletons remain imbedded in the fossil strata of our globe to the present day. Moreover, there are countless numbers of animals on this earth, who enjoy their sports and pastimes without his ever as much as being aware of their existence: vast numbers of the brute creation existing far beyond where man has ever penetrated.

"Finally, we are told, and this is generally considered a complete refutation of all our views—that Vegetarianism is unscriptural; and if it were so, then, indeed, this would be a powerful objection. Whatever science might demonstrate, or experience declare Vegetarianism to be, whatever the benefits to be gained, or the pleasure to be derived from its practice, if it could be clearly proved to be unscriptural, we, for our own part, would renounce it for ever, and regard it as unworthy of our adhesion. We believe, that science and experience unite in proving the truth of Vegetarianism; we are thoroughly acquainted with the benefits and the pleasure to be derived from its adoption; but this is not enough. It will, we presume, at once be admitted, that any person is at liberty to abstain from animal food without committing sin. Then, and in that case, it is lawful to abstain. Well then, if it is lawful, it cannot be unscriptural. If it is not sinful to abstain from eating flesh, surely, it is quite scriptural to be a Vegetarian. So if we look to the teaching of the Scriptures as a guide on diet, we find that man, in his sinless condition (doubtless formed with instincts which led him to use that character of food best adapted for, and most congenial to, his physical organism), had his food appointed by God, and that food was the 'tree bearing fruit, and the herb bearing seed.' And here, it is worthy of note, that the experience of a great portion of the inhabitants of the world and the teachings of modern science, harmonize in pointing to this identical food as best adapted for the nourishment and sustenance of man; so that when we meet with instances of flesh-eating in many tribes of the earth after the fall, and find that God gave man, 'every living thing that moveth,' for his use, viewing it in connection with what He appointed him in his happy and unfallen state, we cannot regard it but as a permission, on account of the 'hardness of man's heart.' It appears to us, at the same time, to be one of the many evidences of the wisdom and beneficence of the CREATOR, that he has enabled man to exist in many other ways

than that which was originally enstamped on his physical constitution; but, in these, of course, he cannot attain to the same amount of happiness, as in the way which was originally appointed him. This argument against Vegetarianism, then, so far from refuting it, only sets it forth in a brighter and nobler light, and imparts to it a new and striking attraction. We firmly believe that flesh-eating and Vegetarianism are both scriptural, but that Vegetarianism is the best as originally appointed, and, if we may use the expression, the *most* scriptural.

“Thus then, we have endeavoured to show that Vegetarianism is better than flesh-eating for the physical well-being, political prosperity, and social good of man, and that the objections usually brought against it are utterly groundless and untenable.

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## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIANISM AND CONSUMPTION.

The following is an extract from a recent work by Dr. BALBIRNIE on *The Water Cure in Consumption and Scrofula*, which appears to have been lately passing the round of the newspapers. We also present the letter of a correspondent, directing our attention to the paragraph.

“The use of no particular food has been found uniformly to correspond with its development. Herbivorous animals are certainly more affected with tubercular diseases than carnivorous. It is a fact, also, that butchers, who use much animal food, are seldom consumptive, and truth compels me to say, that in a few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet. Unless well managed, and in very robust constitutions, Vegetarianism tends to produce an excess of the albuminous element of the blood, and a deficiency of its fibrine, iron, and red particles, imparting a paleness and flabbiness to the tissues, a general delicacy of look, and a want of stamina and power of euergetic endurance. This is a state of matters assuredly verging on the pathological condition of the fluids characterizing the scrofulous constitution. Hence the necessity for caution in Vegetarian experiments. Let me not be misunderstood as unconditionally decrying Vegetarianism. There is much good in it; but it is as capable of as great abuses, quite, as a mixed diet. Having experimented carefully on myself for two years on Vegetarian diet, I consider myself qualified to give counsel on the subject. It will not do for all healthy people, nor as an indiscriminate recommendation to invalids. In the hands of a physician it is a potent auxiliary of his art. *But there is a time to eat animal food!* The grand questions are the measures and the proportions of it—when to stop and when to recommence, and how far to go.”

“We have only further to add, that to us it has often been a matter of amazement that man should go to the animal creation for those principles which originally came from the vegetable kingdom, and take this round-about way to procure the nourishment and sustenance necessary for him, when he might obtain it direct and at once from the fountain head—fresh and pure from the hands of nature.

“Vegetarianism, then, like all other great and noble movements, may sometimes be laughed and sneered at in its infancy, but we firmly believe, and confidently anticipate that it will rise triumphant above the conflicting waves of opposition or indifference, and steadily maintain its onward course, until it shall at length stand firm and secure as the foundation on which it rests: steadfast and immoveable as truth itself.”

DEAR SIR—If you have not already seen a work just published, entitled *The Water Cure in Consumption and Scrofula*, by Dr. BALBIRNIE, you will be interested in knowing that it contains some reflections on Vegetarianism, that might, if not replied to, be rather prejudicial to our cause, and my object in writing, is that it may be noticed in the *Messenger*.

It is very absurd to say, that consumption is caused by Vegetarianism, since the laws of nature and of health are always consistent, and if Vegetarian diet be good in other respects, it will not be productive of these or any other diseases. No people are more subject to consumption than the English and the Americans, and none eat so much animal food. But the whole extract seems to be such mere assertion, unsupported by facts, that I shall have great pleasure in seeing its fallacies exposed.

My own experience tells me that Vegetarianism is right. Before I was a Vegetarian, I was pale and subject to coughs (the very state of things attempted to be fixed on Vegetarianism), but during the last three years I have carried out the Vegetarian practice, I have become free from coughs, can endure fatigue better, and am becoming much *ruddier*, though my employment is sedentary. How would Dr. BALBIRNIE explain this?

Excuse my troubling you. My desire for the success of our cause must be my apology.

Yours, very respectfully,

Liverpool.

S. J.

The remarks of our correspondent are very forcible in relation to the English and Americans—the two nations who consume the most of the flesh of animals—being well known to suffer most from consumption, and he might, with equal correctness, have added, scrofula also.

We are sorry to see that the *present* ten-

dency of DR. BALBIRNIE'S remarks are adverse to the adoption of the Vegetarian practice of diet, and we might also add, at the same time, to its facts and experience when once honestly inquired into. His views, however, we trust, may but be regarded as temporary, since we have already seen him commending the Vegetarian system, and rendering it as much service as he will now be understood to dis-serve it in his assertions.

We take leave to suggest that the difference between the amount of tubercular disease in the herbivora and carnivora, is somewhat difficult to estimate, and judge that comparative cases worthy of attention, upon which to found such a *dictum*, have scarcely come within the reach of DR. BALBIRNIE, animals only in either class being readily to be judged of when brought out of their natural condition, and submitted in one degree or other to artificial conditions or training.

As to the statement of consumption being seldom found amongst butchers, we may well take leave to doubt this, also, till positive evidence shall have been given of the fact, well knowing, that if the assumption shall be found correct, apoplexy, and other attacks of the brain, known to be so common amongst this class, will more than counterbalance the advantage claimed.

We have something more than a suspicion that DR. BALBIRNIE, in the experiments to which he refers, has not seen the wisest, but only an inferior practice of the Vegetarian system, and if this be so, his statements, as well as his doubts upon the ultimate tendencies of such a practice, are necessarily open to severe criticism. The health of individuals on first adopting the Vegetarian system, is certainly not of the average character, many dyspeptics and others in search of health (after trying in vain to secure restoration in adherence to the systems of medical treatment in which the flesh of animals is abundantly prescribed) forming a very considerable portion of those who adopt and ultimately become established in the Vegetarian system; but amongst the confirmed practitioners of the system, the correctness of the change is shown by the fact, that more than the average health of a similar number of persons in the mixed diet practice is secured.

The experience of our correspondent on the subject of consumption, again, is also of interest, and, notwithstanding the limited number of Vegetarians, facts of a similar nature are found amongst them, and some most notable ones, one of which we call to mind, where consumption was decidedly declared in the parent stock of four families, two of which followed the Vege-

tarian practice, the other two being adherents of the mixed diet, consumption being developed in each of these last families, and carrying away several of their members, whilst it never made its appearance in either of the Vegetarian families, except in one case where one of the members had forsaken his Vegetarian practice.

Vegetarianism, we admit, can hardly fairly be judged of in the present state of society, when people are far too prone to take the mere assertions of medical men in support of prevailing custom, without calling for the facts as essential to the acceptance of such assertions; but our own conviction is, that the more comparative cases are presented to the attention, will the burden of evidence in support of the Vegetarian system be strengthened, till dis-serving the truth by mere assertions without corroborative proof shall no longer be practicable, either from mistake, in compliment to prevailing custom, or from any other inferior motive.

#### VEGETARIANISM UNPHILOSOPHICAL.

The paragraph from Mr. SPENCER WELLS' work on Gout, to which a correspondent drew our attention in a previous number,\* is as follows:—

"Every one who has the least knowledge of anatomy is aware that the whole apparatus for eating and digesting food in man, occupies an intermediate position between that in the carnivorous and herbivorous mammalia. It is generally inferred, from this arrangement, that man is clearly intended by nature for a mixed animal and vegetable diet. But it can scarcely be admissible to argue, that, as man is neither intended to live on vegetable or animal food exclusively, therefore he should eat both. The Vegetarians use the anatomical argument with more propriety when they infer, that the food of man should be midway between flesh and herbs. They assert that the roots, fruits, and seeds of the earth, exactly supply the food which nature wants. Both parties, however, forget that man cooks his food—that he can neither live on raw flesh, raw potatoes, nor unprepared grain. The fact of cooking alters the anatomical argument entirely, and it would not be difficult to prove that well-cooked flesh, fowl, and fish, sound potatoes, good bread, and ripe fruits, assisted in their mastication by the substitution of knives and forks for the teeth of the carnivora, furnish the exact intermediate food indicated by the conformation of the human species. It must be remembered that the flesh of all animals usually eaten contains two crystallizable nitrogenous substances, kreatine and kreatinine, which are not found in wheat, peas, or any vegetable food, or even in milk or eggs. Kreatine is kreatinine combined with water, and thus rendered neutral in its relation to acids and alkalies. It resembles theine, the active principle of tea and coffee, and appears to act as a stimulus upon the nervous system.

\* *Controversialist and Correspondent*, p. 70.

This would give some colour to the assertion that vegetable feeders are 'mere digesters and flesh growers,' and assist in proving that meat is necessary to those who do not want mere muscular strength, but desire perfect freedom and full activity of the whole nervous system. Modern experience appears to be leading to the conclusion, that the flesh-forming constituents of food should be principally taken from the animal kingdom, and the starch-like or heat-producing fuel from the vegetable world. Thus, when much meat is eaten bread should be used less, potatoes, other vegetables, fruit, and leaves, more; and when bread is taken largely, it should not be with, but as a substitute for, beef and mutton."

We have here, as with nearly every attempt to assail Vegetarianism, a very liberal allowance to make for the gratuitous statements of the writer. Mr. WELLS, apparently closely following the writer on "Physical Puritanism" in the *Westminster Review*, escapes the common error into which the opponents of Vegetarianism have fallen in their attempts to argue from the anatomical structure of man, and gives Vegetarians credit for using the argument to be drawn from the intermediate structure of man with more propriety, in asserting, as they do, that "the roots, fruits, and seeds of the earth," with other vegetable products, exactly supply the intermediate character of food. Here, however, starts the error of Mr. WELLS, in attempting to argue, that since man cooks his food, the whole question of adaptation is altered, and that the anatomical argument is thus set aside, or rendered of no consideration. It is dangerous, if not fallacious, in the outset, to assume that man is a cooking animal, and then arguing from the artificial condition in which he has placed himself, to bring in the use of modern cooking operations, with knives and forks, as substitutes for the teeth of the carnivora. We take leave to remind Mr. WELLS, in the first instance, that man has instincts directing him to the selection of the fruits of the earth as a leading feature of his diet, which require no cookery, and that man thus subsisted in his earliest and most perfect physical condition; and that, so far as other kinds of food are required, they are also pointed out by the instinctive preferences of man, whether or not subsequently to be submitted to simple processes of preparation. None of these instincts lead man to prey upon the animal creation and consume their flesh, all the senses of man in a natural condition being repelled by such a practice, and the use of flesh thus involves a violation of the natural instincts similar to that seen in the practice of consuming alcoholic beverages and the use of tobacco. If the trade in knives and forks,

too, is to be made part of what is natural to man, what becomes, we may well ask, of the ages of dietetic practice preceding their invention? It will, we doubt not, be thus obvious, that Mr. WELLS starts with the prevailing artificially acquired habits of man, and desires only to show the wisdom of these; but with just as much force as he here contends for the use of flesh as food, might he also introduce tobacco and brandy into the category of this artificial condition of man, though these are substances to which the normal habits of man are altogether opposed.

No doubt, the flesh of animals has the stimulating properties referred to, and this is the cause of the fast-living characteristics incident to the consumption of flesh as food, the escape from which, in the calmer and happier results of Vegetarian diet, is one of the great advantages of abjuring the flesh of animals—the very advantage the author and all others require, when circumstances call for enduring action, whether of mind or body. If desired, however, the same stimulating principle can be had from tea and coffee.

We regard the assertion that "vegetable feeders are 'mere digesters and flesh growers,'" as a mere expression of that pride and spirit of oppression worthy only of the unreasoning animal of prey, or of the Carib, who takes the human subject into his dietary, believing that all the rest of the world were made as food for him. The best reproof of such pride as is here embodied, is in the statement that there is nothing done, whether in relation to physical or mental occupation, on the mixed diet system, that cannot be done at least as well or better on the Vegetarian system; and that, just as the evidence of the mass of Vegetarians shows, every feature of the Vegetarian system is found to be in harmony with kindness, benevolence, and vigorous activity in the service of others; this evidence being the more forcible, as deduced from those who, having tried the mixed diet system, have found the Vegetarian system much better.

The light of science will correct the errors of both ancient and modern experience, leading people to give up the consumption of flesh altogether, and the more certainly, since its old prescriptive claims to superior characteristics are done away, in the simple fact, that, in as much as flesh is nutritive, it owes this quality to the *vegetable principles* found in it, which can alone be had simply, directly, cheaply, and free from the accident of disease, from the orchard and the farm. It is, thus, the eating of the flesh of animals that is ob-

viously unphilosophical, whilst the harmony of Vegetarian diet with external nature and with morals, abundantly prove it to be the natural and philosophical way of living, whatever detractions may in the meantime be set up, by those who prefer the artificially acquired habits of man to obedience to the laws of his normal condition.

#### NUTRITIOUS QUALITIES OF PEAS AND BEANS.

We insert, and give a reply to the following letter, as much to illustrate the necessity of a little reflection being brought to bear on the subject of diet (as best of all meeting many minor questions that can be raised), as with the expectation of communicating any amount of information at all worthy of our space.

SIR—I have been a reader of your periodical and others for several years, and have often therein been taught the superior qualities of beans, peas, etc., will you be kind enough to inform me in your next number whether those good properties spoken of are to be obtained in their green state; for I am fond of both of these articles of food when fresh, and, if assured of their good qualities in that state, shall have still greater pleasure in eating them.

I am not a member of your Society, although I have eaten very little animal food for the last eight or ten years, very rarely eating any but when in company: I have not eaten an ounce in the present year. I was led to adopt this course by reading *Hydropathy for the People*. I have been a teetotaler almost ever since the first commencement at Preston, and am quite satisfied that I am better in health without the use of flesh-meat and alcoholic beverages. I am not aware of there being any Vegetarians where I reside, to whom I can apply for information, so that your replying to my inquiries on the above points, will greatly oblige

Brigg.

A CONSTANT READER.

We should hardly have thought it necessary to remark that, if peas, beans, and other articles of food are nutritious in their dry state, they must necessarily be so when gathered fresh. The amount of nutriment of each, however, when considered in relation to weight, will necessarily be much more considerable in the dry than in the fresh state, from the evaporation of the greatest portion of the water contained in each. Vegetables eaten fresh are, doubtless, in most cases, best for health; but whilst the dried kinds excellently supply the wants of the winter season of the year, the progress of art has already developed the means of preserving them even in their fresh state, if desired.

#### A VEGETARIAN OBITUARY.

J. S. G.—It is certainly matter of regret, that communications are not regularly made giving information of the death of members, whether in this country or abroad, as our

pages would always afford an opportunity of noticing such. There would, moreover, be an interest in recording these facts of the obituary of the Society, as is evident from the mere statements of the terms of abstinence of at least two of the three members, particulars of whose decease has come within our knowledge, and which we give in our present number, trusting that our friends will for the future communicate all requisite particulars, so as to make the information necessary to be given of present interest, and to anticipate the particulars of the entries in the *Deceased Members' List*, following the general list of the Society, hitherto published at the close of each year.

#### OLIVE OIL, TROPICAL FRUITS, AND VEGETARIAN COOKERY.

DEAR SIR—I have travelled some little over this planet, and in the West Indies we use a deal of olive oil (butter being scarce), to fry plantains, bananas, etc., and use it with rice. Olive oil is often mentioned in the Bible, and if got pure, I am sure it would be used by nearly all Vegetarians. In Italy, the South of France, Spain, and the Levant, it is much used.

Mushrooms are preserved in high order at Lille in France, and I think it might pay well if this were done in Britain. Ketchup is a good addition to Vegetarian fare. The cassarie sauce of the tropics, made from the expressed juice of the bitter cassava or manivoco, is highly palatable. By a newspaper received lately, I see that Mr. J. D. FORD of Kingston, Jamaica, is doing much to advocate our beautiful system in the Isle of Springs, where they are now doing a good export "preserve" trade in *guava* and other jellies. I would that many had tasted the numberless gifts of a kind creative power in the shape of fruits in the tropics. The "Avocada Pear" rivals the richest new butter. I wish, too, there were more Vegetarian cooks, or cook-shops, but these will come in time to supply all our wants.

I am, Sir, truly yours,

London.

D. K. M. C.

Olive oil of the finest qualities can already, doubtless, be used with satisfaction in the hands of the skilful cook, but not, we fear, so satisfactorily as butter with the ordinary degree of cooking intelligence.

A considerably increased supply of preserved tropical fruits are now forwarded to this country, and it doubtless only requires improved habits in families, in relation to the increased use of fruit, to make the demand for these immensely greater than it is.

A more general knowledge than at present prevails of what constitutes the best system of Vegetarian cookery, is much wanted, and almost as much, we fear, amongst many of our Vegetarian friends as amongst the adherents of the mixed-diet system. A system



of cookery to be worth anything, ought to embrace the whole wants of the question, and meet the wishes and tastes of all classes. Shortly, however, we hope to see a new work which may embrace both the principles and the practice of Vegetarian cookery, and this, or something to which it will doubtless give rise, we hope will meet the wants of the time; and whilst drawing off the attention of the uninitiated from that which is crude and incomplete in the mass of recipes already before the public, and concentrating it upon that which deserves the name of cookery, bring about a more established practice than at present prevails. It is intelligence amongst Vegetarians themselves which must improve the system of cookery, and increase the supply of cooks, and now even, where this prevails, there

is no difficulty worth notice to be contended with, what our correspondent here calls a "cook shop," but what we would more appropriately call a Vegetarian eating house, or ordinary, being within the reach of any half dozen Vegetarians, who, with the *Vegetarian Cookery* in their hands, make a healthy demand for a regular supply of certain articles, which any one in the habit of cooking even *moderately well* on the mixed diet system can undertake. It is want of combined demand, and the crotchets, and want of information of Vegetarians themselves, as much as want of knowledge in the cooks, that prevents the establishment of Vegetarian ordinaries, at least in towns, wherever a number of Vegetarians are found, even in the present state of progress of the Vegetarian system.

## THE VEGETARIAN TREASURY.

### FIDELITY TO PRINCIPLE ESSENTIAL TO SUCCESS.

Among popular fallacies, there is hardly another more prevalent, or more pernicious, than that which presumes on such a vitality in great principles, as to expect to see them triumph independently of a wise and generous fidelity towards them on the part of those who profess them. Truth is imperishable; but we have no guarantee for its proving imperishable in this place or that. The world may not lose it, but particular communities may lose it utterly. The power of falsehood, aided by circumstances, is often mightier than it.—*British Quarterly Review*, No. xxix, p. 22.

### INGENIOUS MODE OF FATTENING THE ORTOLAN.

Perhaps the greatest refinement in fattening is exhibited in the manner of feeding ortolans. The ortolan is a small bird esteemed a great delicacy by Italians. It is the fat of this bird which is so delicious; but it has a peculiar habit of feeding, which is opposed to its rapid fattening—this is, that it feeds only at the rising of the sun. Yet this peculiarity has not proved an insurmountable obstacle to the Italian gourmands. The ortolans are placed in a warm chamber, perfectly dark, with only one aperture in the wall. Their food is scattered over the floor of the chamber. At a certain hour in the morning the keeper of the birds places a lantern in the orifice of the wall; the dim light thrown by the lantern on the floor of the apartment, induces the ortolans to believe that the sun is about to rise, and they greedily consume the food upon the floor. More food is now scattered over it, and the lantern is withdrawn. The ortolans, rather

surprised at the shortness of the day, think it their duty to fall asleep, as night has spread his sable mantle around them. During sleep, little of the food being expended in the production of force, most of it goes to the formation of muscle and fat.\* After they have been allowed to repose one or two hours, in order to complete the digestion of the food taken, their keeper again exhibits the lantern through the aperture. The rising sun a second time illuminates the apartment, and the birds, awaking from their slumbers, apply themselves voraciously to the food on the floor; after having discussed which, they are again enveloped in darkness. Thus the sun is made to shed its rising rays into the chamber four or five times a day, and as many nights follow its transitory beams. The ortolans thus treated become like little balls of fat in a few days. The process speaks much for the ingenuity of its inventor, if it does not for the intellect of the ortolan. In this refined mode of feeding, every condition for the fattening of an animal is united—*i. e.* warmth, plenty of food, and want of exercise.—DR. LYON PLAYFAIR.

### MRS. CARPENTER.

MRS. CARPENTER of Islington died in 1752, aged 102. She had lived for a considerable number of years on puddings and spoonmeat.—*Primeval Diet of Man*, p. 76.

### THE OLEAGINOUS ELEMENT IN FOOD.

There is another element, to whose presence in the food we attach considerable importance; we mean the *oleaginous*. It is provided in large quantity in the first aliment

\* Part is expended in restoring the tissues exhausted by the involuntary motions.

prepared by nature for the offspring of the mammalia; and it exists largely in the yolk of the egg of all oviparous animals. In the ordinary diet of every nation on the globe—whether this be animal, vegetable, or mixed—we find one or more articles of an oleaginous nature; and there is a natural craving for such substances, when withheld, which indicates that they serve some necessary purpose in the system. Although this craving is so far affected by climate, that it leads (as already pointed out) to the largest consumption of oily matter where the extreme of cold has been endured, it exists with no less intensity even in tropical regions; and we find the Hindoo enjoying his modicum of “ghee,” or rancid butter, with as much relish as the Esquimaux feels for his massive lumps of blubber. The healthy and vigorous body would appear able to exercise, to a certain degree, a converting power over farinaceous or saccharine substances, so as to metamorphose them into oleaginous; but this power obviously has its limits; and it would seem to be lost with a very slight depression of vital energy. There is a strong and increasing reason to believe, that a deficiency of oleaginous matter, in a state fit for the appropriation by the nutritive processes, is a fertile source of diseased action, especially of a tuberculous character.—*Medico-Chirurgical Review*, No. xii, pp. 414, 15.

#### THE BENEFICIAL EFFECTS OF SIMPLE DIET.

A great number of British officers who surrendered with General MATHEWS, and who were taken in action with HYDER ALI and his son, were long kept in the dungeons of Seringapatam, and it is a curious fact, that they returned to the army in perfect health. Now, all they had to live upon was a handful of rice each, every day, and a little water. It appears, that when these officers were captured, many of them laboured under liver complaints, and had also received severe wounds; yet, upon getting back to their regiments, after years of confinement in a dungeon, living all the time on rice and water, they found themselves high in rank by the death of their brethren, who had been cheering themselves with good old madeira, claret, champagne, brandy, together with all the variety of a groaning table.—*Forty Years in the World*.

#### THE GOOSEBERRY.

In Spain and Italy the gooseberry is scarcely known; in France it is neglected and little esteemed; in some parts of Germany and Holland the moderate temperature and humidity of the climate seem to suit the

fruit; but in no country is its size and beauty to be compared with that produced in Lancashire, or from the Lancashire varieties cultivated with care in the more temperate and humid district of Britain. Dr. NELL, observes, that when foreigners witness our Lancashire gooseberries, they are ready to consider them as forming quite a different kind of fruit. Happily, this wholesome and useful berry is to be found in almost every cottage garden in Britain; and it ought to be considered a part of every gardener's duty to encourage the introduction of its most useful varieties in these humble inclosures. In Lancashire, and some parts of the adjoining counties, almost every cottager who has a garden cultivates the gooseberry with a view to prizes given at what are called “Gooseberry Prize Meetings,” of which an account is annually published, with the name and weight of the successful sorts, in the “Manchester Gooseberry Book.” The prizes vary from 10s. to £5 or £10—the second, third, even to the sixth and tenth degrees of merit, receiving, often, proportionate rewards. There are meetings held in spring to “make up,” as the term is, the sorts, the persons, and the conditions of exhibition; and in August, to weigh and taste the fruit, and determine the prizes. The perfection the Lancashire berries have obtained owes nothing to men of scientific knowledge, being cultivated scarcely by any but the lowest and most illiterate members of society; but these, by continual experience and perseverance in growing and raising new sorts, have brought the fruit from weighing ten to upwards of thirty pennyweights, and that, too, under the greatest disadvantages, not having the privileges of soil, manure, situation, etc., like the gardens of their more wealthy neighbours, but oftentimes limited to a few yards of land, either shaded by trees, confined by buildings, or exposed to the most unfavourable winds, and so barren, that they have frequently to carry on their shoulders a considerable way, the soil in which the plants are to be set.—*Gardeners' Monthly Volume*.

#### CRUELTY.

Shame that of all the living chain  
That links creation's plan,  
There is but one delights in pain,  
The savage monarch, man!  
O cruelty! who could rehearse  
The million dismal deeds,  
Or track the workings of the curse,  
By which all nature bleeds,  
Thou meanest crime, thou coward sin.

MONKTON MILNS.

## PROMISE OF THE COMING SEASON.

As autumn approaches its close, and the busy minds of men are gradually withdrawn from the declining beauties of external nature, and carefully led to contemplate the stirring claims of winter, with its acquiring and storing characteristics, we are happy to see that the subject in which we are specially interested is not forgotten.

Some of the largest Associations are all astir, and others are, doubtless, at least preparing their plans for a new season of activity. London, "taking time by the forelock," has already had her Annual Association Meeting, and has not only progressed since that to a subsequent monthly meeting, but is announcing another such, and besides this issuing circulars to the various Mechanics' and Literary Institutions, offering Lectures, or Discussions where preferred. Glasgow, too, is about the recommencement of her annual labours, whilst Liverpool, Accrington, and Rawtenstall have each their expectations fixed upon one portion or other of the present month for the renewal of public operations. Besides these preparations in the more established centres of Vegetarian teaching, we are also happy to learn that other districts where Associations have not hitherto been formed, are about collecting their resources, and preparing for an experiment in organization.

Whilst the above are some of the aspects of promised activity, as regards the localities where Vegetarians are most numerous collected, we observe a favourable attention being gradually drawn to the principles and claims of the Society through the recent public notice of the newspapers, and our own wide-spread dissemination of the matter it is our more especial duty to place before the public. Besides this, there has been considerable attention provoked by the recent strictures, and at least more than doubtful remarks, upon Vegetarianism as a system, which have proceeded from the pens of two or three authors in their medical writings, who have incidentally noticed our practice. A discussion has arisen on

a recent case of this kind, and, however prone the public may be to take a name and the semblance of authority for truth or fact, especially if these be found favourable to old prejudices or opinions, we see only advantage in these mistakes of our unfriendly and defective observers, and doubt not they who look on with any measure of care, will soon see how shallow and gratuitous, as well as commonly wanting in information as to our arguments, is the matter peeping forth on these occasions.

Besides these encouragements of present influence, we see others more remote in relation to countries where the principle of Vegetarianism has never been raised under the auspices of an organization. The publication of the valuable Indian work, recommendatory of our practice, as noticed in our present number, amply attests that our principles are extending; whilst we see articles noticing our views from time to time, both in the French and German publications, these being the results of the more extended notice given to our arguments and movements by our own press in the first instance.

We thus derive great encouragement from the past, and are sustained with both pleasing and enduring anticipations for the future, in entering upon our *eighth* season of labour as a Vegetarian organization. Our principles are so good and happy in their nature, and so intelligible to all who in themselves seek to reform the practices of society which at present most impede its progress, that each Vegetarian has but to be a worthy adherent of our system to effect much that is good in the social circle; and in the extended advocacy now opening before the public, we hope to see much that is good and highly important secured. The process is slow, it may be said: but so, too, is the progress of every thing else that is good. Intelligence, and a benevolent endurance of purpose, are therefore what we require; and, with these qualifications, we have *progress* to stimulate the attention, and

the incidental encouraging recollection, that if error be found to be of rapid growth,

knowledge is fatal to it, and truth only lasting.

## THE VEGETARIAN PRACTICE OF DIET.

THE following matter comprises the second\* of the papers of the Glasgow Vegetarian Association, to which reference was recently made.†

“The influence of diet on the health and morals of a community has always been recognized as of primary importance. From the earliest times we accordingly find the regulation of diet a subject of considerable prominence, not only in the teachings of philosophy, but amongst the institutions of the State; in some instances we even find it incorporated with the sacred ordinances of religion. MOSES, LYCURGUS, PYTHAGORAS, MAHOMET, are names suggestive of the fact now stated. In the human mind a state of virtue and happiness has always been associated with simplicity of life and purity of food. In the Paradise of the Bible, we find man placed in a garden, deriving his sustenance from the fruits of the soil. After the forfeiture of his innocence, we find him roaming the earth, an animal of prey; and the traditions of all the nations of antiquity give a similar account of the primitive state of man. It is not our intention in the present inquiry to lay any undue stress upon this general idea of the Golden Age, although we now allude to it as illustrative of the existence of a certain principle or tendency in the mind to connect intuitively the highest conceptions of human nature with a bloodless diet. In modern times, the importance of diet as affecting the health and morals of a people has not escaped observation, and the manifold evils resulting from the abuse of one element in it have of late excited almost universal attention, giving rise to a movement which bids fair, in its maturity, to achieve for human progress an amount of good which no other influence at present operating appears calculated to effect. We allude to the Temperance Reformation. Great, however, as are the evils which the Temperance movement is calculated to abate, and invaluable as are the social blessings which follow in its train, it must nevertheless be regarded as only a partial measure of dietetic reform. It does not exhaust the whole question, but opens up a still wider field of inquiry, into which the Temperance reformer must not hesitate to enter if he would realize the full import of his mission. On this subject, indeed, many writers seem inclined to consider the evil consequences of improper and excessive feeding as out-

weighing even those of intemperance in drink, great, and crying, as they admittedly are: ‘Every argument, says one, ‘that applies to the disuse of inebriating liquors, applies with tenfold force to the discontinuance of all sorts of stimulating solid food. No one can disown the effects produced on the carnal appetites and passions, and on the power of self-government and restraint, by certain exciting descriptions of aliment. Without amounting to actual gluttony, the sin of intemperance in eating is far more prevalent and habitual than that of drinking to excess; and, because its effects are less striking and obvious, it is the more insidious and deadly. Nothing that is improper in quantity or quality can at any time be taken into the centre of the vital system with impunity.’ Again: ‘That the use of flesh has injurious effects on the animal economy, of a stimulating nature, as ardent spirits have, is a position which can scarcely be questioned. This appears, indeed, to be one of the reasons why its use is so common; and when on a short experiment of abstinence, persons feel, as they express it, a sinking of their powers, they fail to recur to the fact, that it is because flesh is stimulating and not nutritive, that they feel this temporary exhaustion.’

“‘The extent and magnitude of the evils of intemperance in drinking,’ says Mr. FOWLER, ‘though they far exceed even the glowing descriptions of its opponents combined, fall short of the evils of excessive eating. The former are limited comparatively to a few, the latter are almost universal, and practised from the cradle to the grave.’ ‘I tell you honestly,’ says Dr. ABERNETHY, ‘what I think is the cause of the complicated maladies of the human race. It is their gormandizing, and stimulating, and stuffing their digestive organs to excess.’ Another eminent medical writer adds: ‘It is the opinion of the majority of the most distinguished physicians, that intemperance in diet destroys the bulk of mankind.’ In presenting these views, it is by no means our wish to bring the subject of dietetic reform into conflict with that of temperance. The urgency of the Temperance movement is at once admitted, and we give it all due acknowledgement. It may, however, be safely assumed that the inquiry into which we are now engaged is one of no ordinary importance, and therefore the claims of Vegetarianism, as a system calculated to eluci-

date the question of diet, and as a guide to a more natural mode of living than that which at present prevails in civic life, become worthy of our serious attention. It is very generally imagined that vegetable food is inadequate to duly nourish and sustain man, without an admixture of the flesh of animals. The fallacy of this notion was very ably shown in the paper read at a former meeting, by an appeal to facts in chemistry and physiology, the details of which we need not again bring forward. We may, however, remind you that the tables then produced of the nutritive value of the various vegetable productions, as compared with that of animal substances, were strikingly in favour of a Vegetarian diet; while its economy was no less apparent, it being proved that to resort to the flesh of animals for the purposes of nutrition, was altogether a circuitous and expensive proceeding, since we have in fruits, and the various farinaceous articles, food more in harmony with the wants of the system, and free from the accidents of disease to which the flesh of animals, as was then shown, is so much exposed. But, apart altogether from scientific testimony, history and experience afford ample evidence of the sufficiency of Vegetarian food to maintain the human race in a high state of health and vigour. The decline of nations has invariably been marked by a departure from simplicity of living into a course of luxury and excess. Some of the most remarkable achievements of ancient and modern times have been performed on vegetable diet. We are told that CYRUS, 'who raised Persia from an obscure, rude colony to one of the most powerful and most splendid empires that the world ever saw; who performed more extraordinary marches, fought more battles, won more extraordinary victories, and exhibited more personal prowess and bodily power of effort and endurance than almost any other general that ever lived, subsisted from childhood on the simplest and plainest diet of vegetable food and water; and his Persian soldiers, who went with him through all his career of conquest, and shared with him all his hardships, toils, and dangers, and on whom he always placed his main dependence in battle, and with whom he was able to march thousands of miles in an incredibly short time, and conquer armies double the number of his own, were, like himself, trained from childhood on bread, cresses, and water, and strictly adhered to the same simplicity of vegetable diet throughout the whole of their heroic course, without relaxing from the stern severity of their abstemiousness, even in the hour of victory, when the luxuries of captured cities lay in profusion around

them.' The heroes of Thermopylæ were from infancy nourished by the plainest and coarsest vegetable food; and the Greek and Roman armies, in the period of their greatest valour and achievements, subsisted on the same kind of diet. The peasantry of Poland and Hungary, we are informed, are among the most active and powerful men in the world. They live almost entirely on oatmeal, bread, and potatoes. The Polish soldiers, under BONAPARTE, would march forty miles in a day, and fight a pitched battle, and the next morning be fresh and vigorous for further duties. It is recorded that, in the year 1823, in the course of the war of South American Independence, General VALDEZ (a Peruvian opposed to the patriots), wishing to take his enemy by surprise, selected between two and three thousand men, and, provided only with parched corn for food, marched from near Lima to the southward of Arequipa—a distance of 750 miles—in eleven days, or more than sixty-eight miles a day for eleven days in succession, and, at the close of this forced march, met and routed the patriot army of between 3,000 and 4,000 men. These Peruvians, we are told, are a hardy race of men, and will endure more fatigue and privation than most other people in the world. They subsist wholly on vegetable food. The food of the labouring classes of Europe is described in the *Penny Cyclopædia* from well authenticated returns, received from the countries to which they relate; and the small proportion of animal food which these returns exhibit conclusively shows that the hard work of Europe is mainly performed on vegetable diet.

"BRINDLEY, the celebrated canal engineer, found, in the various works in which he was engaged, that among the men on piece-work, those from the north of England, who adhered to their customary diet, of oatcake and pudding, with water for their drink, sustained more labour, and made greater wages, than others who lived on a more expensive diet, including bacon and beer.

"The beneficial effects of a vegetable regimen on the intellectual faculties have been appreciated by the most sagacious minds in all ages; and the performances of such men as Sir ISAAC NEWTON, MILTON, SHELLEY, FRANKLIN, WESLEY, HOWARD, prove that intellectual and moral vigour is quite compatible with Vegetarian fare. Sir JOHN SINCLAIR observes: 'Vegetable food has a happy influence on the powers of the mind, tends to preserve delicacy of feeling and liveliness of the imagination, and an acuteness of judgment seldom enjoyed by those

who make a free use of animal food.' Sir JOHN substantiates this opinion by the following narrative:—'A friend of mine states that he has more than once selected from his tenants' children in Ireland a boy, remarkable for that smartness of intelligence so common in Irish youth, while in the capacity of errand boys on the farm, or helpers in the stables, and before they became pampered with better food than their parents' cabin afforded. The lads at first were lively and intelligent, and displayed a degree of shrewdness exceeding what is met with from the youth of a more elevated walk in England. But he invariably found that, in proportion as those boys became accustomed to animal food, and (according to common notions) were better fed, they relaxed in their activity, and became dull and stupid; and he is confident that the change in disposition was the effect of a change of diet.' In the year 1833, from 80 to 100 children of the Orphan Asylum at Albany, in the State of New York, were changed from a diet which included flesh or flesh-soup once a day, to a pure vegetable diet. Three years after this change was made the head teacher of the institution says: 'The effect of this new diet upon the children has been too obvious and striking to be doubted. There has been a great increase in their mental activity and power. The quickness and acumen of their penetration, the vigour of their apprehension, and the power of their retention, daily astonished me. Indeed, they were eager to grasp, with understanding minds, almost every subject that I am capable of presenting in language adapted to their years.' The physical improvement, we are informed, was even still more remarkable.

"Against the position we have taken, it has been argued that the vegetable-eating nations of the present day are not distinguished by any superiority over those of mixed habits of diet, and the condition of the natives of Ireland and of India is referred to, as invalidating the claims of Vegetarianism.

"Upon this subject, and with reference to Ireland, it may be remarked that the unfavourable civil and religious institutions under which the people of that country have been placed, go far to explain their unfortunate position; while the industrial capabilities of the Irish, even under a scanty and inferior vegetable diet, prove the virtue of that species of food. 'The inhabitants of India,' it has been elsewhere remarked, 'are constantly named by the advocates for flesh eating, as a proof that those who subsist wholly on vegetable food are inactive, effeminate, and feeble, and to-

tally destitute of energy and enterprise. But such objectors ought to be too well acquainted with the history, condition, and circumstances of these people, to attribute these effects to their vegetable food. They ought to know that for thousands of years their political, civil, social and religious institutions, and usages, have been such as are calculated to crush, or rather to preclude all enterprise, to subdue all energy, and to make the people indolent and inactive. Indeed, with the exception of their vegetable diet, it is not easy to conceive of a complication of circumstances and combination of causes more omnipotent to suppress and annihilate all the nobler attributes of man, than have surrounded and acted on the people of India, for at least 2,500 years. In the first place, they have nothing to call into action the better energies of human nature; and, in the second place, they have every thing to suppress and paralyze those energies. They have nothing to awaken the flame of political ambition; nothing to beget a desire for civil elevation; nothing to develop the character of the statesman, nor the intellect of the philosopher or the scholar. The love of gain, and the desire for wealth and the social distinctions of life, which are among the most powerful elements of activity, and are most efficient in awakening the spirit of enterprise and in developing the physical and intellectual resources of man, are in India all smothered and subdued, and there is nothing to induce the degraded native to individualize himself from the stagnant mass of human population, unless it be to become distinguished in a religion which only sinks him deeper in degradation. If by any means the people can obtain sufficient alimentary substance of any kind to keep them alive, it is nearly all they are permitted to possess. Everything beyond this is sure to invite oppression, extortion, and outrage. The natural consequence is, that all individual enterprize is crushed, and the people have no heart to labour, when they know they shall not enjoy the fruits of it.' It thus appears that the general inferiority of the natives of India, as compared with the more advanced European countries, may be reasonably assigned to influences and causes quite apart from the question of diet, although we are told that the inhabitants of India are from infancy accustomed to the use of narcotic and other exciting and intoxicating substances, which, added to their general and early licentiousness, must have a powerful influence in enfeebling them as a race. At the same time, it is altogether inadmissible, in comparing the effects of vegetable and animal food, to select a feeble race, thus unfavourably situated, for contrast with, for

example, the powerful Anglo-Saxon one, who, independently of hereditary peculiarities and the circumstance of an invigorating climate, have enjoyed for centuries the overwhelming advantages of free institutions. The only legitimate course then is, to compare the Vegetarian portion of any particular population with the flesh consuming portion of the same population; but there is a difficulty in finding cases of this description on a scale sufficiently extensive for accurate results, and, we apprehend, that, until Vegetarianism shall have made considerable progress in the world, its truth cannot be tested in this way. The absurdity, however, of attributing the superiority of such races as the Anglo-Saxon to the modicum of flesh-meat which enters into their diet, will be apparent on reflection. The same might with equal propriety be claimed for the spirituous and fermented liquors which they consume; but, we apprehend that now, in the light which the Temperance reformation has diffused, such a claim would not be mooted. If the use of the flesh of animals be really so well calculated, as some imagine, to confer physical and intellectual vigour on the human race, we should expect to find a better development of it among such races as the Laplanders, the Esquimaux, and other northern tribes in Europe and Asia, who use flesh so enormously; but, on the contrary, we are well assured that such people rank in point of physical and intellectual capacity, among the lowest in the scale of humanity.

“The preference so generally given to the flesh of animals, we suspect, will yet be found and acknowledged to have the same origin as the desire for ardent spirits. We seek flesh-meat as we do brandy, not for nutrition but for stimulation. Indeed it would be a great blunder in point of economy, and altogether a roundabout mode of proceeding, as we have already indicated, to resort to the flesh of animals in preference to Vegetarian food for the mere purpose of nutrition. We are very apt to be deluded on this subject, as we have been with respect to the use of alcoholic drinks. Many parties on giving up these experience a temporary depression and take alarm, ignorantly supposing that the liquors they have abandoned have really nourishing and sustaining instead of merely stimulating properties. The same happens with reference to the disuse of flesh as food. The *sinking* which many persons feel, for a short time at first, is apt to alarm, if they are not cognizant of the fact that flesh is stimulating rather than nutritive; but a little perseverance generally overcomes the difficulty. This hankering after exciting food and drink, we may depend, is a disease—an acquired want—which we should

labour to get rid of. Let us endeavour to draw our inspiration from nobler sources than mere physical stimulants. If, however, we must have seasoned and piquant dishes, it is not necessary to go to the animal kingdom for these. Vegetarian fare has boundless resources; and the most fastidious, as well as the most unsophisticated tastes, may find gratification in its ample and varied provision.

“To those in delicate health, or labouring under chronic disease, the Vegetarian system opens a door of hope, and consequently becomes a subject of considerable interest. The experience of the Vegetarian Society, as recorded in their monthly periodical, bears ample testimony on this point. Numerous instances are from time to time arising, in which parties, who have made the change from the mixed to the Vegetarian mode of living, record their experience of improved health with the liveliest gratitude. The mere fact that, in most cases of serious disease, it is the general medical practice to prohibit the flesh of animals and to prescribe a vegetable regimen, is a tribute to the health-giving properties of Vegetarian diet; and we believe it will be found that the food which has a tendency to restore health is best calculated to preserve it. The late ADAM FERGUSON, Professor of Moral Philosophy in the University of Edinburgh, was seized, when about fifty years of age, with apoplexy and palsy, in consequence of which he was confined to a vegetable and milk diet. For nearly forty years he tasted no meat, drank nothing but water and a little weak tea, and took no suppers. When he was about seventy years of age all his paralytic symptoms had disappeared, and his health was so excellent for a person of his years as to excite universal admiration. This continued till he was nearly ninety. His mind, up to this time, was almost as entire as in his younger days; none of his bodily functions except his sight was much impaired. So perfect, indeed was the condition of his physical frame, that nobody unacquainted with his history would have supposed that he had ever been apoplectic. He died at the age of ninety-three.

“‘About nine years ago,’ says the author of *Fruits and Farinacea*, ‘I suffered very much from dyspepsia, and was treated *secundum artem*, by my medical adviser, who was eminent in his profession; but I derived little benefit from either the diet or medicine which was prescribed for me. I adopted a vegetable diet, and, after using this regimen for a very short period, I no longer suffered from a disease that had formerly been a daily and severe drawback upon the pleasures of existence. I have often resumed my flesh-eating habits; partly for the sake of expe-

rimment, and partly with a view of complying with the general usages of society, and to avoid singularity; but, after a short time, I have always had cause to repent the change, from the inconvenience and pain which were the consequence. I have now sufficiently tested the diet practically, and hesitate not to say, that since I have totally abstained from animal food, I have possessed more health and strength of body, more peace and serenity of mind, as well as more intellectual enjoyment, than at any former period of life; and I trust that I shall never more be induced to depart from that simple mode of living, which, while it has conferred on me the inappreciable advantages just mentioned, also yields more exquisite sensual gratification than I ever experienced on the most richly flavoured dishes of a former period.'

"Such cases are by no means rare, and numerous examples might be adduced of the efficacy of a change to Vegetarian diet in restoring health.

"It has been contended that the structure of the teeth and intestines point man out as an omnivorous animal. The absurdity of the teeth argument was exposed at a former meeting; but it may here be remarked that the canine teeth, which are held to indicate the use of flesh as food, are not employed by us at all for that purpose. In carnivorous animals, the alimentary canal is generally short, its structure simple, and its capacity small; whereas, in herbivorous animals, the canal is considerably longer in proportion to the size of the animal; and the stomach, colon, and cæcum are much more complicated. The length of the intestinal canal, as compared with the length of the body, is, in carnivorous animals, three, five, or (in some few cases) eight to one. Herbivorous animals vary considerably in this respect—in the horse, ass, etc., the proportion is six, eight, or eleven to one; in the ox, deer, sheep, etc., it is eleven and even twenty-eight to one; and in the monkey tribes, six, or eight, to one. In man, the proportion has usually been considered about six or seven to one; but, as the legs and thighs were improperly included in estimating the proportion in his case, and excluded in that of other animals, the result is incorrect; and we may regard ten or twelve to one, as a nearer approximation to the truth. Length alone, however, is an imperfect criterion; and unless the diameter and complication of each division of the canal be taken into consideration, our references to the natural food of an animal may be incorrect.

"'Physiologists,' says Professor LAWRENCE, 'have usually represented that our species holds a middle rank in the masticatory and digestive apparatus, between car-

nivorous and herbivorous animals;—a statement which seems rather to have been deduced from what we have learned by experience on this subject, than to have resulted fairly from an actual comparison of man and animals. The teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called 'canine,' but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals.' 'Fruits, roots, and the succulent parts of vegetables,' says CUVIER, 'appear to be the natural food of man; his hands afford him a facility in gathering them; and his short and comparatively weak jaws, his short canine teeth not passing beyond the common line of the others, and the tubercular teeth, would not permit him either to feed on herbage, or devour flesh, unless those aliments were previously prepared by the culinary processes.'

"There is another class of objections; and these we should willingly pass over, but for the fact that they are frequently introduced by opponents, and, in some minds, overbear all other arguments, however cogent, on the side of Vegetarianism. We allude to objections of a religious or scriptural character. The world has not yet got rid of an absurd but inveterate habit of applying theological tests to the various movements of a moral or social kind that arise in the progress of society, and appeal to public opinion. The anti-slavery movement, the abolition of capital punishments, popular education, teetotalism—all have had to pass through this ordeal; and it was not to be expected that Vegetarianism would be allowed to escape it. We have, consequently, been met with objections in the shape of texts of Scripture, and by reference to the example of eminent characters mentioned in Scripture, who did not eschew the use of flesh as food. We, however, consider it altogether irrelevant, as well as very unwise, on the part of professors of religion, to oppose in this manner any system which appeals to science and the experience and common-sense of mankind as the test of its truth. Because, if the science, the experience, and the common-sense of mankind, which comprehend every available source of knowledge to which we have access—all our natural senses—the whole of our intellectual and moral faculties and endowments—if these fail in detecting error in a system of the kind, we conceive it would be hopeless to resort to any other means; for, after all, it is through these faculties that we read and interpret even Scripture itself.



“We submit, therefore, that to use the Bible as a bar to the progress of any popular movement, is placing it altogether in a false position; and is calculated to damage and degrade it in the eyes of reformers, and to detract from that respect and reverence with which it is so universally regarded as the repository of great spiritual truths.

“The Vegetarian Society, then, does not identify its movement with any kind of religious opinion. It does not presume to declare it to be a sin, or unscriptural, to use the flesh of animals as food; although it endeavours to show by fact and reason, that man’s natural and best food is to be derived from the vegetable kingdom, leaving the issue to the intelligence of mankind, and, as regards the moral and religious bearing of the question, to the conscience of the individual. But while Vegetarianism does not go to Revelation for any special sanction of its truth, we conceive, nevertheless, that the religious man need be under no apprehension, in the practice of Vegetarianism, that he is running counter to the spirit or the injunctions of Sacred Writ; on the contrary, if we were disposed to resort to the Bible for confirmation of our practice, an array of texts and considerations from the facts of Scripture could readily be adduced of quite a favourable and even striking character.

“If then, we can be satisfied that a Vegetarian diet—consisting of fruits, the various grains and farinaceous articles, roots, and other vegetable productions—is best suited for human nourishment; if we find that it supplies all the requisites in food for man which the latest chemical researches have proved to be necessary, and that in the most direct, and, at the same time, most economical manner; if the lessons which we derive from history and experience confirm this; and if we consider that that kind of food is prepossessing and agreeable to our natural senses, and can be procured without doing violence to the higher feelings of our nature, it surely then becomes a duty, for these and other considerations which might be added, to confine ourselves for food exclusively to the vegetable kingdom. The preservation of health is a duty which we owe to ourselves and to society; and there certainly is nothing attractive in the rearing and slaughtering of the inferior animals, to induce us to prefer that species of nourishment. On the contrary, our natural instincts revolt at the processes necessary to procure it.

“This feeling is largely participated in by the celebrated LAMARTINE, who records his convictions in the following words: ‘My mother was convinced, and on this head I have retained her conviction, that to

kill animals, in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. She thought, and I think with her, that this hardening of the heart with regard to the gentlest animals, our companions, our aids, our brothers in labour, and even affection, here below—that these immolations, this appetite for blood, this sight of palpitating flesh, cause the brutalization, and render ferocious the instincts of the heart.’ This, no doubt, is sneered at as ‘sentimental.’ But, if ever the state of society is to arrive which all good men desire, and which the poets and prophets in all ages have sung and predicted, a state of society in which the supremacy of the intellect and moral sentiments will be established over the mere propensities and inferior wants of human nature, it can only be brought about by bringing all our habits and practices to the test of reason, and, under the dictates of benevolence, implanted in our nature.

“‘To take the life of any sensitive being,’ says Dr. DICK, ‘and to feed on its flesh, appears incompatible with a state of innocence, and no such grant was given to ADAM in Paradise, nor to the antediluvians. It appears to have been a grant suited only to the degraded state of man after the Deluge; and it is probable that, as he advances in the scale of moral perfection, in future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man, as that which is best suited to the rank of rational and moral intelligence.’

“We submit, then, that Vegetarianism, in the various aspects in which we have glanced at it, is well worthy of attentive examination, and we leave its claims to your calm and serious consideration. ‘Based on some of the first feelings and instincts of our nature; strengthened by some of the most important facts in history and in physiology; favoured by many of the wise and good in all generations; connected with principles of economy, both domestic, and political, which open up an almost untrodden field for those whose hearts are touched by the physical condition of the great masses in all civilized communities; concerned to an extent we may not be willing to suppose with health, enjoyment, longevity, and with the due development of our bodily and mental powers; linked up with great moral agencies, and intimately associated with the vital progress of almost every question of

humanity—we think the Vegetarian principle commends itself to the calm considera-

tion of the philanthropist, and to the home and bosom of every family.’”

## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIANISM AND CONSUMPTION.

We here beg to call attention to the letter of a correspondent, giving an interesting communication of experience in refutation of the inferences to be drawn from the recent writing of Dr. BALBIRNIE, comments upon which have already appeared in our previous number.\* The substance of the letter here presented, will be found to turn upon the following portion of the remarks of Dr. BALBIRNIE:

“Truth compels me say, that in a few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet. Unless well managed, and in very robust constitutions, Vegetarianism tends to produce an excess of the albuminous element of the blood, and a deficiency of its fibrine, iron and red particles, imparting a paleness and flabbiness to the tissues, a general delicacy of look, and a want of stamina and power of energetic endurance.”

DEAR FRIEND—Having had my attention called to a paragraph on Vegetarianism by Dr. BALBIRNIE, and having been a patient under this gentleman in former times—happily for me, times almost passed from my remembrance—for a supposed tendency to the very disease of which he is treating, that of consumption, I perhaps may not be deemed altogether incompetent to form an opinion on this subject; especially as I, like Dr. BALBIRNIE, have also experimented on Vegetarianism, only I have tried but one experiment, which has lasted for nearly nine years, and I am really unable to say at present when it will be completed.

When I placed myself under this gentleman's care, it was with the express understanding that I should neither take drugs nor eat flesh. Against Dr. BALBIRNIE'S treatment I have nothing to say. I went to Malvern scarcely able to walk two or three miles, and when, in the course of about six months, I left to visit a friend, I sent my baggage on, and went to his house, upwards of twenty-one miles distant, on foot, for the sake of a pleasant walk. This friend, who, with all his family, is likewise an abstainer from flesh-diet, has since, in the course of a pedestrian tour through Ireland, on one occasion, walked in company with one of his sons the distance of fifty miles in one day, without experiencing any injurious effect from this unusual and unexpected lengthening of their walk. Would our friend Dr. BALBIRNIE recommend to them a flesh-diet as a curative for their “want of stamina and power of energetic endurance”? I am sure he could never look in their faces and talk about “paleness” and “general delicacy of look,” and the inference is,

\* *Controversialist and Correspondent*, p. 83.

that their Vegetarianism is exceedingly “well managed,” a fact which I feel bound to corroborate.

The three men, who, of all others in the circle of my acquaintance, are pre-eminent for energy and endurance, are all of them abstainers from flesh-meat, and have been so for many years. I was at the house of one of these last week, and I never saw a more complete picture of health than was presented by himself and family—all Vegetarians, the children never having tasted flesh. No one could say that *there* there was any deficiency of the red particles of the blood, and that there was none of fibrine, I had a convincing proof by being nearly upset while romping with the little things.

In conclusion, I can only say that in my own case, the prolonged experiment which I have tried, has had none of the disastrous effects attributed to such by Dr. BALBIRNIE. On taking stock of my “fibrine, iron, and red particles,” I find a steadily increasing balance in my favour, and no one ever dreams now of my having any consumptive tendencies. I should like, however, to state my conviction that fresh air and light have quite as much to do with this as Vegetarianism. I mention light especially, because I think its influence has to a great degree been overlooked. It is of comparatively recent discovery that the action of light, especially that of sun-light, produces so powerful a chemical action in promoting the full and healthy growth of the vegetable kingdom; and, indeed, recent writers on physiology bring forward facts, which leave no doubt that this influence is no less necessary for the full development of a large portion of animal life—that of man included.

One portion of my experience at Malvern may interest some of your readers who are medical men. It is this: I have now in my possession a register of my weight during my stay there, from which it appears that at one time I gained 11 lb. in weight in fourteen days. Dr. BALBIRNIE had previously advised me to a trial of a little flesh-diet, which I had declined, and now suggested that this increase in weight might be the result of the butter I had used together with brown bread and fruit at breakfast. But, as I had only consumed  $\frac{1}{2}$  lb. of butter per week, supposing it had all been converted into flesh, there still remains 10 lb. to be accounted for. The special fact, however, to which I wish to call your attention as being worthy of further investigation is, that on taking warm cocoa with my breakfast and supper, instead of merely taking a draught of cold water on finding myself thirsty after a meal, I found myself unable to get through the same amount of solid food at these meals, the cocoa, I suppose, taking away the feeling of hunger by aiding in the distension of the stomach; and the before steady increase in flesh now ceased, the register

of my weight remaining stationary until I left off my cocoa and again drank only water, when the register at once began to rise again. It would certainly be interesting to know if the experience of others would confirm this as a general result of the use of warm liquids at meals. Porter, I think, is considered to have a different result, though probably this may cause an increase in the lymphatic and fatty portions of the body which would not show itself, as in my case, by an increased desire and capability for muscular action coincident with the increase in weight.

I have already made this letter much longer than I had intended, and must now wish thee a sincere farewell.

London.

H. S.

The following is another letter which has recently appeared in the *Nonconformist* on the subject above referred to.

"To the Editor of the *Nonconformist*."

"SIR—In your journal of the 9th instant, there is a singular paragraph in the *Literary Miscellany*. The heading, 'Vegetarianism and Consumption,' which is yours, is calculated to deceive, for there is no connection between the two. And even the paragraph itself declares 'that the use of no particular food has been found to correspond with the development of consumption.'

"Though Dr. BALBIRNIE goes on to say that 'herbivorous animals are certainly more affected with tubercular diseases than carnivorous,' this certainly can only relate to domesticated animals, who, from confinement and stall-feeding, both unnatural conditions, are predisposed to many diseases they are not liable to in a state of nature—still the number of herbivorous animals who suffer from consumption, through the disadvantage of domestication, is trifling in comparison with the number of human beings who, from meat-eating, spirit-drinking, and living in impure air, are carried off by it.

"We are assured next by Dr. BALBIRNIE, 'that in a few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet.' From this we are to understand that the diet, previous to the Vegetarian experiment, originated the diseased tendency, and then the change 'developed' it. So that the greater sin of sowing the evil seed is due to the mixed diet system; and this is in general accordance with sound medical opinion. Dr. WILLIAM BUCHAN says—'Indulgence in animal food renders men dull and unfit for the pursuits of science, especially when it is accompanied with the use of strong liquors. I am inclined to think that *consumptions*, so common in England, are in part owing to the great use of animal food.' But the disease most common in this country is the scurvy. One finds a dash of it in almost every family, and in some the taint is very deep. A disease so general must have a general cause, and there is none so obvious as the great quantity of animal food which is devoured. As a proof that scurvy arises from this

cause, we are in possession of no remedy for that disease equal to the free use of fresh vegetables. If we turn to Dr. CHEYNE in his *Natural Method of Curing Diseases*, and Dr. W. LAMBE in his *Reports on Cancer and Scrofula*, we find it there proved, that not only are these and other diseases produced by eating meat, but that they are alleviated or cured by the disuse of animal food. This is in conformity with the teaching of such men as HIPPOCRATES, GALEN, HUFELAND, ABERNETHY, CULLEN, and GREGORY.

"We are next assured by this Dr. BALBIRNIE, that Vegetarians are in danger from their blood being deficient in 'fibrine, iron, and red particles.' Does he imagine that Vegetarians live on leek tops and sawdust bread? We boldly tell the doctor, that we reject from our bodies as superfluous and unnecessary, more 'fibrine and iron,' every day after our meals of brown bread, than he can get from the amount of flesh he can safely eat in a day.

"But after all, the doctor must not be understood as decrying Vegetarianism. He says, 'there is much good in it!' But, it is only 'in the hands of a physician! it is a potent auxiliary of his art.' Here is the cloven foot! The shop is in danger. What a miserable piece of professionalism is here! Good people, hear!—religion is a good thing, but you must receive it at the hands of a priest, or perhaps you may pervert a blessing into a curse. And, good people, you must have a functionary between you and your food. The physician must tell you when to eat your vegetables and when to leave off. And this Dr. BALBIRNIE would throw dust like this in your eyes! Vegetarianism is calculated to remove three-fourths of the diseases of humanity, and therefore Vegetarianism must be under the care of a physician, that he may have something to thrive by! Verily, quackery is wise in its generation."

"Yours, &c.,

"WILLIAM G. WARD.

"*Handsworth, Birmingham, Aug. 19, 1854.*"

We are informed that the above letter has been replied to in an exceedingly long letter by Dr. BALBIRNIE, which has not yet come under our notice, this again being met by another communication from Mr. WARD. Our attention will be given to the discussion thus raised in the *Nonconformist*, so far as our space can well be afforded for it.

#### THE PROPOSED TITLE OF THE SOCIETY.

A correspondent favours us with the following letter in relation to the suggestion contained in our last number,\* on the subject of the proposed change in the designation of the Society, and, as probably embodying the sentiments of other readers of the *Messenger* on a subject of interest and inquiry to many minds, we give it a place in our pages.

DEAR FRIEND—I cannot but express my cordial approval of the suggestion for altering the

\* Page 76.

title of the Society. The term "Vegetarianism," if it means anything, implies a restriction to vegetable substances, but your form of declaration requires only the abstinence from that particular form of animal substance, on the injurious effects of which we are all agreed.

Yet, perhaps, we might dispense with strict accuracy if the term had only the merit of giving the spirit of our views without the liability of misconstruction as to our real meaning; but, so far is this from being the case, that it has been a most influential means of misleading people, causing them to believe that we advocate a diet consisting solely of what are popularly known at table as "vegetables," the exclu-

sive use of which might, perhaps, be more prejudicial than that in ordinary use. If you can, therefore, adopt the designation proposed in the last number, or any other equally appropriate—for I am not disposed to be fastidious if there be only a reasonable degree of suitability (though no one can study history, and be unaware of the important influence exerted by an apt designation)—I shall be glad to add my name to your list of members, and I have no doubt there are many others like myself, old practitioners of the system, who would do the same. Hoping that each step we shall take will be forward, I again wish thee a sincere farewell.

London.

H. S.

## THE VEGETARIAN TREASURY.

### HOW TO KEEP YOUNG.

No surer destroyer of youth, of youth's privileges, and powers, and delights, than yielding the spirit to the empire of ill-temper and selfishness. We should all be cautious, as we advance in life, of allowing occasional sorrowful experience to overshadow our perception of the preponderance of good. Faith in good is at once its own rectitude and reward. To believe good, and to do good, truly and trustfully, is the healthiest of humanity's condition. To take events cheerfully, and to promote the happiness of others, is the way to ensure an enduring spring of existence. Content and kindness are the soft vernal showers and fostering sunny warmth that keep a man's nature and being fresh and green. "Lord, keep my existence fresh and green," would be no less wise a prayer than the one so beautifully recorded respecting a man's memory. If we would leave a gracious memory behind us, there is no way better to secure it than by living graciously. A cheerful and benign temper, that buds forth pleasant blossoms, and bears sweet fruit for those who live within its influence, is sure to produce an undying growth of green remembrances, that shall flourish immortally after the present stock is decayed and gone.—Mrs. COWDEN CLARKE.

### THE FRENCH, GERMANS, AND SPANIARDS.

Phrenologist place *alimentiveness*, or the organ of the propensity to eat and drink, "at the base of the middle lobe of the brain, adjoining and immediately below the situation occupied by the organ in carnivorous animals." But while I entertain no doubt of the existence of such a propensity, I do not wish to offer any opinion as to the precise seat of it within the skull. To varying degrees in the power and activity of this propensity I ascribe the greater or less fondness for good living evinced by different individuals. It is well known that some

persons are notorious, among their friends and acquaintances, for their gormandizing propensity, while others are commonly reported as being little eaters. Similar differences are observed between different nations. "The great difference which exists between the French and Germans, in the organs of alimentiveness, accounts for the difference between the two nations in sobriety. After the Spaniards, no nation in Europe is more sober than the French; while the Germans are essentially great feeders. Among a pretty considerable number of German, Spanish, and French soldiers, who were in the same hospital at Caen, I have observed," says Dr. VIMONT, "that a remarkable difference existed among them in regard to the quality in question. A light soup, some fruit, or a little meat, were sufficient for the Spaniards; the repast of the French consisted of three-fourths of the portion; while the Germans swallowed the whole allowance, and continually complained that they did not receive enough of meat and potatoes. Every time I happened to pass the wards where the Germans were placed, I was certain to be assailed by the words '*Flesh, flesh, Sir!*'"—Dr. PEIREIRA'S *Treatise on Food and Diet*.

### MRS. HUDSON,

Mother to Mr. GEORGE HUDSON, a solicitor in Chancery, lived a hundred and five years, and then died of an acute disease, by catching cold. Her eyes were so good that she could see to thread a needle at that great age: her food was nothing (or very little else) save bread and milk all her life time.

That milk is a salubrious, safe, and sweet nourishment, is evident by many nations that eat much of it, and live long. One instance of it is at Croydon in Surrey; a physician of good worth and learning was so kind as to give me an account of himself, who has conquered a distemper, and acquired a good constitution, by his drinking of milk

only, eating and drinking nothing else, for this six or seven years past.

A hundred examples of this kind may be found to confirm the doctrine of temperance and a cool diet, as necessary to the prolongation of life; but if an angel from heaven should come down and preach it, one bottle of Burgundy would be of more force with this claret-stewed generation than ten tun of arguments to the contrary, though never so demonstrable and divine.—**DR. EDMUND BAYARD: 1706.**

#### EPIDEMIC AMONGST PIGS.

The following account of a strange and fatal epidemic amongst pigs appears in the *Galway Vindicator*:—"A singular epidemic, resembling cholera in its external symptoms, has broken out among the swinish multitude in this town and many rural districts. The animals are seized with cramps, foam at mouth, and after writhing for a few hours in convulsive agony, die, and immediately turn quite black. In one farm near the town, no less than fourteen died in one week. Several have also died in town, and we understand that a very reprehensible practice prevails of selling the flesh of the diseased animals as fresh salted pork. People should, therefore, be on their guard against purchasing the fresh pork hawked about, as it may be attended now in these critical times with the most fatal results."—*North British Daily Mail, Sep. 14th, 1854.*

#### BARBAROUS EXTERMINATION OF THE BIRDS.

The *Dumfries Courier* mentions that "A society has been formed in East Lothian with the object of destroying the wood-pigeons in the county, which are described in the report as 'these destructive vermin.' Shades of the poets, can you not come betwixt East Lothian and the sun during harvest-time in punishment for such an object and such a term! the ring-dove, the cushat, 'destructive vermin!' A ruthless war of extermination to be waged against one of the most beautiful of British birds, whose cooing at noon or dewy eve is the sweetest and most plaintive of all rural sounds. This is of a piece with the cruel war waged against hawks and eagles in order to increase the supply of grouse. We grant that the cushat is a very energetic fellow; he is full-blooded, uses his wings much, and is blessed with a capital appetite and vigorous digestion; he fills his crop pretty often at the expense of the farmers' oats and peas; and he destroys the turnips, not so much by what he eats, as the holes he digs in the bulbs. We have no wish to see the birds in excessive numbers, and thus diminishing to any serious extent the food

of the people, but we must protest against this indiscriminate warfare, which it is proposed to wage, and the opprobrious terms applied to a bird which is classical in English and Scotch verse. The dominion of the earth and its creatures was given to man, but not for the mere purpose of destruction; the animals of prey dangerous to his life he is entitled to extirpate if he can, and to keep down those which indirectly affect his life by consuming his substance. But such birds as the wood pigeon are evidently by nature formed to live and thrive in a highly cultivated country, to which they give so fine a charm; they have their uses probably; at least they are a source to many of refined pleasure; and, tried by either the prosaic or the poetic standard, the attempt to extirpate them must be condemned. If the East Lothian farmers are resolved to protect their crops to this extent, we hope that the landlords will show more sense and feeling than to allow their woods to be rifled of one of their fairest ornaments."—*Manchester Examiner and Times.*

#### WANT OF LABOURERS' COTTAGES.

The hardships which many poor labourers suffer from want of cottage accommodation near the place of their labour are not generally known. Here is an instance: **WILLIAM DANBY**, an aged labourer—now in his seventy-third year—resides in a cottage in Beeford-lane, and has for the last sixteen years been in the employ of **Mr. HOUGHT**, of Moor-town, a distance of  $2\frac{1}{2}$  miles from his cottage. He has walked five miles every day to and from his work, and during the greater part of the time has gone the same distance to his Sunday dinner at his master's table. This poor man, therefore, in addition to his daily toil, walks thirty-five miles every week to his labour, or 1,825 miles per year; and during the whole sixteen years, has travelled 29,200 miles to his work. The loss of time and rest to this aged wayfarer may be calculated at  $10\frac{1}{2}$  hours per week, which, for the whole time, would come to nearly a year. Whether this one year's loss of time was sustained by the master, or it was at the expense of **WILLIAM DANBY'S** time allotted for recruiting his weary frame, and enjoying the society of his family at his own fireside, we know not, but in either case it is a great evil, and calls loudly for a remedy.—*Eastern Counties Herald.*

#### ALARMING CASES OF POISONING WITH POTTED MEAT.

A woman named **SHAKESBY**, residing in New George Street, purchased some preserved meat in the Shambles on Tuesday, and had

it for dinner. Herself, three children, and a lodger partook of it. Shortly after, they were all taken ill, and vomited much during the afternoon. Messrs. WILSON and M'MILLAN, surgeons, attended them, and they are fast recovering. Whether the illness was caused by the meat being unfit for human food, or from the presence of some poisonous ingredient, has not been ascertained. It seems that the family of one Mrs. DONOVAN, in Little Lane, Blackfriargate, have been affected in a similar manner, in consequence of having partaken of some meat purchased from the same shop where the other had been procured.—*Hull News, June 25th, 1853.*

On Saturday afternoon last, the inhabitants of Gibson Street, Foundry, were thrown into a fearful consternation by the report that six or seven families were poisoned with having eaten potted meat, purchased at a shop at the corner of the street. About five o'clock in the afternoon, so alarmingly ill were those who had partaken of the meat, that Mr. MUNROE, surgeon, was sent for, and found no fewer than twenty persons, comprising men, women, and children, all violently sick and purged, with severe cramps, and some of them who had eaten more than the others going fast into collapse. The whole neighbourhood was in great alarm, for it appeared that every one who had partaken of this meat was more or less affected. The police, whose exertions during the exciting time were exceedingly praiseworthy, at once stopped the sale of any more of the meat, which had been purchased of Mr. ANDREWS, pork-butcher, in the Shambles, who was the maker. The same afternoon, three or four cases of a similar nature occurred in Paradise Row; and the police at once stopped the sale of the meat, which had been obtained from the same source. On account of the alarming symptoms which some of the cases exhibited on Sunday, the Mayor, on Monday morning, caused an investigation to be made in the Magistrates' Room, as to the cause of the sudden and violent sickness. The meat inspector deposed that he had examined the potted meat, which was made principally from the meat of beast heads; and, so far as he could judge by smell, it was sound. He further added that Mr. ANDREWS, the maker, was known to purchase good meat for this purpose. Mr. MUNROE incontrovertibly proved that the potted meat taken was the sole cause of the poisoning; and that those persons in the different families who had not tasted it experienced no sickness. He further showed that potted flesh-meat, during very hot weather, and especially such hot weather as was

experienced on Friday and Saturday, will undergo a sort of putrefactive fermentation, which, even in that incipient stage, chemical analysis will not be able to detect, and produce all those symptoms of gastric irritation and poisoning exhibited in those persons in the Foundry. He also thought that, during the very hot weather, potted meat of the character of that sold ought not to be taken, as it was almost impossible to judge of its soundness save by the effects produced. Some of the worst cases were those of children who had scarcely eaten more than an ounce of the meat. The Mayor showed the great danger to the public health by the sale of such potted meats during the hot weather, and remarked that similar cases occurred last year from the same cause. He therefore found it his duty to protect as well as to warn the public from eating that which would be detrimental to health; and that if Mr. ANDREWS would cease from making any more potted meat during the hot weather, it would be the great means of preventing such a catastrophe happening again. Mr. ANDREWS said he was exceedingly sorry for what had happened, and that he should be most happy in carrying out the recommendation of the Mayor not to make any more potted meat for the present. Mr. M'MANUS was also requested to inform other makers of potted meat of the recommendation of the Mayor.—*Hull News, July 29th, 1854.*

#### A BRAZILIAN DELICACY.

In the wood we got some assai, and made a quantity of the drink so much liked by the people here, and which is very good when you are used to it. The fruit grows in large bunches on the summit of a graceful palm, and is about the size and colour of a sloe. On examining it, a person would think that it contained nothing eatable, as immediately under the skin is a hard stone. The very thin, hardly perceptible pulp, between the skin and the stone, is what is used. To prepare it, the fruit is soaked half an hour in water, just warm enough to bear the hand in. It is next rubbed and kneaded with the hands, till all the skin and pulp is worn off the stones. The liquid is then poured off, and strained, and is of the consistence of cream, and of a fine purple colour. It is eaten with sugar and farina: with use it becomes very agreeable to the taste—something resembling nuts and cream—and is, no doubt, very nourishing; it is much used in Parà, where it is constantly sold in the streets, and, owing to the fruit ripening at different seasons, according to the locality, is to be had there all the year round.—WALLACE'S *Travels on the Amazon and Rio Negro.*

## THE NEW STAMP REGULATIONS.

It will be understood by our readers, that the new regulations respecting stamped periodicals have necessitated the change in the appearance of the *Messenger*.

All proprietors of periodicals availing themselves of the advantages of the *newspaper stamp*, are, by the recent regulations, obliged to dispense with a loose wrapper or cover, it being now made an essential that the stamp, entitling them to circulate as newspapers, should be placed on the single sheet on which the matter of the periodical is printed.

In complying with the requirements of the law, it will thus be seen that the extent of

our alteration is rather in *appearance* than in anything else—the dress is considerably changed, but the *Messenger*, in spirit and object, is the same.

It would doubtless have been more convenient to have commenced the new arrangement with the beginning of the year; but as we have no alternative, and must at once comply with the instructions taking effect this month, we trust our subscribers and readers will, as readily as ourselves, submit to the new regulations, which will, at least, secure them somewhat more *variety* in the numbers of our present volume.

## THE RECENT VEGETARIAN OPERATIONS.

OUR promise of events in the teaching of Vegetarianism for the month of October, has been more than realized.

It will be seen that meetings have been held in Accrington, Bolton, London, and Edinburgh, and that a large and numerous attended Soirée has been given by the Association of Glasgow; whilst, though too late in the month for notice, we find that a valuable and important lecture has been delivered before the Directors and Members of one of the Lancashire Mechanics' Institutions, by the President of the Vegetarian Society.

In this our notice, we merely call attention to the most salient points of the past

month's operations, considering them as a grand earnest of the activity and usefulness of the season on which we have entered.

We much regret that the lateness of the meetings in Edinburgh and Glasgow has prevented our giving more than a mere reference to the interesting proceedings of each. We are happy, however, to state, that in addition to the published reports of the newspapers, there is likely to be an extra publication of the *Messenger* for the present month, which will give either a careful digest of the whole proceedings, or a selection of the most important matter suited for private and local distribution on a large scale.

## DIET IN RELATION TO THE MENTAL AND MORAL POWERS.

THE following is the substance of the third of the papers recently produced by the Glasgow Vegetarian Association.\*

“The delights and pleasures of the mind infinitely exceed those of the body. The animal pleasures of the epicure and the sensualist are not for a moment to be compared with those which a man receives from intellectual friendship, from the acquisition of knowledge, from poetry and eloquence, from music and the fine arts, from wit, humour, and imagination. He, then, is a wise man, who, seeking happiness, opens his soul to the reception of the highest order of pleasures.

“Yet, whilst the pleasures and delights of the mind so infinitely transcend those of

the body, the mind cannot enter upon the enjoyment of its pleasures without first securing the well-being and peace of the body. This is a truth which requires little illustration. If a man have a severe headache, the toothache, or a fever, what avails the most exquisite mental pleasures? The finest strains of music would be lost upon him, the conversation of his dearest friend would be a wearisome impertinence, and the best pages of the best wits would be to him only dolefulness and woe.

“Between this absolute annihilation of the capacity for mental pleasure, through severe bodily pain, there are many degrees of physical suffering, which, without completely suspending all power of thought, still deaden

\* By Mr. WHITE.

and weaken its exercise. This truth, likewise, does not stand in need of many illustrations. Everybody knows that after a heavy dinner one cannot think deeply, or apply oneself to business with energy. People subject to dyspepsia are troubled with languor, melancholy, lowness of spirits, and fretfulness. Those who are in the habit of tipping get stupid and foolish, because a disordered stomach is incompatible with acute thinking; and so on with all bodily infirmities. A disorderly body causes a disorderly mind, trammels the ability for mental exercise, and, consequently, limits or destroys the capacity for mental pleasure.

"Bodily comfort, order, and peace, is a result of the observance of many conditions, such as cleanliness, fresh air, exercise, proper diet, etc. With one only of these have we to do at present, viz., diet, which we will view in relation to the exercise of the mental and moral powers.

"How very closely consociated are the brain and the stomach; but how very seldom do we find people making any attempt towards forming an intelligent conception of the nature of their relation to each other. Yet, what a broad and undeniable fact it is that they mutually act and re-act on each other. When our minds are excited and anxious, or very happy and joyful, our stomachs suspend their demand for food. Every one who lives among children will know how no breakfast can be eaten on the morning of some holiday and excursion. We know also with ourselves, that, on the receipt of some exciting intelligence, we find we can neither eat nor drink, appetite for the time being lying dormant. So much for the action of the brain on the stomach, and now let us look at the action of the stomach on the brain, and, consequently, the mind. In the first place, we see it exemplified daily, alas! in our streets, in the reeling drunkard. There we see the fact of the relation between the stomach and the brain written in the broad lines of bestial degradation. In a milder form we see it in the overfed, and, therefore, fretful child. Then, again, we see it in the hungry, and, therefore, fretful man, giving rise to the wholesome advice, 'Never ask a subscription from an Englishman before dinner.'

"Now, since we find that the stomach has such a powerful action on the brain, is it not a matter of concern to every one, precisely to know the effects of the various articles of diet received into his stomach upon the ultimate action of his mind, so that he may order his food in such a manner as shall most effectually conduce to the preservation of a clear intellect and a calm temper. Some, perceiving this connection between the stomach and the mind, have endeavoured to use

it for professional purposes. It is well known that Mrs. RAOCLIFFE used to eat raw or half-cooked liver in order to engender horrible fancies when writing her awfully mysterious novels, and FUSELI the painter ate raw flesh for the same purpose. In his poetry and in his conversation, BYRON often expressed his belief that flesh-eating excited men to ferocity, war, and bloodshed.

"The flesh of animals forming so large a proportion of the food of the people, it becomes a question of great moment what are its precise effects upon the mind and temper. In the first place, it is to be remarked that the time occupied in the digestion of flesh considerably exceeds the time occupied in the digestion of nearly every article of Vegetarian fare. We find, on reference to Dr. BEAUMONT'S tables, that, whilst beef and mutton take some three hours to be converted into chyle, rice takes only one hour, apples an hour and a half, and bread, barley, and potatoes from two to three hours. Chickens and fowls, generally supposed to be the most digestible articles in nature, and therefore the universal fare of the invalid, take four hours to digest, or exactly four times the duration of rice, and more than double that of sago. Then how often we hear a nice little bit of fried ham recommended to breakfast as a most digestible and wholesome thing for a tender stomach. Now, this most digestible ham is about the grossest and vilest article of diet that can be introduced into the system. It takes some five and a half hours to digest, or about double the time required for apple dumpling, or nearly three times that required for bread and milk, or raw cabbage. So much, then, for chickens and bacon.

"But it may be said, if these things do take so much longer to digest, or be converted into chyle, they yield more nourishment, and the chyle they form is better, and goes to build up firmer and healthier muscle. But it is not so. Facts show exactly the reverse. Flesh, on the whole, is not the most nutritious portion of man's diet. Beans, peas, wheat, and oats, supply a far larger portion of nutriment, bulk for bulk, with the additional advantage, as we have just seen, of requiring far less labour from the digestive organs. Moreover, the chyle and the flesh formed from vegetable food is far better and healthier than that formed from the flesh of animals. OLIVER, HERTIER, and other physiologists, agree in stating that the chyle elaborated from the flesh of animals putrefies in three or four days at longest; while chyle from vegetable diet, owing to its far greater purity and more perfect vitality, can be kept for many days, and even weeks, without becoming putrid. It is well known, also, says SYLVESTER GRAHAM, that human blood



formed from the flesh of animals will putrefy when taken from the living vessels, in a much shorter time than that formed from pure vegetable aliment; and that there is always a much greater febrile and putrescent tendency in the living bodies of those who subsist mostly on animal food than in those who subsist on pure vegetable aliment. Hence, if two healthy, robust men, of the same age—the one subsisting principally on flesh-meat, and the other exclusively on a vegetable diet—be suddenly shot down and killed in warm weather, and both bodies be laid out in the ordinary way, and left to the action of the elements and affinities of the inorganic kingdom, the body of the vegetable eater will remain two or three times as long as the body of the flesh-eater will, without becoming intolerably offensive from the process of putrefaction. We know the difficulty there is in healing the wounds of great flesh-eaters, and the tendency of their systems to inflammation, mortification, and death, often arising from a trifling scratch. The Bengal tiger hardly ever recovers when wounded. Being entirely carnivorous, its gross flesh and blood soon putrefy under the heat of a burning tropical sun. It is much the same with all carnivorous animals, and their lot is man's lot when he adopts their habits.

“From these facts, then, we draw the broad conclusion that flesh-eating is a practice incompatible with the highest mental enjoyment, and consequently with the highest happiness and delight of which man is capable. Flesh, from its indigestibility, from its heating and stimulating properties, induces a more or less febrile state of the body; and the mind, a fellow-sufferer, has its tone, its elasticity, and its freshness weakened through sympathy with the body. Let us adduce some proofs drawn from life and experience of the truth of this assertion :

“THEOPHRASTUS, the disciple of PLATO and ARISTOTLE, who died at the age of 107, says, that ‘eating much, and feeding upon flesh, makes the mind more dull, and drives it to the extreme of madness.’ DIOGENES, the cynic, attributed the dullness and stupidity of the ancient athletæ to their excessive use of the flesh of swine and oxen. The Calmucks, and other people who subsist principally or entirely on animal food, are likewise noted for their dull stupidity.

“CASPER HAUSER, when in his dungeon, subsisting on a simple diet of bread and water, was noted for an almost supernatural acuteness and activity of mind; but, after he had learned to eat flesh, his mental activity diminished, his eyes lost their brilliancy and expression, and his mind gradually gave way to absence and indifference.

“As already brought before your notice, Sir JOHN SINCLAIR observed, that a friend of his had more than once selected from his tenant's children in Ireland boys remarkable for that smartness of intelligence so common in the Irish youth, for offices about the stable and the farm. The lads at first were lively and intelligent; but it was invariably found that, in proportion as those boys become accustomed to the flesh of animals, and, according to common notions, were better fed, they relaxed in activity, and became dull and stupid.

“SHAKSPERE, whose keen eye observed all things, leaves his indirect testimony to the stupifying influence of a flesh-diet. In *Twelfth-Night* Sir ANDREW says: ‘I am a great eater of beef, and I believe it does harm to my wit.’ To which Sir TOBY very shrewdly and wisely replies, ‘No question;’ and, then, Sir ANDREW exclaims, ‘An I thought that, I'd forswear it.’

“MILTON likewise left his testimony in these words: ‘The lyrist may indulge in wine, and a free life; but he who would write an epic for the nations must eat beans and drink water.’ Plainly it was his opinion that the stomach had a great deal to do with the brain.

“SHELLEY was a most enthusiastic advocate of a pure Vegetarian diet. He writes: ‘There is no disease, physical or mental, which the adoption of a vegetable diet and pure water has not infallibly mitigated wherever the experiment has been fairly tried. Debility is gradually converted into strength; disease into healthfulness; madness, in all its hideous variety, from the ravings of the fettered maniac to the unaccountable irrationalities of ill temper, that make a hell of domestic life, into a calm and considerate evenness of temper.’ He further adds, ‘By all that is sacred in our hopes for the human race, I conjure those who love happiness and truth to give a fair trial to the vegetable system. Reasoning is surely superfluous on a subject whose merits an experience of six months would set for ever at rest.’

“Sir ISAAC NEWTON was alone enabled to maintain his clear intensity of thought through subsisting on a simple Vegetarian diet. Day after day a few biscuits and cold water were his sole sustenance. Had he freely indulged in flesh dinners, the world might never have had reason to speak of him as one among the greatest of men.

“JOHN WESLEY was a Vegetarian and teetotaller, and from his temperance in this respect, he was alone enabled to undertake his gigantic labours. In his diary he writes, ‘To-day I entered into my eighty-second year, and found myself just as strong to

labour, and as fit for exercise in body and mind as I was forty years ago.' Again, 'I am as strong at eighty-one as I was at twenty-one, but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth.' The severe dietetic regimen under which WESLEY lived, keeping his body in perfect health, allowed his mind to engage without distraction in those religious schemes which have left a broad impress upon the face of English society.

"HOWARD, the philanthropist, was a Vegetarian. His fatigues, his dangers, his privations, were all supported on a simple Vegetarian diet. His plans for the alleviation of human suffering were methodically carried out by an intellect which, without being profound, yet owed much of its clearness and sagacity to its never being interfered with by a deranged stomach. At the close of his life he left this record in his diary: 'I am persuaded, as to the health of our bodies, that herbs and fruits will sustain nature in every respect far beyond the best flesh.' The testimony of such experience is not to be lightly invalidated.

"BENJAMIN FRANKLIN, the very incarnation of prudence and common sense, and above all men least given to the indulgence of silly fancies, was for some time a Vegetarian. He discovered that his mind was clearer, that he possessed greater powers of application, and was, in short, a happier man every way, when abstaining from the gross practice of flesh-eating.

"SWEDENBORG was a Vegetarian. Whatever may be thought of his theological opinions, his writings evidence a sustained concentration of thought unattainable without a settled bodily peace, the result of the observance of true dietetic laws. A very elevated dietetic philosophy may be learned from his works, for which the world, and even his followers, are not yet ready.

"ISAAC PITMAN, of Bath, the inventor of phonography, and, I believe, the hardest worker in England, is a Vegetarian. At a festival of the Vegetarian Society some years since, in Manchester, he spoke thus—'I abandoned the use of the flesh of animals eleven years ago. I was then struck by the marked mental superiority of those who confined their food to the simple productions of the earth, and, particularly, their aptitude to perceive and adopt truth. Before I commenced the practice of Vegetarianism I had frequent symptoms of dyspepsia. These symptoms disappeared on the change of diet. From that time to the present I have not known a single day's general illness. For the last eleven years I have only had one week's relaxation

throughout the year, and not above one or two hours' relaxation in a week from desk labours that continue from six in the morning until ten at night. The factory operatives very properly reckoned twelve hours a day a long day's work, but I often make fourteen, fifteen, and, at times, sixteen, yet am never out of order, except an occasional headache, which any one might be led to expect, and that passes off during sleep. Such labours would soon wear out a person living in the ordinary style. When my work is for a time suspended, and I go out for a short time to walk, it is impossible for me to convey to you my sensations. I feel as if every fibre of my being were alive, possessing consciousness of life, and its little lips were perpetually uttering praises to the great Creator who has made man for the sole end that he might be happy in the observance of Divine laws.'

"Mr. PITMAN's testimony is indisputable, as many who are his personal friends well know. His remark that 'his labours would soon wear out a person living in the ordinary style' have received a striking confirmation. A gentleman at one time associated with him in the spelling reform set to work in the same style as Mr. PITMAN worked, but living and eating after the common fashion of the world. The result, in a short time, appeared in a violent brain fever, and a forced suspension for many months of all intellectual effort.

"But space fails us. Such instances might be multiplied to a great extent by reference to ancient and modern biography, and private and personal experience. But enough will have been adduced to manifest our point. It is true that few of us may be called upon to undertake the severe mental labours of many whose names have been mentioned; but, notwithstanding, we shall do wisely to imitate them in that true temperance which left them such clear and athletic minds. Although our lot be not to write books or preach sermons, yet we have all our measure of work to do, which will be all the better done if we bring a clear head to it. Then, through the temperance which embodies itself in Vegetarian practice, we are enabled to enter upon our intellectual recreations of reading, of music, or whatever else may be our pleasure, with far greater gusto, because our minds are unimpeded in their exercise by an overworked, heated, stimulated, and besotted body.

"Above all, a calm temper is a great blessing, and it is one of the many blessings in which Vegetarianism is fruitful. A sheep fed on flesh becomes fierce and morose, and a dog on vegetable productions tractable and mild. Dr. BUCHAN, an authority

orthodox and unimpeachable, says, 'the choleric disposition of the English is almost proverbial. Were I to assign a cause, it would be their living so much on animal food.' There is no doubt but this induces a

ferocity of temper, unknown to men whose food is chiefly drawn from the vegetable kingdom. Whoever, then, would possess the highest happiness—a clear mind and a calm temper—must be a Vegetarian."

## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIAN DIET AND CONSUMPTION.

The following is the continuation of the discussion raised in the *Nonconformist*, to which reference was made in our last.\*

"To the Editor of the *Nonconformist*."

"SIR—My attention has only now been called to a letter in your paper of August 23rd, signed 'WILLIAM G. WARD,' commenting on an extract from my work, *The Water-cure in Consumption and Scrofula*, which had appeared in your columns. On reading this effusion of combined ignorance, dogmatism, and disingenuousness, I hesitated whether I ought to honour it with a reply—whether dignified silence were not its more fitting treatment. Your correspondent seems angry or offended at something; but it is difficult to know what. As to the vulgar calumnies and disgusting insinuations of his letter, I will only observe, that such remarks fall *innocuous* on those who do not deserve them; but their stigma attaches to those who make use of them. It is the sickening effect of hearing such a man utter his round assertions on subjects of which he is *profoundly ignorant*, far more than his arrogant presumptions and pitiful personalities against myself, that have induced me to condescend to notice his epistle. When truth is primarily assailed—as in the present instance—to be lenient to folly may be sometimes as mischievous as to grant immunity to crime.

"This self-constituted champion of their cause is evidently the last man the Vegetarians would have selected. On reading his rhodomontade, they will exclaim, 'Save us from our friends!'

*'Non tali auxilio, nec defensoribus istis'*

will desirable dietetic reform be promoted. VEGETARIANISM *within certain limits, and in its proper sphere*, I highly respect; and among its partizans I count many intimate friends, from its excellent chief downwards. But in the determination of matters of fact, or questions of science, I am bound to know, and I profess to know, no friends, no parties, no alliances, no interests, but those of truth, pure and simple. To truth I have sworn allegiance. Fidelity to myself, and loyalty to human nature, oblige me to eliminate truth from error, wherever found, and at whatever cost.

"I do not intend, Mr. Editor, to re-open the Vegetarian controversy in the pages of your journal. Such is hardly the fitting arena for a discussion involving so much professional literature; nor, were I inclined for it, would your correspondent be the man I should choose for my antagonist. Nevertheless, it will be here ex-

pected of me to put my opponent *hors de combat*—to annihilate his assertions, to point out his errors, to expose his deceptions, and to rebuke his arrogance.

"Allow me, in the first place, sir, to repudiate in the strongest manner the unfair expedient by which Mr. WARD perverts the meaning of the passages I have written, viz. disjoining sentences from their connexion; omitting important qualifying articles, and adding expletives of his own. How easy is it to raise a quibble against sentiments so collocated, mutilated, and travestied! What writings, pray, would stand such a critical ordeal? At this rate, it is in the power of any one to make the best writers utter the most arrant nonsense, and to saddle them with opiouins the very contrary of what they hold.

"To put the reader *au courant* of the subject—to enable him to judge of the pith, or rather pithlessness, of Mr. WARD'S strictures, it will be necessary to reproduce the quotation which has so startled that gentleman from his propriety.

### "'VEGETARIANISM AND CONSUMPTION.—"

The use of no particular food has been found uniformly to correspond with its development. Herbivorous animals are certainly more affected with tubercular disease than carnivorous. It is a fact, also, that butchers, who use much animal food, are seldom consumptive, and truth compels me to say that in a few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet. Unless well managed, and in very robust constitutions, Vegetarianism tends to produce an excess of the albuminous element of the blood and a deficiency of its fibrine, iron, and red particles, imparting a paleness and flabbiness to the tissues, a general delicacy of look, and a want of stamina and power of energetic endurance. This is a state of matters assuredly verging on to the pathological condition of the fluids characterizing the scrofulous constitution. Hence the necessity for caution in Vegetarian experiments. Let me not be misunderstood as unconditionally decrying Vegetarianism. There is much good in it, but it is capable of as great abuses, quite, as a mixed diet. Having experimented carefully on myself for two years with Vegetarian diet, I consider myself qualified to give counsel on the subject. It will not do for all healthy people, nor as an indiscriminate recommendation to invalids. In the hands of a physician it is a potent auxiliary of his art. *But there is a time to eat animal food!*—the grand questions are the measure and proportions of it—when to stop and when to recommence, and how far to go.—*The Water-cure in Consumption and Scrofula*, by Dr. BALBIRNIE.'

"It would be a waste of the valuable space of

\* *Controversialist and Correspondent*, p. 97.

your columns, and of the time and patience of your readers, were I to enter into a special and lengthened exposé of all the nonsense uttered in the comment of your correspondent. Suffice it that I catalogue here a few of his more salient and presumptuous deviations from fairness and fact.

"1st. 'There is no connexion between Vegetarianism and consumption.' For this we have only Mr WARD's *ipse dixit*. A more baseless allegation was never uttered. But *low*, pray, does Mr. WARD condescend to give a colour to it—to gain for it a *semblance* of support? By a misquotation—a travestie of my own sentiments! He quotes me as saying that 'the use of no particular food has been found to correspond with the development of consumption'! while my words are, 'the use of no particular food has been found *uniformly* to correspond,' etc. Now, Mr. Editor, it is possible that your printer may have omitted the word *uniformly* in the 'extract' you gave. If so, Mr. WARD is absolved from blame; but if your typography is exact, then the only conclusion to be drawn is, that this is a willing perversion on Mr. WARD's part—a disingenuous quibble—anything but fair, open, honest, manly dealing.

"Let me here, in opposition to Mr. WARD's dictum, reiterate my assertion—an assertion founded on a careful study of my profession for a period of twenty-four years; on extensive professional and general reading; on no trivial opportunities in observation of hospitals at home and abroad, as well as in private practice—that there is a very intimate connexion between consumption and Vegetarian diet, *in certain constitutions and circumstances*.

"2nd. The force of the fact, that herbivorous animals are more affected with tubercular disease than carnivorous, Mr. WARD attempts to explain away by the circumstances of domestication, confinement, stall-feeding, etc.; forgetting that the comparison refers, of course, to animals *placed in similar circumstances*. It is, evidently, a staggerer for Mr. WARD, why the injurious elements in question (*i. e.* domestication, etc.) should not operate with equal power in the case of carnivorous animals, crowds of which are quite as much crammed, 'cribbed, cabined, and confined,' as the phthisical cow of town-stables. Mr. WARD then treats us with a whole string of his baseless dogmatisms: 'the number of herbivorous animals who suffer from consumption through the disadvantages of domestication, is trifling in comparison with the number of human beings, who, from meat-eating, spirit-drinking, and living in impure air, are carried off by it.' To this I reply, the genuine specimen of the *domesticated* herbivorous animal is the town-fed cow. Of these, nine in ten die with tuberculated lungs! But a *proportion infinitely less* of the meat-eating, spirit-drinking inhabitants of towns die of consumption. Of the agencies Mr. WARD names, the only valid factor of consumption is impure air. If meat-eating were a real cause of consumption, butchers—the class of the community who consume most animal food—would be precisely those the most obnoxious to consumption. But the

fact is quite the reverse—*butchers are, of all others, the least subject to consumption!* The Pampas Indians live *exclusively* on animal food. According to Mr. WARD, consumption should be their most terrible scourge! The disease is hardly, if at all, known among them. Again, as to the influence of spirit-drinking in the causation of consumption, Mr. WARD speaks equally without book. Statistics prove that, of all diseases, drunkards are the least liable to the tubercular forms. Of seventy *post mortem* examinations of drunkards, not one presented consumption.

"3rd. From my statement, 'that in a few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet,' Mr. WARD deduces the conclusion (wholly unwarranted by the premises) that 'the diet previous to the Vegetarian experiment originated the diseased tendency, and then the change "developed" it.' But even this is a great admission for my side of the question. BUCHAN is invoked to support Mr. WARD's vague hypothesis. But even BUCHAN's assertion is *qualified*: he says it is 'the great use' (*i. e.*, the abuse) of animal food, that is, 'in part,' a cause of consumption. 'The great use' (or abuse) of water, fruit, cabbage, potatoes, bread, etc., will produce as formidable disease, in its way, as the great use of animal food. It were trite to lecture Mr. WARD on the distinction between the use and the abuse of anything.

"4th. Mr. WARD asserts that the disease most common in this country is the scurvy. 'One finds,' he says, 'a dash of it in almost every family.' A greater piece of nonsense than this was never uttered. HAHNEMANN held a theory equivalent to this (the Psoric), which his most zealous partizans admit was one of the 'follies of the wise.' In fact, some shrewdly contend it was a monomania of the great Medical Reformer. This imaginary universal complaint of Mr. WARD has an equally fanciful origin, viz., 'The great quantity of animal food that is devoured.' Admitting, for argument's sake, the reality of this wide-spread mysterious malady, and the causation he sets up for it, how will he explain its existence in thousands of families of the labouring poor, who, from generation to generation, have eaten little or no animal food? How account for it among the millions of the potato-fed Irish? If such a scurvy-plague existed, might not Mr. WARD with as much truth attribute it to wearing linen or calico next the skin, and woollen over that? These are the principal *universal associates* of this universal disease; and they might, *perchance*, stand in the relation of cause and effect.

"Scurvy arises, chiefly, from the long-continued use of salted meat; and the efficacy of fresh vegetables in its cure is increased by the free use of *fresh* animal food. So that this fact tells nothing against, but rather in favour of, animal food. Dr. CHEYNE'S and Dr. LAMB'S authority I will not examine here. They were good men and good physicians; *but their dietetic crotchets lived and died with them*. As for HIPPOCRATES, GALEN, HUFELAND, ABER-

NETHY, etc. (Mr. WARD's hand should be the last to scatter this learned dust), '*vox et præterea nihil!*'

"5th. We come now to the last of Mr. WARD's wholesale assertions. He propounds a dietetic doctrine heretofore unheard of, viz., that the branny scales—the undigested indigestible refuse of the brown bread a Vegetarian eats in a day, contains more 'fibrine and iron' than any amount of flesh a man can consume in a day!" No one, but a person unacquainted with the facts, would make an assertion so utterly nonsensical. The fact is, the branny scale is as devoid of nutriment, and as incapable of solution, as are the rinds or 'stones' of fruits, the exterior pellicle of the potato, or the fibres of the cocoa-nut. The refuse in question is a good mechanical irritant of the bowels—a 'peristaltic persuader' for the constipated—and nothing more.

"I am loathe, sir, to encroach longer on the space of your paper and the time of your readers, or I should here, in the last place, show up Mr. WARD's disingenuous dealing, when, by bringing in the fag ends of sentences and inserting his own ONLY, he attempts to saddle me with saying that 'the good that is in Vegetarianism is ONLY when it is in the hands of a physician.' Such a sentiment I utterly repudiate. The 'candid' reader will see how different is that which I have uttered.

"Here I take my leave of Mr. WARD, abstaining from all comment, but leaving him to his own reflections, and those of the intelligent reader.

"I remain, sir, your very obedient servant,  
"JOHN BALBIRNIE, M.A., M.D."

"Hill Cottage, Great Malvern, Sept. 8, 1854."

"To the Editor of the Nonconformist."

'Pulchrum est accusari ab accusandis.'

"SIR,—I am not 'annihilated'—not even alarmed—but moved to a loud fit of laughter by the ponderous threatenings, the indignation, and the grandiloquence of the loud and vapid letter of JOHN BALBIRNIE, M.A., M.D. So much tinsel and stage thunder, it may be expected, the doctor is practising for an edition of Chinese proclamations.

"Combined ignorance, dogmatism, disingenuousness, vulgar calumnies, disgusting insinuations, profoundly ignorant, arrogant presumptuous, pitiful personalities, rhodomontade, arrant nonsense, nonsense, disingenuous quibble, nonsense, utterly nonsensical, and annihilation.

'Here's a large mouth indeed,

\* \* \* \* \*  
He gives the bastinado with his tongue :  
Our ears are cudgel'd.'

"And we are afflicted with two columns of this jargon, with the parade of twenty-four years' professional study and general reading, with the loud vaunt of learning from an M.A., M.D., in reply to a few lines, of what he calls 'arrogant nonsense' from an 'ignorant' fellow!

"Really this wont do, Mr. Editor. Either the doctor misrepresents his opponent, or must be convicted of that 'folly' he so freely charges on me, in bringing out all this martial array, his

kettle-drums, his artillery, and cavalry, to drown a fly.

"But the 'disgusting insinuation' that aroused the fury of the irate doctor was my use of the word 'Quackery;' and like the ghost of some victim, it haunts him. This is the lance thrust that went home—'Let the galled jade wince.' Injured innocence answers not again. But instead of calmness and dignity, this bellicose doctor treats us with turgid effusions, and the corybaetic caperings of a Red Indian in the tomahawk dance.

"But it is the audacity of the doctor that amazes me. After running round the whole vocabulary of abuse for my supposed delinquency in leaving out a word, and so corrupting one of the doctor's sentences, he quotes me where I never spoke!—butchers up another sentence, mangles with it some words of his own, and then assures us it is 'utterly nonsensical.' No wonder; it is a *caput mortuum* of the doctor's. I did not assert that scurvy is the prevalent disease of the country; that 'one finds a dash of it in almost every family.' It was BUCHAN who said so, and so the waggery of the doctor about 'universal associates' is lost upon me. It is only a little nonsense by one doctor upon another.

"I am then dishonestly held up to teach a new 'dietetic doctrine, heretofore unheard of; viz., that the branny scales—the indigested, indigestible refuse of the brown bread a Vegetarian eats in a day, contains more 'fibrine and iron' than any amount of flesh a man can consume in a day.'

"This is a wholesale perversion of what I said, and any misrepresentation I inadvertently made of the doctor's teaching, is so trifling in comparison with this, that it becomes a moral problem as to what amount of castigation this doctor deserves for his dishonesty, after he has rung the changes of his wrath upon me for a hundredth portion of his delinquency.

"The fact is,' says the doctor, though I will show immediately that his fact is the very antithesis of one, 'the branny scale is as devoid of nutriment, and as incapable of solution, as are the rinds or stones of fruits, etc. etc.' Now, the 'intelligent reader' of my former letter fully understands that the nutriment I spoke of was in the bread and not in the bran. For the meal of wheat contains something besides, something between, the bran and fine flour. But to 'the fact' of the doctor's, that this bran is devoid of nutriment. JAMES F. W. JOHNSTONE—an M.A., like our doctor, and an F.R.S., etc., and at any rate a profound chemist—in his last work assures us that, 'the bran, or husk of wheat, is somewhat more nutritious than either the grain as a whole, or the whiter part of the flour. The nutritive quality of any variety of grain depends very much upon the proportion of gluten which it contains; and the proportions of this in the whole grain, the bran, and the fine flour, respectively, of the same sample of wheat, are very nearly as follows :—

Whole grain . . . . .	12 per cent.
Whole bran (outer and inner skins) . . . . .	14 to 18 per cent.
Fine flour . . . . .	10 per cent.

"Here, then, we have the doctors's 'fact' completely metamorphosed; and the stolid ignorance proved of this M.A., M.D., with his twenty-four years of professional and general reading!

"And now I may fairly ask what the doctor in his two columns brought forward to support his statement of the connexion between 'Vegetarianism and Consumption'? Nothing—literally nothing but his 'assertion!' After we have tested his 'fact,' what value are we to place on his 'assertion'? Surely, his *ex-cathedra* is not so weighty, that we must stultify our common sense, and cast aside, as worthless, our long and every-day experience? No, the opinion of a doctor can always be stultified by the opinion of another doctor. Why, the whole clique of them are but blunderers. A few columns after the doctor's fulminations, we have you, Mr. Editor, telling us that 'the medical profession—so indignant at all therapeutical empiricism—have just discovered that their mode of treatment of cholera has been radically wrong, and, consequently, that the advice circulated some time since by the Board of Health, was fatally mischievous.'

"It has long been felt that a doctor's assertion is only fitted to point a joke, and one of their 'facts,' to gild an absurdity. Take our teaching from men who have no science of medicine, nothing but miserably irreconcilable empiricism—who range from Allopathy to Hydropathy—who physic us with everything, from water to

'*Aqua stercoris animalium,*' or '*De oleo excrementorum.*' This is no joke, 'no arrant nonsense of mine,' I can assure the doctor, but an extract from HOFFMAN the celebrated physician!

"Heaven preserve us from doctors' doings, 'facts, or assertions.' We would rather follow thee, O Nature, kind nurse and mother of us all! Rather trust to the medicament of a leaf than to the College of Physicians; and feel thankful to the Father of all that we have proved the uselessness of quackery and chopped sticks and stones, found confirmed health and strength in looking only to the 'herb-bearing seed' and the fruit-bearing tree for our daily food.

"Here, for the present, I say for the present, I take leave of the doctor, for at another opportunity I may have something further to say to him. If he, an M.A., M.D., after twenty-four years of professional experience, can find wisdom in the teaching of a Silesian peasant, and can accept his teaching as the highest medical wisdom, if he can be so ignorant of chemistry as his bran new 'fact' testifies, he may yet learn something from

"Yours obediently,  
"W. G. WARD."

"*Monmow House, Handsworth, Staffordshire.*  
Sep. 15th, 1854.

Our want of space forbids us giving insertion to other letters on the same subject. We hope to call attention to them in our next.

## THE VEGETARIAN TREASURY.

### THE LOVE OF TRUTH.

The love of truth is of equal importance in the reception of facts and in the formation of opinions; and it includes a readiness to relinquish our own opinions, when new facts or arguments are presented to us, which are calculated to overturn them.—**ABERCROMBIE.**

### DIET OF THE HINDOOS.

A pound and a half of rice daily is the allowance on which an adult Hindoo will not only live, but labour, his drink the whole time being water. The palanquin bearers, four of whom carry a traveller and his baggage, and the carriage itself, weighing in all, from four to five hundred pounds, are fed in this way.—*The Literary Messenger.*

### CANINE TEETH.

No argument, in fact, can be less decisive, or more fallacious, than that deduced from the canine teeth of the human jaw. The kangaroo, an animal of the jerboa kind, has canine teeth, and yet its only food—at least the only food it is known to eat—is grass. There was once an ape in the French king's cabinet, with twenty-eight teeth, of which four were what we call canine, resembling those of the human species. Never-

theless, these apes feed entirely upon fruit. Our canine teeth, therefore, are no proof that man is naturally carnivorous.—**RITSON'S** *Essay on Abstinence from Animal Food*, p. 44.

### KINDNESS TO ANIMALS.

One day I got off my horse to kill a rat, which I found on the road only half-killed, intending to put the creature out of its misery. I am shocked at the thoughtless cruelty of many people; yet I did a thing soon, that has given me considerable uneasiness, and for which I reproved myself bitterly. As I was riding homeward, I saw a wagon standing at a door, with three horses; the two foremost were eating their corn from bags at their noses; but I observed that the third had dropped his on the ground, and could not stoop to get any food. However, I rode on in absence, without assisting him. But when I got nearly home, I remembered what I had observed in my absence of mind, and felt extremely hurt at my neglect, and would have ridden back had I not thought the wagoner might have come out of the house, and relieved the horse. A man could not have had a better demand for getting off his horse, than for such an act of humanity. It is by absence of mind that we omit many duties.—**Cecil.**

## THE TERMINATION OF THE YEAR.

WE are glad to return to our old dress, in completing the last number of the fifth volume of the *Messenger*. The postal regulations, to which we had cheerfully to submit, have been remitted, and thus we hope not merely to terminate our year's labours in the guise most acceptable to our friends and general readers, but most identified with our mission of usefulness to the "ends of the earth," where we meet the eye of the far-off inquirer in *Dietetic Reform*.

With the present year we commenced our routine of labour with hope, and, whatever may have been the degree of assistance tendered to our efforts to spread the knowledge of Vegetarianism, we think there is much encouragement to be derived from the growing interest and intelligence evinced by the public in our system, and that all who carefully estimate these signs of the times, ought to be led to renewed and increased efforts to make their knowledge and experience useful.

We would thus congratulate our friends as to the progress attained in the past year,

whilst we hopefully look forward to the beginning of a still better and more active period, dating from the commencement of the year that approaches. Circumstances of intense anxiety and of deep suffering belong to this period, and many more will doubtless be the mourners in connection with the political events of the time; but, even here, we have incitement to increased effort in the spread of our principles. Far off the result may appear; but if the spirit of war should ever fade before the sound principles of practical Christianity, it will, in our estimation, be by retracing the steps of dietetic error by which man has wandered from his natural and happy relation to the fruits of the earth as his food. A shorter process than this, we are well aware, is prescribed by some of our Peace friends, but much of this we fear overlooks the root of the evil to be removed, and without a dietetic reform, will always remain too abstract to be successful. On all hands, therefore, there is ample stimulus to exertion, and we earnestly call on our friends to be ready for the work before them.

## THE AMERICAN ANNUAL MEETING AND FESTIVAL.

It will be seen from the *Supplement* pages, that our American friends have held their Fifth Annual Meeting, the proceedings of which, as well as of the Festival subsequently held, we abstract from the October number of the *American Vegetarian*.

It is, in our apprehension, a matter of regret, that the organ of the Society should have been given up, the publishing committee having decided upon some more or less limited promulgation of their principles in the *Water-Cure Journal*. The reason for this abandonment, seems to have been the difficulty of making the expenses of publication keep pace with the subscription list of

the periodical. Benevolent objects, elsewhere, as we have found, are not readily made "to pay expenses"; and thus we much fear that it is a great error to expect them to be self-supporting in America. It is asserted, that the *Water-Cure Journal*, being of very large circulation, the department of Vegetarianism, even though limited, will be made far more extensively useful than a greater selection of matter restricted to a small circulation. We, however, wait the result, merely calling attention to the fact, that the subscription list of the *Vegetarian* is understood to be handed over to the proprietors of the *Water-Cure Journal*.

## DIETETIC REFORM.

WE here present the fourth\* and last of the series of papers read before the Glasgow Vegetarian Association, the value and interest of which cannot fail to be duly appreciated.

\* By Mrs. COUPER, and read by Mr. CRAWFORD.

ted by all who are practically interested in the Vegetarian movement.

"At one of our early meetings, the question was mooted respecting the best and most appropriate designation for our Association.

The parent Society in England having adopted the title of 'Vegetarian Society,' it appeared natural to assume the same name; but there is no doubt that objections may be raised to it. From 'Vegetarian' the transition is easy to 'vegetable,' and the eating of vegetables is by many held in great contempt. 'They are mere appendages of the table.' 'Cauliflowers and potatoes are all very well with a good sirloin of beef, but as to keeping body and soul together on such food alone, it is out of the question.' There is little use in asserting that cauliflowers and potatoes are not the staple of our dinners, the general impression remains; and at most tables where friends are considerate enough to provide something additional to suit the appetites of their Vegetarian visitors, the addition consists of more potatoes and more cauliflowers. There is no doubt that it is very possible to dine with perfect satisfaction on these very vegetables, and not go home hungry; but they are by no means of the substantial nature of our usual food. Setting aside, however, the mistakes into which the designation of the Society may lead others, it can scarcely be said fully to represent the enlarged views of the advocates of the system. It is not merely the avoidance of one particular article of food that is aimed at, but a *reform of diet* in general. Be the name, however, what it may, whether it represent or not to their fullest extent the objects of those who labour to lessen the amount of evil arising from over-eating, we must always urge upon inquirers the importance of studying the laws of health in this particular. All who have adopted this reform on physiological principles are anxious to avoid in their own persons, and to encourage others to avoid, the manifold evils arising from the neglect of the due apportioning of the quantity and nature of the daily food to the daily requirements of the system. Every morsel of undigested, unassimilated food does harm. The stomach is overworked to attempt its digestion; if it succeed in some measure, the blood formed is less pure, and more ready to imbibe the seeds of disease. Many a bad cough, attributed to a draught here or a chill there, owes its origin really to an over-rich, ill-digested dinner. The feverish blood is ill prepared to resist the influence of the atmospheric changes that in this climate are so prevalent; and the first chill, instead of being thrown off, as it would be from a healthy system, is the ground-work of serious, it may be fatal, disease. If, on the other hand, after all its efforts, that poor slave of man's appetite, the stomach, at last abandons the attempt to digest the heterogeneous mass sent down for its discussion,

the alimentary canal is clogged, and diarrhoea and cholera are the consequence—nature creating one disease to rid herself of another. Just picture soberly to your mind's eye the labours of this servant of all work during one day, say about the beginning of the New Year, when *hospitality* lays all sorts of temptations in the way. For breakfast a couple of rolls, a couple of eggs, some broiled ham or fish, washed down with two or three cups of strong coffee or tea. This is at nine o'clock, and perhaps by one or two the best part of this meal has been duly assimilated, and is on its way to form the stream of life. At this hour, unfortunately, however, just when the stomach was intending to take a little rest and diversion on her own account, her master meets a friend. They step in to one of the many tempting establishments in Queen Street or Buchanan Street to take a little lunch. How is it that two friends cannot meet, shake hands, take a turn together, interchange a few ideas, without the necessity of eating and drinking together? Cannot ideas flow without the flow of the dram or the glass of wine? Will the glow of friendship chill unless it be cherished by the warmth of a basin of soup? Well, these friends think, as it is so cold, some turtle or hare soup will be pleasant; then, at that season of the year some short-bread, or that most indigestible of so-called good things, a piece of bun. As a tacit acknowledgment of the indigestibility thereof, a dram is called for. After a few more words, the friends part. Are they wiser or better for the meeting? I trow not; their heads are not fuller of sense, but of spirits; their stomachs, not their hearts, are warmer. All this, however, is but a part of the day's work. Six o'clock comes; a number of friends and relations gather round the social board. This is well, if the sociality were more thought of and the eating less; but what do they do there? Eat a hearty meal of the old roast beef and plum pudding? Ah, no! in these days of artificial refinement, we are not satisfied with such plain doings. Soup, fish, entrees, with wine *ad libitum* between, take away the edge of the appetite before the roast beef comes. Then sundry confections, more or less wholesome, neutralized with the indispensable dram; and, last of all, that choicest of blessings, fruit, is thrown away upon the already satiated appetite. Is there wonder that the doctor is sent for early the next morning, and his skill brought into requisition to enable the patient to look forward, with some degree of enjoyment, to his next dinner party?

"We must go far back for the root of this inordinate consideration for the organ of alimentiveness. We say inordinate, because



we are far from advocating that lofty indifference to the enjoyment of food that some assume, who would fain make you believe they care not whether they eat mouldy bread or ripe strawberries; an egg on the high road to becoming a chicken, or a fresh laid one. No: the clustering fruit would never have hung so temptingly within our reach, the golden grain would never have waved so fairly before us, had not our Creator meant us to derive enjoyment from the rich juices of the one and the substantial nutriment of the other. But dinner-time is not the whole of the day; our gastronomic pleasures are not our highest. Man has other cravings to satisfy besides his bodily appetites. We said it was necessary to go far back for the root of this over-attention to eating. The seeds are sown in our nurseries. Eating and drinking rewards are amongst the earliest set before our children. 'If you are good, you shall go down stairs after dinner.' What for? To see the friends valued by the child's parents?—to hear pleasant conversation?—to have some play and a merry laugh? Oh, no; *to sip the wine like a man!*—to be praised because the hot, burning fluid does not choke it—to taste this rich sweetmeat, and that cake. The good child goes to bed fevered and uncomfortable; whilst the naughty one, with its dry bread and a drink of milk, would be quite happy and contented, were it not that it always hears an artificial value put upon those delicacies of which it has been deprived. To eat meat and rich food like mamma, and drink wine like papa, are two acquirements set before the unfortunate little creatures in their nurseries; and yet we wonder to see them, as they grow up, addicted to the pleasures of the table. From the ignorant kindness of mothers, too, the richest food is given to the most delicate of the little ones. Now, the thoroughly robust child may continue to grow up still tolerably healthy, in spite of its stomach being overburdened with eating indigestible food; but the delicate child suffers at once. It becomes thin and pale; there is no firmness in its flesh, no strength in its bones, no vigour in the use of its limbs. The mother is alarmed. What shall she give it? Wine to strengthen it, meat to give it energy. Alas, alas! this does but increase the evil. The appetite is poor, as it may well be, when no meal is properly digested; so tempting things are put before the little invalid every hour, and a little bit now and a little bit then is taken to keep up the system. Let the anxious mother give the child good milk, and brown bread, without butter and without sweetmeats, and keep regular hours, and in three months she would scarcely know her child. No doubt, 'what to eat and what to

avoid,' both in our nurseries and in our dining-rooms, is a subject of great importance; for health of body and mind, freedom from pain, and much irritability, depend greatly upon the nature of the food daily taken. But it is a question that should be settled after serious thought, and not continually discussed before the children until they begin to think that a man was made to eat, and for no higher object. So that their hunger is satisfied, children do not naturally make eating their first object. Shame, then, to those who try to teach them to do so; and, more than that, we believe that if children were uninfluenced they would grow up Vegetarians. It is natural that they should pluck the ripe berries and eat them, however much they may have admired the tree on which they grew; but, is it natural that they should take the pet chicken, wring its neck, pluck the beautiful feathers they have so often stroked, and ask the cook to boil or roast it for their dinner? The pure and kindly instincts of early life must be greatly perverted before this could happen, and were they not perverted early, by seeing others kill and prepare the innocent animals they have seen sporting around them, it would be a greater shock than we can well imagine for one arrived at mature life to see a creature one moment in the full enjoyment of health, and the next apply the knife to its throat, see the quivering limbs, the uplifted glazed eye, the stream of life-blood gushing from the wound, and when all convulsive movements had ceased, to strip off the skin, dissect the dead body, and, choosing a *delicate* portion, cook it, and sit down to partake of it. Especially must all this be repugnant to the instinctive refinement and delicacy of a womanly nature. The rough boy may accustom himself to acts of cruelty till it becomes no effort to kill and cut up an animal that has even licked his hand as he fed it; but can we imagine the delicate, sensitive girl, whose colour comes and goes at the sight of blood or pain in any shape, handling dead flesh, and preparing it for the table, with any feelings but disgust, till frequent practice has hardened the sense of sympathy and tenderness for the sufferer? And shall we seek to harden this tenderness? Shall we not rather ask for our food those articles the preparation of which wounds no delicacy, and blunts no refinement? The cultivation of the plants which our climate produces is from the first a healthy exercise. It is with interest we watch their arrival at maturity; and there is no feeling of repugnance at gathering and eating the ripe fruit. We need not wait till the panting breath has faded quite away before we imbibe the rich

refreshing juices; and the tenderest gardener will not mourn over the loss of her fine carrot bed, which she has weeded and watered most diligently, as she would over the little chickens and ducklings which used to gather round her for their daily food. The very handling of the food, which requires culinary preparation, must be much more agreeable when it consists of fruits, roots, and grain, than when it is slices and joints of flesh and bone. If we consider also the state of the stall-fed animals, from which butcher's meat is taken, we shall find that a very small proportion of the beasts sacrificed at the slaughter-houses of our large cities is healthy. Their whole life is unnatural; they have not the amount of air and exercise essential to perfect soundness. They are liable to various diseases: and when their internal organs are affected can we suppose that their flesh can afford wholesome food? If we meet with a diseased potato or a decayed apple we throw it away, but we cannot so easily discover whether every piece of flesh we cook is free from blemish. In London, pulmonary consumption is a disease from which many cows suffer, and no one can suppose that, whilst they are so diseased, their milk can be wholesome, or that, when they are killed, which is often done to prevent their dying a *natural death*, their flesh can make proper food for a human being.

"Two more points—the cheapness of the food, and the enjoyment of it at table—may be touched upon. There is no doubt that a substantial meal may be made at decidedly less expense on the Vegetarian system. Supposing the mere ordinary vegetables the same, a good savoury dish, an omelet or soup, may be prepared for less money than a dish of good meat could be, and will at the time satisfy the hungry as well or better; and whilst it conveys more nutriment to the system, will leave the frame lighter and better prepared for labour or pleasure.

"'But,' object some, 'you will take from us all enjoyment of our food. What is dinner without a good joint of meat? Give us our roast or we will not thank you for our dinner.'

"The old proverb, 'The proof of the pudding is in the eating,' will here hold good; and the almost universal testimony of Vegetarians is to the effect, that gastronomic enjoyment is decidedly heightened, the taste is more delicate and refined, and eating becomes (as it should ever be in moderation) a pleasure; the appetite is regular, and, after all, nothing heightens the enjoyment of food so much as being hungry. The plough-boy who has worked hard enjoys his bowl of porridge, and his

dry cake, far more than the epicure will his highly seasoned dishes, who yet would shrink from giving up his flesh-meat lest he should spoil the pleasure of his dinner. It is that very high seasoning that has principally contributed to the dulling of the sense of taste, which makes him suppose the simple products of the garden and the orchard must be insipid. Does he not often sigh over the indiscriminate appetite of his school-boy days, when nothing came amiss—when the plainest, nay, even the coarsest food, was eagerly sought and enjoyed? If he wish to have again a hearty, healthy appetite, his wisest plan would be to cast aside the artificial mixtures of flavour with flavour that are exhausted to tempt the cloyed palate, and to resort to the pure and natural food so lavishly spread before him. The first consequence would probably be, that, lacking the high seasoning he was accustomed to, he would eat less—the very first object to be obtained. Only let him wait till he is hungry before he eats, and he will not complain that his food wants flavour.

"Many who still abide by the old steak and chop regimen, are perfectly aware that a diet reform is required; they know that the headaches that hinder business, and take the zest from pleasure—the languor and depression that often mar their activity and usefulness, arise most frequently from neglect of the proper quality and quantity of food. They do not know how to set about the remedy, and they apply to their medical man, who, in most cases, advises them to take simply a chop and a glass of sherry, *without vegetables*, for they will turn acid on the stomach; or a beef-steak and a tumbler of porter to renovate the weakened system. Sometimes this answers, or appears to answer, at the time; but perhaps it fails at once, and the anxious dyspeptic, with his eyes open to everything that may give him relief, meets with a friend who suggests not the abandonment of the vegetables, but the abandonment of the meat. His friend says—'I was dyspeptic myself; suffered for years; tried every thing; consulted doctors; went to the coast; drank mineral waters. Nothing did me any good till I tried Vegetarianism, and now I am not like the same creature; I sleep well and eat well, and can do twice the amount of work.' 'But what is Vegetarianism? Don't you eat meat at all?' 'Not an ounce; I have not tasted butcher's meat, fish, or fowl, for the last twelve-months.' 'Then what *do* you eat?' 'I can't tell you; I leave it all to my wife. Go home and consult yours, and she will put you right.' In perfect faith, our friend goes home to dinner, eats very little meat,

so little as to arouse the anxiety of his wife, who ventures to suggest, 'Why, my dear, did not Dr. A. think that cauliflower would not suit you?' I had this steak done on purpose for you, and here is a glass of good strong ale, none of that washy stuff we had last week.' 'I met M. to-day,' says our friend, 'and he was advising me to leave off meat altogether; he has cured himself of dyspepsia in that way.' 'Leave off meat,' exclaims the affrighted wife, 'why, you will kill yourself; you never can do all the work you have to do without your proper food. Just fancy your dining on these vegetables; why, you would faint before the day was over.' 'But M. says he does not live on just these vegetables, but that you would be able to give me the proper food without butcher's meat.' 'Indeed, Mr. P., you must not expect me to encourage you in any such folly. Leave off butcher's meat, indeed; I know better; why I could not live a week without it; I should fall to pieces.' Poor man! he does not know what to say or what to do; unfortunately, his friend M. had not a pocketful of tracts to distribute among his inquiring friends.

"There is no doubt that many suffer in this manner. They have been brought up on the mixed-diet system, and they really have no idea that they could support life in comfort without the flesh portion of their daily food. If they have read works on digestion at all, it has been probably those which advocate a mixed diet, with a moderate use of wine and malt liquor; and if it ever enter into their head to consider that every member of the community cannot partake daily of fresh or even salted meat, it is with an expression of wonder that such individuals exist at all, that they dismiss the idea from their minds. Yet, in this country particularly, it is marvellous that it never strikes the inquirer on the subject of diet that health and strength are maintained to their fullest extent upon food which, if offered to stout Bailies of our city, would be looked upon as prison fare. Some may here object that our out-door labourers have every advantage of fresh air. No doubt their work is in the fresh air, but in many cases very little air is admitted into their dwellings. Take, for instance, the case of the farm labourers in Fifeshire. They are a strong, hale set of men. Now, what is their mode of life? Their house consists of a bothy, a moderate sized apartment, furnished in the scantiest manner, with three or four beds, in which place six or eight men take every meal and sleep. Into that dwelling, from one week's end to another, not one particle of air comes, save through the door, for the windows are not

*made to open.* The labourer rises to his morning work from this close atmosphere, which he has been inhaling all night most vigorously, and we should think the best way to rid himself of as much of the impurity as possible would be to take a cold bath and administer a dose of brisk friction afterwards. Alas! he knows not of such a luxury. His skin has probably never been washed since his early childhood, and he puts on the clothes he has thrown off the night before, no more fresh air having reached them than has reached his bed. Some magic surely must exist in the food generally partaken of to keep the bodily system in such vigour, in spite of the want of the two essential requisites of health, air and water. Oatmeal, sometimes as brose, sometimes as porridge with milk, three times a-day, is the common diet of the ploughman in that district. Were this plain food a disadvantage, it must, added to the other disadvantages we have alluded to, which are acknowledged by all to be detrimental to health, produce such an accumulation of difficulties in the way of acquiring and retaining vigour of body as to be quite insurmountable.

"So much as to physical health; but it is often objected that intellectual acuteness, and the power of long maintaining mental labour must fail, under the use of the simple mode of diet known by the name of Vegetarianism. This can hardly hold good; for, do we find that the highest mental efforts have been preceded by a hearty meal of beef or mutton? does not the intellectual athletic, like the wrestler of old, rather keep his body under to attain the greatest power of conquering his opponent? No doubt we hear of gin and raw beef being the aliment that inspired BYRON to write *Don Juan*, and some of the most celebrated bursts of eloquence in our senate have been given under the influence of free draughts of alcohol. But these are not the highest efforts of genius; there is much of animal passion in them; and there can be little doubt that the free use of flesh-meat, as well as of intoxicating drink, brings into play the lower propensities of our nature, and works up into fearful strength those passions that make a wreck of the beauty of this fair world.

"Whilst touching upon the evils attendant on the use of ardent spirits, it would be well to point out to the attention of the supporters of the great temperance reform, how valuable an auxiliary they would find the diet reform movement. It is a great thing to remove an impediment that lies in the way of a reform, and it is an almost universal admission amongst those who have become Vegetarians, that they do not feel the desire to drink. There is a heating

quality in flesh-meat that creates thirst, and though no doubt many satisfy this thirst by water, it cannot be denied that, did not the thirst exist, one temptation to drink to excess would cease.

"It sometimes appears to us that there is too much exclusive attention paid to *direct effort* in many a good cause, when the cause could be greatly advanced by collateral helps. In this very Temperance movement, no doubt direct effort has done much, and nobly have the devoted apostles laboured in the cause. But when one door is shut another must be opened. Take away the social excitement of the public house and you must supply some safe social excitement; take away the means of satisfying that craving and sinking which draw back many a repentant drinker to the bottle again, and you must either give an innocent gratification to that craving, or you must strive to put an end to the craving. We believe no one who has not indulged in narcotic stimulants can have an idea of the suffering, often amounting to agony, which is undergone by the slave to these stimulants, in trying with all the energy of a manly spirit to throw off what he feels to be beneath the dignity of a God-made nature; and deeply do we sympathize in these struggles, and therefore would we advocate the adoption of any system including, amongst other advantages, that of aiding those struggles, and lessening the suffering of those whose noble resolve is to keep their bodies pure receptacles for the divine spirit breathed into them by their Creator.

"Such a system do we believe Vegetarianism to be. Who, after a plain meal of rice, or the various preparations of the cereal grains which may be made so tempting, accompanied or followed by juicy and refreshing fruit, would wish to sit down to his half bottle of wine or his tumbler of steaming toddy? It would be unnatural; there is an incongruity in the mixture. With the act of ceasing to eat the flesh of animals as food, ceases the desire for the use of alcoholic drinks. The medical man who recommends to his patient light farinaceous food (and there are complaints for which mixed-diet doctors would order such a regimen) is not in the habit of following up such a meal with a glass or two of wine, or a dram, or a tumbler. It is the chop and steak that are to be assisted in their digestion by these stimulants, which, no doubt, are useful then, but which are worse than useless after the cooling, unexciting food advocated in this system.

"After all these points have been brought before the inquirer, and, it may be, unanswered, there yet remains that formidable objection of 'What will people say? It does not do to be singular. We must eat what other people eat.' No doubt it does appear strange to be satisfied with a dry potato, when soup, fish, and roast and boiled meat are at hand; and to a spectator it might seem that the individual so contented, was the naughty boy of the party, whom his friends wished to punish; but we can assure you that no one knows how good a potato is, until he has eaten it without the adjunct of animal food.

"All this opposition to the usages of society has already been gone through by the opponents of the drinking customs; and at one time he who passed the bottle, or rather let the bottle pass him, was considered as nearly insane as some now seem to think one who says 'No, thank you,' to the slice of meat.

"We often meet with individuals to whom on the score of health, one particular article of food is objectionable—one cannot eat butter, another objects to veal, another to pork, whilst the use of some kinds of fish is singularly obnoxious, and even injurious to others. To avoid every sort of animal food is, therefore, only enlarging the permission readily enough granted to such individuals to abstain from what they know will be hurtful to them; and if those who wonder in silence would inquire a little into reasons, it may be that their wonder would change into an idea that, after all, it is not so mad as might be supposed to refuse to eat the less nutritious, more expensive, more heating and irritating food that custom sets down before us, in preference to the simple forms of diet that are cheaper to provide, more easily and agreeably prepared, more gratifying to the palate, more nutritive to the bodily frame, less stimulative of the lower passions and propensities, and that can be obtained without the destruction of God's highly organized creatures; and, therefore, without wounding the kindly and benevolent impulses of our higher nature, and jarring against the delicate refinement of feeling bestowed upon us, in order that we may cultivate to its fullest extent, in ourselves and all under our influence, that sense of the beautiful that adds a charm to every lovely thing around us, and spreads a veil of light over what is even accounted 'common and unclean.'"

## THE CONTROVERSIALIST AND CORRESPONDENT.

VEGETARIAN DIET AND CONSUMPTION.

The following are two letters concluding the

discussion in the *Nonconformist*, and a third commenting upon it, which the pre-occupa-

tion of our space has for some time unavoidably deferred.

"To the Editor of the *Nonconformist*."

"SIR—I am unwilling to prolong discussion on a subject which has already excited so much angry feeling, unless it can be carried on in a friendly spirit, but, if your correspondents, Dr. BALBIRNIE and Mr. WARD, would lay aside all personalities, they might elicit facts from your general readers, which would render the questions at issue intelligible to all, and at the same time stimulate many who have hitherto outraged her laws, to consult 'nature, the kind nurse and mother of us all,' as to the best methods of managing the animal portion of their compound nature.

"There is doubtless much that is valuable in both systems advocated by your belligerent correspondents.

"We are either by physical structure, *carnivorous* or we are not; without assigning a cause, I merely state the following facts, and leave them to work their own issues. Out of nearly a thousand pupils who have, during the past twenty years passed through my school, only two of them were Vegetarians; and both died of consumption before they had obtained their majority; I would further add, as the result of long observation, that youths whose palates incline them to prefer meat to farinaceous sustenance, are generally more robust, and less liable to sickness, than their companions who incline to a vegetable diet.

"I am, Sir, yours truly,  
"ROBERT WILKINSON."

"Totteridge Park, Sept. 22, 1854."

"To the Editor of the *Nonconformist*."

"SIR—Having had my attention called to a letter in these columns, containing some strictures on a work of Dr. BALBIRNIE'S, in which he attributes the development of consumption to a prolonged experiment of the disuse of flesh as an article of diet, and having been some years back a patient of Dr. B.'s for a supposed tendency to this disease, it, perhaps, may not be uninteresting to the readers of those strictures, that I should contribute my mite towards furnishing a data whence more precise views of the influence of diet, both in health and disease, may finally be educed, leaving to others the more difficult task of their collation, for the purpose of arriving at general principles.

"My own case is simply this: Some years back, when a very depressed state of body and mind, together with other symptoms, suggested both to myself and my friends the possibility of consumption, I left the confined and harassing business of a City life, and placed myself under the care of Dr. BALBIRNIE, at Malvern. I went through pretty much the same course of bathing, etc., as most other patients do, but I continued the practice I had before adopted of abstaining from flesh-diet. Under this system I made, after the first week, such rapid progress as astonished myself, at one time gaining in the course of fourteen days 11lbs.

in weight, and though scarcely able to walk two or three miles on my arrival there, when I left, at the expiration of about two months, I took a walk of twenty-one miles to visit a friend without experiencing any evil consequences worse than sore feet.

'As I have said before, I leave the general deductions which are to be drawn from repeated trials of what has been termed the Vegetarian system to others; the particular inference in my own case would appear to be this. First, that Vegetarianism alone, when unaccompanied by the influence of sunshine and fresh air, or a naturally robust constitution, is not sufficient to prevent the paleness and other symptoms of which Dr. B. speaks, as proved by the fact that I had disused flesh for some time before I left town. Secondly, that it is not inimical to robust health when the necessaries of life are sufficiently present, was proved both by my own experience and complexion, and the testimony of my friends on my return.

"I never, however, remember the time when my health was so good, either in reality or appearance, as it is at present; and as it must be now nearly nine years since I have eaten flesh, this may, I think, be fairly entitled a "prolonged experiment." I should perhaps add, that though, like many others who never eat flesh, I am not a member of the Vegetarian Society, yet I have had many opportunities of observing the results of other prolonged experiments of this nature, and no case of consumption in such cases has yet fallen under my notice, and in the very few instances with which I am acquainted personally, where flesh is disused by all the members of the families, there is, beyond question, no lack of endurance or energy, and both parents and children, some of which last have never tasted flesh, have rather a redundancy of colour and spirits than otherwise, which, however, I should be disposed rather to attribute to their open air life than any speciality in their diet.

"You are at liberty to furnish any one desirous of further investigation on this subject with my name and address.

"London, September 16th, 1854." "H. S."

"FALLACIES OF THE FACULTY."

"In the instincts of the crowd is often developed greater wisdom than in the researches of philosophy."—LOUIS KOSMUTH.

SIR—The above quotation from the Hungarian Patriot, is but placing in another form the proverb "Practice is better than precept."

Dr. BALBIRNIE declares that there is no nutriment in bran; had he consulted a miller's carter, he would have learnt that the chief food of some of the finest and best fed horses is bran.

Last winter, at a meeting of scientific and philosophic minds, I heard a very famous medical Professor describe how a learned Frenchman had, by many years' research, discovered the process by which the tape worm is generated. The larva was said to be first found in the flesh, or more commonly in the brains of animals, but that it was never elaborated or brought to its perfected state, until it had passed into the intestines of some other animal. I was listening with con-

siderable interest to the conversation, when a gentleman raised the question, that if this were so, Vegetarians could never be troubled with the disease of the tape-worm, to which the learned professor assented. Alas for the theory! a few weeks afterwards, a friend in Leicestershire, in describing to me the pining away and ultimate death of a valuable horse, said "there were nearly a painful of tape-worms found in the intestines." So soon was the baseless fabric of the French physiologist's theory swept away.

On reading over again, for an hour's amusement, and for the third time, the controversy between Dr. BALBIRNIE with his bran theory, and Mr. WARD, I am led to conclude with the latter, that "to point a joke," or "gild an absurdity," is the chief use of many of the so-called "facts" of the faculty of medicine, and that of all the sciences, that of the treatment and cure of disease has made the least progress, while it has received the greatest amount of popular and pecuniary support. Well might our friend say, "Rather trust to the medicament of a leaf than to the College of Physicians."

I consider that the stirring up of an angry doctor occasionally is one of the most useful things for opening the eyes of the people; pray let the pages of the *Messenger* be open for the further elucidation of the subject of diet, always interesting to yours,

J. E. N.

Manchester.

We regret that the conclusion of the discussion raised by the remarks in Dr. BALBIRNIE'S work, should, from inconvenient length and the press of other matter, have been thus far deferred. Our notice of the letters in the *Nonconformist*, extends to the closing of the subject by the Editor; but we find that a subsequent letter was declined, probably referring to the more recent matter.

The letters of the correspondent H. S., will doubtless have been read with pleasure, as presenting most important evidence of the same character as that given by our correspondent S. J., in our first notice of this subject, and in the calm and temperate statement of facts, will doubtless do much to counteract the erroneous impressions conveyed by the writing of Dr. BALBIRNIE, with all who look beyond the surface of things.

Without expressing any opinion upon whether the "stirring up of an angry doctor" (as believed in by our last correspondent), is of use to the public, our conviction is, that the most good is done by the most permanent, and at the same time the least explosive, elements of discussion—facts, and the inferences from them, which, calmly advanced in refutation of error, often benefit or convince even an opponent, whilst hard words as certainly tend to *harden* him in his old opinions.

On a careful review of the remarks made by Dr. BALBIRNIE, both in the extracts in question and his subsequent letters to Mr. WARD, we cannot but see that they are hos-

tile to Vegetarianism in their general tendency, and that, however carefully qualified, the public will accept them as general strictures. There is, moreover, the greatest error involved in the most favourable admissions made: as, "Let me not be misunderstood as unconditionally decrying Vegetarianism. There is much good in it." "In the hands of a physician it is a potent auxiliary of his art." All this is antagonistic of the position we assume, that Vegetarianism is established in the natural constitution of man, and in practically denying the principles of the system, tends to reduce it to a mere curative agent in the hands of the professor of medical knowledge. Mr. WARD'S remarks on this feature of the controversy are thus, in import, the most forcible employed, and our readers will readily have acknowledged the spirit as well as the clearness with which this leading error of Dr. BALBIRNIE'S position has been assailed.

As to the letter of Mr. WILKINSON, we are obliged to take exception to the nature of the acknowledgement of the value of our system, on the same grounds as we have already objected to Dr. BALBIRNIE'S commendation; and it is easy to see which way Mr. WILKINSON'S facts are intended to tell. The two cases, as referred to, prove nothing of themselves, and without an accompanying statement of various other facts (as the constitutional tendency of each, the features of diet, and other habits), there is no more safe inference to be drawn as to the soundest principle of diet, than there would have been if the two pupils referred to had been the only meat-eaters out of an equal number of Vegetarians. We know, too, what the so-called Vegetarian practice of a school, and even of many families, unfortunately is, even where there is perhaps little to blame but want of knowledge or aptness to apply it. The Vegetarian system is only completely carried out on a diet of "fruits, roots, and the succulent parts of vegetables," which primitive history, as well as the great masters of medical and natural science, declare to be the "*natural food of man*;" and when this is adhered to, even with moderate skill and attention, the observations of nearly forty years incontestably proves that there is not merely less *consumption*, but of every other kind of ailment, amongst a given number of Vegetarians, than amongst a corresponding number of consumers of the flesh of animals, and that less medicine is required to effect a cure when sickness does occur.

#### STALE AND DISEASED MEAT.

The following is a communication we have received from a correspondent on the subject of the diseased meat so commonly dis-

posed of in large towns and cities, as well as very frequently to be found elsewhere, wherever a rigid inspector considers it his duty to examine the butcher's stall. The extract referred to will be found in a subsequent portion of our number.\*

DEAR SIR—I forward you some statements of facts which have just come before the public and which reveal a sickening state of things; of course they are not novelties to *your* readers. All dietetic reformers, who have paid any sagacious attention to the Vegetarian discussion, and the practices of society, must have met with scores and hundreds of similar cases to those referred to in the subjoined extract from a London newspaper of yesterday.

The important questions relating to the *nourishment* and *health* of the human body—that noblest temple of the divine manifestations of reason, virtue, and religion—are strangely overlooked or egregiously disregarded, not merely by the “multitude,” but even by men of high repute for their intelligence, philosophy, piety, and public spirit. These parties, however, only require to have their attention turned to the consideration of the facts to which I refer, and others of a similar kind, when they cannot but be disgusted and alarmed at the horrible and villanous practices resorted to by the butcher-class in the disposal of their “stale,” “diseased,” and “putrid” meat to the simple public, who, they say, “*never know the difference.*” Not that these revelations would suffice to convince them of the truth, and convert them to the practice of Vegetarianism. Still they would see the necessity, it may be, of adopting some better system, or mode, of protecting themselves and the public at large, from the more scandalous impositions which it is evident meat-eaters are peculiarly exposed to, especially in our large towns.

My suggestion to those who cannot adopt

\* See *Treasury*, p. 118.

our plan is a very simple one, and if well carried out would, no doubt, be a considerable improvement on the present system of butchering. I propose that our meat-eating friends should imitate the Jew, and, instead of leaving an affair of such vital importance as the killing of the animals they choose to live upon to some of the lowest and most degraded men (who have only a mercenary interest in the craft), that they should confide this duty to their respective clergy, whose benevolence and piety would lead them, first, to seek the accomplishment of the work of beast-slaughter in the most approved and humane manner possible; and, secondly, not to incur the guilt of manslaughter, it would be their office and duty to examine with microscopic scrutiny the entire carcass and viscera, in order to ascertain that the slain beast had died happily free from those pathological imperfections which even meat-eaters now begin to admit are not exactly consistent with their ideas of decency, purity, and health.

Of course, our Christian flesh-eating friends will feel some scruple, at first, in adopting any practice or system having a Jewish aspect or sanction. But let them reflect that the present state of things would be a disgrace to a *heathen* nation. It is very questionable whether the more decent sort of cannibals would condescend to eat the filthy offal some of our poorer classes devour: and I feel certain that many of them would shudder at the thought of carrying on a traffic in *diseased animals and putrid carcasses*, as articles of human food. *That is a sum of villany they are not masters of.* But in Christian England, at the present day, a butcher can dare to say of calves which he knows have died of an inflammatory disease, “*that, if they had been stuck an hour sooner, they would have done nicely for the London folk!*” and that “*it was like throwing money away to bury them!!*”

Manchester, Oct. 9th, 1854. T. H. B.

## THE VEGETARIAN TREASURY.

### RELIGION.

All religion is intimately related to life, because it tends to purify the heart, whence life receives its quality. It sends its streams of purifying influences through all the relations and activities of existence. It sanctifies the humblest duty, elevates the lowliest lot, and makes the obscurest life heavenly. It establishes in harmonious relations parent and child, king and subject, master and servant. It animates governments with love of country, commerce with love of use, literature with a desire to convey wisdom on winged words to human hearts, science with a desire to display the love, had wisdom, and power of God, and to promote the happiness of man. It links the world to heaven, and brings men into conjunction with God.—*Phonetic Journal.*

### THE MANUFACTURE OF BARLEY.

Pearl barley is the small round kernel which remains after the skin and a considerable portion of the barley has been ground off. Barley from which only the outer husk or skin has been removed is called pot barley. Both these preparations of barley are made by means of mills constructed for the purpose, and differ only in the degree of grinding which the grain undergoes. In the mill originally used, and still common in Germany and France, the barley is rubbed between a pair of small mill-stones, the upper one of which has several grooves in its lower surface, mounted at such a distance from one another that they rub without breaking the grains. The mill-stones are surrounded by a case, the rim of which is formed of thin plates of iron perforated from the outside with a punch, so as to resemble

a nutmeg-grater and the dashing of the grain against its rough surface, when it is thrown out from between the stones, completes the rubbing off of the husk or skin, and leaves the grain naked and slightly rounded. This is pot barley, and pearl barley is produced by continuing the process until a further portion of the outside of the grain is rubbed off. The powder or meal which flies off through the perforated case, forms excellent food for cattle, pigs, and poultry. In some such mills, a grooved apparatus of hard wood is substituted for the upper stone.

In another kind of mill, originally introduced from Holland, and generally used in Scotland, an ordinary grindstone of about three feet in diameter is made to revolve upon an horizontal axis, while a perforated case, similar to that above described, surrounds it, and revolves in the same direction, but with a much slower motion. The barley is put in at an opening in the circumference of the case, and the effect is produced by the violent tossing it receives between the stone and the case. This kind of mill is much more easily constructed and kept in order than the former, and is well adapted for use with hand-labour.

Pot and pearl barley are very nutritious, and it is to be regretted that they are not more used as food by the labouring classes in England, as they are in Scotland, Germany, and Holland. The essential oil of barley, which gives its peculiar taste, resides chiefly in the skin and adjacent parts of the grain; the interior is a purer farina more nearly resembling that of wheat. This farina, obtained by grinding pearl barley in a common mill, is called patent barley, and used extensively for making barley-water; but if the essential oil possesses any medicinal properties, it is evident from what was observed before, that common pot-barley would be preferable for making a decoction of barley when prescribed as a remedy.

The great use of pot and pearl barley is in broths, stews, and puddings, as a substitute for rice. In Holland, pot barley, boiled in butter-milk and sweetened with treacle, is a common mess for children and servants.—*National Cyclopadia.*

#### SENDING BAD MEAT TO NEWGATE MARKET.

ROBERT WARE, a butcher residing at Greenhithe, was charged at the Mansion House, on Thursday, with having sent to Newgate-market a quantity of meat for the purpose of being sold as human food, the same meat being in a putrid state. The proceedings caused a great deal of interest.

After hearing the evidence Sir W. CARDEN said the case was a very serious one

indeed, deeply affecting the public. He felt that it must be fully investigated. It appeared from the evidence that two other parties living at Greenhithe were implicated in the transaction, and in order that the ends of justice might not be defeated in a matter which so materially involved the health of the inhabitants of the metropolis, he should direct the City Solicitor to conduct the prosecution. He should consider whether the other parties alluded to in the course of the investigation should not be also prosecuted.

The Alderman then remanded the case till Wednesday next, and required the defendant to be bound over in his own recognisances in the sum of £40, and to procure a surety in £20 for his appearance at that time.

The following letter, received by the Lord Mayor, describes the practice of some of the people who send supplies to the London markets:—

“*Birmingham.*”

“My Lord—The attention of the public has lately been called to the state of meat sent to the London market from Longworth, Somerset. I fear it is only one of hundreds of cases which are daily occurring in all parts of the kingdom.

“The butchers in this neighbourhood make no secret as to their custom of sending stale or diseased meat to town. The other day I had a sheep and two calves taken suddenly ill with violent inflammation. I sent for the butcher to bleed them, but they were dead when he came, and he very quietly remarked to me that if they had been stuck an hour sooner, they would have done nicely for some of the London folk. He then offered to buy the carcasses from me, which I declined to sell him, as I thought ‘the London folk’ would be better without them, but he said that, ‘it was like throwing money away to bury them.’ On Saturday last another butcher called on me to sell me a sheep. He wished to show me that he had a ‘nice little business,’ and took out of his pocket a cheque for ‘stale meat,’ from a London butcher, for £1 2s. 6d. ‘You see,’ he said, ‘he will always buy from me anything which I cannot sell here, or which is not good enough for my customers, be it a small or large quantity, but if the quantity I send is not worth a pound, he waits till he receives a second supply before he sends me my money.’ There are now a great number of rotten sheep which had lambs in the spring, and have now been fed up as far as they can, and will be killed off, as the farmers here say, ‘before the cold weather will kill them, and their carcasses sent to London, that they make very bad meat, but the Londoners never know the difference.’”

—*Weekly News and Chronicle, Oct. 7, 1854.*



# SUPPLEMENT

TO THE

# VEGETARIAN MESSENGER.

## MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION MEETING.

ON TUESDAY, the 22nd of November, the first of a series of meetings of the Manchester and Salford Vegetarian Association was held in the School-room of Christ Church, Hulme. There was a good muster of young people, with a considerable sprinkling of those of maturer years, and some of advanced age, in all of whom the subject treated created considerable interest. J. E. NELSON, Esq., was called to the chair.

The CHAIRMAN, in introducing the subject of the evening, ascribed the brutality and vices of the people, in a great degree, to the ignorance of the structure of their own bodies, and of the laws of nature, in which they might be said to spend their lives, from leaving the parental roof to form a family circle around themselves, to old age. "Train up a child in the way he should go," was a precept given by a very wise man; but, alas! many had never learnt the way in which they should go themselves, and therefore could not train their rising offspring.

Mr. J. GASKILL gave a lengthened address, illustrating by diagrams the processes of deglutition and assimilation in building up the body.

The ingredients of carbon, hydrogen, oxygen, nitrogen, sulphur, and phosphorus, were found in various degrees in all kinds of food, whether animal or vegetable; and, therefore, the nutritive qualities needful to sustain life and induce strength, could be as surely found in vegetable as in animal bodies. If it were not so, how could the horse or the ox perform such laborious and continuous exertion? These several simple substances became chyme, chyle, and ultimately blood, bone, and tissue of flesh. His own experience convinced him that the Vegetarian diet was far more congenial to the bodily wants and moral sensitiveness of humanity, than the more distasteful search, with knife and cleaver, in the slaughter-houses, for that wherewith to satisfy the requirements of appetite. He then instanced the case of the child of a Vegetarian, whose teeth

had all made their appearance in the mouth without the usual difficulty and pain, in illustration of the advantages of the system in training the young. The carnivorous animals were all necessitated to a roaming life: witness the hyena's restlessness after devouring flesh. The carbon necessary for respiration could only be thus secured with great difficulty and exertion, by the destruction of the waste tissues of the body of the animal, and the same results were, more or less, experienced in human beings, the more they approximated their diet to that of the carnivora.

Mr. NICHOLAS CORBETT complimented the last speaker, but dissented from some of his views, liking, as he did, his beef steak.

Mr. THOMAS AMOS could not allow the transparent fallacies of Mr. GASKILL'S address to pass unexposed. The boa-constrictor consumed the flesh of other animals, but this creature was rather dormant than restless after feeding, and therefore he saw no force in the declaration. And as to the Vegetarians being freed from disease and the cholera, his own belief was (although the gentleman had stated that no Vegetarian had ever died of that fearful disease), that hundreds of the Highland peasantry who subsisted on this boasted diet, had fallen victims to the cholera.

Mr. WM. H. BARNESLEY expressed himself as most happy to give his experience to the meeting. He had lately met a family who seemed to feel that the killing of fowls and other animals (after being petted and feasted, as they were, to be slaughtered merely for the gratification of appetite) was an outrage upon their own feelings. His own belief was, that never did a person give the Vegetarian diet a fair trial, and find it unsuited to every want of the human system.

Tracts were given away in the meeting, and the assembly invited to attend the meeting at the Mechanics' Institution, Cooper Street, to commence at the same hour, on the following Tuesday evening.

## MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION MEETING.

THE second meeting of the Manchester and Salford Vegetarian Association was held in the Mechanics' Institution, November 29th, at which J. E. NELSON, Esq. was again called to the chair.

The CHAIRMAN, in opening the proceedings, referred to the meeting held the previous week, at Mr. GASKILL'S School Room, Hulme, at which

many young people had been present. The audience had seemed obviously satisfied that, even though they might not conform exactly to Vegetarian principles and practices, there was much in them worthy of attention. He was persuaded that many parents who were now bringing up families, would do so on the Vegetarian system.

Mr. BETTENY was then called upon, and said he had always great pleasure, whenever an

opportunity presented itself, of saying what he could in favour of the Vegetarian system of diet. He was convinced that the beauty and efficacy of Vegetarianism were becoming daily more and more acknowledged. When the bulwarks of superstition and bigotry, which custom had built up from time immemorial, shall have been thrown down, we should ultimately arrive at true liberality of sentiment, freedom of mind, and pure and conscientious adherence to the laws of nature. Man was a progressive being, and however slow his progression, onwards was his march, and truth was his goal. Belief rested on our own experience, on our observation in society, on our research into science, and on the history of the world; and from all these sources he had derived the conviction that Vegetarianism was a truth. That Vegetarianism was new was quite fallacious, for it was as old as mankind; and this assertion was merely an echo of what we met with in the Sacred Book, and in the description of the ancient poets, in saying, that in the days of our first parents, innocency, peace, and concord reigned, that unanimity prevailed, and that flesh was not eaten. At the present day, there were men in every country, and in every clime, who displayed great physical powers, and who, in their faculties, stood in no mean position as compared with other people, and who never partook of the flesh of animals, but were able to pursue their avocations, and live in health and comfort, and enjoy longevity, on a Vegetarian diet. The speaker then made some further remarks, illustrative of his own experience.

Mr. JAS. SCHOLEFIELD was next called upon, and alluded to his own late experience of Vegetarianism, by saying that he believed it to be chiefly due to that principle of diet that he had recovered from a very severe attack of paralysis, which, under ordinary circumstances, and at his advanced period of life, he doubted not would have proved fatal. He exhorted all Vegetarians to hold fast to the principle, for it was a good one. It was also a principle replete with kindly and merciful feelings, and encouraged charity in the heart.

Mr. BREMNER called the attention of the meeting to an article that had lately appeared in the *Truth Promoter*, a publication edited by Mr. JOHN BOWES, and as giving a concise, simple, and convincing recital of the main features of the Vegetarian practice, he considered it to be unequalled. It would be found in No. 7 or 8 of that periodical.

Mr. GASKILL remarked, that Mr. BOWES had for a long time been a Vegetarian, except that he sometimes ate fish; and he could not conceive but that fish was good, and intended for human food because our Saviour partook of it. He (the speaker) had asked him whether it would not be worth while looking into the translation of the word that was rendered "fish" in the passages of Scripture referred to; for, in other parts of Scripture, words had evidently been translated to a different meaning from what they originally bore. For instance, it was related that at the dedication of Solomon's temple 120,000 oxen and 220,000 sheep were sacrificed. Now these, if really oxen and sheep, would occupy a space stretching hence to Stockport, on one side, and to Altrincham on the other; and yet they were all sacrificed in one day. Now when it was considered that the high priest was defiled if his garments were stained with blood, and that the temple itself was also defiled by these stains, was it at all probable (he would say, for his part) that they were really slaughtered? His impression was, that they were not slain, but that the value of them, or else so many coins of these names, were sacrificed, set apart, or dedicated, to the service of the temple. It was well known that the Orientals spoke in highly figurative language, and many of these passages of Scripture he thought would, by the light of a more rigidly truthful translation, be made very different. He would instance the 11th chapter of Numbers, and 5th verse, to shew that the word translated "fish" did not always refer to the tenant of the waters. The children of Israel were complaining to Moses, and they said, "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlicks." These vegetable productions, then, were in this case enumerated as fish. In STACKHOUSE'S *History of the Bible*, Article, Pyramids, it was stated, that in the construction of the largest of these wondrous piles, 37,000 people were employed for 20 years, and that these people had no drink but water, and ate nothing but onions and radishes. He had read an extract from the *Morning Chronicle*, shewing that cancerous and pulmonary diseases had of late years been very much increasing, and that it was attributed to the enormous amount of diseased animal food sold in the market.

After some other remarks, of a more general and conversational character, the meeting was brought to a close.

## LEEDS VEGETARIAN ASSOCIATION MEETING.

ON Monday evening, December 5th, the first of a series of monthly meetings in connection with the Leeds Vegetarian Association, was held in the York Street Temperance Room. The chair was taken by Mr. JOHN ANDREW, Jun., and soon after the commencement of the meeting, the room was nearly filled by a deeply attentive audience.

The CHAIRMAN, in his opening remarks,

offered some appropriate observations on three recommendations of an enlightened practice of the Vegetarian mode of living; namely, its being more natural, cheaper, and healthier, than the mixed diet system. At all times these were important considerations, but especially now that food of various kinds was so dear. He strongly urged all families, but especially where there were children, to let a portion of their food consist of brown bread, made from wheat-

meal, and various kinds of porridge, in which there might be considerable variety. They might use oat-meal, wheat-meal, Indian-meal, and flour, separately, or any two of them, mixed together, either with milk or treacle. Where there was a large family of children, they would find the advantage of this plan at the year's end. That Vegetarianism, judiciously carried out, was the healthier, and in every respect the better system, he felt perfectly satisfied, and he could therefore most confidently recommend it to their adoption.

MR. JAMES RAWNSLEY was then called upon by the chairman.

He observed that he was glad to have an opportunity of bearing his testimony in favour of Vegetarianism. It might be asked—How did he become a Vegetarian? He would tell them. It was about five years since he first heard the practice advocated, and after that he heard Mr. BORMOND, and others. The subject began to be talked about, and a fellow-workman adopted it. He professed, then, to be willing to follow truth, and his friend pressed various arguments upon him, which he could not answer. He did not, however, take it up in a hurry, but thought it was his duty to consider the arguments for and against, and then to judge for himself. He did so, and decided in favour of his present practice. It was now about four and a half years since he had tasted flesh-meat. He was once much troubled with that symptom of indigestion which is commonly termed "*heart-burn*." Not so now. He used to take many pills, but he had no occasion for them now, and did not require any condiments, such as pepper, mustard, etc., with his food. Though he had to brave ridicule and opposition, he should as soon think of giving up teetotalism as Vegetarianism—he meant to stick to both. He was a stone-mason, and in a trial of strength with his fellow-workmen, he had lifted and wheeled a stone, which not one of the other men could do. He was not only strong, but had a feeling of independence. He then referred to the independence which BENJAMIN FRANKLIN'S simple diet gave him on one occasion. He wished to say, however, that he had not adopted the system merely because it was cheaper, though this was no slight recommendation. Vegetarianism was not a utopian doctrine, but one thoroughly practical and safe.

MR. J. W. GARDNER was a shoemaker, and had been a Vegetarian about three years. In the hot summer of 1852, he had carried it out in London, and at that time his living did not cost him two shillings per week. One week it only cost him one shilling and eightpence three-farthings. During that trying season, one of his fellow-workmen, not a Vegetarian, fainted; but he escaped this and many other inconveniences which others experienced. On high scientific authority, if might be stated that Vegetarian food contained every thing the human system required, and where, then, was the need or excuse for going to the flesh of animals? He believed Vegetarianism would increase the average duration of life.

MR. G. W. UMPLEBY was satisfied they had undeniable facts to sustain their position. There were many living proofs of the truth and value of the system. He had been a Vegetarian but a short period, and would rather be a learner than a teacher. He could say, however, that he had been benefited in a physical, moral, and intellectual point of view, though he was not so far advanced as he ought to be. Bad habits were not always got rid of at once, but he was improving, and was aspiring after something higher and better. He would especially urge females to consider the subject, and the cruelty connected with flesh-eating, and hoped to see more of them present at their next meeting.

MR. HICKS, congratulated the chairman and others on the attendance and aspect of the meeting. Looking at the early advocacy of the temperance cause, and its present altered position, he was led to conclude favourably as to the future progress of Vegetarianism in Leeds. He was prepared to cling to it. He was almost a year old in the practice. Why was he a Vegetarian? They were regarded as a singular sort of beings, and it was therefore necessary to assign reasons for their practice. It was the duty of all to consider how they might secure the highest amount of health, and promote their own well-being and happiness. He was a printer in a newspaper office, and in the pursuit of his vocation, he saw many things which others missed, and thus, having noticed the reports of Vegetarian proceedings at Manchester, on more than one occasion, with some interest, he was led to think about the matter. He had often, in past years, enjoyed a hearty meal, consisting of beef, or mutton, etc.; but it was generally followed by a great amount of drowsiness. He did not experience this now, but after his Vegetarian dinner, even a hearty meal, he could sit down to close reading with ease and pleasure. It must be admitted that there was a mode of living whereby persons might generally preserve each organ of the body in a healthy state, and he believed that Vegetarianism was more conducive to this end than the mixed-diet system. He wished the chairman would come and lecture his children, for, having once been accustomed to flesh-meat, they often longed for it still. Last spring, he had a severe and dangerous sprain of the ankle, which confined him to the house several weeks, and he believed that the perfect recovery of the limb was owing, not a little, to his habits of diet, for the inflammatory tendency of his body was less on the Vegetarian than the flesh-eating system.

MR. GEORGE PERKIN said, the physical benefits he had derived were great, but he laid the most stress on the mental and moral advantages of the system.

An opportunity was then offered to any person who wished to do so, to make inquiries or start objections. After a little discussion, in which several joined, this interesting meeting broke up shortly after ten o'clock.

## MALTON VEGETARIAN ASSOCIATION MEETING.

ON Thursday evening, December 15th, a Public Meeting of the Malton Vegetarian Association, was held in the Hall of the Literary Institute, to hear addresses on the Vegetarian system, from JAMES SIMPSON, Esq., President of the Vegetarian Society, and other gentlemen. This Association is only just formed, and, numbering as it does but few individuals, it is matter for congratulation that it has commenced its operations with so much spirit and success. Though the evening was unfavourable for a large attendance, the Hall was unusually well filled, by a highly respectable and intelligent audience, which included some of the medical gentlemen, clergy, and other influential persons, together with a considerable number of ladies. JOHN SMITH, Esq., author of *Fruits and Farinacea*, occupied the chair, and, in commencing the proceedings of the evening, said—

LADIES AND GENTLEMEN: Although I am highly gratified at the prospect we have before us, of hearing a gentleman address us upon the subject of Vegetarianism,—a subject so imperfectly understood—yet I have to regret that I am appointed to occupy the chair this evening, because I shall so very improperly fulfil the duties of it. I hope, however, that you will kindly excuse my imperfections, and I will endeavour to do my best on the occasion. Unfortunately, the unfavourable weather has prevented us enjoying as large an attendance as was expected. I hope, however, that some will be benefited by the addresses that will be given. Allow me, in the first place, to say a few words on the term *Vegetarianism*; and in doing this, I do not intend to occupy much of your time. The word *Vegetarianism* does not express fully the meaning we attach to it; but, unfortunately, we have no better term at present: as soon as one presents itself, we shall be glad to adopt it. To correct the mis-apprehension, let me make a few observations. Many persons suppose that Vegetarians live upon herbs, and the inferior vegetables. A more incorrect idea it is impossible to form, though it has been thought that I live in this way myself. Vegetarians live less upon these kinds of vegetables than others; we live more upon fruits and the various farinaceous preparations. By Vegetarian diet, I mean the food derived from grain, fruit, farinacea, and roots; and it is astonishing how many varied dishes can be formed from these,—as seen in the works on Vegetarian cookery—a variety of which those not in the habit of using them can form no conception. It is no easy task to introduce a subject to which previously conceived opinions, and long established habits are diametrically opposed; but when the opinions of the speaker chime in with our own convictions, and justify practices and habits, which, during many years, have afforded us daily gratification, and have been

associated with innumerable social and domestic pleasures, we gladly listen to the arguments adduced, and it requires no strong or reiterated evidence to confirm the views we have so long held. Established habits are a very important part of our constitution, highly conservative in their nature, and often prevent us prematurely embracing new, and perhaps not well-founded, notions; thus are they valuable safe-guards when not decidedly injurious; and when they happen to be in strict accordance with the principles of our economy, and with our various relations to the external world, they should be strictly preserved from innovation. The case, however, is otherwise, when we find, by careful investigation, that our habits need reform, or change, in order to be in unison with all the laws affecting our well-being. Trifling circumstances, often without any rational investigation, determine most important habits; at other times, circumstances, over which we have no control, establish habits which may affect the welfare and happiness of succeeding generations, when the original causes have long since ceased to exist, and when other circumstances surround us which render a change in those habits highly advantageous. But men are weak of will, because they are given to follow one another, rather than regulate their conduct by boldly adopting what they feel fully conscious are sound principles of action: let us act up to our convictions; if false, they will be corrected; and if true, they will be established, and our views, being thus brought to the test of public opinion, will produce a great change in our fellows. Permit me, my friends, to apply these observations to the subject to be brought before us this evening. I believe naturalists are agreed, that the human race was originally produced in a warm and genial climate, abundant in fruit and other vegetable productions adapted to the wants of man; in fact, a paradise, or garden, where he might, with perfect safety, and the fullest enjoyment, adhere strictly to the original command, when GOD said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." But after man had preferred to learn wisdom by experience, rather than by obedience; when he had eaten of the tree of knowledge of good and evil, he would, in the course of fulfilling another command, to increase and "multiply, and replenish the earth, and subdue it," have to emigrate into climates which did not yet produce the food most congenial to his nature; he would therefore be under a necessity of killing animals for food; and it appears to me this permission was granted after the flood, that he might not, in order to support his life in uncongenial climes, be compelled, by the strong law of self-preservation, to break a command of GOD. When, therefore, man directed his steps, from whatever cause, to countries where fruit, grain, and edible roots, were not indigenous, he must first become an animal of

prey, and adopt the life of a hunter; he next becomes a shepherd, or keeper of flocks of domestic animals, from which to supply his wants; then an agriculturalist; and, lastly, he turns his attention to horticulture; but, as he progresses with the latter two arts, he continues, in a great measure, the habits of diet which his forefathers were obliged to adopt, and it is only after the earth has been made to yield its choicest productions in abundance, that man begins to question the propriety of the diet in his new circumstances, to which he and his forefathers have been so long accustomed, and which was both adopted and continued, without any rational or scientific inquiry as to its being the one best adapted to his nature. Thus it was in this country: the first emigrants would find no fruit but the crab and the sloe, no nutritious grain, no valuable roots like the potato, etc.; they therefore hunted the wild animals, and fed on their flesh from necessity; they next kept domestic animals, and multiplied them for the same purpose; gradually they became farmers and gardeners, and as the products of the field and the garden became more abundant, they were more generally introduced as accompaniments of other food, and sometimes they constituted the sole preparations for a meal; but as we inherit the propensities and habits of our progenitors, and have never been induced to question their propriety, we are apt to ridicule the idea of dispensing entirely with the flesh of slaughtered animals for food, and are not in a very favourable condition of mind for listening to advice and opinions, which threaten to rob us of the many pleasures we derive from the social meal, and can scarcely credit the assurances of those who have experimentally substantiated the deductions of science, that a fruit and farinaceous diet does not lessen the pleasures of the palate, but rather refines and increases them. We ought not, therefore, to suppose that our present flesh-eating habits were suggested by pure instinct, or adopted from scientific inquiry; for there are many more reasons than I can here adduce, for concluding that they were produced as already stated, and the chief and almost only reason a man can give for eating flesh is, "I like it!" and how many of the very worst practices of mankind would not such reasoning as this justify! It is true that we are no longer disgraced by bull-baitings, as formerly; but we perpetuate some practices equally cruel. We whip not animals to death, as formerly, to render the flesh more delicate and tender; we do not cut dainty morsels from the animal while alive, and then sew up the wounds, as is done in Abyssinia; nor do we coop up geese in rooms heated to a high temperature, and stuff them constantly with food, as is done at Strasbourg, in order to enlarge their livers for the purpose of preparing the celebrated *pâtés de foie gras*; yet the turkey is still very generally bled to death, by cutting out the tongue; in Leadenhall Market chickens are plucked whilst alive, and many cruelties are perpetrated on calves and other animals, which are too horrible to relate. Now, it is for the purpose of hearing what can be said in favour of

the change that we have met this evening, and I trust Mr. SIMPSON, who is so hearty in the cause as to travel so great a distance to visit us, will be received by you with kindness and courtesy, and that you will deliberately weigh the evidence which will be presented to you now, and to-morrow evening. Of Mr. SIMPSON I need say nothing now, having already had an opportunity of supplying you with all requisite information on this point. I therefore beg, without further introduction, to call on Mr. SIMPSON, the President of the Vegetarian Society, to address you.

Mr. SIMPSON then rose, and said:—

Mr. CHAIRMAN, LADIES, and GENTLEMEN: I dare say the feelings of this audience are various upon the question which brings us here to-night. I understand there are a few Vegetarians in Malton; and, no doubt, the great majority now present are "meat-eaters." We introduce, therefore, a very strange question to the majority, and the attempt to talk to people of the errors of such a system as that of consuming the flesh of animals as food, seems one of hardihood. We do not, however, as our chairman has remarked, reason upon our practices, and the merely sensual plea, "I like it!" will not bear us through the court of reason. We have done many things, in times past, against reason, in the full confidence that they were established in right, and which are now abandoned; but we must not think that we have got to the end of the chapter of progress. He only is a philosopher, who says, "this appears to be so; but I cannot be certain of the correctness of my impression, till I have inquired into it." Thus only can we be satisfied as to the truth of any question. The modesty of the remarks already made, I presume relate to the prophet at home; but I wish that the essay we have had, was in the hands of every person interested in the question of diet; I have no doubt it would be highly esteemed. My presence here to-night, is to assist, in a slight degree, in the formation of a public opinion different to the prevailing one, upon the question of diet. Slow process, it may be, in truth; but all progress, and all truth, is ever slow, and there was a time when the great facts even of Christianity itself, were hardly received by a small company of a dozen men. We must not be surprised, therefore, if a practical or scientific system, regarded as new, should be received with doubt or surprise. But a system based upon facts, must sooner or later prevail. Let us see, then, what this system of Vegetarianism is, for inquiry into which we are brought here to-night. There is, doubtless, a variety of food adapted to the human constitution, and like every other arrangement of the Creator conducive to man's happiness and well-being, man has instincts directing him to it. What is, then, that proper food? People sometimes say, that the question of food is altogether unimportant; and they even quote Scripture to show that it does not matter what we eat and drink. But the experience of the drinking system shows that it *does* much matter; we see that a nation can be degraded, and men placed in a thousand

disadvantages in which they would not be placed but for this practice of consuming strong drinks. The question of food, too, cannot be an unimportant one. The best way of building up the body, the instrument through which the soul acts from day to day, is an inquiry worthy of the philosopher, since we cannot carry on the great operations of life, without feeding the body three or four times a-day. If, too, the body be the temple of the soul, we shall find that the manifestations of the spirit through the body, will be much influenced by the proper or improper articles of food upon which the body is fed. What, therefore, again, is the best food of man? Public opinion would soon settle the question, at least in England, by saying that it is "roast-beef and plum-pudding." I will give you the roast-beef and plum-pudding until you can form a better opinion upon the subject, though, in Yorkshire, the "Yorkshire pudding" is perhaps more popular. But here the Frenchman would come in, and say that frogs, and snails, were excellent articles of food; and the Chinaman would possibly introduce cats or dogs; and others, again, would have the grogrow worm, or even the cricket; of which you may have heard, as "excellent" as food; whilst the natives of Venezuela, a district of South America, crave human flesh as a most agreeable article of diet. Public opinion attempts to show that flesh is the natural and best food of man; and a certain class of facts has been selected in proof of this. The eye-tooth has been used by this class of reasoners; and because certain animals that have this tooth eat flesh, it has been contended that man was intended to use it for this purpose. The intestinal canal of man, again, has been said to approximate more to flesh-eating, than it does to herbivorous animals, and, therefore, it is inferred that he ought to eat flesh. Man has certainly got a lateral motion of the jaw, a porous skin, and an intestinal canal of considerable length, in relation to the trunk of the body, which characteristics make him approximate, though with considerable difference, to the herbivorous tribes of animals. The carnivorous tribes, again, are an extreme in the other direction, more marked even than the first, for these last have no lateral motion of the jaw, and a very small degree of porosity of the skin, whilst the intestinal canal is very short. Man differs, in short, from both these classes, but still the strange reasoning is adopted, that though *intermediate* in his characteristics, he ought to *eat like both*. This is strange reasoning; but, I admit, is quite good enough, if we desire only to prove the case in favour of eating the flesh of animals. The only legitimate way of settling this question, however, is to take nature as our standard, and, whatever may be our habits, reason impartially from her facts. In this spirit, then, we find, unquestionably, that man is an intermediate animal, and placed between the two extremes referred to. We then inquire, are there any other animals besides man, with the eye-tooth, and find that the reindeer, the horse, and the camel, have all these teeth, as well as the monkey tribes, and that, whilst these animals are

herbivorous or frugivorous in their natural states, the tooth in question is longest in the monkey tribes—which approximate in the closest degree to the physical characteristics of the human species. If the presence of this tooth indicates adaptation for flesh-eating, we have a right to say, thus, that these animals named, but especially the monkey, are more flesh-eating animals than man. But we see how completely their habits answer this. And then we come to another point: does man eat flesh with this tooth? Although the world has been satisfied with this argument, not one in a thousand notices that man does not eat flesh with this tooth at all. The intestinal canal is another nice argument; but we find that those who measured man, in comparing him with other animals, included his *legs*, whilst they measured other animals only from the head to the termination of the spine. We thus find, when man is fairly compared with other animals, that, instead of his intestinal canal only measuring six or seven times the length of his body, that it is actually ten or twelve times the length, and we shall thus find him approximating more to the herbivorous animal. Man is, however, an intermediate animal, without doubt, in the structure of his teeth and intestinal canal; but then he has an intermediate character of food answering to this, in fruits, roots, and grain, as all the great naturalists, such as LINNÆUS, CUVIER, RAY, DAUBENTON, and others (who did not reason from prevailing custom) have made him out to be. CUVIER says—"Fruits, roots, and the succulent part of vegetables, appear to be the natural food of man"; and then he mentions, that the comparatively weak jaws of man "would not permit him either to feed on herbage, or devour flesh, unless these aliments were previously prepared by the culinary processes." This subject is thus, by no means, a recent one. People imagine it came up when the Vegetarian Society was formed in the South of England, in 1847. Our Chairman has referred to the origin of Vegetarian diet in his reference to the garden of Paradise, and we find that in the first ages of the world, the practice prevailed universally, whilst the flesh-eating system can only be identified with that period when man fell from his natural and best state. This system is, therefore, the most ancient system in the world. But why are not men Vegetarians now? "Because," say people, "man has been re-constituted. We grant that he lived in this way in Paradise; but there has been the fall, and since then man has been re-constituted in the nature of his diet." This is to make the Creator re-form his works, to say the least of it; but let us inquire whether this is the case, or not. If man has been re-constituted, we have a right to suppose that we shall find a harmony in all relating to this re-constitution; that we shall not find shocks, and jarring circumstances, in relation to the procuring of flesh as food. It would not resemble the other dispensations and appointments of nature, if it were so; for, when we refer to nature, we find all simple, direct,

and happy; all, therefore, should be harmonious. Let us not, however, take man as he is too often taken in our educational and other institutions—merely as an intellectual being. Let us not take him as a merely physical being; but regarding him in his threefold nature, as a physical, an intellectual, and also a moral and spiritual being. Is man, then, designed to be a flesh-eater as regards his physical nature? I apologise for the use of the words *flesh* and *flesh-eating*. I use these not offensively, but logically. What do man's instincts say in regard to his living upon flesh? No doubt the Creator gave to the animals he formed, those instincts which were necessary to lead them to take the food that was adapted to their natures. And shall we say that he has been less bountiful to his last and highest work, Man? Man is destined for certain courses calculated to promote his best and highest happiness; but, unlike the inferior animals, he has the power to turn aside, and can do a thousand inferior things that are contrary to his nature, and even injurious to him. What says the instinct of sight? Do we like to see the cattle driven through the streets? Our sight is offended as we see the poor foot-sore ox, as he is driven along the dusty road; our sight is offended when we see the beautiful sheep, thirsty and gasping for breath. Our sight is offended by the meat as it hangs at the butcher's stall in huge pieces; and, also by the processes through which it passes even in the kitchen, before it is brought to the table; for there is no poetry, and no beauty, in a "round," or "loin," or a "six ribs" of beef. Custom is sufficient to sanction these things when we do not reason upon our habits, one generation following another in doing that which they see best, and so customs are perpetuated. Our touch, also, is offended! Did you ever attempt to put your hand upon raw flesh? for if you see the poor women peering into the butcher's stall, and handling pieces of flesh, it is owing to some hard necessity which leads them thus to handle and smell at the various pieces, in their search for the soundest. Hearing is also offended by the moans of animals, or even sounds of distress. But do you think the tiger is offended as he sees his food approach, and pounces upon his prey; or, by a chance sound of suffering from his victim? No, all is delight to him. "But, sir," says some one, "how will you get us over the senses of smell and taste?" Yes, I will get you over these, if you will come with me and practise the Vegetarian system; and then you will have the same feeling as I had, when the traveller in the railway carriage was eating a pork, or a mutton pie, to his enjoyment, doubtless, but to my discomfort. What is the odour of "roast beef," in truth, but that of burnt flesh? and you will excuse me when I remind you, that Smithfield smelt thus in the days of the martyrs. The liking to roast flesh, or alcoholic beverages, can be acquired; but it is an unnatural taste. The sheep even, can be educated to eat mutton and refuse grass, as BUFFON relates. In a normal condition, however, who ever had pleasure

in the taste of intoxicating drinks? Give them to your babe, and its instincts show you these are repugnant to its nature; but go on doing this and you see a people debased, and spending a hundred millions annually, directly and indirectly, in the use of alcoholic beverages. You have practices carried out as offensive as putting dirty tobacco dust into the nose, and drawing tobacco-smoke into the mouth and puffing it out again; and these, in continual practice, become parts of man's second nature. In this way men almost come to feel, that nothing has any business in the world, unless it can be eaten, drunk, snuffed, or smoked, or applied in some way to the gratification of the sensual appetites. If you commence the Vegetarian practice, however, you will feel as Mr. WILLIAMS did, in his abstinence from flesh, along with other missionaries in one of the South Sea Islands, from the supply falling off; and when, at length, they procured an ox and killed it, and made a feast, to which their friends were invited, to their great surprise, none of them could eat it. But people say, "we take flesh because it is a more stimulating kind of food." There is, however, no advantage in stimulating the system, especially in an abnormal way. Stimulation is not strength; it is like swallowing brandy; it is like putting spurs to the flanks of the horse. Do you think this puts anything into the horse? It merely brings out what was there before, and that only, to subsequent disadvantage. I grant you that flesh stimulates you more than grain would; it makes you live life faster; but you do not want that. We do not mean, any of us, to come too soon to maturity, to old age, and death; for if GOD has given us a beautiful and useful existence here, the longest life is the best. We have no business to live in this galloping, fast-living condition. If the pulsations of this audience were compared with those of Vegetarians, they would be found to be quicker. The fast-liver has less capacity to think with patience, and less capability of patient endurance. Look at the animal creation, and see the restless fast-living condition of the carnivorous animal, as contrasted with the horse, the camel, and the ox, that do the hard work, and live in patience and happiness. It is so in degree, in the constitution of man. We see the febrile action of the flesh in the quickened pulse, and the increased liability there is of contracting disease, and are thus doing ourselves no good whatever. The tendency to disease is vastly increased on this fast-living practice. I may give an illustration of this in the case of one of my tenants—a farmer, who died in four days, from a simple scratch of the hand. This man, who lived high, taking flesh-meat three or four times in the day, and drinking beer and spirits, scratched the back of his hand with a bean-stalk; and such was the febrile state of his body, that he died from this slight wound. Another man employed upon the same estate, who scarcely saw or tasted meat once in a month, was shot through the arm-pit and shoulder, and bled so profusely that every one

thought he would die. The arm was amputated, and yet this man, in the calmness and order of his system, recovered, whilst the fine and apparently healthy man, who eat flesh-meat three or four times a day, died from a scratch of the hand. And then, when such a disease as the cholera comes, you are more exposed to its attacks than Vegetarians are. It is not so only with the cholera, but the small-pox too; and if there are medical men here to-night, they will know that those families where the children are high-fed, suffer most from these diseases; and I feel quite assured, from the facts we have at present, that these diseases would die out in a few generations of Vegetarian practice. Cholera has less hold upon those individuals where the system is in a more normal state, and it has none, if the essentials to health are complete. *Kreatinine* is the great principle which forms the stimulating quality of flesh. It is a crystallizable substance; but is of no advantage, and we can live without it better than with it. If, however, we will have it, we can get its effects from vegetable substances, as the principle is found in tea and coffee. But then, say other people, "flesh is the most nutritive food." But, is the most nutritive food best? Why do men die of apoplexy, after carrying with them that heavy blood-shot eye, and other symptoms which indicate their nearness to death all the time? This comes of loading their systems with too much food, until the vessels become overcharged, and, at length, some vessel gives way, and there is an effusion of blood upon the brain, and death ensues. People should take food in accordance with the wants of the system, and when they do not take a large amount of exercise, they have no business with large amounts of the most nutritive food. Wise men do not suffer in this way. Does flesh, however, contain so much nutritive properties as we have supposed? What principles do we require in our food? We find that we require one to make blood, another to make the warmth of the body, and another to make salts—so important just as the food is about to be turned into blood. What then do vegetables contain? and what does flesh contain of each of these? Chemists found, when they came to analyse the flesh-meat, we so long considered such a valuable article of food, that it only contained 36 6-10ths of solid matter out of the 100 lb., and 63 4-10ths of water; whilst barley-meal contained 84½ lb. of solid matter, and only 15½ lb. of water; wheat-meal 85½ lb. of solid matter, and only 14½ lb. of water out of the 100 lb. But what does the "meat" do for the body? Flesh-meat will give you 21½ lb. out of the 100 lb. of that which makes blood in the body, and 14 3-10ths of that which makes the warmth of the body, which is contained in the fat of the meat. But, dear me, you can have from such an article as peas, 29 lb. of blood, where you get only 21 lb. from flesh-meat; from beans, 31 lb. of the same principle; and from lentils 33 lb.—where you only get 21 lb. from flesh-meat. And whereas you can only get 14 3-10ths of that which makes the

warmth of the body from 100 lb. of flesh-meat, from barley-meal you can have 68½ lb.; and in wheat-meal you have 62 lb. of the same principle: you can, also, get more ashes, so essential in turning the food into blood; for you are obliged, in flesh-meat, to put up with 8-10ths of a lb. in the 100 lb. of flesh-meat, while in wheat meal you have 2½ lb., in lentils 3 lb., and in peas and beans 3½ lb. In fact, vegetable products, such as peas, beans, and lentils, are really the most nutritive articles of food; and such an article of food as oat-meal, so much used in Yorkshire, and in Scotland, as porridge, contains as much as 91 lb. of solid matter out of the 100 lb., and only 9 lb. of water. There is no occasion to ask, what is to be done with the barley, for it is one of the most valuable articles of food; it contains the 4 to 5 parts of heat-forming principle to 1 of blood, which the wants of the body usually demand in a life of toil. But it is objected, "that the nutriment derived from meat is of a different kind." Permit me to say, I am not quoting from any Vegetarian chemistry, but from the researches of LIEBIG, BOUSSINGAULT, PLAYFAIR, and others in Germany, in a number of experiments carried out, not in the interests of humanity, but in the feeding of cattle, to ascertain how the farmer could most cheaply produce the fattened cattle intended for purposes of food. We have taken the facts thus arrived at, and applied them to the teaching of Vegetarianism, and much to the amusement of a distinguished chemist, who, when he saw the tables thus turned upon the meat-eating world, could not help laughing, and said, "it is quite true though; I never thought of it in this light before." The conclusions of LIEBIG show that all nutriment whatever originates in the vegetable kingdom. The *protein* compounds of food, as they are called, is where all nutriment is set up; and in the use of flesh-meat, we thus see that we do not get anything peculiar, but merely a portion of the vegetable principles which sufficed for the support of the animals. Why do men eat flesh, therefore? Because they believe it to be the best kind of food; but bringing out these facts in the interests of science, shows that there is nothing peculiar. LIEBIG shows, also, that vegetable albumen and animal albumen are just the same; and then he uses these remarkable words: "Vegetables produce in their organism the blood of all animals; for the carnivora, in consuming the blood and flesh of the gramivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." Now this is really a most important conclusion; for it shows that we have no necessity to go to the flesh of animals for food. I love to meet these difficulties of people; because I think they do not mean to be in the wrong. People, at this stage of the inquiry, ask whether man was intended to live upon a diet of cabbages and turnips. I do not recommend a diet of turnips and cabbages, but one of fruits, roots, and grain, such as you will find presented in the *Vegetarian Cookery*, which will give you a variety of soups, as many as you can desire the year round; principal dishes to which you can eat



vegetables; puddings; and then a most abundant supply of fruit. That is my Vegetarianism. It is wrong to say that flesh-meat is more digestible than a well-selected Vegetarian diet. It is a poor system that will not bear a little perversion. *Punch* says of us, that we are the people "who cannot say grace before *meat*." We know what he means, and will not quarrel with his restricted use of the word "*meat*,"—in its modern, rather than its original signification—for we read in the first chapter of Genesis, that "every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for *meat*." There we have the old signification. We find that people who love a little laughter are generally ready to reason a little after it. The most unfortunate man, I think, is he who is so deaf that he is also dumb. What do the facts of experiment, from Dr. BEAUMONT'S tables of digestion, show as to the comparative digestibility of flesh and Vegetarian products? for we have no facts upon this subject to which he has not helped us. You know that he had a most singular opportunity of carrying out these experiments; that he had St. MARTIN in his house for several years, and made him the subject of numerous careful experiments, the result of which he has published in a series of tables of digestion, containing every ordinary article of food. From these tables we find that chicken broth, usually the first thing given to the convalescent, required 3 hours for digestion, whilst barley soup only required 1½ hours; that a soup made from beans took only 3 hours, whilst mutton soup was 3½ hours in digestion. Oh, that mutton should be behind! but, as I said, we have to bring our present views to the test of fact; and when we do so, we find that fresh bread, usually considered so indigestible, is digested in 3¼ hours, and soft boiled eggs in 3 hours. "O, but eggs are not vegetables, sir! Were these included in the primeval system?" I do not know that they were; but you may partake of all these in your change from your meat-eating system to that of Vegetarianism. I denounce those tricks that some people play upon themselves, by trying to live upon simple vegetables, such as cabbages and turnips, calling that Vegetarianism. Those dishes in which milk and eggs are used, in combination with farinaceous preparations, will be the best in your first steps in the practice; and then you can go if you choose to more simple diet. Eggs took 3 hours, roast mutton 3½ hours, roast duck 4¼ hours; and the further we get from simplicity, and the nearer we get to that animal which, as Dr. ADAM CLARKE said, "was cursed under the old law, and never a blessing under the new,"—the pig—we find we get worse, and if we will eat it, that roast pork must be carried in the stomach 5¼ hours before it is digested. And when you come to contrast this with Vegetarian preparations under twenty heads, you find the difference, not, as we supposed, in favour of the flesh of animals, but in favour of Vegetarian preparations. But then people say, "our medical men always advise us differently; they tell us we ought to eat meat." I

grant this, and I also know that there is a very proper amount of attention paid to what they say. I wish, however, that we knew something of the construction of our own bodies; for if we did, we should either aid them in becoming wiser, or heed them less in this particular. It takes some persons many years to learn that their two jaws do not open equally and at the same time. I knew a man—a shrewd man, too, as any you have in Yorkshire—a wealthy and influential merchant—who did not discover this fact until he was 70 years of age, and when this wonderful action of the lower jaw only was ascertained, he was quite astonished to find he had passed so many years in ignorance of a simple matter like that. If man has a physical nature, and a moral and a spiritual nature, as well as an intellectual nature, we shall never be properly educated, until we recognize all these parts together. "But, sir, the medical men are so much against you." I grant it: but have medical men always been right? See that man who came with his splendid discovery, which the medical profession could not receive, and who died in poverty, and under the ban of the public, hounded on by the medical men of the time, HARVEY, the discoverer of the circulation of the blood. We have got new medical systems, which the body of the medical profession have opposed. A few years ago, we had Dr. ELLIOTSON, calling the attention of the medical men to certain alleged facts in connection with mesmerism; but they would not even witness the experiments. But the medical men in Manchester, that persecuted poor LA FONTAINE when he lectured there on mesmerism,—the very same men—after a time, turned round and began to practise mesmerism themselves. In point of fact, it is very difficult for professional men, of any kind, to receive any new discovery in their particular department of knowledge. You know it has been said, and with much truth, that the vices proceed from the higher classes downwards to the lower, but that all reforms proceed from the lower, and at last reach the higher. When Dr. DALTON propounded the atomic theory, the chemists made a fool of him; but, at length, they made a great discovery, and that was, that the atomic theory was true. I ought to belong to the legal profession; and I must say, that this class of professional men are as slow, and as hard-headed, as any others in connection with any reformatory movements bearing upon them. But we must remember that medical men are not in freedom; they do not tell us too much about Vegetarianism, even where they understand its benefits themselves. If they did, we should be very apt to turn the corner of the street, and inquire for the next medical man. Do you think the man who wrote this letter, which I cut from the *Times* the other day, and who signs himself "*MEDICUS*," would have written that letter if he had understood a little of the composition of food, and the requirements of the body? He recommends mutton suet, and fat, as "the most nutritive of all food." He also recommends the use of blood, not only in the form of black-pudding, but prepared in any other

agreeable way! He recommends the clergy to teach this in their various circles; and speaks of the suet-pudding which Dr. STARCK found to maintain the waste of his system better than other article of diet. Dear me! the man might have had suet in his eyes, or he would have seen the *flour* that was in the pudding. If LIEBIG is correct, fat and suet do not make a bit of nutriment, flesh, or blood. Now, this gentleman would never have gone and said these foolish things, to set the chemists a laughing at him, if he had understood a little of the composition of food. But, as I was remarking, we do not let our medical men tell us all they do know on those matters, or allow them to prescribe for us in accordance with their knowledge; and the sixteen or twenty medical men we have in the nine hundred members of our Society, do not, I dare say, force Vegetarianism down their patients' throats. We go on doing ourselves as much harm as possible, living as close to danger and destruction as we can, without actually crossing the line. We do not allow this hard-working class of men to sleep quietly in their beds, as we do other people; but make them hang out the red lantern, that we may know where to find them, and send our servants to call them up at any hour of the night, when we have gone "a little further" than we intended in our known wrong-doing. My notion is, that when we come to understand the laws of health better than we do, we shall make a contract with medical men, and have them to keep our families in health, allowing them a regular salary while we remain in health, and, if to be stopped at all, it will only be when we become sick. It is this which would procure us the best medical attention, and the best medicines. But what does man's moral nature say to this system of flesh-eating? We see that through the demands of artificial life, animals are highly fed, and treated in various unnatural ways; we see them pent up in trucks on the railway, and the other enormities, which DICKENS has so powerfully described in his *Household Words*. We see various processes of evil carried out in the slaughter-house, which are offensive to our moral natures. But man has been re-constituted, it is said. But if this be so, and if flesh-eating is intended to be practised by man now, how is it we cannot go to the slaughter-house with the same feelings we do to the orchard and the garden? Ladies go to the orchard and the garden; why do they not go to the slaughter-house, and experience pleasure in the sight of the processes necessary to the preparation of their food, if man has been re-constituted? True, the pole-axe is not a nice instrument, and it is not pleasing, any more than it is philosophical, to see men searching, with the knife and cleaver, for principles of food that may be had from the orchard and the farm. At any rate, it does not seem a very wise system, in its cruelty and bloodshed, if we do not get anything peculiar, after all. The wielding of the pole-axe is a fearful sight; we do not like to see the pools of gushing blood upon the floor. Well may the

Commissioners of Sewers insist upon every slaughter-house being paved with grouted floor. We see these hardened men, made hard by our demands for flesh as food, and then looked down upon by us. In my opinion we have no right to debase men, and then look down upon them; for theirs is an honourable employment, *if it be necessary* to live in this way. Go and stand at the market gate, and mark the countenances of such men engaged there, as they pass in and out. I do not seek to reproach this class: you can have an executioner of your own species, if you only set a price upon the office. These men are driven into these employments through the unnatural demand set up for flesh as food. But you may say, these countenances are made thus debased by *drinking*, not by driving and killing animals. Go then to the manufacturing towns, and see the countenances you may find there; degraded by drink, it is true, but far—far less degraded than those of the slaughter-house and the market; for there you find the lineaments of cruelty and drunkenness, united. We do not any of us like the incidents of slaughter. If we come upon the man beating in the skull of the poor ox, we feel a perturbation which lasts for hours after: we cannot forget it. This does not look as though it were a natural system! But do we ever feel thus when we come upon a field of reapers, or look into the orchard? There is peace and harmony in these scenes. I spoke of the tiger experiencing a flow of saliva, on the sight of his prey; but if ever we feel this—if ever, as the Lancashire lad says, our teeth "shoot water," it is not at the sight of the slaughter-house and the flesh we see there, but at a very different kind of food. Why do we cover the flesh-meat as it is carried along the street, or fine the butcher who neglects to do this, in all well-regulated corporate towns? We do not do this, with the produce of the orchard or the garden. If you go to the Surrey side of the Thames, on certain evenings, in London, you will see waggon loads of cabbages on their way to Covent Garden; but this despised vegetable, even, is not covered, nor has the farmer any need of tarpauling for his stacks. Why cannot we eat our Cochinchina fowls, or any other animals that we have petted and trained? If you will please to train a tree in your garden, or yourself raise wheat in the field, I will answer for it, this fruit and that grain shall be *more* acceptable than any other, even though to attempt to eat the flesh of your pet animals causes you pain and disgust. Does all this show meat-eating to be a natural system? I think that man has but got accustomed to live in departure from his normal condition; for I cannot look upon this system as other than a mistaken one. Do you think that woman, in whom centres all love and kindness;—in whom the very poetry of life is found—do you think that she could be tracked with bloodshed and slaughter in every step of life, if this system was properly looked into? If she could be looked at by the animals she eats in a life-time, she would indeed be shocked. Ladies, however, do not reason upon this subject, but follow prevailing custom, and thus this practice is not

looked into. The tongue upon the table is not identified as the tongue that lolled out of the ox as he passed on, foot-sore and suffering in the street; it is not seen to be the same tongue that licked the blood on the gory pavement of the slaughter-house, nor that which was afterwards cut out and carried to the kitchen to undergo certain processes of cookery, and otherwise disguise its origin. I repeat, that we do not see these things as they are. The *Family Friend*, sometime ago presented us with a beautiful piece of poetry on these subjects, ending with the lines,

"Oh, delicate lady! oh, sensitive fair!  
See the table strewn with carcasses there—  
Mangled and torn, all flesh from bone—  
Oh, leave such horrible feasts alone!

"The waving corn, and the fruitful tree,  
Bear gracious nourishment for thee;  
Live, fair one, as a lady should,  
And being beautiful—be good!

"Though lions, tigers, vultures, prey,  
Be thou more merciful than they;  
Thy health will last, thy life be long!"

"But, sir," say people, after inquiring into this system, "do you mean to say that it is a moral offence to eat flesh-meat?" "Him that knoweth to do good, and doeth it not," is the man who sins, as we learn; and, therefore, I do not think that the world sins in eating flesh. I give flesh to those who will have it, but simply say, come and see if our system is not a better one. (Applause.) I contend, for the sake of the humanities of life, that this system of eating flesh is mistaken, and that it is only carried out in the belief that it is the best way of living. I know that there is a better food;—that which was appointed in the beginning— and that though man has been permitted to eat other things as food, since that time, science to-day—GOD'S spoken voice in creation—proclaims the original food as still the best food of man. And now, a word on the experience of the system, which says as much in its favour as any other kind of proof. The mass of the world's population have been Vegetarians in all time. People generally suppose that we are all meat-eaters, whilst the fact is, that from two-thirds to three-fourths of the world's population have ever been Vegetarians in the main features of their diet. The peoples of the ancient world, as the Greeks, Romans, Persians, and others, lived in this way, in the higher periods of their existence. We see the strongest men of our time, as the porters of Smyrna, Cairo, and Constantinople, and the Greek boatmen, living upon black bread, fruits, dates, and figs, and other such substances, and slaking their thirst with water. We see the men who carry 800 lb. and upwards on their heads and shoulders, in coffee bags, and boxes of fruit, etc., Vegetarians of this simple kind; whilst the beef-fed porters of London, some of whom die like my tenant, will never dream of half such burdens. The mass of the people who do the hard work of all countries of the present time, are not the greatest meat eaters, but those in easy circumstances, beginning with those, with us, who pay the income-tax, and the mechanics of large

manufacturing towns who earn high wages. There is, then, a harmony in the Vegetarian system, which agrees with man's nature, not merely as an intellectual, but also as a physical, and as a moral and spiritual being; and it is only as all these parts of his nature are cared for and developed, that he is capable of the greatest happiness. The meat-eating system is one of jars and shocks to all these parts of man's nature, whilst the Vegetarian system is at peace with them all. We are at one with nature, and it is happy to feel that we can sympathize with all that is suffering. The Vegetarian system is one of peace, which embraces a wider question than that of the Peace Society. It is a system of temperance also; for if you become Vegetarians you will not drink intoxicating beverages. It is then a system of universal charity of conduct, tending to relieve that creation, which, as Dr. CHALMERS remarks, indeed, "groaneth and travaileth together in pain until now." And when we come to glance at economy; how stands the question here? We find that we can make 100 lb. of the blood of our bodies from beans for £1 2s. 6d.; but if we will have this amount from butcher's meat, this will cost us not the £1 2s. 6d., but £11 12s. 6½d. It is thus a system of cheapness and directness, whilst the other is one of dearness and scarcity. The one enables a man to live in peace and plenty; the other tends to depopulate, as you see is the case in the sheep walks of Scotland; since fifteen men can live on the same plot of ground which will support one on the flesh-eating system, and disturbance and depopulation of lands will ever be found to be against the dictates of reason and common sense. The one system will bear examination from first to last; the other will shock you at every step. The one was founded in the wisdom of the earliest period of man's existence, the other is a fallen system, and "sought out of many inventions," in the customs of society. Excuse me if I have, in poverty of style unworthy of the subject, brought these remarks before you to night. I have directed you to various arguments, but must address myself to popular objections to-morrow evening. It is only as we can follow out what we see to be right, that we can progress in the truth, or in any good thing whatever. I beg of those who love the truth, to inquire into this system; and then, this may be a most important meeting. I ask you, then, to read and inquire into it, and if one soul be brought nearer the truth, to Heaven be the praise, and I shall be very happy. (Loud applause.)

The CHAIRMAN then rose and said—

LADIES AND GENTLEMEN:—I am quite sure you will all have been gratified and benefited by the very excellent address you have heard this evening. Not many appeals have been made to personal experience; and perhaps I, and one or two others here, might give stronger evidence upon that point; and if I mistake not, of more advantage than that of my friend Mr. SIMPSON. Not that I am able to judge better upon this subject than you are; but, from a circumstance I am about to mention, you will see that

I have some advantages, even over Mr. SIMPSON, in this respect. He has, for forty-one years, abstained from all flesh-meat, and has never partaken of alcoholic beverages of any description. I have had the advantage, or rather the disadvantage, I may say, of being brought up upon a flesh-diet, and of having partaken of it for years; and this, though an unfortunate circumstance, enables me to speak on both sides. Since I have been a Vegetarian, I have also taken flesh and wines; because, having written upon the subject, I have wished to inquire into it, and test it in every way. I had been told by medical men, that if I gave up flesh-meat, I could not return to it. They told me that I could never live upon a Vegetarian diet; but when they saw I *did* live upon it, they said, "You take beer, and spirits, and wine, and it is these things that support you." I said, "If that is the case, I will give up these things also." I did so, and after a time they saw, that though I had long been their humble servant, I was now able to dispense with their assistance; but then they said it was "peculiarity of constitution." (Laughter and cheers.) I find my health is much better, and my strength greater than it was eighteen years ago; and in mental exercises, I find myself much more at liberty than before. Many people may say that I am no great specimen of Vegetarian diet, and that there are many better examples of the flesh-diet system. Those of my friends, however, who knew me twenty years ago, before I commenced this practice, will bear me out in saying, that I am much better now than when I practised the mixed-diet system. And this is the way to judge of the system, by comparing a person with what he was before, and not with some person of a very different constitution. [The Chairman then read an extract from the speech of Mr. GRIFFIN, at the Birmingham Vegetarian Soirée,\* and then further added.] I present this instance to satisfy any persons who have to labour hard that they will be well able to perform their daily work on this system. But there is another question which I am sure weighs much with many of you: "Does it conduce to as much pleasurable gratification as the other system?" I never wish to make pleasure a test of truth; but I think we shall find, that when a system is true, there is always a degree of pleasure

\* Vol. iv, Supplement, p. 75.

in connection with it. I merely make this remark for the information of those who think they might not experience the same gratification of the palate on the Vegetarian system. The pleasure is increased, the senses are much refined, the taste is much improved, and all the pleasures of the palate are much enhanced. I am not now speaking from the imagination, or what you may consider mere guess work, but from practical facts, which many hundreds can speak to, also. I know you cannot enter into this; for if your doctor orders you to live upon vegetable diet for a few days, you experience a sinking of the system, and your food has an insipid taste; but this is because you have not been accustomed to it. Suppose a person has been accustomed to drink a bottle of wine a-day, and he suddenly gives it up, he finds a sinking and weakness, and says, "This will never do for me: I cannot do without my bottle of wine!" and he most likely returns to it. But how could he expect it to be otherwise, when he had accustomed himself to such a large amount of stimulus? It does not follow, however, that the bottle of wine is proper for him because he feels this weakness in giving it up. Neither should a person conclude, in giving up flesh suddenly and finding inconvenience, that Vegetarian food would not agree with him. I shall not dwell longer upon this subject; but I trust you will hear other arguments to-morrow night, and you will then have an opportunity of seeing some preparations of Vegetarian fare; I do not mean to say that they are the most finished specimens of what Vegetarians use, but they will give you an idea of the system. If any persons wish to make any remarks pertaining to experience, they are at liberty to do so.

Mr. MENNELL, a medical gentleman of Malton, proposed a vote of thanks to Mr. SIMPSON, for his kindness in coming so far to address the people of Malton on the subject of Vegetarianism.

Mr. E. SEWELL begged to second the vote of thanks, stating that he had only been a Vegetarian for a short time, but had no occasion to regret having commenced the practice.

The vote having been put by the Chairman, and carried by acclamation, Mr. SIMPSON replied in brief and appropriate terms and the meeting closed at about ten o'clock.

## SOIREE OF THE MALTON VEGETARIAN ASSOCIATION.

ON Friday, the 16th December, a Vegetarian Soirée was given by the above Association, in the Assembly Room, Malton, JAMES SIMPSON, Esq., President of the Vegetarian Society, having been requested to take the chair. The large room was tastefully decorated with evergreens, in festoons, and several large screens presenting sentiments commendatory of the system, from the works of leading naturalists, physiologists, and chemists, and enclosed in borders of evergreens, were placed in different parts of the room, the tables being also decorated with bouquets in vases. The bill of fare comprised savoury

pies, sandwiches, potted cheese, moulded ground rice, bread and butter, currant bread, tea-cakes, biscuits, tea and coffee; with raisins, almonds, apples, and oranges, as a dessert. The Malton Philharmonic Society, under the leadership of Mr. HUNT, of York, very kindly gave their services on the occasion, and performed a variety of appropriate instrumental music during the entertainment, as well as in the intervals between the speeches, which contributed much to the enjoyment of the evening. The audience was large, and included the principal inhabitants of Malton, together with several

clergymen, ministers of religion, members of the medical profession, and a large number of ladies. Among the guests present were Rev. W. CARTER, Mrs. CARTER, Mr. W. CARTER, Jun., and the Misses CARTER; Revs. G. A. FIRTH, T. PEARSON, and J. BANE; Dr. WRIGHT, Dr. BARTON, Dr. ROGERS, Mr. and Mrs. G. BARTLIFF, Miss BARTLIFF, Mr. WM. COLLEY, Mr. Z. MENNELL, Mr. Jos. HARTLEY, Mr. R. M. LASCELLES (Slingsby), Mrs. JOHN SMITH, Mr. THOS. PRESTON, Mr. and Mrs. JAMES SMITH, Mr. THOS. WALKER, Mr. JAS. DUNLOP, Mr. MOORHOUSE, Mr. JOHN HOPKINS, Mr. W. PICKERING, Mr. L. JOHNSON, Mrs. H. JACKSON, Misses WRIGHT, Miss SOULLY, Miss M. BELL, Mrs. COLLIER, Mrs. W. METCALFE, Mrs. MALLET, Miss BARNBY, Mrs. MEWBURN, Mr. and Mrs. W. SIMPSON, Miss SLATER, Mrs. MEYRICK, Mrs. BURTON, Mrs. FLOWER, Mrs. ALLEN, Miss ALLEN, Miss HALL, Mrs. HURTLEY, Miss LEEFE, Mrs. NEWTON, Mrs. MACKRETH, Miss ROBERTS (Norton), Miss WALKER, Mrs. DICKENS, Mr. and Mrs. RICKABY (Middleton), Mr. ED. SEWELL, Mr. HALL (Norton), Mr. W. HURTLEY, Mr. H. HURTLEY, Mr. ED. WILLMOT, Mr. Jos. JOHNSON, Mr. ED. JOHNSON, Mr. THOS. BANKER, Mr. THOS. NEWTON, Mr. WM. BROUGH, Mr. NEWBURNE, Mr. J. PARKINSON, Mr. FORD NEWTON, Mr. K. ALLEN, Mr. AGAR, Mr. I. FISK, Mr. HUNT (York), Mr. CHAS. MARSHALL, Miss BOWEN, Miss M. SMITH, Mrs. SMITHSON, Mrs. H. SMITHSON, Miss J. SMITHSON, Miss MALLET, Mr. J. WILLIAMSON, Mr. J. WRIGHT, Jun., Mr. M. SLATER, Misses MEYRICK, Miss TATE, Mrs. ASH, Miss POLACK, Miss AGAR, Miss BARTLIFF, Miss E. TAYLOR, Mr. R. BANKES, Mr. W. TAYLOR, etc., etc. Shortly after half-past six the tables were all filled, and the proceedings commenced by the Rev. W. CARTER saying grace. The repast—which occupied about an hour, and gave great satisfaction—being ended, the Rev. G. A. FIRTH returned thanks, and, after an interval of music,

The CHAIRMAN rose, and addressed the guests at length.

After referring to the origin of the Soirée, and congratulating the Vegetarians of Malton on the success of their entertainment, he showed that the real object of the Vegetarian movement, was to give information such as would ultimately form an opinion upon a system of diet, which would greatly minister to the happiness of life. He then recapitulated the leading features of the arguments used at the meeting of the previous evening, for the benefit of the many strangers not then present, referring to statistics, showing the great amount of the flesh of animals con-

sumed, even by ladies, in the small quantities made use of during an average life-time. The popular objections to the Vegetarian system, naturally arising in the minds of those who had but a limited theoretical or practical acquaintance with the system, were then carefully treated, and especially those pertaining to the authority drawn from the influence of medical men, with the references made to the Bible, as opposed to the principle of the system recommended, however good, and otherwise sufficiently proved in relation to the facts of external nature and experience. Mr. SIMPSON then referred to the best methods of taking up the Vegetarian system practically, and after citing the only true impediments that would be found to the adoption of the system, concluded his address by commending the Vegetarian practice of diet to the attention of his audience, as one of the most important questions affecting the external habits of the world. [We much regret that the pre-occupation of our space prevents us giving more than a brief sketch of Mr. SIMPSON'S address, impressive and useful as it was felt to be by the audience in every particular; we are, however, only able to close the sketch above given, by a single extract from the report of the Meeting and Soirée, published in the *York Herald*.] "Considering that the practice of the majority of his hearers were opposed to the principles enunciated, it is remarkable that he should have produced such unanimous expressions of delight, as was the case when he concluded his address."

After an interval of music, JOHN SMITH, Esq., briefly addressed the audience.

He congratulated the company on the occasion, but declined going into the arguments he had proposed to enter upon, lest anything of the complete impression produced, should, in any degree, be impaired.

Mr. HUNT, of York, subsequently gave his experience, as a Vegetarian who had essentially improved his health and mental feelings, since he had abjured the flesh of animals as food.

The Rev. W. CARTER, in a highly complimentary address, moved a vote of thanks to Mr. SIMPSON, which was seconded by the Rev. J. BANE, supported by Mr. PICKERING (a Friend), and also by the Rev. J. PEARSON, who submitted an inquiry upon one feature of the arguments used during the evening.

The vote of thanks having been submitted to the Meeting, and passed by acclamation, Mr. SIMPSON replied to the inquiry made, obviously to the general satisfaction of the audience, and then acknowledged the thanks of the Meeting so warmly accorded to him.

Votes of thanks were then passed to Mrs. JOHN SMITH, and the Ladies who had taken charge of the entertainment; also to the Philharmonic Band, in speaking to which, Mr. SIMPSON, Dr. WRIGHT, and Mr. SMITH, took part.

## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*Annual and Voluntary Subscriptions.*—A communication upon the subject of the pecuniary resources of the Society, has been deferred till the commencement of the year, the period at which the subscriptions of Members become due, thus obviating the necessity of pressing the subject upon the attention of Members more than once. Annual and voluntary subscriptions of Members should be paid directly to the Secretary, who will forward an acknowledgement for any sum exceeding one shilling in amount.

*Annual List of Members.*—The names of Members on the Register, since the list of 1853, up to December 31st, will shortly be forwarded to Members; but the publication of the Annual List, will be deferred till the period after the Annual Meeting, the advantage of this alteration of the time of its publication being, that the subscription list accompanying it will then show all contributions to the funds of the Society, previous to the closing of the books for the year, on the 30th of June.

*Local Operations.*—Individual Members desirous of procuring Meetings or Lectures in their localities, are recommended to address themselves to the nearest Local Association, and invite their assistance; and where this cannot be procured, communications will be attended to by the General Society.

Secretary, J. ANDREW, Jun.

## ACCRINGTON.

*Operations.*—Two lectures have been delivered in this locality, on the evenings of Thursday and Friday, November 17th and 18th; the former in the Temperance Hall, Oswaldtwistle, and the latter in the New Jerusalem School-room, Accrington, by Mr. JAMES GASKILL, of Manchester, at both of which, JAMES SIMPSON, Esq., presided. W. S.

## BIRMINGHAM.

*Meeting and Soirée.*—Reports of our Meeting and Soirée are already before the public. The Meeting greatly increased the demand for tickets for the Soirée, and so great was the interest shewn, that as many were disappointed in procuring admission, as were fortunate in taking part in the proceedings. The question of Vegetarianism is now completely raised in Birmingham, and the excellent impression produced by our recent public operations, upon all classes here, is most favourable for our progress. We think Birmingham will become most prominent in connection with the Vegetarian system. A. J. S.

## COLCHESTER.

*Loan Libraries.*—We are still distributing tracts, but much feel the want of a good library to refer to, and assist inquirers.

*Operations.*—We are looking forward to the public discussion of the Vegetarian system, in the month of January. J. B.

## DUNFERMLINE.

*Operations.*—We are at work privately, as usual, but have no special report to make. J. D.

## GLASGOW.

*Supper Party and Meeting.*—We had our second season's Meeting of the Local Association on Thursday, December 22nd, at which forty persons were present. The entertainment was provided by some of our Vegetarian ladies, and Mr. COWPER presided. The whole proceedings were satisfactory, and will doubtless advance the interests of the Association. J. S.

## LEEDS.

*Operations.*—Our report of the Meeting held, will be published along with this. It will be seen that great interest is excited here, in the application of the system to the habits and wants of working men. J. A. J.

## LONDON.

*Social Meetings.*—We continue our Meetings here, as usual. G. D.

## MANCHESTER.

*Operations.*—Our meetings in Hulme and Manchester will show that we are at work. J. G.

*Discussion.*—A paper on the Harmony of Teetotalism and Vegetarianism will shortly be read here, and the matter of it submitted to discussion afterwards. G. B.

## NEWCASTLE.

*Progress.*—The progress we can acknowledge here is only that pertaining to private discussion. The health of Newcastle led us to postpone some public operations, which we hope, ere long, will be brought to bear. J. M.

## PADSTOW.

*Private Advocacy.*—Our principles are much discussed in this locality, and we hope for some occasion, shortly, to reap the benefits of this, especially if our proposed public proceedings should be brought to bear. R. P. G.

## RUNCORN.

*Soirée.*—We had a Soirée here on the 9th of November, at which fifty guests sat down (this being the utmost limit to the accommodation), though many other persons were desirous of being present. Forty dishes of Vegetarian provision were provided, for the company to eat their way into the practice, though the expense of the whole was under forty shillings. The party was, in every respect, a happy one. The room was decorated, and after the entertainment, speeches were made, and resolutions unanimously agreed to, to the effect, that so far as the guests had inquired into and witnessed the practice of Vegetarianism, they were highly satisfied therewith; two of the guests going beyond this, and declaring their intention to try the system. We are looking for a Meeting, and another Soirée, ere long, to be held in the Foresters' Hall.

S. S. B.

## ANNUAL MEETING OF THE BIRMINGHAM VEGETARIAN ASSOCIATION.

THE First Annual Meeting of the Birmingham Vegetarian Association was held at CORBETT'S Hotel, January 3rd, 1854, at which the principal Members of the Association were present. Mr. W. G. WARD occupied the chair.

The TREASURER presented the financial statement of the Association, which shewed a balance of £1 19s. 1d. on hand.

The SECRETARY then read the following Report for the last year, which was duly received and recorded.

## REPORT.

Although, looking at the small increase in the number of members of the Association, it would appear that little progress had been made during the past year; yet, taking into account the number known to be practising Vegetarianism, but who, for various reasons, do not join our ranks as members; the knowledge that has been promulgated by means of the issue and circulation of books from the library; and the great publicity which, by the kind assistance of Mr. SIMPSON, has been achieved, we have much to congratulate ourselves upon in the unhopèd-for success which has attended our efforts; and it is gratifying to contemplate the standing, that Vegetarianism and "The Birmingham Vegetarian Association," now hold in this town, compared to what they did twelve months ago. This time last year, the public of Birmingham were totally unacquainted with our principles; all that was known of Vegetarianism being confined to the few Vegetarians in the town, and their immediate circles of acquaintance. From the isolated and unsupported position in general society in which our local Vegetarians have been placed, resulting from this state of things, they have had many difficulties and obstacles to encounter, which, through the greater publicity and importance Vegetarianism has obtained during the operations of the past year, and the union that has been effected among them by the establishment of this Association, have in a great measure, been removed; Vegetarianism now ranking as one of the questions of the day, and securing attention and respect, in the place of rejection and ridicule.

There have been five copies of GRAHAM, four *Fruits* and *Farinacea*, six *Advocates*, two *Messengers*, and various minor publications, in circulation among the members and their friends, besides some works lent, including one copy of the *Vegetarian Cookery*, three copies of FOWLER, and half-a-dozen *Dietetics*.

Three medical men have been supplied with copies of GRAHAM, with a favourable result; one, at least, having expressed himself satisfied with the truth of Vegetarianism, and having, to some extent, adopted the system. A large, attentive, and important meeting was held at the Odd Fellows' Hall, in the month of June last, when much good was effected, and to which, in a great measure, the ground gained is to be attributed. Another meeting

followed by a Soirée, has also taken place, which demonstrations have contributed to the stability of former good impressions produced on the minds of the public. Four discussions have taken place on Vegetarianism, in consequence of the interest which has been excited; and it is highly probable that there have been others, which have not come to the knowledge of your Secretary. Three of these discussions occupied three evenings each, and they all terminated favourably for the cause of Vegetarianism.

Ten or twelve pounds' worth of Vegetarian publications have been disposed of at the various booksellers, including seventy dozen of the *Penny Cookery*. A great number of tracts have also been given away, and about 1,000 copies of the first number of "The Birmingham Vegetarian Association Papers," have been sold. These papers consist of eight pages of letter-press, demy 8vo., and four pages of cover, and the thousand sold, and the two thousand on hand for future operations, will do much in the dissemination of sound information on the subject of Vegetarianism. Two letters have appeared in the *Birmingham Journal*, which, together with the paragraphs calling attention to the advertisements which have appeared, and various other notices which have been introduced from time to time, cannot but have aided us to a considerable extent; and, reviewing the operations of this Association from this point of view, there is every thing to encourage and urge us on to fresh exertions in behalf of a cause which must engage our sympathies and support, in proportion as we appreciate its importance; it being a natural result of the possession, or the supposed possession of truth, to render us anxious for its universal diffusion, that others may share in its advantages as well as ourselves.

With these few remarks, I would suggest in conclusion, that it will be a work of time to attach people to your organized bodies as members, in consequence of the shyness which exists in the minds of most people. The great end and aim of this and other Associations, as well as of individual members, must be—to arouse attention, to spread information, and obtain consideration of our principles, and we are sure to succeed, just so far as our principles, and our efforts in their support, are worthy of success. That much good has been already accomplished, the retrospect which I have already drawn, is, I think sufficient to prove, and with the large quantity of printed matter at the disposal of the Association, and the increased and well-directed energies of its members, stimulated by so favourable a conclusion of the old, and so auspicious a commencement of the new year, there is every thing to hope, and nothing to fear, for the future progress of Vegetarianism in this locality.

The officers for the year were then elected, and the proceedings terminated with a subscription amongst the members present, amount to £6, on account of the present year's operations.

## LOCAL OPERATIONS AND INTELLIGENCE:

## VEGETARIAN SOCIETY.

*Local Associations.*—It is highly gratifying to witness the gradual increase of Associations. Whoever takes up the list of members of the Society, however, and considers it in its geographical department, will perceive that there are many other localities, yet, in which Associations could readily be formed. Even populous places in the country present facilities for setting on foot similar organizations; since, where such localities could not, of themselves, maintain independent operations, assistance could generally be secured from the organization of some neighbouring town.

Without doubt, the most hopeful aspects of the Vegetarian movement in its present stage of progress, are to be found in the labours of Associations. The General Society, though successful in keeping the principle and arguments of the system before the public, through the press, and by occasional public efforts, such as have already been made to tell so effectively, necessarily calls for local organization to supplement its labours; since, however, much may be done to convince the public of the goodness of the Vegetarian system, the practical details of conversion will almost invariably be found to depend upon the social influence of Vegetarians.

It is, therefore, to be earnestly hoped, that our friends will at once give this subject their careful attention, and, as early as possible in the present year, put forth their efforts in this direction. The routine necessary to secure this, is exceedingly simple, and will be found to consist in a selection of officers from the district proposed to be embraced in the Association, and the fixing of at least one evening during the month for the meeting of Members (those who have made the declaration of the General Society, and all else who are interested in inquiries upon the subject), addresses being delivered, papers read, lectures given, or public meetings held on these occasions. All these, if not readily seen to be practical at first, will naturally rise out of the organization and regular meetings of Members in this way. J. ANDREW, Jun., *Secretary*.

## ACCRINGTON.

*Local Associations.*—With the first month of the year 1854, we are seeking to form an Association in this district, and hope to be able to announce our officers shortly. W. S.

## BIRMINGHAM.

*Vegetarian Practice.*—The number of experimenters in Vegetarian diet has greatly increased of late. Of those more or less within the sphere of the Association, I should judge there are from one to two hundred, whilst many others may fairly be regarded as at least changed in their views.

*Annual Meeting.*—Our first Annual Meeting was held on the 3rd of January. We send an account of the proceedings, and the report read

at the meeting, hoping that a corner may be found for these in the *Messenger*. A. J. S.

## COLCHESTER.

*Operations.*—We are still distributing tracts, and lending publications, and about thirteen persons are trying the system. We doubt not, ere long, we shall obtain additions to our numbers. We are still on the same subject, a loan library for supplying gratuitous information to inquirers. J. B.

## DUNFERMLINE.

*Self-Denial.*—We have nothing particularly new in our locality; but as one proof of the change that always occurs in the minds of people when they come to inquire into our system, I may state, that an old lady near me, has been instructed to adopt our diet, by her medical adviser; and, after making inquiries as to how she should live, she has had the loan of my cookery books, and finds the new system suit her well. Some of her friends have since remarked, after seeing the cookery books, that our practice, after all, cannot be one of such self-denial as they supposed. J. D.

## GLASGOW.

*Operations.*—Another of our Monthly Meetings is close at hand. At our last Meeting, a paper on the Vegetarian system, was read by one of our Glasgow friends, and addresses of considerable interest were also delivered on the occasion. We are looking forward to a similar gathering, and trust to have the adhesion of several who have adopted the Vegetarian system of diet.

*Rules of the Association.*—As in some measure a guide to others in the formation of an Association, we here give our rules, which we have sought to keep as few and simple as possible, whilst sufficiently comprehensive to embrace all our wants.

## RULES.

1. The Association shall be called "The Glasgow Vegetarian Association."
2. Its object is, to induce abstinence from the Flesh of Animals as Food, by disseminating knowledge of the superiority of Vegetarian diet.
3. All persons who shall have made the declaration of the Vegetarian Society, shall be eligible as Members.
4. The Annual Subscription to the funds of the Association shall be one shilling, payable on the 1st of January.
5. The Association shall be managed by a President, a Committee, and a Secretary, who shall be elected annually, at a General Meeting of the Association, to be held in the month of October.
6. The Association shall not be liable for any debt, beyond what can be liquidated by the funds in the hands of its Officers.
7. No change shall be made in the Rules of the Association, except at an Annual General Meeting of the Members. J. S.



## LEEDS VEGETARIAN ASSOCIATION MEETING.

ON Monday evening, January 23rd, the second monthly meeting in connection with the Association, was held in the York Street Temperance Room. Mr. JOHN ANDREW, Jun., occupied the chair. The attendance was nearly as large as at the previous meeting in December.

The CHAIRMAN commenced by observing that the subject they had met to consider and discuss, was one of no trivial interest and importance. It required, however, something more than a cursory examination, in order to be able to estimate it correctly. There was evidently a growing desire for information, and an increasing disposition to examine the principles and objects of Vegetarianism. It was, therefore, their duty to seize every opportunity of directing attention to the arguments and facts on which the system was based. He had recently received a letter from a young man at a distance, asking for information on the subject, that he might be prepared for taking what he believed to be the side of truth, in a discussion on Vegetarianism, which was about to take place in the city where he resided. The task was not an easy one for a brief letter. He had, however, sent some publications, with a letter, containing some remarks upon each of the points to be kept in view, and referring to the evidence which science, history, and experience furnished in favour of a Vegetarian mode of living. He had no doubt that great good would flow from such discussions, if entered upon with an earnest desire to know what is the truth. Reference was then made to the very erroneous ideas of many persons respecting the use of fruit, and he begged to read an extract from the valuable letter on this subject, which appeared in the *Times* newspaper a few months ago, and was inserted in the December number of the *Messenger*. He was satisfied that the judicious use of fruit was conducive to health. It was often improperly taken, betwixt meals, instead of forming part of a meal. During the prevalence of cholera in 1849, he and his family made no change in their mode of living, except using less of the flesh of animals, and rather more fruit than usual. This was before he became a Vegetarian, and all his observation and experience fully confirmed the testimony of the writer of this interesting letter. This was a matter connected with everyday living of great importance, and one on which nearly the whole community needed information and enlightenment.

After some further observations of a practical nature, as to the most substantial

and economical mode of living, especially for those whose means were limited, and urging upon those who were satisfied as to the truth of the system to join the Society, the Chairman called upon

Mr. W. WHITFIELD, who referred to the ridicule and opposition with which teetotalism was for many years assailed, and expressed the opinion that as it had overcome these, so would Vegetarianism. He was a bricklayer, and after a full trial of the Vegetarian diet, he was thoroughly satisfied as to its superiority over the mixed system of living. He had tried it previous to Mr. SIMPSON'S visit to Leeds in 1851, but after hearing that address, he was determined to be a decided Vegetarian, in spite of all difficulties and opposition.

Mr. E. SHACKLETON briefly gave his testimony, after five years' experience, of the benefits of the anti-flesh-eating practice.

Mr. ANDREW AINSLEY, of Woodhouse, spoke in a very decided and earnest manner. As a hard-working man, he felt himself in every respect well, and fully competent for his duties. In a humorous style he related his experience, and the advantages of his present mode of living. Not long ago he met with a gentleman, who, on hearing that he did not eat flesh, asked him what he lived upon. He replied by asking the gentleman what he took besides the flesh of animals. The gentlemen then observed—"O! I see," and needed no further information.

Mr. JOHN KERSHAW, Jun., said, that with the exception of one interval, of a return to the use of flesh, he had for several years carried out the practice of Vegetarianism. He enjoyed good health, and was more capable of protracted mental and bodily exertion.

At this stage of the meeting, permission was given for any person to make an inquiry, or start an objection.

One person inquired if the practice of Vegetarianism produced anything like a nervous sort of living.

Mr. AINSLEY replied that if the inquirer meant a trembling sort of sensation, he could state that he had felt this at one time, and was almost ready to give up the system, but he persevered, and was now stronger than ever.

Mr. GEORGE PERKIN briefly referred to his own experience, as highly commendatory of the advantages of a judicious practice of Vegetarian diet.

After a very interesting conversation on two or three topics, the meeting broke up about ten o'clock.

## MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION MEETING.

ON Tuesday, January 31st, a Meeting of the Manchester and Salford Association was held in the Mechanics' Institution, Manchester—ROBT. MILNER, Esq., in the chair.

The CHAIRMAN, on opening the proceedings of the evening, stated, that the subject to which the attention of the meeting would be directed, was the reading of a paper by one of their

members on Temperance and Vegetarianism, after which, if time should permit, any subject of the paper addressed to their attention might be discussed, or the meeting might resolve itself into a conversational character. In the meantime, however, preparatory to the reading of the paper, he begged to call upon Mr. JAMES GASKILL to address them.

Mr. GASKILL said there was no lack of facts in support of Vegetarianism, and that the meeting could scarcely have any more important facts for their consideration than those presented by the individual history of the members then present. There were as healthy looking people there as could be found anywhere, many of whom had long abstained from the flesh of animals, whilst some had never even partaken of it at all. He himself had not tasted it for forty years, and had only had two short interruptions to good health during that time. In his early experience he had worked at the factory, and then there was no "Ten Hours' Bill" to regulate such employment, since they began at 5 in the morning, and worked till past 9 in the evening, with only one hour allowed for dinner. People were under a very great mistake in supposing the flesh of animals necessary for health; those who adopted the Vegetarian practice, and persevered in it rationally, never had cause to repent it. Dr. TURNER, in one of his lectures, had admitted that Vegetarians "state and state truly, that the whole of the parts of an animal are derived from the vegetable kingdom." As animals could not create, but only assimilated, the elements required for nutrition and respiration, contained in their food; therefore, in eating their flesh, man obtained nothing but what, so far as the principle of body-building, tissue-forming, and life-sustaining are concerned, had been derived from the vegetable kingdom. All these principles came from the vegetable kingdom, and in partaking of the flesh of animals they took it after a portion of the vegetable products, from which it had been formed, had served for the nutrition of the animal, and it was, therefore, less nutritious than the food on which the animal originally fed. Referring to the economics of the question, it was shown that in a pound of beef they only got 4 oz. of solid matter,—the rest being water—and of that

a portion was innutritious, and that in roasting flesh-meat there was a further loss of  $22\frac{1}{4}$  per cent. The flesh of the quail, considered a great delicacy, was sold in the London markets for 3s. per lb., and after allowance had been made for loss in cooking, etc., the meat might be estimated at 2 oz. for each 1 lb.; consequently the price would be 24s. per lb. This might be called an extravagant way of looking at the flesh-eating practice, but it was just and true. Many persons, on these facts being pointed out to them, would say, "If you can persuade the people at our house to adopt your plan, I will have no more flesh." He thought this was a convenient way of getting over a difficulty, and instanced a case in which a person had commenced the Vegetarian practice, and given it up again, because, as he said, his family was not with him in the question, whilst, on inquiry, it turned out that he had never asked them to join him, and that they would have had no hesitation in doing so. Mr. GASKILL then mentioned several facts bearing on this and other points, and afterwards spoke of the value of brown bread, showing that it was decidedly superior to white. He also stated that the quantity of bread stuffs used in the manufacture of intoxicating drinks in Great Britain, would feed eleven populations equal to that of Manchester and Salford, allowing  $1\frac{1}{2}$  lb. per day for every individual. Experiments in the cultivation of different crops, on a given amount of land, had shown that while it required an acre to grow only  $\frac{1}{2}$  lb. of beef, or 11 oz. of mutton per day; the same land would produce 93 lb. potatoes; 182 lb. turnips; 73 lb. carrots;  $5\frac{1}{2}$  lb. beans, or peas, and 5 lb. of oats or wheat. Mr. GASKILL then concluded his address with some further general remarks.

Mr. T. H. BARKER was then called upon, and read an excellent paper on the *Harmony of Teetotalism and Vegetarianism*, which having occupied the attention of the meeting to a somewhat advanced period, the proceedings terminated, general satisfaction being expressed in the importance of the subject, treated in the address delivered and the paper read, the substance of which last we expect to give in our subsequent number.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Annual and Voluntary Subscriptions.*—W. B.—The Annual Subscription of 1s. payable by each member, becomes due on the 1st of January of each year, and the Voluntary Subscriptions are usually paid along with this amount. Members are recommended to pay their subscriptions directly to the Secretary of the Society, instead of through the Local Secretaries, to avoid mistakes, such as have sometimes occurred.

*Arrears of Subscriptions.*—W. G.—The application of the Secretary for arrears of subscriptions, is not made, at the soonest, till the end of the month of January. A note apprising Members that their subscriptions have become due, has

been issued in previous years, sometimes accompanied by the Annual List of Members, but is not a "necessary preliminary" to the payment of subscriptions—the payment of the Annual Subscription being made essential by the 2nd rule of the *Society*. The expenses of the application for arrears of subscription have necessarily to be added to the annual payment, where members have omitted to pay their subscriptions; but this is limited to the number of postage stamps used in the application.

*Rules for Local Associations.*—J. B.—We beg to direct attention to the Rules of the Liverpool and Glasgow Associations, already published in the *Messenger*, as suitable models for those

who desire to organize Local Associations. These can of course be modified according to requirement. Both the Associations referred to, as well as the Manchester and Salford Association, if we mistake not, make membership with the General Society the test of qualification as a member of the Local Association, and in this way, whilst the general interests of Vegetarianism are secured in the members giving in their adhesion to the public movement, recognised by the world as representing the Vegetarian system, the making more than one declaration of membership is rendered unnecessary; a simple inscription in a list serving to register each one desirous of entering the Local Association. In some cases, it has not been considered necessary to be a member of both the Local Association and the General Society; but this must have been for want of a moment's reflection on the great importance of rendering aid to the public operations of the General Society, which, in maintaining the public advocacy of Vegetarianism, and raising and exciting attention to it in new quarters, is thus the source of the existence of Local Associations, which are to be justly regarded as locally dispensing the same information which the Vegetarian Society promulgates, generally, throughout Great Britain, by public meetings, and the distribution of periodicals, Vegetarian works, tracts, and other printed matter. Thus the assistance rendered by Vegetarians to the General Society, is of great importance, as tending to influence and form a public opinion in favour of Vegetarianism, and whatever, therefore, be the extent of the local operations, it is seen that the strength of the General Society should first of all be maintained, as the great parent of improvement in the dietetic practices of our country.

Leeds. J. ANDREW, Jun., *Secretary*.

#### ACCRINGTON.

*Local Association.*—Our meeting for the purpose of organization has been deferred to February 25th, when we meet to nominate our officers, and enter upon a course of periodical meetings, in which we expect to have the assistance of some of our members in the delivery of addresses and lectures.

W. S.

#### BIRMINGHAM.

*Adoption of the Vegetarian Practice.*—Without the force of any public operations here, I consider that we are progressing very healthfully. Twelve more experimenters have, to my knowledge, entered upon the Vegetarian practice within the past month.

J. A. S.

#### CHARD.

*Vegetarian Lecture.*—I am glad to intimate, through the pages of the *Messenger*, that the voice of Vegetarianism has reached this part of the west of England. An interesting and highly instructive lecture was given in Chard, on Monday evening, December 12th, in the Town Hall, by Mr. JOSEPH BORMOND. The assembly was large and very attentive. The lecturer evidently understood his subject, and, somehow, managed to make his audience laugh

heartily at the folly of their own daily habits. At the close of the lecture, several important and interesting questions were candidly put, and cleverly answered. The audience expressed their thanks publicly to Mr. BORMOND, and also to the Mayor for the use of the Hall. I am happy to say that even here this previously ill-understood question has now its admirers and adherents. The week following the lecture, there was a great demand for *Penny Cookery* books, and much earnest inquiry is being excited in the town and its vicinity. In this season of dear food, we rejoice in the lecture as opportune.

ONE WHO WAS PRESENT.

#### COLCHESTER.

*Operations.*—A lecture has just been delivered by the Local Secretary, at the Mechanics' Institution, on *Vegetarianism, Chemically, Economically, and Experimentally Considered*. The subject was principally addressed to the members of the Mutual Improvement Society. The audience numbered between fifty and sixty ladies and gentlemen. Mr. STEPHENS, a member of the Society of Friends, presided, and several other Friends were present. The lecture occupied about an hour, after which there was a discussion which lasted for thirty-five minutes. Every one present was invited to make any inquiries they thought desirable, the lecturer stating, that having been thirty years a flesh-eater, and seven years an adherent of the Vegetarian practice (as well as his family to the number of seven), he was a daily witness to the truthfulness of the latter system of diet, could certainly speak with confidence on the subject, and so felt it a pleasure to afford all the information he could by way of encouraging others to adopt the same practice. A very favourable impression of Vegetarianism seems to be gaining ground here, and we only want some public demonstration to advance this still further.

*Our Loan Library.*—In proof of the advantage of proclaiming our wants in this locality, as regards Vegetarian works, I beg to acknowledge the receipt of two copies of *Fruits and Farinacea, the Proper Food of Man*; two copies of GRAHAM'S *Science of Human Life*; two of each of the first three volumes of the *Messenger*; also two copies of *What is Vegetarianism?* forwarded by some kind but unknown friend. Our obligations for the assistance thus rendered to our locality are great, and we will endeavour, to the best of our ability, besides thus sending thanks to our unknown friend, to make the volumes as useful as possible.

J. B.

#### LEEDS.

*Operations.*—The report of our monthly meeting will speak for itself; and, whilst preparing for other operations, we hope to be able shortly to tell of many accessions to our strength.

*Results of Public Advocacy.*—In moving about, I come in contact with many persons who have been at our meetings, and read our publications, and some of whom have tried Vegetarianism, and are satisfied that it is true and beneficial. The opposition of wives and mothers alone, prevents

not a few from deciding to give up the flesh of animals entirely. Facts of this nature show the necessity of constant agitation.

*Agency.*—In connection with the Leeds Vegetarian Association. Mr. JOSEPH BORMOND, of Halifax, has delivered four excellent lectures, the salutary results of which will no doubt be seen many days hence.

*Woodhouse.*—On Monday evening, Feb. 6th, a meeting was held in the commodious Temperance Hall, Woodhouse, when the chair was taken by Mr. JOHN ANDREW, Jun. After referring to the scientific aspect of the question, and stating some interesting facts in favour of abstinence from flesh, some hints and advice were offered to assist the heads of families in practising that dietetic reform, which it is the mission of Vegetarianism to promote. The Chairman then called upon Mr. BORMOND to address the meeting. A considerable portion of Mr. BORMOND'S lecture was of an argumentative character. In a humorous, pointed, and conclusive manner, it was shown that an examination of man's structure supported the views of the Vegetarians. Several objections were noticed, and the answers appeared to give satisfaction to a very attentive audience. As discussion was allowed, a teetotaler put a question respecting the example of CHRIST in partaking of fish, which Mr. BORMOND and the Chairman answered, by observing that the Sacred Scriptures were not intended to teach physiology and dietetics; and that the practice of JESUS CHRIST in this and similar matters was not binding upon his followers. The meeting concluded in a very pleasant and satisfactory manner.

*York Street.*—On Tuesday evening, Feb. 7th, Mr. BORMOND lectured in the York Street Temperance Room, to a large and deeply attentive audience. On this occasion, the lecture embraced a wider range—"the bread we eat," "the beef," etc., which the flesh-eating portion of the community cook and eat, and the liquors they drink. The rage for white bread was condemned, and the great advantages of allowing the wheat or whole-meal bread to form a portion of almost every meal, were ably shown. On the authority of Professor JOHNSTON, it was stated, that bran from wheat-meal actually contained a larger per centage of gluten than the same weight of flour. This is the statement: "Whole bran (outer and inner skins), 14 to 18 per cent., and fine flour, 10 per cent., gluten;"\* as the nutritive quality of any variety of grain depends very much upon the proportion of gluten, this fact ought to be pondered by all classes. The comprehensive character of the Vegetarian question was forcibly urged, and it was affirmed that errors in diet were the source of many evils. Improper food created unnatural thirst and a craving for stimulants. Ignorance and custom fettered and debased thousands. The teetotal and dietetic reforms involved matters of high interest and great value. The intimate connexion between the body and mind invested questions of eating and drinking with no small importance. Indeed, everything

\* *Chemistry of Common Life*, p. 99.

connected with the physical and moral elevation of the people, demanded the earnest support of the benevolent and Christian portion of the community. Those who practised a mixed diet dared not put their confidence in the flesh of animals to the same test as the Vegetarians did their diet. Which of them would try to live upon the flesh of animals entirely? They knew that the staple food of every meal was such as he advocated. This was more economical, more conducive to health, and bodily and mental vigour. There was, therefore, no need for the introduction of the flesh of slaughtered animals. Mr. BORMOND concluded, by a powerful appeal in favour of total abstinence from strong drink, and flesh as food.

*Bramley.*—On Wednesday evening, Mr. BORMOND lectured at Bramley, a large manufacturing village, four miles from Leeds. The audience listened with great interest to a long and able exposition of various features of the dietetic reform.

*School Street.*—On Thursday evening, February 9th, an excellent meeting was held in the School Street School-room, at the West end of the town of Leeds. This was the first meeting in this large and rapidly increasing district. The attendance was good, and exceeded the anticipations of the Committee. Mr. J. ANDREW, Jun., opened the meeting by some general remarks, showing the importance of the subject to be discussed.

Mr. BORMOND was then called upon, and proceeded to an exposition of the history, principles, and objects of the Vegetarian Society. At the close a question was asked, which occasioned a little discussion. One good result of the meeting is, a resolution on the part of some who were present, not to taste the flesh of animals again; and a further impulse has been given to thoughtful inquiry and experiment by others, which it is hoped, may lead to accessions to the Society.

J. A. J.

#### MANCHESTER.

*Operations.*—We give a condensed report of our meeting held at the Mechanics' Institution, at which an excellent paper was read by Mr. T. H. BARKER, on *The Harmony of Teetotalism and Vegetarianism*, and which we hope will find its way into the pages of the *Messenger*, for the benefit of the numerous readers who are likely to feel interested in the question treated. J. G.

*Vegetarian Soirée.*—Our arrangements are made for a public soirée, and meeting following it, for Feb. 28th, particulars of which we will endeavour to forward to the *Messenger*. G. B.

#### WORCESTER.

*Vegetarian Address.*—On the 26th January, Mr. B. LETT addressed the members of the Young Men's Temperance Institute, on *Vegetarian Diet, as the Original Food of Man*, supporting his arguments by copious references to ancient history, and other facts of interest. We may thus expect that the question so raised, will be once more agitated amongst us, especially if supported by the distribution of tracts and other printed matter. C. S. W.

## MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION SOIREE.

ON Tuesday evening, February 28th, a Vegetarian Soirée was given by this Association, in the Mechanics' Institution, Cooper street; MR. ALDERMAN HARVEY, President of the Association, in the chair. There were also present, JAMES SIMPSON, Esq., Fox-hill Bank; Mr. ROBERT MILNER, Mr. JAMES SCHOLEFIELD, Mr. JAMES HOLT, Mr. WM. SUTCLIFFE, Mr. WILLIAM HARVEY, Mr. J. W. BETTENY, Mr. S. NEWTON (of Stockport), Dr. LOVELL, and Mr. H. MARSH (London), Mr. P. FOXCROFT, Mr. J. WRIGLEY, Mr. J. E. NELSON, Mr. G. BUCKLEY, and others, with a considerable number of ladies. The provision consisted of tea and coffee, sandwiches, moulded farinacea, brown and white bread and butter, currant bread, biscuits, fruit, etc.

After the repast, the CHAIRMAN commenced the proceedings.

He referred to the various instances of change of opinion in the present times of reflection and careful examination. COPERNICUS only just escaped the persecution which assailed the adherents of his opinions, though his views were now known positively to be correct. Dr. HARVEY, again, was persecuted for his theory of the circulation of the blood, and not one of his medical cotemporaries of the age of forty years, could believe what everybody now acknowledged to be true. Intoxicating drinks used to be considered good for the body, and essential to active exertion; but now people were wiser, and found that anything, and everything, could be done better without them. Just so they had thought flesh-meat essential to health and strength; but this, too, was a mistake, as it was not by any means necessary to man's complete sustenance. Chemistry showed that the particles of nutriment got from flesh-meat were from the vegetable kingdom, and thus, not being peculiar to that article of diet, the wisest way was to take these particles at first hand from vegetable products, and give up the mistaken practice of seeking them from flesh, with which so much disease and impurity were necessarily conveyed into the human system. Besides, if people adopted this course, they would want no alcoholic drinks;—they would have as much repugnance to these as to the flesh of animals—and parties throughout the country, thus adopting the Vegetarian regimen, there would be an equal saving to that which might be effected by a total disuse of alcoholic beverages. There was £1,000,000 a year spent in, and through, the use of intoxicating drinks, and if the same amount could be saved by adopting the best and most natural food, and rejecting that which was hurtful, what would be the position of this nation? It would not only be exalted in spirit, but would become really virtuous and happy. (Hear, hear.) He would not trespass on their time by further

remarks, as others more able would have to address them; but would heartily recommend the system of Vegetarianism to their attention, from long experience on both sides the question, as in every respect far better, and more agreeable, than the practice of the mixed diet. (Applause.)

The CHAIRMAN then called on Mr. SIMPSON, who said:

Mr. President, Ladies and Gentlemen: I beg to express the pleasure I feel in being present at this meeting, because I always regard such meetings as steps taken, of greater or less importance, in the direction of what is kind and good. I have been told that there are a considerable number of our Vegetarian friends here to-night; but permit me rather to consider the numbers that make up the rest of the meeting, and to address myself principally to the strangers present. It is in this way, I think, that our principles will be made more generally useful, and, especially if those who compose this audience are to profit by this effort in the interests of the Manchester and Salford Association, must we rather regard those things that instruct the mind, than such merely as relate to social converse. I would, therefore, glance, in the time I may occupy, in the first place, to the fact, that this meeting is a result of organization in the city of Manchester, within the last two or three years; whilst there are, in different parts of the country, other similar associations, incorporated under a General Society in Great Britain, numbering from eight to nine hundred members at present, all of whom have abstained for a greater or less period, from the flesh of animals. This meeting, I conceive, is not intended to present any thing very great in relation to variety of provision: it ought to be looked at rather as a Vegetarian Tea-party, than as a banquet at which are to be found preparations of cookery of more artistic character, such as the *Vegetarian Cookery*, and similar works, will enable even those of moderate knowledge in cookery to prepare on any occasion. This system of Vegetarian diet, as you are well aware, sir, is best judged of in the results of the family circle, and never have I found persons with any just pretensions to cookery, who could not readily learn to prepare a greater variety of food on this than on the mixed diet, or flesh-eating system. Our practice need not at all verge upon the greengrocer's stall, as people popularly imagine it does, to begin with. People think there is no such thing as eating plum-pudding, for instance, in the Vegetarian fare; permit me to inform those who are of this opinion, however, that the finest plum-puddings of all are made in the resources of the Vegetarian system, and I have known individuals of flesh-eating habits, turn from the ordinary plum-pudding, with its ugly lumps of suet, to the Vegetarian method, in which their place is supplied by purer and

more agreeable ingredients. The mince pies, too (another supposed insurmountable difficulty), so common about Christmas time, are surpassed on the Vegetarian system; and just so with regard to other favourite dishes on the mixed diet system. Preparations can be presented that will better satisfy the wants of the body, and, even early on, equally gratify the appetite, especially when the many dishes that can be produced by an admixture of milk, butter, and eggs, are taken into account. It is remarked that one may talk at any length, and at any time, about cookery; but my object in these remarks is to remove strong prejudices, and to make it understood, that when art is brought to bear, there is no reason to dread scarcity, or lack of variety, on the Vegetarian system. Far higher and nobler, however, it may be remarked, is the object of the Vegetarian system; but though this is a subject important only as a means to very desirable ends, and our purpose is not so much to teach cookery as the principles of wise living, we can none of us afford to despise these details. We must all of us take food from three to four times a day while life lasts; and thus, it is of no use to quote Scripture and say that it is of no consequence what we put into the stomach. The temperance reformation has amply demonstrated this, and has shown that it is of the greatest consequence to man what articles, as beverages, are taken into the body; and the Saviour never meant to say, that a wise selection of the best kinds of food was not of consequence to man, though in regard to the primary ends of his mission, he was occupied with great subjects of moral and spiritual character. Our mission is to form a public opinion on what to the "meat eater" appears a "new system of living," and to invite attention to a practice of diet professing to be better than that to which the world has got accustomed, by gaining adherents in sufficient numbers powerfully to impress the public mind. We are supposed to have a great many strange objects, assailing "things comfortable," and "things not necessary to be meddled with," amongst the rest. But just such objections have always been made to the progress of truth; and now, just as before-time, but with greater certainty, will mere objections fail, and that which is worthy of acceptance be received. The truth is, the great majority of us once were of flesh-eating habits, and now that we are better and happier in the adoption of Vegetarianism, we only ask men to *examine for themselves*, and if they find that our system is better than the one they practise, we invite them to take it up as we have done. Our real object is, therefore, an important one, if our system can be proved to be a better one, and it would be remarkably strange if, as it is characterized by benevolence, it was not, though like other reforms, slow, on the whole progressive and successful. We seek then to make men happier, and to bring about a better state of things than now exists. Vegetarians, as every one knows, are men who can bear to be laughed at in their early efforts, and can afford to smile at those who profess to pity

them for their "ascetic practices." We "do not know what the 'good things of this life' are." What an amusing picture it is to see the meat-eater laughing at the Vegetarian, and pitying a man who does not indulge day by day in a piece of "meat" cut from the body of an animal that lived and breathed but a few hours before, forgetting that the subject of his mirth used to live like himself till he discovered a more natural and better practice. You will find, then, that Vegetarians do not object to a little fun; but you cannot laugh them down: as the *Family Herald* observed—"You must abandon your gluttony, and your drunkenness, your snuffing and your smoking, and your whole system of artificial and debilitating excitement. That will put them down, nothing else. 'What! can we not argue them down?' No, you cannot." We have thus a mission; and if we only induce a little attention to the dietetic practices of society, we cannot fail to be of use, one great effect of our agitation being to reduce the quantity of flesh consumed by those who do not adopt our principle and practice. This system happens to be the oldest system that man has ever known. A little inquiry shows us that it commenced with the very earliest history of man. It was universally practised until man fell from the order of his being, and then violence came to prevail in the earth, so that you have the history of a flood following. The poetry of the world in the past, as well as the poetry of the present, has ever recognized the grace and beauty of the one system, and the violence and bloodshed associated with the other. The food appointed for man was the "herb bearing seed, and the fruit-tree yielding fruit." Men in all parts of the world have in all time lived in this way, whilst only a section live upon "meat." People suppose that everybody eats "meat," because they stumble upon ugly sights in the huge pieces of it upon the butcher's stall. The finest physical specimens of humanity at the present day, are amongst those who live upon black bread, figs, and dates, and not upon flesh. The porters of Smyrna who have been known to carry the heaviest weights, bags of coffee, and bales, weighing upwards of 800 lb., live this way; but where are the strongest men of "meat-eating" countries, who ever saw such loads? The finest men of past times were fed in this way; the Roman cohorts were fed on the *polenta*, a preparation of wheat or barley, which is still the food of Italy to-day. In short, whether you go to the Islands of the South Seas, or the ancients who formed the models of the Greek sculptors, they were all fed in this way, and not upon roast beef, mutton, and other flesh. Thus we see that this question is already something different to what we might think it was before we inquired into it. Mankind is more peaceful on this system than on the flesh-eating system. Wherever you go, you will find this is still the best and appointed food of man. If you go into scientific research, you will see just the same demonstration as when you go to the physical and moral history of man. Because, when you come to inquire, you will find that the

greatest men who have written on physiology, have dropped out facts recommending this system. I grant you that popular opinion has to be opposed at each step of this inquiry; but we profess to live in an age when people are not ruled by prescriptive custom, and we have the means as well as the disposition to look into many things we did not previously care for. The practice of the mass of mankind has not always been in favour of that which is most suitable to man's well-being, whether in a physical or moral aspect. The further we go into the inquiry, the more claim has it upon our attention. The human teeth, which the world has always taken it for granted were meant to consume flesh and vegetable food, are found precisely to answer to those of the animals which feed upon fruits and farinaceous substances, except that they are rather less carnivorous, of the two, than those of these animals. The "eye-tooth," it is known, has been referred to for many years, and has been supposed to show man was intended to eat flesh, when the fact is, that we do not eat "meat" with that tooth at all. But this is quite sufficient for those who reason from pre-vailling custom. We have got an eye-tooth; but then the camel, the monkey, and the horse, have got as large or larger eye-teeth than man, and they do not eat flesh. You may *teach* them to eat flesh, I know; for BUFFON mentions the fact of the sheep taught to do this until it refused grass. You may teach a thousand things to man, and give a "second nature"; you may teach man to draw dirty smoke into his mouth, and puff it out again, until he likes it; and you may teach him to take those alcoholic drinks which almost poison the babe; but, because a man does this, it is inferred that it was intended by his nature that he should! The wisest naturalists have declared, that "fruits, roots, and the succulent parts of vegetables" were intended for man; and though they admit that man can live upon flesh when cooked, they say that this is from acquired habit rather than nature. LINNÆUS, CUVIER, and others, the greatest naturalists who have gone before, take care carefully to point this out. Because man has been put between animals eating flesh, on the one hand, and grass, on the other, it has been the custom to say, that he must eat flesh like the one, and vegetables like the other. When, however, we notice the class of animals coming nearest to man,—the monkey tribes—we find that he is an intermediate animal, and has got a character of food intended for him, and has not to leap from one extreme to the other in regard to his teeth. There are a great number of new thoughts that spring up as we inquire even thus far. But it is said that "man has been re-constituted." Men cannot get over the fact, that in the beginning the Creator intended man to eat fruit and farinaceous food; but contend that since the flood, it is different, and that he is now destined to eat flesh. This is, in effect, to make the Creator re-make or re-form his works; but if man has indeed been re-formed in this respect, we have a right to look for the same relations and harmony that we see

in other parts of nature, and to expect that the flesh-eating practice shall be found most agreeable to him, and most like nature in her ways otherwise. If this, on examination, is proved to be so, we have reason to say man does well to eat flesh as food; but if not, then that which was best at first is still best now, and man should live on the food GOD appointed for his use. The ways of nature are gloriously simple, and beautifully direct in all their economy: there is no waste of effort, nor circuitous route pursued. We see this everywhere; and so long as there are natural laws in operation connecting man's physical being with the external world, this simplicity and order ought ever to be discovered and adhered to. Man's nature, in this way, is influenced and directed by instincts, like the lower animals; and what say these to flesh-meats? Do you think this is more agreeable to "man's tastes" than the fruits of the earth? Further, do you think when he sees the animal creation before him, that he has appetite for them, or that there is anything about them that suggests to him that they are intended for his food? When you look upon the flesh upon the butcher's stall, there is no poetry in it; and those who carry it through the streets uncovered are punished by a fine. How is it that though we can touch fruits with pleasure, we cannot touch flesh without being offended? The sight and hearing are alike offended by the processes of slaughtering animals. But the tiger, or the lion, are not offended by any chance moan of their victims; all *their* senses are gratified in the processes of slaughter from first to last, for *their* food is adapted to their natures. But man feels pain from every sound of suffering from the brute creation; and though the senses of taste and smell may be urged against this position, this is only because these senses have been perverted. You have only to abstain for two or three years from the use of flesh to find it revolting and disgusting, as it ever will be found, to man in his normal condition. I take leave to speak strongly upon this question, because, having the advantage of never having tasted it, I can speak freely as to the feeling, little short of disgust, at both the sight and smell of cooked flesh; and I have the corroborative testimony of those who have abstained for a number of years. You have an illustration in the experience of the missionaries in the South Sea Islands, who, after an abstinence of ten years, on killing their first ox, were unable to eat it, though they had anticipated a great treat. Thus there is one powerful argument in these senses of man; and there is another argument in the intellectual perceptions, when we carry out the inquiry otherwise. "Flesh is more stimulating," say people; we grant you it is so; but this is no advantage. So, if you take a glass of brandy after dinner, that would stimulate you; but the alcohol contains no nutriment. Flesh does contain nutriment; but it also contains stimulating properties, which make the pulse beat quicker, and life is lived out faster than on a Vegetarian diet. But if you wish this stimulation, you can have it from tea and coffee, for there we have the same quality. There is a

febrile action set up in this eating of "meat," that people generally do not understand, and a consequent reduction of the conservative power of the body. In Suffolk, a short time since, a man died from a simple scratch from a bean-stalk. He had used flesh three or four times a-day, for years; and to this he superadded the stimulating and febrile properties of strong beer. In the field he *scratches the back of his hand*, and in two or three days he is a corpse! Look at the conservative power of simple diet in the case of another man, employed on the same estate. This man, a gamekeeper, in creeping through a fence, accidentally discharged his gun through his armpit, and the shot passed out at the back of the shoulder, and blew away part of the integuments and the bone of the shoulder blade. It was such a dreadful wound, that no one supposed that he would recover, especially as he was not found for two hours after he was shot, and it was some time further before a doctor could be got to attend him. He gave himself up, like every one else, for lost. But strange indeed, this young man of thirty, after days of suffering and uncertainty, and though the arm had had to be amputated from the shoulder socket, recovered, and is now in comparative health. Look at these two cases; the one in simple habits of diet, rarely even taking flesh-meat, recovering after this severe wound; the other living on stimulating food and drink, dying in a day or two from a scratch of the hand! See how important this conservative power is, when we come into phases where we may be assailed by the cholera and other similar diseases; for while this conservative power is high, the disease will not attack us. And not the cholera alone, but the small-pox, which amongst certain races of North American Indians has been so fatal as to sweep away whole tribes, is, in Vegetarian experience, harmless, or reduced to the character of an ordinary disease. There are many circumstances corroborative of this. I could narrate instances where the cholera has entered Vegetarian families; but it passed over the Vegetarians and carried off only the "meat-eating" members of the family. (Cheers.) How many people in this country carry apoplexy about them, from overloading their systems, and are all the time considered specimens of good health. But so it is. The real requirements of food are very different to what people suppose them. For one pound of blood principle we need four to six of that which makes the warmth of the body, and in this way we should adapt our food to the requirements of the system. But it is not necessary to go to flesh, if we wish to have the more nutritive parts of food: we can get these from peas, beans, and lentils, and a certain pea called the "chick-pea," the most nutritive of all food we can take. But you should have the appetite of the plough-boy to eat freely of these. Why, flesh only contains 36 6-10ths. lb. of solid matter, and the remaining 63 4-10ths. in every 100 lb., is water. But if you go to vegetable food, you have from 60 to 70 lb. out

of the 100 lb. of solid matter. And you have this in the proper proportions; whilst you cannot take an article of flesh-meat without its requiring something of a vegetable nature added to it to make its proportions right, unless you choose to live like the lion or tiger, or the ever-roving Indian, and cause excessive wear and tear of the body to meet the requirements of respiration. You have seen the wild animal in the cage, ever restless and rocking about, to obtain by the waste of the tissues of the body the animal heat required. The Vegetarian has, in the vegetable food he takes, the great essentials that are required for making the blood, and also the heat of the body; so that he can live *calmly* and *equably*. Man requires to live not only for the present, but for the great interests of morals, and in the preparation for eternity; and I doubt not it will be found, he can attend to these varied duties better on a Vegetarian diet than on one of flesh, because he is less subject to restlessness, excitements, and depressions. Why, there is no special nutriment in flesh, as our CHAIRMAN well remarked. The man who lives in this way gets nothing peculiar, but only the proximate principles of the vegetables, upon which the animal he eats has fed. Made aware of this fact, and the facts as to the composition of food at the same time, we see there is no occasion to eat flesh at all. Why, to make 100 lb. of the flesh and blood of our bodies from flesh-meat, we must actually pay at the rate of £11 12s. 6½d., even if we buy our "meat," at 6d. per pound; whilst we can obtain the same amount from various kinds of grain at a cost of from only £1 6s. 6d. to £2 8s. 8d. Where is the philosophy, then, of living in this way? Whilst the world was ignorant of these facts, and did not know what this flesh contained, they had some excuse for living in this way. When we come to look at other views of this question, we find that medical men have misled us. They have said that flesh is more digestible; but it is not so, if facts are to guide us. I am ruled by the facts upon this subject that guide the mass of medical men, the tables of digestion of Dr. BEAUMONT of Canada. I say, taking the average of these tables, you have more than twenty minutes' difference in favour, not of the "meat" but of Vegetarian articles of diet. Medical men have not always been right in their teaching. Have they not persecuted every new reform? Are they not going to put the screw on now, if they get their Allopathic bill passed? Woe betide your vegetable medicines (though they be so much more effective), if you prescribe them for gain, when men get the power of persecuting the truth. Did they not persecute and hoot out of society the man referred to by our CHAIRMAN—HARVEY? They said the blood "did not circulate; not it; not at all"; but the blood *did* circulate, and had done so for ages notwithstanding; and the truth was at last admitted by succeeding generations. But I tell you something more; our medical men require to be apologized for. People will have their wine and spirits—"a



comfortable night cap"—as they call it; or a glass of wine after dinner; and if their medical man did not let them have it, they would be very likely to go round the corner, to the next medical man, who would. (Laughter and cheers.) The public require to be educated on this question, before we can let medical men speak out the truth upon these subjects a few of them already possess. The best truths in the world come to us from the examination of facts, and we can most successfully realize the truths brought before us on this subject, in its practical adoption. Women dislike the incidents of the meat-eating practice: their feelings are gentler than those of man, upon this subject. We none of us like to think of a pet animal being killed; and if it do go to the slaughter-house, it is quite sufficient to shut our mouths against eating the body of this particular animal. But why is this? If we take of the fruit of a tree that we have cultivated, this is not the case: we eat it with far more relish than that from the other trees of the garden! We witness the market cruelties, so forcibly depicted in *Household Words* (though the writer and others appear to think these might be avoided), and are pained by them; and we none of us like to look into the slaughter-house. We do not like to look at the butcher's stall, I said; but we have no objection to visit the fruiterer's shop. We do not like to look at that instrument of slaughter, the pole-axe; and the man who comes upon the scene of slaughter unexpectedly, and sees the skull of the honest ox beaten in, does not recover from his perturbation for hours after. But he never felt like this, as he looked over the orchard wall, or came upon a field of reapers as they gathered in the precious grain! The only feeling, then, would be one of joy, and thankfulness to heaven for the rich bounties spread before his delighted gaze. There is, then, no philosophy in searching with the pole-axe, and cleaver, for the essentials of our food. These facts are curious; but I cannot do more than glance at them, for the benefit of those who have not examined this subject. Look at the butcher class, and the slaughter-men, forced into unfavourable occupations through the requirements of society. Demand will ever make a supply for every thing. You may have a hang-man if you will fix a price upon him, to disgrace the professed Christianity of our earth. But you have, in this way even, men whose feelings are so pained by these occupations of slaughter, that they wonder at the demands of society requiring these things from them. Do you think the fellows with "blood-boltered arms," in Warwick Lane, or near Newgate-market, or the smells that draught up from the slaughter-houses at the back of Paternoster-row, are known, or even once thought of, in connection with the "meat" on the table? No; this system, you will find, depends upon these things being kept in cellars, and other regions, "dens of infamy," quite out of sight. Society has no right to call these men to these unfavourable employments, and then look down upon them as though the rest of society were better than they. Deeds done by

proxy, permit me to say, are still *our own deeds*, though we may be ignorant, or may never have thought of the cruelties perpetrated in this practice; and I maintain, once again, for the sake of the humanities of the world, that mankind would not be in this unfavourable condition but from want of reflection, and the deference to prevailing custom, in following the practice of diet carried out by the previous generation. "Oh! but it is not necessary to inquire into these facts of the system," said a lady to me. But if it be a proper system, it will bear to be looked into. The fruits of the earth, the crops of grain, and other vegetable products, are all good, and you do not object to see them in any shape, or to touch them; all is peaceful and harmonious in contact with these, whilst the other is offensive and repulsive from beginning to end. You have to conceal the one system, whilst you rejoice in the other, and this is why you have to cover up the flesh as it is carried through the streets in all well regulated towns. As regards the female sex, I contend that they would not be of the "meat-eating" part of the world, if they reasoned upon the facts of the case; but they do not know of the putting of the calf to death, as DICKENS says, with a "cruelty worthy of a Grand Inquisitor"; but the slaughtering of the calf is as nothing compared with some of the cruelties perpetrated in the practices of slaughtering animals for food. The ladies would be on our side of the question, at once, but for one great difficulty; they speak and act rather from the affections and early impressions, than from the reason, and in their fear lest those they love should take harm from a new plan of diet. But when they come to see this system as it is, and are made aware of the atrocities carried out, and that the Vegetarian system affords every requisite for the maintenance of the body in health, they will cease to be actors in that system of violence and slaughter with which they are now so unfortunately identified. I seek, then, to bring attention to bear on this question, and to show that if man has indeed been re-constituted, it has been in a very lame sort of way; for we see in the teachings of anatomy and physiology, in relation to the characteristics of diet, as well as from instinct and intelligence, that just that kind of food given in Paradise, is proved to be the most natural and best now. The Vegetarian system, then, is one that will bear inquiry; and the more inquiry that is brought to it, the happier shall we all be. We cannot judge of an external practical system fully, until we come into it, any more than we can judge of the Christian system itself without the practice of it: it is in "doing the truth" that men "come to the light." But we can all see sufficient reason in a good system, to lead us to practise it; and thus the scales are removed from the eyes, and difficulties are progressively cleared away, in the further experience of the system. Objections are drawn from Scripture. It is said the Jews were permitted to eat flesh: this was in their fallen condition, and in one notable instance we read of their dying with it in their mouths.

What we say, however, is, that the system we commend is that which was at first *appointed*, and which science to-day again re-appoints, as the natural and best food of man. Permit me then to urge this system as best of all for man's nature. It will harmonize with every feeling of man's physical being, and also with his moral and spiritual nature. Whilst there is this agreement between man's nature and the Vegetarian system, we shall find the other is one of jarring and discomfort, and must have its revolting features kept out of sight if it is to be carried out at all. In these rapidly glancing remarks, then, let me induce those who hear me to inquire upon this subject. We do not convince others so much as we lead them to convince themselves by the blessing of the light of heaven; I am but a poor mouth-piece in depicting the happiness of this system; but I do hope those who hear me will carry out the inquiry now suggested, and in the feeling that man's diet, to be worthy of him, should be in harmony with nature otherwise, and tend to make him better and happier the longer he lives. May they discover, that though no more than an external system, it is in harmony and associated with all that is kind, and great, and good, whether in the past, the present, or the future! (Loud applause.)

Mr. J. W. BETTENAY said: The question of Vegetarianism is so extensive in its application to man, that an attempt on my part to condense into a short speech anything like an adequate idea of its beauty and utility, must be attended with signal failure. You have been told that its phases are many, that its reasons are numerous; and, truly, if there is a question which will bear examination from every point, it is that which we have met this evening partially to test, in the ample provision spread before us. We may go to history; we may read the records of nations long since passed into oblivion, and there see that this question is not a movement of to-day; that its principle is one born with the human race—one coeval with man's existence. From history and biography, from the philanthropic and the scientific, we can draw evidence to support our teaching. We may enter the wide field of anatomy and physiology, and from thence cull arguments in support of a system which offends no feeling of humanity, which offends no sense of justice, and is in every sense fitted to man as a representative of the Great Creator. But I will not attempt to give you that which I cannot present in the short space allotted to me, but merely confine myself to a few remarks upon a principal feature, which, though unbased upon science, having no connection with history, not included in physiology, or anatomy, will claim our attention as springing from the heart, and having affinity with the purest feelings, and kindest sentiments, of our nature. Mr. SIMPSON has beautifully treated this part of the question; but I love it so much that I cannot but feel desirous of saying a few words in support of his arguments. The question, then, is, Is instinct in favour of this system? does the

natural prompting—the pure unvitiated feeling of the heart—lead us to the practice of a diet we have met to night to extend? And, perhaps, when I show that our practice is in harmony with our instincts, I am laying down the best and purest basis upon which our movement can rest. For instinct is in reality the great motive power in the world of virtue and truth. It ever leads men to a right conduct in all matters having reference to the heart; and, whilst cold reason—pure logical deduction—of itself, may err, and withdraw men continually from the path of truth, *instinct*, or the voice of nature, is infallible, and in all cases suggests the best, the purest, the holiest of actions. A man sees a fellow creature in base and abject thralldom; he sees the lash descend upon his naked back, and the rich stream of his life's blood follow the cruel cat; he hears the screams of the poor slave, and long before cold and systematic reason has time to prove that this act merits his condemnation—long before a train of logical propositions can shew that the slave, though *black*, is entitled to manly treatment, the crimson blush of indignation mantles his temples, and with a flashing eye he rushes forward to denounce the cruelty before him. Instinct—the warm, fresh feeling of his heart, involuntarily prompts the humane act. A mother clasps to her bosom the form of her poor, sickly child, an object, may be, of disgust to the eyes of others, but to her, beautiful, because her own. She needs not the voice of reason to demonstrate, that, though decrepid, it has claims upon her affection, and that she is called upon by GOD to foster and cherish it. The voice of instinct, louder and more eloquent than logic, speaks to her from the first hour of its birth; and though a poor ignorant woman, living in the midst of poverty, there is a love in her eye, an ardent, maternal affection in her heart, as she clings to her offspring, which is equal, in strength and intensity, to that which the proudest and fondest mother displays to the most beautiful child. Instinct prompts the lion and the lamb to lap a pure and limpid stream, and the same impulse directs man to quench his thirst at the same fountain, and not to deluge his system with poisonous liquids, which send the fluid of life a foul and pestilential stream to every part of his animal economy. And instinct—the same divine monitor—points out a vegetable diet, as most compatible with our nature, and best calculated to meet every requirement. To see this clearly let us ask: What is the condition of man with reference to the great world of animal destruction, which has been so forcibly portrayed by Mr. SIMPSON? Education will, to a great extent, render callous, hearts that would otherwise sympathise with the animals doomed to destruction; but there are few of us who can pass by the slaughter-house, and listen to those poor creatures, whose only weapons of defence are plaintive cries and weeping eyes. Few, I say, can pass these scenes of suffering, without being influenced by a strong desire to be far away from deeds that have no harmony with their instincts. We

may go, as Mr. SIMPSON has said, and gaze upon the peaceful trees, and see the beautiful grapes, the juicy apple, the mellow pear, and the rich yellow corn fields, without a shudder. We may even behold the blood of these fruits sinking into the earth with no feeling of pain, but we cannot look at the blood flowing from the veins of some animal, perhaps the pet of some child we love, without experiencing sensations far removed from those of a pleasurable description. We may sever the fruit from its parent branch, and feel that we have violated no law of humanity. Our diet, in its primeval simplicity, untransformed by cookery, unchanged by artificial preparation, is grateful and pleasing to sight, smell, taste, and feeling. But is it so with reference to flesh as food? Can we visit the slaughter-house as we would the orchard, and view the preparation of our food with the same calm and satisfied feeling? Is there not something revolting in the one, and attractive in the other? To him who says, "It is natural to eat flesh-meat," I would say: Then it is in strict accordance with our nature, not only to stand by and watch without pity the slaughter and preparation of animals for food, but even to snatch the reeking blade from the hands of the butcher, and perform ourselves the office of executioner. And yet, how we shrink back from the very idea of killing for ourselves! How we shudder at the thought! We perhaps receive the knife—we gaze upon the helpless brute stretched out before us, our hand trembles—we attempt to strike, but nature arrests the blow; we dash aside the murderous weapon, and cry aloud—"No! no! I cannot kill; and if to do it is necessary before obtaining flesh-meat, away at once with a flesh-diet!" And why this trembling; why this aversion to kill for ourselves? Am I to be told that GOD gives us food, the very aspect of which is repulsive; and that to obtain it for ourselves is impossible without putting to flight every kind and gentle passion? The senses were evidently placed by GOD as sentinels in charge of the body; and would these trusty watchmen reject that which the very safety of their citadel demands? Common sense—humanity, ignore the supposition. GOD never implanted any feeling within us that is not in harmony with truth, and consequently never destined for our consumption that which in its natural state is opposed to the instincts of our nature. This is an examination of the question, in which men have most satisfaction, and the force of which most are free to admit. We are, therefore, not so much called upon to press these arguments, as to pave the way to a spirit of inquiry, and thus remove what assumes, in many, the form of prejudice. What Vegetarians want, is—examination. We say, Examine our principles, read our works, see our question in its broad application to man, and do not rest content with mere speeches of an hour or so in length, the best of which fail to represent fully the advantages of our system. Dive thoroughly into the subject, and then if you find it opposed to truth, whether that truth be represented by science, practical experience, or

natural instincts, reject at once the system, and we will honour you for the manliness which led you to examine the question for yourselves. Let me say a word upon another point. We do not wish to attach more importance to our movement than it really possesses. We do not consider it a grand panacea—a great cure-all. We do not say that it will effect, of itself, the civilization of society, or remove every evil. We do not say, that its adoption will confer the wisdom of a Sir ISAAC NEWTON, the moral susceptibilities of a JOHN HOWARD, or the physical strength of a SAMSON. We do not say, that if you become Vegetarians, you will become as wealthy as a ROTHSCHILD, and roll in riches. We say and mean nothing of the kind. But we do say this, that if you try our practice, you will be benefited in every respect; that you will take one step towards the attainment of truth; secure one link in the great chain of human progression; and thus bring yourselves nearer the great goal of man's aspirations, *universal happiness*. I therefore conclude with merely calling upon you to take our principle and examine it. Not to look upon us as men who have come to thrust our opinions down your throats, and say this is what you must believe and practise; but as men who say: "This is our faith—a faith arrived at after due deliberation and careful examination—look at it, have the manliness, have the kindness, have the justice to yourselves to scrutinize that which we place before you, as something akin to your happiness, and calculated to advance your best interests. (Continued applause.)

Mr. J. E. NELSON regretted that he had been called upon so early, since there were many more experienced Vegetarians present who could have occupied the time to more advantage than himself. After referring to a remark of Dr. BEARD'S, in a lecture recently delivered, as to the small number of thinkers to be found in any community, and the variety of religious delusions that had appeared in the world at different times, Mr. NELSON said there was still a vast amount of prejudice to be met with, and that he seldom told people that he was a Vegetarian, but left them to find it out for themselves. Some years ago, he met a gentleman at table who was a Catholic; and as this happened to be on a Friday, and the gentleman saw that he ate no flesh, his friend thought that he must be a Catholic too. Some time after they met again, and in the interval the gentleman had learned from some person or other that he (Mr. NELSON) was not a Catholic, but that he was a Vegetarian, and consequently never ate any "meat." So he was asked how he managed to live, and what he got to eat. He replied that he lived much in the same way as his friend did during Lent. "O," said he, "well, I don't know that I ever feel any the worse for these seasons of abstinence; though I must admit, that after the 'forty days' are over, I return to the use of flesh with considerable relish." He then tried to show this person that he would find as much enjoyment from the use of a Vegetarian diet, and that it was a delusion to suppose there was

any advantage in the mixed diet practice. If they looked at the history of the Temperance movement, they saw that people formerly had the impression that if any great work was to be accomplished, it was necessary to have recourse to strong drinks. It was said, for instance, look at the speeches of CHARLES JAMES FOX; could he have uttered those brilliant speeches if he had not taken wine as freely as he did? When this question was put, he answered it thus; that if this celebrated man had been a teetotaler, he would probably have lived many years longer, and have delivered more speeches than he did. Mr. NELSON had been a teetotaler for many years, and when he commenced his practice, his friends urged him to give it up; it was such an absurd thing to differ from the mass of society; but when they heard he had given up the use of flesh, they thought a strait-jacket must be the next thing. He told his friends, however, that he meant to carry out both these "crotchets," as they called them, until they could convince him that they were not beneficial. He and some others had more recently adopted another "crotchet," the wearing of the beard, and he thus presented something of the appearance nature had intended. (Laughter.) The general movement and inquiry on this subject might be cited as another evidence that men were now beginning to reason upon their daily habits, instead of blindly following prevailing custom. To return to his remarks on teetotalism, however, he would ask those who did not practise Vegetarianism, if it was not possible there might be as great delusion on the subject of eating "meat," as there had been, and still was in some quarters, in relation to the use of "strong drinks." He had already served an ordinary term of apprenticeship to the Vegetarian system, and he liked it so well, that he would not object to serve it over again. It was not likely he should be tempted to give it up, for there was such a peace and quiet of mind in being free from the anxieties as to "what shall we eat, and what shall we drink," and so much ease in going through the routine of his daily business, that he felt assured he should not be tempted to turn back to the "flesh-pots." He was convinced that if those present would acquaint themselves with the Vegetarian arguments, and commence the practice judiciously, they would find it a great advantage. He did not say that it was morally wrong to eat flesh; that there was any sin in it; but he was satisfied it was an inferior way of living, and he thus wished to point them to a better and happier system. In the early history of the world, man lived without the use of flesh, and if it was not necessary then, when men had not the advantages of civilization, and the drudgery of physical toil lessened as we have now, surely there was no necessity for its use in the present day: what was right in the beginning could not be wrong now. For himself, he could say that he had derived great benefit from his Vegetarian habits, and that the system was at least well worth a trial, more especially among the young: errors of the table, especially in relation

to drinking customs, leading too often to excess. In his view, the practices of smoking, drinking and snuffing, all partook of the nature of sin, because they blinded the perceptions, and destroyed the purity of the natural senses; and though he did not say that the eating of flesh was a sin, he did say that no one could abstain from its use without feeling that they had an ample reward in their own experience. (Applause.)

Mr. JAMES GASKILL would only express the pleasure he felt in seeing so many persons assembled on that occasion; and as they had a monthly meeting in that room, at which they always hoped to see many of their friends, he would reserve any remarks he had intended to offer, till one of these occasions.

Mr. CUFF requested permission, if not irregular, to make a few remarks. He understood a previous speaker to state, that from two-thirds to three-fourths of the world's population were Vegetarians: he begged to inquire if there was an instance of a race living on such a diet, in a cold country. His only object in putting this question was to elicit information.

Mr. SIMPSON replied, that the remark alluded to ought to be taken in a somewhat qualified sense—that in the main features of their diet, this proportion of the human family were Vegetarians, as they only partook of a diet of flesh as the accident and not the rule; though many were not Vegetarians on principle. With regard to tribes living on a Vegetarian diet in cold climates, he might observe that we find a race living in juxtaposition to the Laplanders (who it was well known were a diminutive race, living upon fat, fish, etc.), who were larger and finer people than the Laplanders, and who lived exclusively upon Vegetarian food, as Dr. LAMBE shows. He regretted that the name of this tribe had escaped his memory; but believed it was the Fins who were thus mentioned. Another instance, showing the sufficiency of vegetable food to maintain the warmth of the body, was found in the servants of the Hudson's Bay Company, who were formerly allowed 8 lb. of fat flesh meat each per day; now, however, they received 2½ lb. of maize-meal. The Company found this latter food more efficient in enabling their people to withstand the cold, and all parties were abundantly satisfied with the change of diet. And why was this? Because the maize-meal not only contained abundantly nutritive properties, but also a larger amount of heat-forming principle than the flesh previously used, which was a most important matter in cold climates. A further example was afforded by the experience of Captain PARRY, who stated that good bread maintained the strength of his men as well as flesh-meat; and they need not be surprised at this, when they were told that 60 to 65 per cent. of flour was composed of starch, a substance exactly suited to keep up the warmth of the body. All history and experience went to show, that the finest races were, in the main features of their diet, living upon vegetable and farinaceous food; and that the most unfavourable specimens of humanity were found amongst the races living

upon a diet composed in great part, or exclusively, of flesh, and that often raw. (Hear, hear, and applause.)

Mr. WILSON wished to make a few remarks, which he thought had a bearing upon the point just raised in the question asked, as to the suitability of Vegetarian diet in cold climates. He had not been a Vegetarian very long, but the longer he tried the system, the more he was convinced of its importance in every situation in life. All would admit that the winter season, just passing away, had been a very severe one; but he had not felt the cold nearly so much as he had done in past winters, before adopting Vegetarian habits of diet, though he had, during the late severe weather, worn less clothing than formerly. He had never been a great eater of flesh, and when he commenced his trial of Vegetarianism, had no intention of continuing the practice. At that time, three-fourths of his food was of vegetable character; but when he commenced the Vegetarian experiment, he left off not only flesh but all similar animal substances, and from that day to this, a period of four years, he had not partaken of the flesh of animals at all. Previous to commencing the practice, he had delicate health, and was exceedingly thin: he also suffered much from head-ache, and he thought he would try Vegetarian diet for a few months. He did not mean to say that he had not had to struggle with some difficulties; but this was to be expected, for he commenced under many disadvantages. His wife did not know what to cook; he had no Vegetarian friends, or books, to consult. For some time, his health was not so good as previously; but, after a while, he began to improve, and the character of his food and its preparation becoming improved also, this adaptation of the food taken to the wants of the body, began to produce most pleasing results. From suffering under a severe cough, which he thought would, at some time or other carry him off, he found himself much relieved. Every winter he had dreaded the month of November, in Manchester, because of this cough. He had frequently been seized with fits of coughing in the night, which lasted for more than two hours, without cessation. Though the last winter had been more severe than usual, he had felt scarcely any inconvenience from the fogs, or the cold, and was less affected by wet than before adopting the Vegetarian system. He had not professed to be a teetotaler, but had taken less alcoholic beverages of late, and during the past year he thought he had not taken a single glass of beer. He felt that he was a complete answer to the gentleman's inquiry; for though he had not worn any additional clothing during the severe winter just past, he had not felt the least cold.

Dr. LOVELL remarked, that though he was not a Vegetarian, he was a teetotaler, and he wished the gentleman who spoke last was one too, for he thought, in that case, he would have still better health than he had now. Whenever he took up a principle, he liked to carry it out fully; and if he were to become a Vegetarian,

he doubted whether he could suffer flesh to be dressed in his house. When he became a teetotaler, he at once banished all alcoholic beverages from his house, and instead of allowing beer, as formerly, to the labourers he employed in the cultivation of his land, he increased their wages; but he did not see that this plan of compensation would enable him to meet the difficulty as to the use of flesh. If he came to the resolution not to allow flesh to his servants, he thought he should have much difficulty in obtaining any to wait upon him. He wished, therefore to inquire what was the practice of Vegetarians, with regard to allowing their servants to use flesh-meat. It was only a few weeks since, that having occasion to entertain a party of Vegetarians at dinner, he had found very great difficulty in getting his cook to provide anything in the place of the "meats" she usually prepared for dinner. At length, however, he had prevailed on her to prepare some vegetable soup, and other simple preparations, and when his friends tasted the soup made from fried vegetables, they found it so rich that they thought it must contain some preparation of "meat." He assured them this was not the case, and they then added some potatoes to the soup, and appeared astonished with its richness, made as it was from vegetables alone. He might state that, when his wife was from home, he always adopted Vegetarian diet, and on her return home the servant would say to her, "I am so glad you have come back, ma'am, for I began to be afraid master would starve himself." (Laughter and applause.)

Mr. SIMPSON said, that he had been requested by the CHAIRMAN to reply to Dr. LOVELL's inquiry. His own personal experience enabled him to do this with freedom. All his life he had been trained in contact with "meat;" and at ten years of age his trials in this way commenced. His father was a "meat-eater," and it was to the training of his mother that he owed the advantage of being reared in abstinence from the use of flesh as food. His father, thinking this would be a disadvantage to him in the intercourse of society, put him to school with instructions to the master to put the screw on, and teach him to eat "meat." When the master saw, that not only was the flesh refused, but the "gravies" as well, he tried to reason the matter, and quoted Scripture; but when he found it was a conscientious objection, and that the child could also quote Scripture against flesh-eating, he gave up the contest, and he was left in freedom upon this matter. His table had always been one at which "meat" could be had by those who desired it. Most of his circle of friends, however, at least whilst under his roof, preferred Vegetarian food, and said there was not any difficulty in giving up the use of flesh with such preparations of food as they met with. He could even carve flesh for the "meat-eating" world, though it required a little charity to do this, and only a few days ago had done this for a gentleman from Derby who was staying at his house; though it was after-

wards requested that on his next visit, he might be put upon Vegetarian fare. Now, as regarded servants, he should never think of obliging any of them to be Vegetarians; some of them were Vegetarians from choice, and others were not. The question was different to that of Teetotalism: alcoholic beverages could be proved to be a curse from first to last; this was not the case with flesh, it was not *all* bad, but contained nutriment, and other principles, though less desirable than could be obtained from other sources. Although a teetotaler, he was a very free one, and he should not, even there, go to the length of withholding alcoholic beverages from those who would have them, and thought them a good thing. His experience in his house was, that those who ate "meat", of themselves, ate less and less of it, probably as the subject of Vegetarianism became better understood, though he should be very sorry to use any interference with their preferences in this respect. There was no reason, he conceived, why any restraint should be placed on those who come into our houses as servants; though, at the same time, numerous instances could be cited where no "meat" was used at all, and where the example of the family led those in their service to the adoption of a Vegetarian diet. (Applause.)

Dr. LOVELL expressed the pleasure that this explanation had given him; he had been informed that Mr. SIMPSON excluded flesh-meat from his house, and was glad to have this impression corrected.

Mr. NELSON thought that if Dr. LOVELL himself adopted the practice, his example, and the leaving his servants to eat flesh or not, as they pleased, would soon result in the latter adopting a Vegetarian diet also.

Mr. WILSON had a servant who had lived in his family for four years, and who enjoyed very good health. He made it a requirement that

no flesh should appear at his own table, and beyond this, he did not interfere. Recently, he had had a sister staying at his house, accompanied by several children. They all adopted the Vegetarian diet during their stay with him, and with great benefit as regarded their health and appearance.

The CHAIRMAN thought, at that late hour, it would not be prudent for him to detain the meeting by any remarks of his own. In his own family, however, he might just state, that he allowed his servants to act as they pleased in the matter of diet; he never saw flesh at his own table; but as to what was used in the kitchen he did not inquire. He had used soups made from flesh, and other preparations of the kind before adopting Vegetarianism; but he considered these far inferior to those that could be prepared on the Vegetarian principle. At the inauguration of the United Kingdom Alliance he had several medical gentlemen and others at his house; and at the dinner-table they partook of Vegetarian fare, and all expressed themselves highly gratified by the preparations they had partaken of; and he believed this was not mere compliment, but that they were sincere in the remarks they made on the occasion. He begged to announce that the Soirée was now ended, and trusted that all present had been pleased with the evening's entertainment. (Continued applause.)

Mr. J. WRIGLEY moved a vote of thanks to the CHAIRMAN, which being seconded by Mr. J. W. BETTENBY, and thanks to the ladies who presided at the tables having been included in the motion, it was submitted to the meeting by Mr. SIMPSON, and carried by acclamation, and the meeting separated about half-past ten.

## LOCAL OPERATIONS AND INTELLIGENCE.

### ACCRINGTON.

*Local Association.*—We have at length had our proposed meeting, for the formation of an Association in this locality, at which we elected our officers, and decided upon the Rules of the Association.

*Operations.*—Our first public meeting is fixed for the 7th of April, when addresses on the benefits of the Vegetarian practice will be delivered by several of our members, an account of which we hope to furnish for the *Messenger*.

### COLCHESTER.

*Operations.*—Inquiry as to the principle and practice of Vegetarianism still progresses here; about fifteen persons are known to be trying the system, and Vegetarian works are lent to those seeking information. Among the converts to our practice is a pork-seller, who informed me the other evening that he had not tasted the flesh of animals for some time. I have received several subscriptions to the Society, which I trust to forward along with some others in a few days.

J. B.

### HULL.

*Operations.*—We have had one meeting here since our last communication, at which several strangers were present, and brief addresses were delivered by the Local Secretary and others. About twenty-three persons are trying the system, and four forms of declaration have been given to persons about to join the Society. Tracts are distributed, and Vegetarian publications lent to inquirers.

*Public Meeting.*—We are looking forward to a public meeting here on a large scale, similar to those held in Leeds, Sheffield, and other places, but our arrangements are not yet sufficiently matured to enable us to announce the time for this.

T. D. H.

### MANCHESTER.

*Operations.*—Our recent Soirée has given great satisfaction. About 130 guests were present. The report of the proceedings we hope will be useful.

G. B.

## VEGETARIAN MEETING AT DARWEN.

ON Thursday evening, April 6th, a public meeting was held in the Assembly Rooms, Over Darwen, to hear addresses on the Principle and Practice of Vegetarian Diet, by JAMES SIMPSON, Esq., of Fox-hill Bank, the President of the Vegetarian Society, and Mr. NATHANIEL GRIFFIN, of Birmingham. The attendance was numerous and highly respectable, and the attention of the meeting sustained to its close, at a late hour.

R. S. ASHTON, Esq., occupied the chair, and in opening the proceedings remarked, that, though not a Vegetarian himself, he had consented to preside on the occasion, out of courtesy to the Vegetarians in Darwen, and the gentlemen who were to address them. They could not but be gratified by the large attendance, and though himself and the bulk of the audience were there as learners, he trusted that all would go away the better for their attendance, even though they might not be induced to adopt the practice about to be recommended. He begged to call on

Mr. SIMPSON, who, after noticing the excellent remarks that had been offered by the Chairman, said that the announcement of that meeting must have excited great curiosity in the town of Darwen. The idea of speaking of the custom of eating flesh as anything but quite correct, might lead some to doubt the propriety of the meeting altogether. Many practices, however, now carried out without inquiry into their wisdom or propriety, would, in the future progress of the world, be deprecated and abandoned. They were never able to say what would be the next step they might be called to take, but it was the duty of all, when convinced of the propriety of any practice, to adopt what they saw to be truth, and go forth to dispense this for the good of society. It was a want of inquiry on the subject of food and drinks that led individuals to be content with things as they are. This had been proved in relation to the subject of alcoholic beverages; but now, after many years' agitation of the temperance question, a movement had been set up which threatened to destroy the whole system of traffic at once. The inquiry as to the best food of man was one of importance, though, in the hurry of life, it was generally overlooked. Many curious customs in relation to the food of man had prevailed in different parts of the world, and everything, from the ant to the elephant, was eaten by some people or other. Custom, then, was no real guide; the subject must be made one of careful inquiry, since there was reason only in the adoption of sound habits, and as inquiry had demonstrated that no good reasons could be adduced for the use of alcoholic beverages, it would be found equally difficult to defend the practice of consuming flesh as food. Men were now more disposed to reason on their customs than in the past, and the recent movement in favour of wearing the beard was the

latest evidence of this, persons being now left in comparative freedom to allow the hair to grow where nature implanted it, if they pleased. Inquiry on the subject of food had led to the giving up of the use of flesh by a numerous class in this country, and a Society had been formed which now numbered about 900 members, in all kinds of occupation, from the man in the senate-house, to the labourer who gained his bread by the sweat of his brow. If these persons were found departing from prevailing custom, and continuing their practice in spite of the influence of friends, it might be concluded that they had good reasons for this, and that they found it better than living on the flesh of animals. The object of the Vegetarian movement was not to attack any class, not even the butcher (for this employment was made necessary by the demands of society, and it ought not to be looked down upon by others, if this demand were healthy), but to lead the public to see if they could not live better upon fruits, roots, and grain, than on the flesh of animals. It was thus a mission of charity to all, and since Heaven left all in freedom, his object would be gained if, by the addresses delivered on that occasion, the spirit of inquiry were raised among them. In pursuing the inquiry, "What is the best food of man?" he did not ask what men liked best; for men could be trained to like that which was most unnatural. The real nature of man was too often overlooked; this mistake was first made when he was sent to school, where the intellect alone was often cultivated, to the neglect of the moral and physical parts of his nature. Man was a moral, intellectual, and physical being, the latter being developed for years before the intellect became unfolded; health was thus too often sacrificed in the attention to the intellect alone. In looking at this three-fold nature of man, they could alone arrive at a correct idea of what man really was. Happiness could only be secured in the temperate and harmonious action of all the powers with which the Creator had endowed him. How then did the practices of flesh-eating and of Vegetarianism agree with this standard? The lower animals were endowed with instincts which pointed out the proper food of each, and could it be supposed that the Creator had been less bountiful to his noblest creature man? If they examined the sense of sight, it would be found that this was a surer guide than might be supposed. The sight of the sheep or other animals as they quietly grazed in the peaceful glade, suggested no relation between these and the stomach of man. The scenes of the slaughter-house failed still more in pointing out this connection; but if they looked to the products of the earth, the waving corn and the fruitful tree, the sight was pleasing to the eye, and produced a flow of saliva in the mouth that indicated their fitness to man's requirements. The same relation was found between the other senses and the Vegetarian system. The senses of smell and taste might be supposed to be exceptions, but all experience went to show,

that after even a short abstinence from the use of flesh as food, the smell and taste of even cooked flesh were alike offensive. The senses of sight, smell, and taste could not but be offended on the "meat-eating" system, whilst they could all rejoice in the Vegetarian system of living. The latter was adapted to the normal life of man, and this life must ever be the happiest of all. The objection to the Vegetarian system that man had a canine tooth, and that this was intended to be used in eating flesh, was met by the fact that man did not use this tooth at all in eating flesh, and that other animals, such as the horse, the camel, and especially the monkey tribes—most approximating to man in their constitution—had this tooth more developed than man, and yet lived upon grass, or fruits, roots, and grain. When the intestinal canal of man was measured fairly, it was found not to resemble that of the flesh-eating animals, but to approach in length those animals that lived upon vegetable products. Man was an intermediate animal, as had been said; but he had a character of food answering to this in the products of the vegetable kingdom. This was admitted by the greatest naturalists who had ever lived, and all who had carefully studied man's physical constitution, agreed that man's natural food was derived from "fruits, roots, and the succulent parts of vegetables," though he might become an animal of prey "by acquired habit." The earliest history of man showed that this food was appointed, in the "herb bearing seed, and the fruit tree bearing fruit." It had been objected that, man had been re-constituted, and was now intended to eat flesh-meat. But did man's constitution show this relation between himself and the flesh of animals as food, which was found in the ways of nature otherwise? If they looked at the theory of nutrition, science pointed in the other direction, and showed that man required three principles in his food—one to make blood, another to form the animal heat, and a third to form ashes, so important just as the food was turned into blood. These were found in the best proportions in the products of the vegetable kingdom, which was the great and only source of nutriment. To seek nutriment in the animal kingdom, was to adopt a circuitous, expensive, and unnatural way of feeding the body, and with all the accidents of disease. It was true that there was a stimulating property in flesh, but this was a disadvantage, and tended to lower the conservative power of the body, which, when such a disease as the cholera was abroad, exposed the system to its fearful attacks. It was true the cholera had entered the houses of Vegetarians, but it was to carry out the meat-eating members of the family, whilst the Vegetarians escaped. Stimulation was not strength, and LIEBIG had shown that eight measures of the strongest Bavarian beer (eight or ten quarts) only contained as much nutriment as would lie on the thumb nail; and if this quantity was drunk every day during the year, it would not amount to as much as a 5 lb. loaf of bread. The febrile effects of this was

strikingly shown in the case of a servant of his, who died from the scratch of a bean-stalk, whilst a gamekeeper on the same estate, recovered from a severe gun-shot wound, after suffering amputation of the wounded arm. The former ate flesh-meat and drank beer several times a-day; the latter was a man of simple habits, rarely tasting flesh, and practising total abstinence from all intoxicating drinks. Chemistry had shown that man required four to six parts of that which made animal heat in the body, to one part of that which formed blood: this proportion was not maintained in flesh, but in bread, barley, oatmeal, and other farinaceous productions. The most nutritive food was not the best, but that which was best proportioned to the requirements of the system. Many persons erred in overcharging their systems with food, without the use of active exertion. If, however, the most nutritive food was desired, this could be had in peas, beans, and lentils, which far surpassed the flesh of animals in this respect. Articles of Vegetarian food were also digested more easily than preparations of flesh, as was shewn by the tables of digestion of Dr. BEAUMONT, of Canada, though this again was contrary to the popular impression. It was true that medical men still prescribed flesh to their patients; but they did this from want of knowledge upon the subject, or in deference to the prejudices of those who employed them. Medical men had been mistaken on other subjects, and thus their opinion alone ought not to be set up against the teachings of science. After alluding to the opposition set up by the medical profession against new theories and systems of medical treatment, and the attempt now making to secure the passing of the Medical Reform and Registration Bills, Mr. SIMPSON proceeded to notice several popular objections. "What are animals for if not to be eaten?" Just as if everything on the earth was created for man's use, and forgetful of the fact that thousands of animals had existed on the earth that man had never seen. These were made for their own uses, and intended to subserve some useful purpose. "Sir, we should all be eaten up on your system." This supposed all were to become Vegetarians at once. All reforms, however, were slow in their progress, and in the meantime, the number of animals would be reduced as the demand became less, until they were brought to the proportion of the animals that we do not eat, and do not eat each other, nor eat us. "Where will your manure come from?" This question was easily met, since the manure best fitted to raise food for man, was obtained in the sewage of large towns, and in the fossil manure so abundant in the bowels of the earth. "What will you do for leather?" So long as animals were slaughtered, their skins would be used in this way, but other preparations could now be had, as gutta-percha, india-rubber, leather cloth, and felt, and a demand for such articles would produce other and more perfect substitutes. The substitution of mineral for vegetable oils, and steel pens for quills, in



consequence of the increased demand, was forcibly used to show the futility of this objection. The system should be viewed in relation to higher arguments than these. Man was not only a physical and intellectual being, but also a moral and spiritual being, and these parts of his nature could not but be offended by the cruelty and slaughter incident to the mixed diet practice, whilst they were in complete harmony with a diet obtained from vegetable products. The pole-axe, knife, and cleaver, were unsightly instruments, and could neither be associated with sound philosophy, or benevolence. Men were called into the unfavourable occupations of the butcher and grazier by the demands of society. Many of them wondered how they could be required to kill the lamb, that gentlest of all animals, by which was typified the love and mercy of heaven, and which the butcher declared, "died harder than any other animal." Vegetarianism was a friend to these classes, and sought to do away with the necessity for their occupation, already disagreeable to the more intelligent and well-conducted, and from which they gladly escaped to other more peaceful employments. Society was responsible for these things; the horrors of the slaughter-house were enacted by proxy, and men were degraded in ministering to the popular demand for flesh as food. Most persons experienced a trepidation and painful feeling when they came unexpectedly upon the open door of the slaughter-house; but they never felt this in looking upon a field of reapers, or in gathering the fruit from the orchard. The one system was in harmony with the benevolent feelings; by the other they were pained and offended. Scripture was often used in opposing the Vegetarian system; science, however, proved that this was the best and most natural way of living, and Scripture rightly interpreted would ever be found in harmony with science, which was GOD'S spoken voice in creation: both proceeding from the same great Author, there could be no contradiction between them. The Bible was resorted to, however, for sanction to every evil system, be it hanging, slavery, war, or putting away of wives; they ought not, therefore, to be surprised that those who wished a warrant for the use of alcoholic beverages, or the eating of flesh, should seek this in the examples to be found in the sensual and fallen conditions of the Jews. The finest specimens of physical development were found not amongst flesh-eating races, but in those subsisting on the products of the vegetable kingdom. The hard work of the world was done in abstinence from flesh, as the rule, whether in this country, now, or in the ancient world. The Greeks, Romans, and the Persians subsisted on bread, water-cresses, and other simple food, and drank only water. The porters of Smyrna lived on dates, figs, and black bread, and carried on their heads and shoulders burthens of 800 lb. and upwards, a load which the beef-fed, porter-drinking porters of London would not even glance at. The economy of the Vegetarian system, was shown in the fact, that to make 100 lb. of the flesh and blood of our bodies, from flesh meat at only 6d. the lb. would

cost us £11 12s. 6½d., whilst the same amount could be had from various vegetable substances for from £1 2s. 6d. to £2 8s. 8½d. The importance of the system was thus seen by all; and since it was in harmony with man's nature as a physical, intellectual, and moral being, and with the ways of nature otherwise, being cheap, direct, and healthful, he commended the subject to their careful inquiry. It was impossible in a brief address to do justice to these arguments, but if attention was excited to the question, the object of the meeting would be answered, and a practical adoption of the Vegetarian system would abundantly prove, that a diet of fruits, roots, and grain, was now, "as in the beginning," the natural and best food of man. (Loud applause.)

Mr. N. GRIFFIN said it was with much pleasure that he came before them, to give his simple testimony in favour of Vegetarianism. He had the greatest confidence in its truth, and however much it might be scouted, it would be found to be true, after all. As a working man, he felt specially interested in all questions that concerned the working classes, and he would therefore dwell a little upon the pounds-shillings-and-pence view of Vegetarianism. He would not only urge the disuse of flesh, but also of intoxicating drinks, and the equally foolish and wasteful practices of smoking and snuffing. He had been a Vegetarian nearly all his life: he had not eaten 3 lb. of beef in his life, and fish and fowl he thought he had never tasted; he could not say, therefore, that he was the worse for having eaten meat, but he felt he was much the better for his abstinence from it. He could do his work with ease and comfort, and satisfaction to himself, much more so than those who ate flesh, and used alcoholic drinks. In the factory in which he worked, two of his younger brothers were employed; the one next to him was naturally stronger, more muscular, and bony than himself. This brother could do the same amount of work, but he could not do it with the same ease. Their work was very hard, and when he first went to Birmingham, his brothers said, "Now you must get plenty of good meat and beer, or you will soon be dead." He replied, perhaps he should, but he would make a trial of his temperance practice, and simple Vegetarian diet. He began work at six in the morning, with the rest, and kept on till breakfast, when they all got something to eat and drink. They then kept at work till eleven, when they left off again, and the other men got ale and eggs; he did not take these things, but a drink of water, and then all went to work again till dinner. They did not work day-work, but piece-work, and there was a spirit of rivalry as to which should do the most work, that led them to work much harder than men would otherwise do. When they left off for dinner, the other hands often could not eat, but they drank, whilst he enjoyed his Vegetarian dinner. They then went to work again, "life and limb," as they termed it, until four o'clock, when they had another rest, and then at it again until six or seven o'clock. Some of his fellow-workmen turned out to wash themselves, so fatigued that they

were fit to drop, and his brothers could hardly crawl home, whilst he could sing on his way, and after he had had a good wash, felt like a fresh man, and could sing, read, or enjoy himself in the evening. He always felt ready for his work, and went to it in the morning with the greatest pleasure. He felt it a happiness to live, and he believed no man worked harder than he did, or did his work with more ease. Many men in Birmingham spent large sums in the purchase of flesh-meat, as much as seven or eight shillings a-week, whilst they might buy a good cheese for six or seven shillings, and which would last them many weeks, whilst the flesh was used up in a few days. The use of flesh tended to make people irritable, and much discord might be avoided in the family by the adoption of a simpler way of living. He believed working men were deeply interested in this plan of living; it would save them much unnecessary expense; they would work with more ease, go through life happier, and be better husbands and fathers by the adoption of Vegetarian habits of diet. He was an advocate for a man's doing a fair day's work for a fair day's wage, and for a proper feeling to subsist between the employers and the employed. He was addressing working men, and though some of them might be good economists, it struck him some of these might make a better use of their wages than they did. Some thought it necessary to take alcoholic beverages; he did not, and some who did not take these drinks, regaled themselves with smoking or snuffing, all of which he regarded as useless and wasteful practices. Many more thought the use of flesh was necessary to enable them to work hard and discharge their various duties. He hoped no man would go away from that meeting and continue to spend five or six shillings a-week in that which was unnecessary, and did not best satisfy the wants of the body. He asked them to give the subject their serious consideration. He was often told that such a way of living might do for him, but his "was a peculiar constitution," and that "it would never do for others." This was a convenient way of getting out of a dilemma. He believed his constitution was good, and healthful, and strong; but much of this was due to his simple habits, and many of them might be the same, if they would adopt similar means. A friend of his accompanied him to the railway station that morning, and told him not to forget to tell the people of Darwen something of his experience. This gentleman was a neighbour of his, and he used formerly to eat flesh-meat in great quantities, and drink alcoholic beverages, and also smoked tobacco, and occasionally took snuff. After conversation with him, he had resolved to give up all these habits, and try the Vegetarian system. He was very much out of health at that time, with a broken-down constitution, and a bad abscess on his head. He went to his doctor after trying Vegetarianism for two or three weeks, and told him he thought of giving up drinking and smoking. The doctor said it would not do in his case, but as he was determined, the doctor advised him to use plenty

of beef-tea. He left the doctor and never went to see him again; he did not use the beef-tea, though, and treated his head himself. He was unwell for a time, but after a week or two he began to rally, and in a little time was quite well. The doctor met him one day, and expressed his surprise at seeing him look so well, and asked who had been doctoring him. "Nobody," was the reply, "you remember my telling you I was about to give up the drinking and smoking." "Oh, yes; but I hope you have not given up the beef-tea." "I never took any of it;" and then the doctor said, "How is your head?" he asked him to look for himself, and the doctor said, "Why, it is quite well." It was now three months since this gentleman gave up the use of all kinds of stimulants; and he had told him that morning, that if any one would lay him down five hundred sovereigns, he would not return to his former way of living, and that he wished he had known him (Mr. GRIFFIN) ten years ago, and added, that when he began he did not intend to become a teetotaler, but since he had become a Vegetarian, he did not want alcoholic drinks. This question was more connected with teetotalism than was generally supposed, and he did not see the consistency of opposing the use of a diffusible stimulant, whilst they allowed the use of a solid one. He thought there was sufficient inducement to give the system a fair trial; it would enable them to cultivate the higher and better part of their nature, and as he felt it his duty to do all he could to advance the interests of his fellow-men, he had much pleasure in urging the question upon their careful consideration. There was not one of them could leave the room that night without increased obligations and responsibilities being incurred. He did not come to preach morality, but spoke from the fulness of his heart, and trusted they would be led to examine the subject in the light of reason and benevolence. Looking to the future, and enjoying the anticipation of that blessedness which belonged to those who do well, they would find the Vegetarian system enable them to unfold their whole nature, and draw nearer to heaven, and to GOD. (Loud applause.)

Mr. ALDERMAN HARVEY offered a few remarks on the advantages he had derived from the Vegetarian practice during the last forty years, and which he believed he should carry out to the end of life.

The CHAIRMAN observed, that it must be evident to all, that the gentlemen who had addressed them had many good reasons on their side, and expressed the interest he had felt in the subject treated.

A vote of thanks to the gentlemen who had come so far to address the meeting, was proposed by Mr. WILLIAMSON, and seconded by Mr. W. B. ASHTON. Mr. SIMPSON acknowledged the compliment, and after a vote of thanks to the Chairman, moved by Mr. SIMPSON, and seconded by Mr. GRIFFIN, the proceedings terminated at about half-past ten.

## ACCRINGTON VEGETARIAN ASSOCIATION MEETING.

A Public Meeting of the Accrington Vegetarian Association was held, on Friday evening, April 7th, at the Temperance Hall, Oswaldtwistle, at which JAMES SIMPSON, Esq., President of the Association, presided. The meeting was addressed by Mr. SIMPSON, Mr. BORMOND of Halifax, Mr. N. GRIFFIN of Birmingham, Mr. WILLIAM SANDEMAN, Mr. WILLIAM HUNT, Mr. JAMES HAWORTH, and Mr. TOWGOOD of St. Neot's. The audience listened to the exposition of the principles of Vegetarianism, and the subsequent details of individual experience, with the greatest interest, and, though the meeting was prolonged to a very late hour, the attention was sustained to the close.

Mr. SIMPSON said: My friends, the difficulty in speaking to the question relating to man's external practices of diet, is not so much to find matter to interest a meeting, as to bring it within a moderate compass. We have got an array of speakers, and it becomes us, therefore, to see how much we can get into the space of time allotted for this meeting. Permit me to expound principles, chiefly, in the course of my address, in order that that which follows in relation to individual experience, may be in its proper place, as following from, and illustrating principle. We come into the world, surrounded with duties and obligations; but people too often live to themselves, and for themselves. The fact is, however, that though man's first duties are to be brought to bear in relation to food and raiment, even these duties should be discharged in relation to high views of life and usefulness otherwise, first, in the family circle, next in the social circle, then in the more public duties of life. We have all, then, a mission of usefulness in this way, and he who has a truth, has it not for himself, but that he may spread it abroad, to enlighten and bless others, and in this way alone can man be truly happy in himself. I therefore congratulate the Vegetarians of this district, on the formation of an Association, and setting about doing their duty in spreading a wider and better knowledge of the Vegetarian system than many would otherwise have. There are from 900 to 1000 members of the Vegetarian Society; they are scattered over different parts of Great Britain, but all unite in trying to lead men to follow a better system than they are used to. People think when you are speaking of foods and drinks, that you are throwing a stone at the publicans and the beer-house keepers, and the butcher; but it is not so. Do you know what demand makes? If you set up a demand for a hangman, you will find some unfortunate fellow who will come forward to put a rope round the neck, and strangle his fellow-man. The butcher class are driven into this employment by the demand of society for flesh as food; many of them have great dislike for it, at any rate to the killing part of the

business, and this is got out of as soon as possible, by all except those who have unfortunately become depraved in the practice. We can thus carry out this movement without any attack upon this or any other class. Vegetarianism says: "Come here, look at me, hear my arguments, and see, when you have examined me, if you do find me a better and happier system of living than that you now follow. If you cannot, God gives us all freedom to choose or reject, as we see best, and you can then live as you did before, and be none the worse for my mission of charity." (Applause.) I have been brought up in contact with the use of flesh all my life, but without ever having tasted either butcher's meat or alcoholic beverages; and if I were to die tomorrow, I would not seek to give the world the advantages of position or power of any kind, but the two good practices of abstinence from flesh and alcoholic drinks, to keep the mind clear from these darkening things, and the body in perfect sobriety. The experience of the Vegetarians is very good; they have abstained for all lengths of time from a few months to forty-five years. You have among them the member of parliament; the man who wields the pen, and men who can work hard at various employments, and some of them the hardest of all, like that of our friend here, in making axes and other edge tools, with the sweat dropping off him for a whole day. This is as it should be: if a system be true, it is adapted to *all* classes of men, and should be good all through. Thus we come to see that it is not so foolish as it first appeared to live in this way, rejecting "rump steak," and living on Vegetarian fare, and you may be sure Vegetarians have had good reason for taking up this practice. They have had stronger reasons than many of you honest fellows have had for teetotalism, for it is more difficult to give up the use of flesh-meat than that of alcoholic drinks. Their friends have been against them, and their wives and sisters have opposed the change. Women, you all know, are the greatest conservatives in the world. They stick to the old things, and thus their opposition is natural, and proceeds from their love for those whom they fear may come to harm in a new system of diet. When you come to inquire into it, you will see that these Vegetarians are conscious of having got hold of a good thing, one that it is worth keeping, and you can soon find this out for yourselves. There is a consciousness of right doing in the adoption of a truth, that is never felt until it is adopted; "He that doeth the truth cometh to the light." When the sun rises the next morning, conscience reproves for wrong doing; but there are no reproaches when we take a right step. The man is made better on this system; and there is greater variety of food, and a taste for simple things, that you never had before on the more coarse meat-eating system. You will find, as regards children, that they look younger at the same age than they do on the other system; and persons do not so soon

become old ; if you give up your love for running, there is something wrong. Those who live in this practice never feel that age creeping upon them that others experience ; they may be children, and boys, and *old* boys, but I doubt if they will ever be anything else ; and we need none of us feel old, unless we degrade ourselves by bad and mistaken practices. There are thousands who live in Vegetarian habits without being connected with the Society at all. We discover many instances of this kind where persons scarcely ever taste meat, and yet never heard of the Society. Now, if you can prove the system good for man, it cannot be bad for animals, for it would do away with much of the enormous cruelty carried out by man towards the brute creation. It places us in peace and harmony with all external nature. We never regard the feelings and comfort of animals, when we begin to prey upon their bodies. Why, man can make the sun to rise four or five times a day, in relation to the gratification of his palate in this way, in the feeding of animals for slaughter. There is a little bird in Italy called the ortolan, which is made enormously fat by resorting to an ingenious trick. It only feeds once a day, naturally ;—at the rising of the sun—but it is put into a darkened room, a hole is made in the shutter, and covered with a slide, and when it is intended that the animal should feed, the slide is withdrawn, and a lighted lantern placed in the opening, and the bird thinks the sun is rising, and begins to feed. This process is repeated several times a day, until the bird becomes enormously fat, and then they put him to death, and we all know where he goes. In feeding the pig, they actually sometimes put him into a wooden cage. I do not know if there are any pig-feeders here to-night ; if so, I hope I shall not teach them cruel practices. He sulks at first, but after a time he begins to eat, and as his sides expand, the bars of the cage, which can be regulated by a screw, are made wider, and he has just room enough to lie down a little ; and when he has become fat there is a greasy looking fellow comes with steel, ropes, knife, etc., and the poor pig is let out of his strait prison to be treated in a very cruel way. They used to whip pigs to death to make the meat tender ; and in Rome, to-day, they drive the cattle round the walls of the city, and then to slaughter, in order that the flesh may be in that tender state that is so much desired. Depend upon it, you will never regard the feelings of animals if once you come to like their flesh as food. I am afraid many of you have at least held the leg of the pig, or in some way assisted in taking his life, after feeding him for months. How strange it is to see the “noblest animal, man,” beating in the skull of the honest ox : how offensive it is to our better natures, which have to be overcome if these practices are to be carried out. But you have no such feeling when you go into your garden to gather the fruit. You do not feel a bit of heart-beating when you look into a large field of reapers :

never ; but how different when you look into the slaughter-house, and see the food that is provided there ! God has not made man only an animal in his nature, but, with his physical being, he has made him an intellectual, and moral, and spiritual being. Do you think the moral nature of man is pleased by these things ? No, it is offended by these processes. When you come to look into this question, you find it is not so nice. There is nothing attractive in a “six ribs of beef,” or “saddle of mutton,” whilst there is poetry in fruits and grain. There is nothing pleasant in the appearance of the carcasses hanging at the butcher’s shop. There is not one in a hundred of us, who could eat meat at all if he traced it step by step to the living body of the animal that breathed and moved only a few hours before. I know persons, not Vegetarians either, who are almost ready to swear as they come upon the butcher’s shop in the streets of London, with a dozen carcasses of sheep in a row, with the blood dripping upon the flags, or with a can under their noses to receive this. We none of us like to hear the moans of dying animals, or to see the calf put to death, as DICKENS says, “with a cruelty worthy of the Grand Inquisitor.” “I wish,” says the butcher, “it were penal to kill lambs : I can kill other animals, but I cannot kill lambs.” But the slaughter of the lamb is as nothing to the cruelties that are perpetrated in some other cases. We none of us like to touch flesh, and if we purchase a small quantity we are apt, as Mr. BORMOND says, to ask for a skewer to carry it home. “Ah, but,” says one, “what do you say to the smell and taste ?” These senses have been trained to like that which is not natural ; to drink alcoholic beverages and smoke tobacco, for instance ; but if you wish to see if these be natural, just put a drop of these upon the tongue of your babe, and it will be seen how vile they are. Try them upon the boy, and the young man even, in a normal condition, and they will not like it either. BUFFON relates the case of a sheep taught to eat sheep until it refused grass ; and so you may educate men to use all kinds of unnatural stimulants, but none of these are natural to begin with. Baked flesh is but burnt flesh, and your own flesh roasted would smell just the same. A gentleman said to me once, “You are quite right ; I have smelt just the same smell from the burning of the dead bodies, as I took my rides in India.” A short abstinence from the use of flesh soon takes away the relish for flesh as food. The Missionaries at the South Sea Islands found this out. They lived among these people, fine noble fellows, who lived upon fruits, and drank only water, and the missionaries lived in the same way for ten years ; but at the end of that time, they got hold of an unfortunate bullock, and they killed him, and made a great feast, and invited the other missionary families to join them ; and then, Mr. WILLIAMS says, to their great surprise, not one of them could eat it. But a shorter abstinence than this, is sufficient to take away the desire for flesh as food. It is a disgusting smell to me, and it soon

becomes so to everybody else who leaves it for a time." People say you *must* eat meat. What for? "What would animals do if you did not eat them?" I have talked to people who really seemed to think that the herrings came upon our coast on purpose to be fried, or floated down our throats as food. Animals are made for their own wants and uses, as well as man, and there were races of animals living before man was created, and which were never seen by him alive, though their remains have been discovered. There are thousands of beautiful flowers that bloom unseen by man. The stars that sparkle in the sky were supposed to be placed there to please man; but they are now known to be the suns of other systems; and the "milky way," that faint light in the heavens which it was thought might possibly be stars, is now demonstrated, by the aid of Lord ROSSÉ's gigantic telescope, to be clusters of other suns, the centres of other systems. "What will you do for leather?" say people. It is true I wear leather boots to-night, in consequence of this prevailing use of flesh as food; for when people prey upon the bodies of animals, we may be sure they will make use of their skins. But we can already have boots and shoes made from other substances, as felt, gutta percha, and *pannuscorium*, or leather cloth, which will answer every purpose. I do not think leather is the best or healthiest article we can use, and perhaps we should gain in health and comfort if we were to return to the ancient sandal. Sperm oil was for a long time used for oiling machinery; but the poor whales became so scarce, and the oil so dear, that a demand was set up for a cheaper article, and at length, on the suggestion of Baron LIEBIG, a mineral oil was produced from common pit coal, much cheaper and better adapted for lubricating machinery, some manufacturers being able to run machinery now, that they could not work with sperm oil. At one time it was thought we could not have sulphur except from Italy, and the King of Naples thought he would make the people pay an enormous price for this article; but the chemists set to work in consequence of this demand, and they soon found ample supplies without going to Naples at all. And so, when the penny postage system came up,—that act which has done so much to educate and bless the world—do you think people were to stop writing because they could not get pens enough from the goose's wing? Not a bit; the demand led to a supply in the beautiful steel pens, and there are more people employed in Birmingham to day in making steel pens, than there are in the manufacture of arms, though Birmingham be the armoury of the world. It is said, "If we do not eat the animals, they will eat us." This is supposing that we are all going to turn Vegetarians in a day. I may sometimes be thought a little too sanguine on this subject, but I have no such expectation as this. It requires a little time to convince people, and still more to convert them to a new practice. It is a slow process, and just as it proceeds, the demand for butcher's meat will fall off, and the supply will fall off also, and some of the grazing

lands now used to raise food for cattle will be employed in raising food for man. In the meantime, our meat-eating friends will eat up the balance, until the animals are reduced slowly to the proportion of those that we do not eat, that do not eat each other, nor eat us. These views are of great importance in relation to political economy, since we find that from fifteen to thirty-five times as much food can be raised on the same plot of land on the Vegetarian system of living, that can be had in living on the flesh of animals. "Ah! but," say people, "flesh is the best sort of food after all; there is nothing like it." "A good rump steak! why it sticks by the ribs; it's real stuff, and such a different thing to cabbage." Permit me to say that I do not recommend living upon cabbage, but fruits, roots, and grain. "Ah! mistress," said a poor woman at my house, in describing her poverty, "it's many a day since we had any kind of *grease* in our house." I suppose she meant bacon fat; for that is greasy enough, in all conscience. People for ever have their noses in the pig, in one shape or other, and it is curious to see how they delight in this most filthy of all animals. What do you require in food to build up the body? You require three or four things; something to make blood, something to make warmth, and something to make salts or ashes. What is it you get from butcher's meat? Why, when you eat flesh you get the identical principles of nutriment that the animal got from the vegetable products upon which it fed. People seem to think they can stitch a piece of flesh into their own bodies, and that it becomes a part of themselves at once. It is not so; it has to be digested and made into blood, and circulated through the system just like a piece of bread, or any other article of food. What do you eat it for then? Because you think it "such good stuff." Some years ago, we did not know of what it was composed, but the researches of LIEBIG and other chemists working under him have shewn, that in eating flesh we are only eating vegetable food transferred to the body of an animal. You men who work with tools, do you proceed in this way at your work? No; you take the most direct course to accomplish your object; and if you want to go to Manchester, you go straight off, and never think of going round by London. If you want to make flesh and blood in the body, go then to the source where they originate, in the vegetable kingdom, and do not seek them in the bodies of animals. If you buy flesh-meat at 6d. a lb., it will cost you £11 12s. 6½d. to make 100 lb. of the flesh and blood of the body; but you can have this from peas, beans, and barley for £1 2s. 6d. to £2 4s. 7½d. You become independent at once in living upon this system. The most independent men I have ever seen, are those living in this simple and happy way. They say "Flesh is more digestible." Ah, but they say a thousand other things that are not correct. You may take the tables of Dr. BEAUMONT, and see there that there is a difference of 22 m. and 33 sec. on an average of articles of Vegetarian diet, as compared with preparations from the flesh of

animals, in favour, not of the flesh, as people usually suppose, but in favour of Vegetarian articles of food. But then there are the teeth, and it is supposed that because man has a "dog-tooth," as it is called, this shows he is intended to eat flesh. Does he eat "meat" with that tooth? Not at all. The horse, the camel, and the rein-deer, and especially the monkey, you all know eat no "meat," and yet these animals have this tooth longer than it is in man, and live upon fruits, roots, and the succulent parts of vegetables. Those naturalists who have gone into the inquiry, have come to the conclusion that man's natural food is of this character, though they admit he may become an animal of prey by acquired habit. So said LINNÆUS, CUVIER, and others. It has been said that man is between two classes of animals; he does not eat flesh alone on the one hand, nor on the other the grass of the field like another class, and so he is intended to eat both. What a blunder is this: he is indeed an intermediate animal, but then he has a character of food intermediate also, and precisely answering to his constitution, in fruits, roots, and grain. Science and chemistry have shown us that flesh contains only 21 5-10 lb. of that which makes blood, whilst peas, beans, and lentils, contain respectively, 29, 31, and 33 lb. out the 100 lb.; and that, whilst flesh contains (in its fat) only 14 3-10 lb. of that which makes the warmth of the body, 48 to 55½ lb. can be had from 100 lb. of the vegetables previously mentioned. And when you come to oatmeal, you Lancashire people know what "thick'ns" are—"thick Dicks" I think you call them—you get as much as 77 lb. out of the 100 lb. of that which makes the warmth of the body. But there is a big book, the Bible, and that is brought against our system. What strange sort of things people try to prove from the Bible. If they want to go to war, or to defend slavery, they go to the Bible for support; and if men try to defend the putting away of wives, this also is attempted to be justified from the Bible. We should be philosophers then if we go to Scripture for sanction to an external system, and mind whence we draw our authority. GOD has given us *two* great books, and there must ever be harmony between his written word and his spoken voice in creation. We must mind, then, from what part of Scripture we take our authority, or we shall be betraying and prostituting that book, and deceiving ourselves. If a warrant is wanted for any sensual system, it may be found in the history of the Jews; even the putting away of wives was permitted; but JESUS CHRIST tells us the reason of this:—"MOSES, for the *hardness of your hearts*, suffered you to put away your wives, but it was not so in the beginning." What then was the food of man in the beginning? "The herb bearing seed, and the fruit tree bearing fruit," and this continued, until, in consequence of sin, with departure from the appointed food, we find "violence covering the earth." "But since the flood," say people "men live differently; they have *permission* to eat flesh." So they had permission to do a number of things that were not appointed

such as the putting away of wives; the exacting an eye for an eye, and a tooth for a tooth. But we live under a different dispensation, which commands to "bless those that curse us, to do good to them that hate us," etc. "Did not CHRIST eat flesh and fish?" The most that can be said is that he sat at table at which fish formed a part of the repast, though PARKHURST says there is great doubt whether the word rendered "fish" in our translation, does not mean some other product. There is no evidence, however, that he partook of it at all; but if any man thinks the example of CHRIST makes it incumbent on him to eat flesh, I do not seek to make him alter his views. But we see that all who have felt thus to begin with, seeing the goodness of Vegetarianism in other respects, soon get over this difficulty, and we must not use the Bible to beat down GOD's truth otherwise arrived at. The strongest men of the earth live in this way; they can carry as much as 850 lb. on their shoulders, and they live upon the simplest fare. The ancient Greeks and Romans, and the armies of Persia, were all Vegetarians in the essential features of their diet, and the most beautiful forms of ancient times, and of to-day, are found not amongst flesh-eaters, but those races who subsist on fruits, and the simple vegetable products. We are quite wrong in supposing that the hard work of the world is done upon "meat," as the rule. The essentials of food are found cheap and simple; GOD had taken care that all the great essentials of life shall be within the reach of all; light, and air and water, to be had "without money and without price." And people may live for peace upon this system, where they would spend shillings and pounds upon the other. What do the rich get, in their luxury, and variety of "meats," that is peculiar? Nothing; they but get, dearly bought, and in a secondary way, the same principles of nutriment which the poor man gets direct from the vegetable kingdom! How just the Creator is, if we but understand him, and look into these things fully and truly. There is a peace and benevolence in this system of living. The temperance system is included in it. If you are a peace man, you become more practically peaceful towards all creation, as well as mankind. I believe we shall never attain to right and high principles of living, whilst we pull ourselves down by unfortunate habits of an external character in relation to the body. Don't let me be misunderstood; I do not say that Vegetarianism is religion; it is but an external system, though of great importance in its right place. GOD makes our happiness consist in the harmonious action of all the powers of body and mind with which he has endowed us, as physical, intellectual, moral, and spiritual beings. There is a great deal in everything, and it takes us a long time to get at the whole truth on this as on other questions; but, if I mistake not, we should *not* be dragged down to a low level of moral and spiritual practice, so discordant with our professions, but for our external errors of living. I have tried to compress a number of things that might be said upon this system into a small compass, and

I now beg to change the voice, and bring another man upon the scene; and in this simple way, I beg to commend the subject to your careful, honest, and manly attention. (Loud applause.)

Mr. BORMOND said: I was sitting with some comfort and satisfaction, and did not expect to be called upon so early in the evening. I was anxious for a practical sort of man to stand up, a man with a harder hand, and who can sweat more freely than I can. I will not, however, waste time in preliminary remarks, since I have a few thoughts playing about my brain, which I will put into words, and then they will be off my mind. I look out upon you and upon the platform, and I try to look upon myself. Suppose a stranger were to come into the room, and look around, he would see some of us dark and some fair, thick and thin, tall and short, both among the audience and upon the platform. If a stranger were told there is a sort of folks among us who eat flesh, and think they must have it, or they would tumble to pieces like an 'old tub without its hoops; and there is another sort of folks that do not use this, do you think they could pick them out one from the other? Are there any that look as though they could talk better, write better, or work better than others, or be better husbands or fathers? He would, I think, be likely to say, "There's a tolerable degree of sameness. I see no great, mighty difference existing among you; you all have your noses above your mouths, and your chins below your mouths, the same number of fingers on your hands; there is no difference that I can see." I can, at 50, run, and jump, and play like a child, and can endure fatigue as well, and can fast as long, when this is necessary (though I do not recommend it), as any of you. What can you do more than we, after you have had your expensive food, that we cannot do on our simple fare? As I have said to friends at the social party, who have been roasting me upon my way of living (at a Vegetarian table, perhaps), when they remarked, "You seem to be enjoying yourself on this Vegetarian fare; what sort of stuff do you eat? Perhaps I have answered this practically, by handing up a good brown loaf, or something of the kind, and saying "That's one of the sorts of stuff we live upon." "Suppose your whole family were to be emigrating, and by some casualty you were cast upon a desert island where you could get nothing but the 'stuff' we live upon, would you not be mortally surprised to find yourselves, at the end of six months, alive and well?" "O no, not at all." A great deal, then, is in our notion of things; a very great deal, indeed. Why, the very idea of drink will make a man mow better. (Laughter and cheers.) The man has been used to his beer at four o'clock, and he has kept looking across the field, and wondering what makes the drink so long in coming. How often the grass got dry, the scythe became dull, and he left off to sharpen it. At last he got sight of a little fellow coming in at one corner of the field; the scythe cuts freely, and he sets to work with fresh

spirit before he has ever tasted the beer. What a pity people go to the expense of this stuff, when the sight will do as well. I will relate a case that came under my own observation, and as it is a monstrous sort of thing, I always feel a little difficulty in relating it; but if any of you doubt it, I can give you names and addresses that will enable you to test its truth for yourselves. This poor fellow was a drunkard, in Horncastle; he had been drinking for three days, and getting filled with "nutriment," as they call it, and went home at the end of the time, which happened to be on a Saturday night, and throwing a lump of dead cow on the table, he says, "Make it ready for my supper." "My supper,"—he did not say *our* supper, but *my* supper. The wife, poor woman, was getting the children ready for bed; they had had but little "nutriment," and she looked up, and thought this was adding insult to neglect. She thought he had had plenty of "nutriment" in his three days' drinking, so she did not take much notice of him, and he slipped down on an old chair he had, and fell asleep. She wisely took the piece of dead cow, and cooked it for herself and children, but before it was all done, she, with true woman's tact, greased the lips and fingers of her husband with the fat in the pan. (Laughter.) After a while he awoke, and asked, "Is thou going to get that bit of meat ready for my supper?" "Your supper!" said she, "your supper!" "Yes, my supper." "You have had your supper." She told no lie, for he had been getting filled with "nutriment" for three days, on the money that should have supported her and the children. When a man has been to a cook-shop and eaten a shilling's worth of dead cow, he never thinks of going home and asking his wife to cook him a supper. "You have had your supper." "Had my supper!" "Yes," said she, "look at your hands and face." He did so, and grumbling out, "I have, however," he went off to bed. So you see there is a great deal in the notion after all. There is not such a difference between us after all, and the reason people think so, is because they do not look at the question fairly; they think there is nothing like a "bit of meat." We seek to help you to a right estimate of the system, but we do not confine our advocacy to the platform; we live the system. I rejoice in Vegetarianism, if it were only for this one fact, the feeling of independence it brings with it, and the freedom from care and anxiety. If we are sickly, we do not like to complain, for people almost expect us to be something more than mortal. There is, however, one great advantage in the increased power of endurance afforded by this system. We can travel long distances on the top of a coach, with a less degree of weariness than flesh-eaters can; we can stand on the platform and speak with the voice of a man, and yet we eat no "meat": up till twelve o'clock at night, if need be, and up again at early dawn, and yet we eat no "meat." All this has a silent, yet powerful influence on those who come in contact with us. Often in going about the country, on the second visit to a family, it may be, persons

say to me, "Well, Mr. BORMOND, we are not quite Vegetarians yet, but we feel so comfortable since we saw you. Before we used to fret if we could not get flesh often; since we have known you, we care much less for it, and go without it for a week together." And this does good, for people who cannot get flesh meat in large quantities themselves, see large sirloins going to Mr. POPKINS, the Banker, and a big saddle of mutton to TWILR's the Draper's, and there is a burning sense of dissatisfaction produced; but by the silent exhibition of our practice before such men, when they see us sitting down to a crust of brown bread and a glass of translucent, heaven-made water, they find they are not so badly off as they thought they were, and are rejoiced to find that there are some who, from pure choice, refuse that which they used so much to desire. We do not expect to proselyte you, to make you all Vegetarians, but we wish to show you how much more God-like you may become; for, in proportion as we make our wants few and simple, the more are we like God. God is wantless; we poor creatures of men are wantful. The man whose wants are fewest, is always the most near to God; and, of course, he is the most independent man. Some people cannot travel without great packages of stuff to eat on the way; whilst we can fast six, eight, or ten hours, if need be, so great is the power of enduring abstinence; and, though we do not recommend this, in the exigencies of this earthly life this may now and then be required. Sometimes we are driven into circumstances of this kind, and we can endure a number of inconveniences with far less discomfort than those men whose wants are so much more numerous, or more artificial than ours. He is the practical man who reduces a theory or principle to practice; I believe there are some people in this neighbourhood who have got the theory as perfectly as I have, who still think there is something in "meat" after all. A great deal depends upon the state of mind you are in; if you made a trial of the system, you would find that you would not have to live so very differently after all. A great truth was glanced at by Mr. SIMPSON, that those things on which the highest amount of happiness depends lie nearest us, and that when things are dear and difficult to get, we may depend upon if God has not made man dependent upon them. Bread, and water, and air, are brought close to our doors; none of these are difficult to get, or high priced. We do not command you to abstain from eating flesh, we only seek to aid you in living a purer, higher, nobler, and more manly life. We are willing that you should be left in freedom to develop your own individual natures in all their variety. God has presented us with an infinite variety in our outward forms, and the expression of our faces, and has endowed us with different temperaments and capabilities of body and mind; there is substantial agreement in the midst of an infinite variety of forms. We would not drill you down into sameness of life. Why, upon that tree, there are not two leaves alike, yet are they all oak leaves, all derived from the same

source, maintained by the same food, and uttering forth the same voice in one hymn of praise to one great Lord of all! It is the love principle we want to get you to receive, that high and elevated medium. How little would reason be required if this prevailed. It is for want of love that benevolent men have to urge their movements so strongly upon our reception. It is because of this want of love that we are kept from those high and noble and holy principles of living that were intended to influence us. It is to excite those purer and higher parts of our nature that we set this question before you. Perhaps enough has been said to lead men to think. O for more suggestive speeches; something more suggestive in the book, the sermon, or the speech! Anything rather than the dull, tame, acquiescence with things as they are. I wish to excite you that you may oppose me, or else work with me, rather than this taking for granted that every thing we find in this world is right. A man has given over smoking, and he thinks that is capital. But there is nothing very remarkable in this alone, if he rest contented without seeking something higher. Perhaps, in our advocacy of the Teetotal question, we have been boasters; but there is a great amount of boldness and firmness needed to carry out a great principle, and urge it upon the attention of the world. We read of DAVID being a man after GOD'S own heart. Is it meant that DAVID was a pure man? Anything but that: all that is meant is, GOD saw certain things in him in harmony with his own nature, and which, if carried out and developed, would enable him to bear the Divine message to an abnormal, selfish, and sensual world. So if we had not had boldness, we could not have done our work. We ask you to do nothing we do not do ourselves. But to go back to our starting point. Yours is a very ugly kind of food, and it is very expensive. You ought to be able to do something that we cannot do, who never eat any of this kind of food. But you see there is no such great difference between us. After all this waste, what do you gain? Thank God, we can say of our way of living, that "we live and let live." I ask you to look into your inner nature: dare we live in this house? Some men are always living on the outside the house; out of themselves, but this is because there are some noisy inhabitants within, and this is the reason we do not like to live there. Dare then, my friends, to look to the better side of your nature; and looking from that high and holy situation with calmness, you will regard the principles we advocate with more respect. Think what you like of us; call us "cabbage men" if you will; we wish you would all become such men as we are in this matter. One word on my personal experience. Every morning when I rise from my bed, every time a new-born day comes from heaven upon me, and I come out of the symbol of death, the darkness of sleep, I wish all men had the same full cup of life that I have, the same enjoyment of life. I bless GOD that I am a man, and for the society of men, and bless him that I shall soon pass away from it to that world where



there shall be no more hostility or destruction to a blessed, peaceful state, to which we should all aspire. (Loud applause.)

Mr. GRIFFIN said: Mr. Chairman and fellow-working men: I confess it is with great distrust that I stand before you to night; but as I suppose you expect from what has been said that I have something to say upon Vegetarian diet I will not take up your time with any further apologies. If there has been one sentiment more strongly impressed on my mind than another, whilst the preceding speakers have been addressing you, it is this: "I am a man, and whatever affects the interests of my fellow man affects me." The observations of our respected friend, Mr. BORMOND, lead me to suppose that we are only imitative animals. Let us look at our practices in eating and drinking, and we cannot perceive any good reasons for our habits in this respect. I wish to speak with freedom, since we are all working men, and to offer you a few observations on my own personal experience. I rejoice that I am standing to night on a Vegetarian platform, for I think we only go half the way when we denounce the use of alcoholic beverages as unnecessary and injurious. We have met to discharge the other half of our duty to night, in reference to the disuse of flesh as food. Many years before I heard of the term Vegetarianism, I held the same views I do now, and was laughed at and scouted in consequence. When I came to Birmingham,—and you know they consider that a place where they have a good deal of freedom—I was pointed out. They would say, "There goes the man that does not eat any meat!" Perhaps there may be some here to-night who will say, "It will do very well for Mr. SIMPSON and Mr. BORMOND to be Vegetarians; they have an easy life of it, but I have to get my bread by the sweat of my brow, and I could not get along without a bit of meat." There never was a greater delusion than this, of supposing that meat is necessary to enable people to work hard; and I daresay you think you work very hard, and I daresay you do. I had the pleasure of going over one of your cotton mills to-day, the first I have seen, and I could not help thinking that the work was very easy compared with my own. If you go to other trades it is the same. In Birmingham we have nearly all kinds of employment except cotton spinning. If you go to the blacksmith in the village, he thinks he is the hardest working man in the world; but he does not work so hard as the men in our trade. We have a blacksmith who comes to work in the factory where I am employed some times; we can tell him at once by his movements, by the stroke of the bellows, and in other ways: there is a sort of "letting the time down," as we call it. If you go to the sawpit, it is the same there; the top man thinks his work is the hardest, and the bottom man thinks it all very well to be at the top, and how much easier it is there. So you see we are all apt to think our own work the hardest; but I venture to make the assertion, with the greatest modesty, however, that I do as much work as any five of the men I have seen to-day in the cotton mill. We are obliged to work hard at our trade, and the fire

flies upon us. I thought of this whilst Mr. SIMPSON was speaking of the smell of burnt flesh. My arm is frequently covered with scales from my work, from the wrist up to the top of the muscle of the arm, and I frequently see my flesh frizzling, and I assure you it is anything but an agreeable sight, or smell either. We cannot stop to shake it off, for if we did we should lose our heat, and the article we are making would be spoiled; but of course, we shake it off as soon as we can. I ought to explain what is meant by the heavy-edge tool trade, as some here may not understand the term; it includes all kinds of coopers' tools and carpenters' tools, and for both home trade and exportation. The principal thing I have done since I have been in Birmingham has been making a peculiar kind of axe for the Australian market, weighing about 5½ lb. each. The man in the village would think it a good day's work if he made two or three; I have to make three dozen of them in the day, and I sometimes do it in half a day; but I perhaps should not do this amount of work if I was employed at day work. We all work piece work, and we all try to do as much as we can, for I never saw the man that was not proud of his work. I do not like the man who does not feel anxious that no one shall do more work than he does, or do it better. For my part, I try to take care that no one does his better than I. When we go into the manufactory in the morning, at six, we work about an hour, or an hour and a half at a stretch, and then we stop to have our fires raked. We then have breakfast, and go on again to lunch time, at eleven, when the rest of the hands, and amongst them two of my brothers, have mulled ale with eggs in it, but I have none of that "good stuff." I drink, perhaps, a glass of cold water, but have nothing to eat. We then go at it again, "life and limb," as we call it, till dinner time. At dinner my brothers eat plenty of meat, and it costs one of them something like £2 a-week to keep house, though he has not so large a family as I have. Many of the men who drink have no appetite for dinner, but they go and have something to drink, I go home to dinner and enjoy my food. Some of them come back with something in the bottle; we generally keep a man employed in fetching us water, for we are obliged to drink water on account of perspiring so much, and these men drink very nearly as much water as I do—they are not so much depending upon their own natural amount of strength and energy as upon an artificial stimulation. Between dinner and four o'clock, I can work two hours, whilst they are stopping to rest. Whilst they are resting, I generally make two axes, which, at a 1d. per pound, comes to 11d., or a shilling. And when we leave off at night, they are usually so tired that they sit down almost unable to move, and my brother says he can scarcely crawl home. I go through these things, to show that a man can do the same, or a greater, amount of work with greater ease, and satisfaction, and comfort to himself,—and that is an important thing—without the use of flesh-meat and alcoholic

beverages than he can with them. My brother has been using all these, under the impression that he has been living in the best mode to enable him to support his health and strength, and at great expense too. See the fallacy of this; he is brought to the lowest point of prostration by the time his work is done, whilst I can sing at night when I get home, and sing in the morning when I rise, and my work goes on pleasantly and smoothly, and meal times are round upon me and I can scarcely believe it is dinner time. Our work comes round to us so regularly, that we can always tell what time it is to within a few minutes, from the amount of work we have got through, unless we "shackle" a bit. When our work is done at night, two or three of the men invariably go to a public house near, and have two or three pints of "sixpenny." I get a good wash in cold water (always use plenty of cold water, both externally and internally; we are all of us I fear too much afraid of cold water), and all my fatigue is gone, and I go home ready to sing or play with my children, or attend some meeting or other for promoting the welfare of my fellow-men. This is the way my days go, and as Mr. BORMOND says, "I can bless GOD that I am a man." I am an independent working-man. I am always as independent with my master as he is with me, for if I do not have his money, he does not have my work. He is an independent man, and I dare say he thinks he is quite independent of GRIFFIN; if he feels so, however, I feel quite as independent of him. There are many in his grounds, however, who are not independent of him; through their improvident habits they are placed in such a position that they hardly know how to live from hand to mouth. I am a stranger to the Lancashire people, and do not know their habits. Some persons feel most at ease in speaking to strangers; I do not. I always feel most at home when I am at home, and amongst those whose habits are known to me, and who know me. This gives me a little more power, for I can say to them, "You all know what I am saying is true." I feel proud of my five children; I do not throw my money away, you know, in smoking, snuffing, drinking; and standing on this ligger level, I can look down upon those who are addicted to these low and degrading practices. I feel I must never attempt to make a speech with Mr. SIMPSON, or Mr. BORMOND, on the principle of Vegetarianism; that is their part of the work, and it is mine to say a few plain words on the experience of the system. I may say, however, that it is a principle of economy, and the working men of England will never reach all the advantages they might enjoy, until they regard this question as they do that of teetotalism, as one of economy. I wish there were more wives here to-night. I wish the room were full of them. GOD bless them! they are deeply interested in this question. I have heard them say, many a time, TOM So-and-so, JOHN So-and-so, was late home with his money, and we have not a bit of "meat" in the house. No dead pig, no dead cow, no notice is taken of the *bread*, and *barley*,

and *rice*, and *milk*, and *currants*, and other articles—all wholesome and sufficient to make a good meal. This is the great craving—"A little bit of meat." Many men in Birmingham, and perhaps here too, will go and spend two days wages on the Saturday night in the purchase of a joint of meat (I don't know the names of the joints, except perhaps one or two), spending four or five or six shillings in this; and then it has to be cooked on the Sunday. The poor woman gets up in the morning, and after breakfast, and getting the children washed and dressed, and starting them off to Sunday school, instead of going to chapel, or out for a walk in the country, she has to set to work and spend the morning before a big fire, cooking this piece of meat. I never saw such slavery anywhere, as there is in a working-man's kitchen over a Sunday dinner. I do not think a man respects his wife, who will keep her broiling and frizzling before a kitchen fire in this way; genteel folks can have their servants to do this for them, and I have nothing to say to them, but I do not think a working-man has a right to employ his wife in this way, which totally incapacitates her for going to a place of worship with profit and enjoyment afterwards. In the purchase of meat, too, you spend a great deal in that which is not good, and which "satisfieth not." I will give you an illustration. Before I brought my wife and family to Birmingham, I was living in lodgings, and I am very fond of cheese, and especially toasted cheese, though I know it is better to eat it cold, and one evening when I had left work, I was toasting a piece of cheese for my supper; there might perhaps be three ounces of it, when a friend came in. "Ah," he said, "that's the way you teetotalers live." "Well," I said, "is there anything extravagant there?" "Yes," he said, "there is a quarter of a pound of cheese; now, if you had got a beef-steak or a mutton-chop, that would have been much cheaper for you." I said, "there is not a quarter of a pound; but suppose there was, that would cost me 1½d." (for I bought the whole cheese, and thus got it at 6d. a pound); "now, if I had got a pound of beef-steaks, or chops, which you say would not have been any too much, that would have cost me 7½d.; so where is the reason of your objection?" But these people who spend six shillings a week in butcher's meat, cut slice after slice, and never think you can eat too much, and they see nothing of extravagance in that. I mention these little things to show how completely in the dark many working-men are on this point, and that they do not examine the questions as they should. Can the use of flesh be done away with? I say it can be dispensed with by working-men, and with great advantage, as regards the ease, comfort, and satisfaction with which they can do their work. They can not only work as well without it, but can do more than the man who lives on the flesh of animals. I challenge contradiction as to the facts I have adduced from my own experience. I will give any one who wishes it my address, and he can make any inquiry he pleases for his satisfaction. I never think the truth is served by exaggeration,

and I have rather understated than overstated the case, so that I can appear with boldness before you. The economical view of the question ought to be regarded by every working-man who is a friend to his family; to a gentleman it does not so much matter in this respect; as he can afford to pay a good many butcher's bills, it may not affect him so materially. My wife has been confined lately, and of course we have a nurse. The other day she asked me what I would have for dinner, and I told her to get some French beans. Perhaps you do not know what these are. Well, when I went home to dinner, this woman, the four children, and myself, sat down to the dinner of beans. I have been making a calculation whilst I have been sitting here. I have made a calculation of the cost of this meal; for the whole of us, it was not above tenpence. I daresay if I had gone to an eating house, and had a plate of meat and vegetables, and pudding or pie afterwards, for which I must have paid 1s. 0½d., you would not have thought this very extravagant for a man who works hard; but you see this would have cost more than a hearty substantial meal for five or six of us on the Vegetarian system. I do not think we can buy our food in Birmingham so cheap as you do in Lancashire, for I find, whilst you get the 4 lb. loaf for 8d., in Manchester, we are giving 10d., and we give 16d. and 17d. for butter, whilst you only pay 13d. or 14d. A quart of French beans is sufficient for our dinner, and with 2d. of butter, and a little pepper and salt, and a small quantity of bread, you have as good a dinner as a man can sit down to. For ten months before my wife came to Birmingham, my expenses for food did not average 2s. 9d. the week. Perhaps some of you would have thought you would have been "clammed" to live on this small sum; but I find in my simple mode of living,—my natural mode of living—I can build up my body and work hard with pleasure and satisfaction. Fellow working men, we have not thought of this matter as we should; you have been living at an expensive rate, see if you cannot raise yourselves in the pounds-shillings-and-pence question. You will then be able to stand upon the same platform we do. You will not only confer a blessing upon yourselves, but upon unborn generations yet to come. Naturally, I think I am of an irritable temper; but by my total abstinence principles, my simple and natural mode of living, this is so far subdued, that I believe I do not know what it is to be out of temper. The man who lives on a stimulating diet, goes home after a hard day's work, and the wife has something to tell him not very pleasant. MOLLY, or BETTY, has not done quite right; the child is cross, or a hundred little things turn up to annoy him; some tale of what Mrs. Somebody has been saying, and so the thing goes on until the whole neighbourhood is in a ferment from one end to the other. We ought to live happily and enjoy our homes, and in our neighbourhood. When I get up in the morning I always feel that I can wish my neighbour good morning, and wish to shake hands with him,

if I could get at him. I am running away, however, from what I had in my mind. In this irritable state the man feels that he is lord and master in his own house; there is no man who is not a little bit proud when he gets home: if he is nobody abroad, he is somebody there, and this thing is wrong, and the other thing is wrong, the supper is not quite ready, the "meat" is not sufficiently done, or it is too cold, and the poor wife gets all the blame. Where there is a family, things are not always just as they ought to be, and the man should just put to his hand and say, "MARY, don't you get put out of the way, things will be all right presently;" and if this spirit were more carried out, what a heaven upon earth we should have, instead of the discord and strife too often found. (Applause.) If I find there is something likely to mar the happiness and social feelings of our family, I just commence singing, and presently my wife will join me, and the children will join us, and soon things are set to right, and all is harmony at once. We enjoy life at the close of the day; I enjoy my home, and I feel I shall enjoy my home more, Mr. Chairman, when I get back to Birmingham, after this little absence. I feel it is a blessing to live, and I seek to place others in a position to enjoy the same happiness I feel, for I would not live only for myself. This leads me to urge all my fellow-men to put away all expensive, and unnecessary, and to me disgusting habits; the total abandonment of them would be the first step in the right direction to raise you up to a higher, holier, and happier state. When I go out in the morning, and look upon the beautiful aspect of nature, I can realize GOD speaking to me in the voice of creation, so that I can raise my aspirations to heaven, and thank GOD that I live. No man can do this so fully and heartily as the man who follows nature in a simple and natural diet, and enjoys life as he may do, in obedience to the laws of his constitution. I wish to commend the Vegetarian practice to your adoption. I have had a sufficiently long experience of it to enable me to do this with confidence. I never ate 3 lb. of beef in my life; fish and fowl I do not remember to have ever tasted; and as for pork, I should never think of putting my teeth into that filthy animal, the pig. Well might the celebrated Dr. ADAM CLARKE denounce it, and say that he could not ask a blessing on that animal which was cursed under the old law, and forbidden under the new. And on another occasion he said, if he were going to make a present to the devil, it would be a pig stuffed with tobacco. Now it is considered the glory of a working-man if he can afford to eat the flesh of pigs, and my own observation leads me to make the remark, that many teetotalers boast of keeping this grunting animal in the sty. But this is only to turn the money from the public house into the pig sty. Teetotalers are a little in advance of others, and I wish they could be induced to take up the question of the disuse of animal food calmly, and examine it as it deserves. I speak plainly on this matter, for if there was a mighty nuisance in your neighbour-

hood, you would not go to the owner of the property and beg him as a favour to remove it, but you would call his attention to it in the way of duty, and the instant removal of it should be demanded. I would speak to you on this question with all the love and courtesy I can command, and if the detail of my experience should lead any of you to examine the question and make trial of the system, I shall go away very happy that I have had the opportunity of pressing the subject on your attention. It merits your serious consideration, and you may examine it in the light of physical science and of revelation. When a man speaks to me of the Levitical dispensation, and its permission of the use of flesh, I say "Who are you talking to? I am not a Jew." There is every thing to interest you in this question; the development of your natural powers of body and of mind; you will find many things associated with the system, which do not at first strike you. I like to look at a subject not only in the light of the present time, but also of the future, and see what bearing it will have upon my future condition. If we can do anything to raise the fallen and sunken family of man we must do it now. Now is the time to look at this question of dietetic reform; we have reforms of all names and degrees; parliamentary reform; reform in the practice of medicine; reforms in the matters of eating and drinking. I am going to take the responsibility of what I am about to say upon myself, as a real and true-hearted teetotaler. I think there is a great deal of inconsistency in allowing the use of a solid stimulant in the form of flesh-meat, whilst they denounce the use of the diffusible stimulant alcohol. I want to go the "whole hog," in this matter. I want, with one thorough manly action, to sweep the whole system away altogether, and I am sure the world would be gainers by the change, and you working-men would be better able physically, as well as morally and intellectually, to discharge the duties devolving upon you. If your work is that which I have seen to day, I must tell you, you do not know what hard work is. We hear a deal of the hard work at anchor shops, but I do not think they work so hard as we do at our trade; they work very hard sometimes, but these spells of work are like angel-visits, "few and far between." They have long intervals of rest, while they are getting up their heat, and during this time you see most of them drinking, and then when all is ready they go at it for a few minutes, and then comes a long rest again. This is not the case with the heavy edge-tool trade: we are obliged to put out a great deal of energy, and keep this up for a long time. We can tell a blacksmith as soon as he comes into the shop; there is a sort of easy sway about them; a kind of letting down the day, that we do not like to see; a want of life and energy. I had a man of this kind to work for me the other week, who had been employed by FOX and HENDERSON; I told him he would not do for me. I have always three irons in the fire, while I am working a fourth on the anvil; while the man is getting these ready at the

forge, I am beating away with all my energy at the anvil, and he will say, every now and then, "Now then, GRIFFIN!" and I am obliged to exert myself to keep up with him, for if I did not, I should lose the heat and spoil the article. Of course we could make it easy by taking it leisurely and doing less work, but we do not like to do this, and we all try one against the other who can do the most work, and get the most money. I can say that, I never saw a man yet who can do more work, and do it with more ease, than I can. I have a brother younger than myself, working in the same shop with me, and we are so much alike, as to our physical constitution, that you could hardly tell us apart. He is rather more muscular than I am, and rather fair, and a beardless boy, and as you see I am not exactly so. The other day I asked a doctor in Birmingham, who knew us both, if he would oblige me by telling me how it was I could do my work with more ease than my brother. "O," he said, "it's the simple diet upon which you live; no doubt of that." So you have the opinion of a doctor to support mine, you see. You will, perhaps, say, it is all very well for Mr. SIMPSON to be a Vegetarian, he has not to work hard, he is a gentleman, and he has got plenty of servants to cook for him, and wait upon him; but, how are we to cook any Vegetarian food? I am ashamed to confess that the females of the present day scarcely know how to cook anything, except it be to roast or boil a piece of meat. When I first came to Birmingham, the woman with whom I lodged, said, I was the best lodger she ever had, "I have no trouble to cook for him." I told her to make me a simple rice pudding, and to do this every day till I told her to stop, and I believe I had this for some months. What amount of rice do you think I used in these puddings? A pound of rice makes me six puddings! Suppose the milk for these six puddings costs a shilling, and fourpence for the rice, I have six good substantial dinners for this small sum of 16d. [A voice—We shall learn something by your coming here.] (Applause.) I am extremely happy if I can render you any assistance in this way: I am speaking the real sentiments of my heart, and anxious to serve you, and if you derive any benefit from my humble remarks, you must thank Mr. SIMPSON, who has brought me here, and bears the expenses of my coming from home to give my practical experience on this question, last night at Darwen, and here again to night. If any of you like to write to me, I will give you any further information you may require. There is another point I want to say a few words about. There is a great deal said about hard times. I say, Do not eat the bread after the flour is spoiled. If you will have the best white bread, this is far from economical or best for health. In the days of dear bread, I among the rest took an active part in the formation and activities of the Anti-Corn-Law-League. I rejoiced in the success of the movement, and in the fact that we have now free trade in corn. [After referring to the waste of corn in the process of malting and distilling, Mr. GRIFFIN said, that in the process of dressing

the flour, it is robbed of twenty-five per cent. of the most important part, that which goes to make up the muscle, flesh, and bone of our bodies.] Have your bread made with the bran in it. I buy my own wheat, and grind it myself, and in this way I get a four-pound loaf for sixpence. I should recommend some of you to have a portable mill of your own; you can get a beautiful serviceable mill of the kind I should recommend to you, for about £3 12s. and you would soon save the cost of the mill in the reduced price of your bread. Then having got your mill (about which, if you write to me, I will give you every information, and put you into the way of buying to the best advantage), go and buy 12lb. of the finest wheat, and this will make you 20lb. of excellent bread. Perhaps you think you cannot afford this mill. I think, however, I can get them at cost price for £3, and if one of you cannot afford it, you can two or three of you join and purchase one. It can easily be moved from house to house; a woman can carry it all over the village. You have got your wheat in the house, and if you keep it dry and keep it from the rats and mice, it will take no harm by keeping; and all you have to do is to pour it from the sack into your mill, turn the handle, and out comes most excellent flour. In Birmingham we pay 2½d. a lb. for our baker's bread, that is unwholesome; you can in this simple way I have described have the very best bread for 1¾d. a pound. This is the first time, fellow working men, I have seen you, and it may, most likely it will, be the last. I have been anxious to promote your welfare by urging you to give up the use of flesh as food; do not be content with this only, seek to abandon all other evil practices; improve your advantages, in thus working out your own individual, moral, and social salvation, and I will venture to say you will be perfectly satisfied with the result of the experiment. (Continued applause.)

Mr. W. SANDEMAN said: Mr. Chairman, at this late hour, I think it would be very unwise in me to attempt to make a speech. I shall only make two or three remarks. I have had great pleasure in listening to Mr. GRIFFIN'S speech, and could have sat much longer to hear him if it had not been getting so late. I have been a working man, and have lived upon less than 3s. a week, so that I can quite bear out Mr. GRIFFIN'S statements on this point, if any should be disposed to doubt them. I think it is likely I may have lived upon 2s. 9d., though I cannot undertake at this moment to say that such was the case. Mr. SIMPSON remarked, that in the experience of the Vegetarian system, persons lose all relish for the smell and taste of cooked flesh, and that it even becomes offensive. To show you how completely I have lost all relish, not only for the taste, but also for the smell of flesh-meat, I may mention, that a short time ago a gentleman called upon me, and I invited him to stay to dinner with me. After dinner, I became very much oppressed by a smell in the room. It became stronger and stronger, and I could not imagine what it could be. I began to feel shame

that there should be such a bad smell in my house; and I could not account for it. At last my wife, seeing my uneasiness, took something out of the oven away into the back kitchen, and I then discovered it was a piece of meat cooking. You must remember that I was entirely ignorant of this being in the oven; had I been aware of what was going on, the force and point of the illustration would have been lost, I was entirely ignorant of what it was that my sense of smell condemned. I will not detain you by any further remarks, as I expect to have to appear again, in about a month, on this subject, and I shall have other opportunities, at our ordinary meetings, of speaking on the Vegetarian practice.

Mr. W. HUNT briefly narrated the circumstances which led him progressively to diminish the quantity of flesh-meat used by him, in relation to his personal comfort in mental occupation, until he became an adherent of the Vegetarian movement. He had now for two years and a half strictly confined himself to a diet of which the flesh of animals formed no part. His health had always been tolerably good, but it had been more uninterrupted since his adoption of Vegetarianism. His wife had commenced the Vegetarian practice at the same time with himself, and she also found her health improved by the change. They had now no occasion for either draughts or pills to cure indigestion or bilious attack, as was formerly the case. In short, their experience of the Vegetarian system was, that it was a good practice, and their only regret was that they had not sooner adopted it. (Applause.)

Mr. JAMES HOWARTH said if he were to begin at the beginning of his experience, it would occupy him a long time, but there was the less need of this after the excellent address of their friend from Birmingham. He might say, in brief, that he had found it a good thing to adopt Vegetarianism, both on account of his health, and the saving to the pocket. But more than this, it produced such a peace and comfort of mind, that he could not sufficiently express it, it must be experienced to be understood. He had been particularly struck with a passage of Scripture, whilst sitting listening to the addresses of the previous speakers: "Let us lay aside every weight," etc. This system removed a heavy load of care and anxiety from those who adopted it; and it also tended to lessen the prevailing influence of the passions. He would have an opportunity of speaking more at length at the next meeting of the Association, if the time allowed. He would especially recommend the use of barley as an article of food; he used it in almost every form in which it could be prepared; he could give a list of these preparations which he had no doubt would astonish them, both as regarded their cheapness and the satisfaction they afforded in the eating, and the support afforded to the body.

Mr. F. TOWGOOD had been a Vegetarian during the last two and-a-half years of his life; he had derived good effects from the adoption of the system. He felt assured all who took it up judiciously, would become happier men, very

different in their feelings. Especially if it were combined with the teetotal question, and generally adopted in the country, we should become a different race altogether. The crimes and diseases which would be prevented by such a reform, in the habits of the people, was almost incalculable. He trusted that many then present

would give their attention to the examination of the question, and by their practical adoption of it, tend to increase the number of its adherents, and thus hasten on its more general adoption.

The proceedings then terminated, at about a quarter-past eleven.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Additions to the Register.*—We trust our friends are all exerting themselves to procure the adhesion of Vegetarians in their circles of acquaintance, who have not yet joined the Society. All who have practised the Vegetarian system sufficiently to arrive at the conclusion, that it is not merely better than the mixed diet practice of living, but is one to which they intend to adhere, are in healthy condition for joining the movement, and individual as well as public benefit would be the result of their taking this step. Between now and the end of June, from which time the new list of Members will date, it is earnestly to be hoped that each Member will have made himself useful in the way suggested.

*Annual Meeting.*—Facilities for the return of visitors from Leeds, after the Annual Meeting, can doubtless be secured, the particulars of which we hope shortly to announce. In the meantime, therefore, our friends may well be making up their parties, and thus secure the presence of all who can possibly attend.

*Cards for the Festival.*—As we have no doubt of the demand for the Cards of Admission to the Annual Meeting Festival being great, we recommend our friends to make early application for them, especially those not residing at a distance from Leeds, to whom any disappointment would be greater than to others. Cards will be sold in Leeds, Manchester, Liverpool, Birmingham, Bolton, and Accrington, in accordance with the public announcements to be made, and all applications from other parts can be supplied through the Secretary of the Society, on a remittance, by Post Office Order, or in Postage Stamps, being made at the time the instructions are sent.

*Subscriptions and Donations.*—W. B. The subscriptions recorded with the names of the contributors, and published in the private List of Members, are *Voluntary Subscriptions* and *Donations*; all such given since the last publication of the list, if previous to June 30th, appearing in the next List of Subscribers, dating from July 1st. The Annual Subscription of 1s. due from each Member, Jan. 1st, is entered in the Subscription List of the Secretary, but, though acknowledged to the subscriber, is not published separately, but only in the aggregate Annual Subscriptions of the year. Subscriptions and Donations of strangers, are entered in the published list as such.

Leeds. J. ANDREW, Jun., *Secretary.*  
ACCRINGTON.

*Operations.*—The report of the highly interesting Meeting held here at the inauguration of

our Association, will speak amply for itself. The subsequent effect of the Meeting has been all that could be desired.

*Rules for Associations.*—We give our Rules, as likely to be useful to others in similar circumstances to ourselves, and desirous of effecting local organization.

### RULES OF THE ACCRINGTON VEGETARIAN ASSOCIATION.

1. That the affairs of the Association shall be managed by a President, a Treasurer, a Secretary, and a Committee, who shall be elected annually, at a General Meeting, to be held in the month of September.

2. That all persons who have made the Declaration of the Vegetarian Society, shall be eligible as Members.

3. That the Annual Subscription to the Funds of the Association shall be One Shilling, payable on the first day of September.

4. That the Association shall not be liable for any debt beyond what can be liquidated by the funds in the hands of the Officers.

5. That a statement of the Receipts, Expenditure, and Operations of the Association shall be presented by the Treasurer, and the Secretary, at the Annual General Meeting.

6. That no change shall be made in the Rules of the Association, except at an Annual Meeting of the Members.

7. That a copy of the Rules of the Association shall be supplied to each member by the Secretary.

W. S.

### BIRMINGHAM.

*Agency.*—We have engaged Mr. BORMOND to deliver three lectures here, and trust the result will be favourable for the further encouragement of the healthy movement set up recently.

J. A. S.

### DUNFERMLINE.

*Inquiries.*—The sight of some of our Vegetarian loan books excites inquiry, and we have applications for further information.

*Notice of Vegetarianism.*—One of our local journals has been led to notice some of the supposed erroneous positions of Vegetarianism. The article cannot fail to excite some degree of attention, and when replied to, the question raised will, no doubt, be of use to us.

J. D.

### HULL.

*Operations.*—We are looking for a meeting here for the beginning of May. We know of twenty-three persons trying the system.

T. D. H.

## HULL VEGETARIAN ASSOCIATION MEETING.

A PUBLIC meeting of the Hull Vegetarian Association was held in the Assembly Rooms, Jarratt Street, on Thursday evening, May 4, when addresses on the Principle and Practice of Vegetarian Diet were delivered by JOHN SMITH, Esq., of Malton, JAMES SIMPSON, Esq., of Foxhill Bank, President of the Vegetarian Society, Mr. JOHN ANDREW, Jun., and Mr. AINSLEY, of Leeds. The large hall was filled with a highly respectable audience, including the gentry, clergy, and merchants, with a large number of ladies, and a smaller number of the working classes. JOHN SMITH, Esq., author of *Fruits and Farinacea*, and also President of the Hull Association, occupied the chair.

The CHAIRMAN, in opening the proceedings of the evening, said:—

LADIES AND GENTLEMEN,—I dare say it will be considered that we have met upon a very novel subject this evening; at least it will be so to many, if not to the most of you. It may need a moment's explanation as to why I, who reside at such a distance from Hull, should take the chair. A branch association of the Vegetarian Society has been recently established in Hull, of which I have had the honour of being appointed President; and though it would have been a much greater pleasure to myself to have seen some one in this position who could have done more justice to the subject, I will endeavour to bring it before you by a few brief remarks, and then call upon others to enter more into detail. About two years ago, there appeared an article in the *Westminster Review*, entitled "Physical Puritanism," and the author of that article introduced his observations thus:—"We have of late years come upon a new and out-of-the-way sign of the times we live in. It is a very little way above the horizon, being no bigger than a man's hand; few gazers have yet noticed it, while fewer have given it the least attention, and none have assigned it a place among the new lights. The sign we mean is Vegetarianism." I would observe, however, that Vegetarians do not regard it as a *new* light. It was distinctly seen, and gladly recognized when man, in the infancy of his race, implicitly obeyed his unfettered instincts, which then harmonized with the divine appointment recorded in the words: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." And although this light has since then been much obscured by clouds of ignorance, prejudice, and acquired habits, it has not failed to illumine the minds of many sages who have from time to time figured upon the stage of human existence. In the words of the reviewer, it is now "above the horizon;" and however slow man may be to discover it, I am quite sure that as he advances in knowledge, not of the arts and sciences, of

trade and of commerce, but of himself, his true interests, and his duty, he will perceive Vegetarianism to be an important truth worthy his best attention. What then is Vegetarianism? According to the strict interpretation of the word, it is a diet consisting exclusively of fruits and farinacea; and by farinacea I mean preparations from grain, roots, and succulent vegetables. I am aware that Vegetarians have been much misrepresented upon this point; they have been said to live upon turnips, carrots, cabbages, and other kinds of green food. However, they are not quite so "green" as here stated; they do not profess to be herbivorous, nor do they use nearly so much of the articles just mentioned, as those who live upon a mixed diet. Early naturalists appear to have made a defective classification of animals as regards food, by dividing them into carnivora and herbivora, the former feeding upon flesh, the latter upon vegetable products, calling those omnivora whose organization was allied in some measure to each of the other two. I am informed that no later than last night, Dr. LANKESTER, in a lecture at the Hull Philosophical Hall, adopted this line of argument, and endeavoured to prove that Vegetarians are wrong, and that a mixed diet of flesh and vegetables is most in accordance with man's organization. With the skull of a tiger on one side, that of an ox on the other, and the skull of a man between them, he pointed out to the audience the well marked differences of structure. The strong and powerful canine teeth; the want of lateral motion in the lower jaw; the form and size of the zygomatic arch, and of the temporal and masseter muscles; the disposition of the brain; the structure and length of the alimentary canal, as well as his formidable claws, evidently denote the tiger to be a beast of prey; and, doubtless, his structure is more appropriate than any other that could have been devised for the purposes intended. On the contrary, the ox has true molar teeth, and a lower jaw possessed of free lateral motion, adapted to complete mastication; these, and various other parts of his structure denote his diet to be grass and herbs. Man, however, differs from both in these main features; his masticatory and digestive apparatus resemble those of the herbivora, and only in one or two minor points do they approximate to those of the carnivora. The alternative, therefore, is that man was formed for feeding upon a mixture of flesh and herbs, in which the latter should predominate; or, upon a food intermediate in character and consistence, such as fruits, grain, nuts, and roots. Dr. LANKESTER, and some others, adopt the former conclusion; the Vegetarians consider the latter inference more logical. If the carnivora have organs best adapted to the assimilation of flesh, and the herbivora the best possible for digesting herbs, then man, the last and most noble of God's creation, having an intermediate organization, cannot have the best for either one or the other, nor for a mixture of the two: it

seems, therefore, more rational to conclude that his organism is adapted to an intermediate diet of fruits and farinacea. But though man can neither digest flesh like a tiger, nor grass like an ox, nor a mixture of the two so well as he can that food for which he has a special adaptation, his intermediate structure affords him a wide range of adaptability, so as to enable him, with comparative comfort and health, to live upon an infinite variety of animal and vegetable products, as climate and other circumstances may require. Several other cogent reasons might be stated in favour of the conclusions arrived at by Vegetarians, but I must not take up your time with them at present. Hitherto, I have been speaking of Vegetarianism as literally interpreted; but the rules of the Vegetarian Society only require abstinence from the flesh and blood of animals, allowing each member to use or reject milk, butter, cheese, and eggs as he may think best. And although this falls short of the original appointment, and of the natural law as deduced from a consideration of the structure of man, it is probably safer and more convenient for any one making the change in a cold climate, and at any rate to be recommended as a transition diet till he finds it convenient and desirable to relinquish all products of the animal kingdom. When we are more intimately acquainted with the requirements of the human constitution in health and disease, and in the various artificial conditions introduced by the wants, real or imaginary, of civilized life; when chemistry shall have shown us, more clearly than it has yet done, the definite relation which exists between human nutrition and the properties or proximate principles of the vegetable kingdom, then may we with safety reject from our diet every animal product whatever. Indeed, this has already been done by many Vegetarians, and, as they state, with decided advantage to their health and comfort. I would, however, caution all, but especially the young, against being too hasty in adopting what they may consider a purer and more simple diet, lest health be injured by it. In inviting our fellow-men to discontinue the slaughter of animals for food, as a relic of barbarism, now not only unnecessary, but prejudicial to their interests, and revolting to sympathy and benevolence, it must not be supposed that we wish to abridge the real pleasures of the palate, to introduce asceticism, or a continued course of mortification and self-denial. On the contrary, we seek to render all true pleasure more exquisite, by inducing habits of strict conformity to the well ascertained laws of our economy. We seek to eradicate disease, to fortify the system against epidemics; to establish health and strength of body; to aid the development of man's mental and moral powers; to repress any abnormal activities of the passions; to lengthen that period of life when man is in his prime, the only one capable of being prolonged; and finally to induce a disposition to peace and good will, not only with each other, but, as much as possible, with all sensitive existences, which daily exemplify the unbounded power, wisdom, and goodness of GOD. I only

appear here, ladies and gentlemen, as Chairman of the meeting, not for the purpose of making a long speech, and having briefly introduced the subject to your notice, I must call upon the great friend of our cause to address you. I wish he were absent for a few moments, that I might more freely express my feelings, without wounding his own. I shall only observe, that in introducing to you Mr. SIMPSON, I introduce a Christian and a gentleman. (Loud applause.)

Mr. SIMPSON said: Mr. President, Ladies, and Gentlemen, the mission of Vegetarianism in relation to the public, is sometimes most amusingly mistaken, and at other times somewhat stigmatized. The honest bill-sticker in Birmingham, as he stuck up the large placards announcing a similar meeting to this, thought that we Vegetarians were a very benevolent people, and had set up a movement, "to bring down the price of butcher's meat"; for, said he, "it has certainly been awfully dear of late." Another class think it is a mission of hostility to the poor butcher and drover, and some others; but the true mission is to invite attention to another and better, and happier system of living than that which is generally followed. It cries aloud, "Come and see if you cannot find from my arguments a better way of carrying out life than that you have hitherto followed; and when you have examined these, if you still think the mixed diet system the best, as Heaven leaves us all in freedom, you will be quite at liberty to continue your present practice, but will be none the worse for the charity that has induced you to inquire into my principles." It is precisely in this way that our mission is to be understood; we leave all men in freedom, after the inquiry, to adopt our practice, or not, as they see best. Permit me then, as all the world is free to receive or reject, as they see best, to speak in freedom on this occasion. (Applause). Perhaps one of the most difficult things in life, is to get rid of our preconceived opinions, and alter our present way of looking at things. Habit is all-powerful; it is this which gives confidence to all our prevailing systems. It is this which makes the Englishman insist upon it, that beef taken into the stomach, is of all food the best. It is this which makes the Frenchman recommend a dish of frogs or snails; it is this which leads the Chinaman to eat the dog and the cat. It is this same confidence in the wisdom of his diet, which leads the Carib of South America to rejoice in human flesh, and almost to believe that all the rest of the world were intended to be eaten by him. It is this that leads the Aracanian Indian, close beside the Carib, to live on fruits and roots; and the South Sea Islander mainly on the produce of the bread-fruit tree. Each system is understood to be the best by those who follow it; and if we gain nothing else at the end of our inquiry into the dietetic habits of men, we shall at least arrive at the notable fact, that custom is no rule to us upon the question of diet. Argument is however generally pre-supposed upon these questions. Prescriptive opinion is certainly enough for some people. What our fathers and



and grandfathers, and grandmothers did, is supposed to be the best. "Father did so and so, and I shall not be far wrong if I do the same," has too long been popular; but one great characteristic of 1853 and 1854, however, is, that men inquire into many things that they used to pin their faith upon others for. You see this growth of inquiry, especially in Lancashire and Yorkshire; but it is found everywhere else: and even in agriculture, "father's opinion" is not now of so much value as it used to be when not inquired into. Proceeding in this way, we reduce every kind of people into a class of reasoners, or into a class who like this or that, in preference to that which is best. But what is the best and most natural mode of living? There are difficulties in proving what is best, in the very outset of the inquiry. All things are established by the Creator in relation to high principles of *truth*, and opposed to error. A man in the truth, can thus look at error, and see it to be error, and in its natural deformity; but if we have had the misfortune to be trained in an evil system, that practice is blinding to the eyes, and prevents our seeing the truth. Collateral truths, in which we may be, it is true, throw a light upon our path, and in the facts that can be adduced upon a given subject, we can see whether or not they commend it to the attention; but there is still much disadvantage to overcome. Now, if we assume that there is error in the meat-eating system, it must be such as will tend, more or less, to blind the eyes in relation to Vegetarianism. I dare say, even, that the great majority in this audience are digesting some portion of meat, as they are listening to an address upon Vegetarianism. I assume that there is error in the practice, for the sake of argument, and we thus see reason for caution in the difficulties of our inquiry. There is, however, sure to be something in Vegetarianism, if it be really worthy of our attention, to lead us further than mere inquiry, and enable us to get a higher conception of what is due to the system. A practical system, such as this claims to be, has to be entered into *practically*, before it can be fully judged. We may look at it, and judge it from without, but we cannot fully estimate it until we realise the truth of the maxim—"He that doeth truth, cometh to the light." Let us, however, try to form some idea of it, as far as our convictions will carry us, though we cannot, if it be true, expect to see its full force, and usefulness, and peacefulness, without entering the system practically. What, however, are the facts as to the natural food of man, which ought to be a guide to us? We must ask what is man to begin with? We will not make him only an intellectual being, as all the world seems to desire to do, leaving his physical and moral being to mere accidental considerations. We do not look at man in this aspect—only as an intellectual being—but also as a physical being, and as a moral and spiritual being, too. The errors of the world will never be escaped from, until this is practically observed. The true idea of happiness has been defined as the temperate and harmonious observance of all the laws relating to

man's moral, intellectual, and physical being. If we regard the physical alone, that will not do; if we cultivate the intellectual apart from the physical and moral, that will not do: neither will it do to preach and pray constantly, and neglect the body and its exercise. We must have harmony, with obedience to all the great laws of nature, physical, intellectual, moral, and spiritual, and then alone shall we have happiness. As throwing a light on the inquiry, I might refer to the first appointment of man's food; but people are not willing to take the food that the wisdom of the Creator appointed—fruit and farinaceous substances—they rather consider that the world has been re-constituted since the creation of man, and that there is now permission to take flesh as food. What is this re-constitution? It supposes the Creator to re-form his works. Let us then examine this. If it be real, we ought to find the consumption of flesh greatly in harmony with nature, otherwise: the meat-eating system ought to have been most followed, and ought to be the most beautiful and harmonious system in the world. The majority, however, have lived in Vegetarian habits; from two-thirds to three-fourths of the people of the world, in past times, since man's fall, have lived thus; and they live so to-day. But let us look at the re-constitution argument: there must be directness and simplicity in eating animals, and in all aspects, that which can commend the practice to the instincts of man. What says man to this, as an instinctive being? As a physical being, we find he has instincts, like other animals, to guide him in his proper choice of food. There must be certain articles which will be best and most natural for him, or otherwise he would have been constituted less nobly than the inferior animal creation that have all these instincts. We are thus obliged to admit that man has instincts, and that these must be intended as a guide to him in the choice of his food. What does his sense of sight, then, say to the "meat" upon the table? Is there anything agreeable in the sight of flesh-meat? Is there anything pleasing in the recollection that that piece of flesh-meat placed upon the table, was part of the living body of an animal a few hours before? Inquiry of this kind proves to us, that the sight of man is offended by these things, whilst he can rejoice in the products of the garden, the field, or the farm. There is poetry and beauty in fruits and grain, but none in sirloins of beef, or saddles of mutton. (Applause.) The sense of touch is not pleased. If we were called to handle meat, none of us would like to touch it; and when we look at the facts of the case, we see a class employed to do this for us, in the persons of the butcher and the cook. We see, again, that the sense of hearing is offended by the groans of dying animals. We, all alike, to begin with, show our desire to avoid the mere moan of a suffering animal. The taste and smell are supposed to prove the contrary of all this. Here, I grant, I seem a little at fault. I say these are acquired tastes, however, and are not natural. If you ask me how I prove it, I will do it from your own personal experience, if

you will relinquish the practice of feeding upon flesh. Some Vegetarians become, in a little time, little less than disgusted by the smell and taste of these things. We have a notable instance in the experience of the missionaries in the South Sea Islands to prove this; for, though they were not one of them Vegetarians except through the force of circumstances, they lived for ten years without tasting any kind of flesh-meat;—living, as the Islanders do, on the produce of the bread-fruit tree—and when, at length, they roasted an ox, great was their astonishment, said Mr. WILLIAMS, that they could neither bear the smell or taste of it. You may acquire a taste for most unnatural practices: a taste for drinking alcoholic beverages, and tobacco, so distasteful to the child, and boy, and man, even, to begin with. But our only consideration, here, is what is most natural. Passing over man as a physical being, and regarding him as an intellectual being, let us see what facts we arrive at to support either Vegetarianism or the eating of the flesh of animals. What are the requirements of food? The wisest chemists have shown, that we must have a principle to make blood, another to make the warmth of the body and another principle to make ashes, which play so important a part in the transformation of the food into blood. Whence do these principles arise? “Why, of course,” people say, “from flesh-meat—the best of them.” It happens, unfortunately, however, for this old fashioned theory, that they come from the vegetable kingdom, since all nutriment is derived from what are called the protein compounds of vegetables. There is an identity between the fibrin of flesh and the albumen of vegetables; to follow the words of LIEBIG, you see that vegetable fibrin and animal fibrin, vegetable albumen and animal albumen, scarcely differ in any circumstance whatever. Thus, when we come to consider the question chemically, we do not get anything peculiar from flesh-meat, but precisely the same principles which the animal consumed in the herbage upon which it fed. Philosophy cannot then but say, “Come to the earth, my really natural store of food, instead of eating the flesh of animals,” especially when we consider the enormous amount of disease in the bodies of animals. I do not know whether you have diseased meat in the town of Hull; you do well if you avoid it: but it is common in most other towns, and we know that animals are associated with it, in the form of “small pox,” “tick,” and pulmonary diseases, which have come to prevail most fearfully. It is found that in proportion to the number of market inspectors, is the number of seizures, and that the increased number of fines inflicted have more than paid the extra expenditure in the salaries of such officers. And what do these parts of nutriment cost us? I am in Yorkshire, and we know that “What does it cost?” is a question of very great interest. What does nutriment cost from the orchard and the farm, and what from the bodies of animals? Why, it costs, if you buy your butcher’s meat at 6d. per lb., and I dare say you pay much more than

this, and I will give you, besides, the bone, and fat, and various other waste parts which are of little or no use, and 100 lb. of the flesh and blood of our bodies at this rate will certainly cost you £11 12s. 6½d. But I said the proximate principles of vegetable are what you have to make the blood from, after all, if you do eat the flesh of the ox and sheep. What, then, can you have these principles from flour, peas, beans, and wheat for? Why, from £1 2s. 6d. to £2 19s. 6½d. the 100 lb. When we come to these statistics, we see that, at least, this does not seem so simple and direct as we supposed. If man were intended to live upon flesh, this should be a very cheap and beautiful system, like nature is in all her other aspects. GOD has taken care that all the great essentials, as light, and air, and water, shall be cheap and without price: all these important things are near to man, and do you think he has made 100 lb. of the blood of the body to cost £11 12s. 6½d? Nay, there is a more direct system of procuring this, if we go to the orchard and farm; and we see that the man who lives in luxury, but receives the very principles of nutriment, though at great cost, that the poor man can have in the vegetable products, which he can at all times earn by the sweat of his brow. Providence is more justified in these facts than we looked for, and the subject is one worthy of further careful inquiry. As you like calculations, in Yorkshire, I will give you an instance of what follies men commit when they live upon the flesh of animals. Professor MUSSEY of America, who is a physiologist residing in Cincinnati, gives us some statistics in connection with the feeding of pigs for the American market. They can fatten a pig upon fifteen bushels of Indian corn, or maize-meal. This corn contains 480 quarts, and a man can live upon a quart a day. He can also live upon 2 lb. of pork per day. The Indian know this, and so do the hunters, and others. This 480 quarts produces 200 lb. of pork. How long, then, can the man live upon the pig? One hundred days; but he could have lived 480 instead of 100 upon the meal he gave to the pig. So this man feeds and tends the pig for months, and after treating him in a very ugly way, only lives 100 days upon his flesh, at last. We can see, from this simple fact, that there is cheapness in the one system, whilst the other is wasteful and shockingly dear. “Ah, but,” say people, “though we cannot say now, as formerly, that there is anything peculiar in flesh as regards nutrition, yet it does contain a quality that your food does not; it is more stimulating.” It does contain a stimulating principle; but that is not an advantage. It is the principle that is found in tea and coffee; and you can have it in this way without going to flesh at all. But, after all, it is a disadvantage; it makes the pulse beat faster, and makes us come faster to maturity, and to old age, and, of course, makes life shorter. It reduces the conservative power of the body; and if we enfeeble our system in this way, we expose ourselves to the attacks of disease, and of the cholera, that dire disease which frightens so many, and which, if it has entered a Vegetarian

family, has never taken out a Vegetarian, but some meat-eating member of the family. A farmer in Suffolk died lately from a scratch upon the back of his hand, whilst working with his men in the field. Close by had occurred another accident, not long before. A young man received a gun-shot wound through the arm-pit, and after suffering amputation of the arm, he still slowly recovered. What were the dietetic practices of these two men? The man who recovered from this severe accident, scarcely saw meat from one month's end to another, and practised total abstinence from alcoholic beverages. The man who died from a simple scratch, ate meat three or four times a-day, and also drank beer with his meals. We shall find, in this direction, that the question is very different from what we supposed. But there are difficulties that occur in the way. It is said man has got a canine tooth, and every body proposes this objection on hearing of Vegetarianism. I wonder if it ever occurred to them, that man does not eat meat with this tooth at all. Philosophy would suggest, Have other animals got the canine tooth as well as man? And we find that the horse, the rein-deer, the camel, and especially the monkey tribe, have got this tooth longer than man, though they do not one of them eat flesh in a natural condition. But you may *teach* them to eat flesh; for BUFFON relates an instance of a sheep being taught to eat mutton until it refused grass; and we can thus make a kind of second nature for ourselves. We see, however, that the greatest naturalists that ever lived, in speaking upon this subject, never fell into this mistake. LINNÆUS, CUVIER, RAY, and others, make out that fruits, roots, and the succulent parts of vegetables, are the natural food of man, though he may come to eat flesh by acquired habit. These are almost the very words of these greatest of all comparative naturalists. There are, however, some supposed "strong reasons" against Vegetarianism, and I love to meet these popular objections; for the man who has nothing to object to what he hears, is apt to be a rather indifferent hearer. People say "You cannot have so much nutrition out of vegetable food as we have out of flesh." But, permit me to say, that the most nutritive food is not always the best for us. If we get too much nutrition into our bodies, we may get into that state that makes us indebted to others for the charities of life, other people having to tie our shoes for us, and we only seeing our feet occasionally, whilst we may be carrying apoplexy about with us from day to day. The best food is that which is best adapted to the wants and requirements of the system: if I work at the plough, I may eat freely of the most nutritive kinds of food; but if I work with my head, I must not act thus. If we want the most nutritive kind of food, however, this is not to be found in flesh-meat, but in peas, beans, and lentils, and especially in a kind of pea that we do not know much of in this country called the "chick pea." Flesh contains 36 6-10ths of solid matter, and 63 4-10ths water. People some-

times ask what we are to do with barley if we do not use it for malt. I am truly ashamed that people do not know how to cook this most valuable article of food, more generally than they do. Barley contains 84 5-10ths of solid matter, and only 15 5-10ths of water, in 100 lb. When we come to look at other things, we find them, too, different to what we expected. I grant you that these facts are new; they are all of them within twenty years' date, and within that time chemists have, so to speak, taken our food to pieces, and have also analysed our bodies, and we find this "good stuff" we are after does not exist in beef chiefly, as we supposed it did. You rejoice in "thick'us," in Yorkshire, I believe: well, in kiln-dried oatmeal, you have 91 lb. out of the 100 lb. solid matter, and only 9 lb. of water. There is a wisdom in the use of Vegetarian articles of diet, as we see when comparing them with the flesh of animals. Out of the 36 6-10ths of solid matter contained in 100 lb. of butcher's meat, there are 21½ lb. of that which makes flesh in our bodies, and 14 3-10ths of that which makes the warmth of the body; but from peas you can have 29 lb. of that which makes blood, and 51½ lb. of that which makes animal heat; and thus you see there is very great error in the popular opinions upon this subject; and we find that Vegetarian articles of food are far more nutritive than we supposed, besides containing ample supplies of other important principles, which, when flesh is eaten, have to be obtained in the vegetables usually eaten along with the meat. But there is another objection: people say, "Flesh is more digestible than Vegetarian fare." You must not contrast green vegetables, such as cabbage, but food upon which a Vegetarian would live—fruits, roots, grain, and vegetables. When we come to take the tables of Dr. BEAUMONT, the great authority upon this subject, and strike an average (and I will not take the most indigestible articles of flesh-meat) of each kind of food, we shall find a difference of 23 m. 33 sec. in favour of Vegetarian articles of food. (Applause.) But then we are met with what is considered a very strong objection: "Medical men have always been on the other side of the question." Do you know what the old temperance world discovered to be the greatest opponents of the progress of temperance? "The parson," I believe, was placed first, then the doctor, and next woman. (A female voice, "It is very shocking.") Woman is certainly opposed to new theories, from the conservative tendency of her nature. Certainly, we have the doctors against us: but cannot say so about "the parson." "The doctors," say people, "ought to know what is best." They *ought* to know; but you must give them a chance of knowing; and be cautious in judging them when you are not ready to follow their advice. They did not know, however, that the blood circulated through the body: it is a deeply humiliating fact, but they denied the use of the stethoscope when this was invented by HOPE, and derided him for his invention; but now you will scarcely

find a wise medical man anywhere, who has not one of these beautiful instruments somewhere about him, to aid him in discovering the state of disease in the internal organs. They were not right, either, with respect to homœopathy, or hydropathy, which owe nothing to the medical profession as established in our country. The great majority of medical men denounced hydropathy, and also the use of vegetable medicine, although we can demonstrate that great good can be done in all these separate systems, though I do not say which is best, for that is not my province here. They have not known these facts, to which I have just referred, of the composition of food; medical men do not generally study the feeding of the body; they seek, unfortunately, rather to cure disease than minister to the body in health. These facts, too, are most of them recent. Besides, medical men are not in freedom upon these subjects. We have fifteen or sixteen physicians and surgeons in our Society, of somewhat less than a thousand members. But do you think these men all recommend Vegetarianism to their patients? Poor men, they would, I fear, lose their practice, if they did. We can have permission from our medical man to use wines and spirits, if we please. He asks us if they "sit well," and must be a man of strong moral courage to say "You must not take them." If he did, we should be very apt to turn into the next street, and inquire for the next medical man. (Laughter and applause.) Our medical men may use the words of the SAVIOUR—"I have many things to say unto you, but ye cannot bear them now." "Ah, sir, but what are animals for if not to be eaten?" They were made for their own uses, just as many animals which the eye of man has never seen, and the millions of beautiful flowers, also unseen by him; these were formed to display the power and goodness of the Creator, and answer other purposes than ministering simply to the gratification of man. He once thought the stars were placed in the firmament to give him pleasure; but he now knows these to be the suns of other worlds—the centres of other systems. Aye, and that faint light in the dark ground of the sky, has, by the aid of Lord ROSSE's telescope, been proved to be made up of suns of other systems: and thus the pride of man is rebuked, in thinking that all things were intended for him. (Applause.) "We should all be eaten, upon your system." This supposes the giving up of meat eating at once, and that we are all going to become Vegetarians in a day. We have no such expectations as this, however; all reforms progress slowly, and in the meantime, our meat-eating friends will eat away, as usual; until, as the demand keeps diminishing, the supply will also fall off, and the number be reduced to that of those animals that neither eat one another, nor us either. "You cannot have manure on your system." The fact is, the best manure for raising the food of man is to be had from the sewage of your towns; whilst that of animals is only best adapted to raise food for cattle. And besides this, there are abundant supplies of fossil manure in the bowels of the earth, which, as LIEBIG has pointed out, will one

day do as much for agriculture as fossil vegetation in the form of coal has done for manufactures. "But what will you do for leather?" So long as we continue to eat the flesh of animals we shall be sure to make use of their skins, and this prevents our being supplied with better and more healthful materials for our shoes. You know what supply did, a short time since, when a certain king in Italy thought he would make a great deal out of us, in our extensive use of sulphuric acid. This led our chemists to seek for a substitute for the sulphur previously brought from Naples; and now we can have all we need from other sources. In consequence of the great demand for sperm oil, and the falling off of the poor whales, this became so dear that it could not be had for less than 6s. 8d. the gallon. This led to the discovery of a mineral oil called paraffine, made on the suggestion of LIEBIG, from common pit coal, and sold at about 3s. 4d. the gallon, and which is so much better than the oil of the sperm whale, that many manufacturers are now able to run machinery that they could not previously, without its stopping. Do you think the writing world were to stop when the writers were increased by the adoption of the penny postage system, through the supply of quill pens falling short? Not a bit; we had the invention of beautiful steel pens, and now, as regards the pen question, we have more persons employed in Birmingham to-day, in the manufacture of metal pens, than are engaged in the manufacture of implements of war. But man is a moral being, and his moral nature is offended by the meat-eating system, as he sees the panting animals driven along the public way, foot sore and exhausted. He does not like to see them in the market, nor in the slaughter-house, above all other places; he is not pleased by the sight of the knife or the pole-axe, with which the skulls of God's peaceful creatures are broken in. There is nothing of benevolence or philosophy, either, in the system, especially when you find that you do not get anything peculiar in the flesh after all. We are all constituted alike. GOD has made us moral and spiritual beings, as well as intellectual and physical beings, and all are offended by this system. But though the sight of these implements of the slaughter-house is so offensive, you see no offence in the pruning knife, or the plough, or the sickle, which all can use with pleasure. Well might the Commissioners of Sewers require the regulation of the slaughter-houses, in relation to public health. In these places, hardened men are seen, that we have made hard by our demand for flesh as food; and we have no right to look down upon them, when we have made them so. If we make a demand for a hangman, we can have him, if you will only set a price upon him. Deeds done by proxy, however, are our own deeds; and we shall find, at last, we are unable to carry out the meat-eating practice, if we identify the meat upon our tables with the flesh of the animals from which it was procured. You cover the flesh as it passes along the streets of the town, and are ready to inflict a fine upon the man who

carries it uncovered, because it offends your sight ; but you can look for half a day into the fruiterer's basket, without any thing but delight. What sort of a sight have we in Covent Garden ? It gives us pleasure, whilst we turn with pain and disgust from the sight of the deeds carried out in Smithfield and Newgate. If we feed a pet animal, and it be at length taken to the slaughter-house, our mouths are shut for the future against *that* class of animals, at least. But you may have a pet tree, or raise a field of wheat, and I will answer for it, you will enjoy the produce of these more than any other. When you thus look at the two systems, you find them different to what you supposed, to begin with. But we have not got to the end of the objections even yet ; people say "Vegetarianism is unphilosophical," as we have a paragraph now going the round of the papers, extracted from a work on the gout. The writer speaks of man as a "cooking animal." To be sure we may call him one, but is he *naturally* so ? The world has existed many ages, but cookery is in a low state even now. Our natural food, however, can be selected *uncooked*. In primitive times, did man need a string of white-capped French cooks, to prepare his food, or a Sheffield and Birmingham trade, in knives and forks ? What we say is, that nature directs man to the food intended for him, and that this is in the vegetable kingdom, and in agreement with his natural instincts. Then people bring a great objection against us, when we have proved our case scientifically, and economically ; they say the Bible is against us. But who is the author of these facts of science ? GOD, the great source of truth, is the author of philosophy and science, rightly understood, as well as of religion. It will not do, then, if a system is proved otherwise, to say the Bible is opposed to it ; for if there be truth in the established facts of science, when we meet with a discrepancy between those and the Bible, it is due to our blundering, and not to the truths of either, rightly interpreted. But, say people, "Do you mean to say it is criminal to eat meat ?" No, I do not say it is a sin to eat meat. It might be to *me*, with my views upon the subject ; but GOD leaves us all in freedom, and this maxim must be our guide—"He that knoweth to do well and doeth it not, to him it is sin." The very food we contend for is the appointed food of man, "in the beginning," and if you go to the periods afterwards, when this appointment had been departed from, you find man in an inferior state, as you see in the Jews, rebelling against GOD and dying with meat in their mouths. We see, too, that Scripture is resorted to for all sorts of proofs ; the man who wishes to support capital punishment goes to Scripture ; the man who wants to support war goes there, too. But they all go to particular parts of Scripture, and not to high dispensations. Nay, you may even have the putting away of wives sanctioned ; but JESUS CHRIST gives you the reason why : he says, "Moses permitted it for the hardness of your hearts, but it was not so in the beginning." What, then, was the appointment in the beginning, in relation to food ? That

for which we contend to-day. That which was good in the beginning, is shown by science to be good now. The ancient peoples of the world lived in this way ; the strongest men of ancient times, and up to this day, have lived upon vegetable products, and not upon the flesh of animals. It is from farinaceous substances, and not from beef, that the man derives his strength when he carries 800 lb. upon his head and shoulders. I allude to the porters of Smyrna, who carry such loads, in bales and bags of coffee. The Hudson's Bay Company have found something out, for they see that their servants can now be fed, and maintain their strength better upon 2½ lb. of maize meal, than they formerly could when allowed 8 lb. of fat meat. Providence has been more equal in this respect than we supposed, and has made the essentials of food accessible to all, like water, light, and air. There is, thus, harmony between the system I am contending for, and man's constitution, when he is considered as a threefold being. There is violence in the one system, and peace in the other. There is directness in the one system, whilst the other is circuitous, and affords only vegetable principles at last. There is cheapness in the one system ; scarcity in the other. The one will bear examination ; but the other is, throughout, associated with pain. The Vegetarian system is peaceful beyond the principles of the Peace Society, and comprises peace to the whole animal creation, and not only to mankind. The Temperance question is also included in it, since all who adopt Vegetarianism become total abstainers from alcoholic beverages. I can only speak in these few, brief, and general terms ; the experience part of the subject can be better presented by others than myself ; but I would earnestly commend it to your attention, in your inquiries as to what is the most natural and best food of man. (Continued applause.)

Mr. AINSLEY said :—Ladies and Gentlemen, I have been studying, as I have been sitting here, what sort of an apology I should make to you, when a gentleman like Mr. SMITH, who has written so much upon this subject, and with so much ability, has to make an apology. I will commence, at once, with my Vegetarian experience, and perhaps I shall get better on. Some four or five years ago, an old friend of ours—Mr. BORMOND—came to lecture on Temperance at Leeds. The cholera at that time was raging, and at the conclusion of his lecture, he hinted at Vegetarianism, as a preventive against disease ; and he made this so clear, that my faith in meat was so much shaken that I never liked it much after. He also gave us some economical facts, and showed, very plainly, that in a pound of bread at 2d. we could have three times as much nutriment as we could from a pound of beef at 6d. per lb., which was the price of beef at that time. I thought this very reasonable ; and I for one resolved to adopt Vegetarianism with this motive. I felt anxious to preserve my health and strength, and I thought if Vegetarianism would help me to do this, I would adopt it. I did so, and went on for two or three months ; but my wife was not at home upon this subject, and would say to

and the result of my observations in the case of others, leads me to give this advice with confidence. It is very difficult to make a short speech on a subject in which you are greatly interested; but I hope to have another opportunity within the next twelve months, to address you more at length upon this subject. I may just mention that there are books for sale, one of which will be found especially useful to working men—the *Penny Vegetarian Cookery*; whilst those who wish further information in cookery, can have a larger book—*Vegetarian Cookery*. By a Lady. (Loud applause.)

The CHAIRMAN intimated that a gentleman in the room had tried the Vegetarian practice for some time, and the meeting would feel obliged by his offering a few remarks on his experience.

Mr. E. F. COLLINS, Editor of the *Hull Advertiser*, then came forward, and said:

Mr. Chairman, Ladies, and Gentlemen, to put myself right before you, and to give me something of an opportunity of making the few words in order that I intend to say, I will state that my object in appearing here, is to move a vote of thanks to the Chairman and the strangers, who have honoured Hull with their presence this evening; and to thank them for the very great amount of information they have given us upon this subject. Some years ago, I had the pleasure of first meeting our Chairman at Malton, and we had some conversation upon the question of Vegetarianism, which was then new to me. It did not present itself to my mind in the light of a principle, but it did in the light of an experiment. I resolved to try the system, and met with less difficulty than our friend who has preceded me, for I may say I found but one will upon the subject, and we gave a trial of eleven months to this system. Those who stand in the relation of domestics, are not to be bound to any peculiarities that their masters and mistresses may adopt. The plan I adopted in my own house, was to say to my servants, "To show you that I have not adopted this way of living to save the money, I will give you a sum of money, weekly, amounting to more than will procure you any amount of flesh you like to consume, if you will consent to its disuse." The consequence of that request was, that in my house, for the eleven months, there was no animal food, no fish, nor anything that had life used as food. I can say that the only difference I found when the experiment was over, was that though I was in perfect health, I found myself growing stouter than I was before. In regard to the quantity of food used, I noticed this particularly, that we did not eat more bread and vegetables than we did with the weight of butcher's meat superadded. We were in perfect health during the time, and I think I should have continued the practice to this day, but at the time that the cholera was raging, DR. AYRE said to me, with all the authority he could use, and which had great weight with me upon a question with which I was myself unacquainted, that he would not be answerable for the health of any person

who did not eat flesh-meat, and I returned to meat eating on that account. If you become a Vegetarian, you will find it one of the most unpleasant things in the world to approach a cook shop. I can answer for this myself; it is very disagreeable, and I felt very great repugnance to approach a place where they were cooking meat. No wonder, then, Vegetarians find it very difficult to enter a butcher's shop. I found, on returning to eat meat, that my teeth seemed soft, (and I thank GOD my teeth are good, and in the number GOD gave them me), but the first sensation on putting meat into my mouth again, was that I had destroyed all my teeth, and I did not lose this feeling for a week, though it afterwards wore off. I am now in good health on the mixed diet practice; but my experience of Vegetarianism shows that it is in the power of any man to live in this way. I found that this way of living without flesh, was a very ancient system; more ancient than our friends here to night have claimed for it. If you look to Normandy, and go to the great conventual system, you will find that the inmates of these establishments worked harder than any of our day labourers do, rose at three or four o'clock, and spent the day in hard labour of different kinds, especially the Cistercians and the stricter orders, such as the Benedictines, and the monks of St. BERNARD, not one of them ever tasting meat. And some of these are in England at this time, who never eat, and never touch meat, and never touch anything that has life. I trust that as I have been called upon to state my experience, you will pardon me if I have said more upon this subject than I ought; but I think you will all agree with me, that our thanks are due to Mr. SMITH, and the strangers here, for their attendance to-night, and also to the members of this small Society, as I regard sacrifices made for our fellow-men, as especially deserving of honour. I never think of the Vegetarian Society without thinking of the great sacrifices they have made for others. Under these circumstances, I am sure you will join me in a vote of thanks to our Chairman, and the other gentlemen. (Loud applause.)

Mr. W. T. GRÖNHÖFF said: Mr. Chairman, nearly four years ago, I was considered nearly at the lowest ebb, and when it was known I was going to abstain from the flesh of animals, my friends said I was going mad. I resolved, however, to continue it a whole twelvemonth, sick or sane. Ever since that time my health has been better than before. I have been rid of several ailments to which I was previously liable, especially the *tic doloureux*; I can safely say, for this last four years, I have not had a single attack of it. Before becoming a Vegetarian, work was one of the greatest troubles to me; I had often a sense of feebleness, as though I was going to sink into the ground. As soon as I got home, and had a small piece of meat, this feeling left me for a time; but only to return. I can say with confidence that, during the time I have been practising Vegetarianism, these symptoms have all left me. Six months after I commenced trying it, when my friends met me, they said, "Bless me, how much you are improved; you

are quite a different person altogether." And so, if there are any here to-night similarly situated to what I was, I would advise them to try the Vegetarian system, and have no doubt it will do them good. For, though I was at the lowest ebb, and many said I could not be raised up again, you see that I have been. I will not trespass longer on your time, but have

great pleasure in seconding the motion of Mr. COLLINS.

Mr. T. D. HARDGROVE submitted the proposition to the meeting; which was carried by acclamation, and, having been briefly acknowledged by the CHAIRMAN, the proceedings terminated a little after ten o'clock.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*New Associations.*—B. J. Probably, as profiting somewhat by what has gone before, the recently formed Accrington Association may be considered to have the most desirable set of rules, which were all abstracted from the substance of the minutes passed at the formation of the Association: the rules will be found on p. 46 of the *Supplement*, being also the rules adopted by the last formed Association at Darwen. A copy of the minutes referred to can be forwarded, if desired.

*Visitors to Leeds.*—Information necessary to secure the comfort of Vegetarians about to visit Leeds at the time of the Annual Meeting and Festival, will be forwarded to all desirous of making their arrangements beforehand. Leeds contains the usual accommodation for strangers, in temperance and other hotels, and private accommodation (in some cases with Vegetarians) can also be secured, by the application being made *early*. Information respecting the railway communication is as yet incomplete; but it is hoped that *return tickets* can be secured from various places, so as to enable visitors to be present at the Festival and the Meeting the following morning.

*Leeds.* JOHN ANDREW, Jun., *Secretary*.

### ACCRINGTON.

*Vegetarian Meeting.*—The second meeting of our Association was held here on Friday, May 5, and was in all respects all that could be desired, both in regard to the addresses delivered, and the general interest aroused to the consideration of the claims of Vegetarianism. It was intended that the meeting should be similar to the one held last month, and both theory and practice were accordingly carefully brought before the audience, so as to make a complete impression of the system recommended. The speakers were the President of the Association, Mr. SANDEMAN, the Secretary, Mr. AINSLEY from Leeds (a working bricklayer), and Mr. JAMES HAWORTH; there can be no doubt that the various arguments used by the speakers, would have the effect of removing prejudice, and satisfactorily clearing the way to improved dietetic habits.

W. S.

### BIRMINGHAM.

*Operations.*—It is with great pleasure we have to report three successful lectures delivered by Mr. BORMOND, on the 27th, 28th, and 29th of April, under the auspices of our Association, in the ANN Street Temperance Hall. They were received each evening with increased cheering, by audiences averaging 300 persons, who evidently came to "hear and not to sneer." Messrs. PALMER, KING, and WARD, presided,

and an epitome of the lectures will be forwarded. A. G. S.

*Vegetarian Lectures.*—On, Thursday, the 27th of April, Mr. BORMOND devoted the evening entirely to the exposition of the theory of Vegetarianism, and to a declaration of the high and noble truths upon which that theory was based, pointing out in an impressive manner, the importance of Vegetarian principles in relation to man as a spiritual being, and showing how they claimed the earnest attention of all who were moved by admiration of a higher and better life, and longed for a nobler state of existence. Man was not man, he observed, simply because he had the human form, countenance, and voice; he was man only in as much as his understanding was enlightened by divine wisdom, and his will regulated by divine love.

On Friday evening, the lecturer spoke at great length upon the relation of Vegetarianism to the special senses, and showed that man was not to be guided in matters of diet by climate and circumstances, but by clearly defined laws. The common argument that man was omnivorous, because he was capable of living upon a variety of substances, animal and vegetable, went for nothing: it proved too much, for the lower animals had the same capability, as was shown in those that were domesticated. There was a great difference between adaptability and adaptation. Many things were adaptable for man's food which were not specially designed as such; but man was strictly adapted for a diet of fruits and farinacea. The fact of his adaptability only set forth the care of GOD over his creatures, in enabling them to deviate from the laws of their nature, to meet accident and necessity when the conditions of natural law were not available. Mr. BORMOND remarked, that the special senses were the guide in the selection of diet to other animals, and that GOD had doubtless done as much for man as for them, and had given to him the same guide. That guide led him not to the flesh of animals, but to rich luscious fruit, and to nutritious farinacea. This lecture was a complete demonstration of the truth of Vegetarian practice, based on the evidence borne by human feeling, moral and sensorial.

On Saturday evening, Mr. BORMOND directed attention to the evidence furnished by chemical analysis and research. He combated skilfully and satisfactorily the oft repeated notion that the nourishment derived from the flesh of animals was of a superior kind to that obtained from the various products of the vegetable kingdom; and remarked that those animals which subsist on vegetable diet were the largest,

strongest, most capable of patient and useful endurance, and the longest livers. Mr. BORMOND again alluded to the witness borne by the special senses, and reiterated his argument that man's natural instincts, and pure and unalloyed feelings, always led him to a diet of fruits, roots, and grain, as might be seen in the love which children have for fruit, and in the dangers and risks they will run into to obtain it. He declared emphatically that it was only when man's senses became debased, only when they were robbed of their integrity, that they responded in the least to animal substances. Mr. BORMOND concluded an interesting lecture, by expressing the feelings of reverence which he entertained for Vegetarian principles, on account of their sublime truthfulness, and endeavoured to instil into the minds of the audience, feelings of a similar reverential character. "Dare," said he, "to worship truth. Truth is the breath of GOD, and wherever he breathes there is life and peace. Falsehood is the breath of evil, and wherever it breathes there is sorrow, disease, and pain. Without truth all would be discord, all would be barren. Truth is surpassing in loveliness; she is a safe and invaluable companion. Dare to worship her, and the hovel will become a palace, and the wilderness will blossom as the lily. O! truth, lead us to thy hallowed retreat; there we shall become priests of the highest order."

At the conclusion of the lecture, several written questions were transmitted to Mr. BORMOND, which were answered by him promptly and satisfactorily, and the proceedings then terminated.

H. N. G.

DARWEN.

*Formation of Association.*—On the 13th of April, we held a meeting for the purpose of forming an Association, the names of the officers of which we send for publication on the cover of the *Messenger*.

*Public Meeting.*—On Tuesday, the 9th of May, our first Vegetarian Association Meeting was held, in the Association Methodist School-room, Mr. W. T. ASHTON in the chair, when speeches were delivered by Mr. J. CUNLIFFE, of Bolton, Mr. THOS. H. MARSDEN, Mr. R. HINDLE, and Mr. J. WILLIAMSON, in favour of the principle and practice of Vegetarian diet. The audience, which numbered above a hundred, were very attentive, and much interested in the facts laid before them. As a striking evidence of the benefit to be derived from a judicious adoption of the Vegetarian practice in enfeebled health, we present the following testimony of Mr. WILLIAMSON, in describing the happy change which had taken place in the state of his health since he had been a Vegetarian. Up to his 23rd year he had been a hopeless dyspeptic; he never spent a day free from pain; and both his medical adviser and his friends had despaired of his life. He had tried every means to improve his health, but was gradually sinking lower in spirits and in strength, till he was induced to try the Vegetarian system of diet, and from the time he ceased to eat flesh, his health had rapidly and steadily improved, and he did not

now suffer as much pain in six months, as he formerly endured in a day, and he had never been so strong in his life as he felt at present.

W. T. A.

LONDON.

*Vegetarian Cookery.*—In connection with Vegetarian diet, I may mention that one of our members has introduced a gas cooking range into his kitchen, which acts very well indeed. There is a great saving of time, no dust, no smoke, and great cleanliness throughout. It should be recommended to every Vegetarian.

*Public Operations.*—A change has come over our Association. The approaching visit of our President, with other promised assistance, makes it probable that we shall have a large public meeting, followed by lectures, at the close of the month.

G. D.

PADSTOW.

*Operations.*—We are constantly distributing tracts, 200 having been circulated since our last. Vegetarian publications are also lent for perusal. Twelve persons are trying the system. Thirteen forms of declaration have been given out, ten of which have been filled up and returned. Our cause progresses quietly and steadily. R. P. G.

WALSALL.

*Vegetarian Lecture.*—On Wednesday evening the 12th April, a Lecture on *The Food of Man* was delivered before the "Mutual Improvement Society" of this town, by Mr. W. G. WARD, President of the Birmingham Vegetarian Association.

The chair was taken at a quarter past eight o'clock, and after an introduction by the Chairman, Mr. WARD commenced with an allusion to the apparent strangeness of an inquiry, at this late date in the world's progress, as to what is the "proper food of man." He then glanced rapidly at the world's dietary, from the black slave sucking his sugar cane and eating his banana, the Calmuc Tartar riding his horse to death and then eating the carrion, the Siamese cramming himself with rice, the Greenlander consuming the fat he has just carved from a stranded whale, to the South Sea Islander developing his strength and beauty on the bread tree, and amidst this chaos attempted, by the aid of physiology, to select the proper food of man. He then shewed the connection between food and the land, and spoke of food in relation to health, to national economy, and to morality. After an appeal to the "teetotalers" present, he closed a lecture which was listened to with great earnestness and curiosity by the audience. Mr. N. GRIFFIN illustrated the practical benefits of Vegetarianism to the working classes from his own career.

The Chairman then stated that any person present, was at liberty to ask the lecturer any question for further information on the subject. Some dozen inquiries were then satisfactorily answered, and a vote of thanks proposed and carried, and the meeting closed. Many of the parties present urged the lecturer to give them another opportunity of hearing him, or some others, on the question.

G. W.



## LONDON VEGETARIAN ASSOCIATION MEETING.

A Public Meeting was held on Monday evening, May 29th, in the Hall of the Whittington Club, at the instance of the London Vegetarian Association, when several addresses were delivered on the principles and practice of Vegetarian diet; the chair being taken by JAMES SIMPSON, Esq., President of the Association; and a large and respectable audience being present on the occasion. We regret that we are unavoidably prevented giving the opening speech of the evening in detail (powerfully convincing as it was in its treatment of the leading arguments of the Vegetarian system), our space permitting us to give only a brief abstract of the matter, which, with a few trifling corrections, we extract from one of the London papers reporting the proceedings of the Meeting.

The PRESIDENT commenced the proceedings in a long and elaborate speech, setting forth the principles, and defending the practice, of the disciples of Vegetarian diet. He did not feel at all surprised that many persons were disposed to laugh at them, and regard them as extremely foolish, because it required some little acquaintance at least with any new system, before people could come to respect it. This was especially the case with regard to diet. The flesh-eating practice now in operation, had been handed down from father to son, one generation after another, without any special attention being paid to it; and this was undoubtedly the chief reason that those habits were continued until now. He rejoiced, however, to know, that there existed now a much greater disposition than had ever been manifested previously, to consider this and all kindred subjects. The Vegetarian Society numbered close upon 1,000 members; and it was known, that there were very many families throughout the country which had taken up the practice, and were carrying it out in the most complete manner, although they did not think well to identify themselves with the public movement in furtherance of the system. The periods of abstinence of individuals from the flesh of animals, ranged from one to fifty-five years: they were employed in all kinds of labour, and thus afforded as complete a proof as could possibly be required, that men could subsist and work quite as well without partaking of an animal diet as with it; and, for his own part, he believed much better, because it was a notorious fact, that the vegetable kingdom supplied man with a much larger quantity of nutriment than did the animal. To procure a hundred pounds of blood from butcher's meat, would cost £11 12s. 6½d., while the same amount might be had from vegetables for £1 2s. 6d. In this, also, might be observed the wisdom of Providence; that which was really essential for the food of man, existed everywhere, and was cheap. Practical experience, moreover, was highly favourable

to the Vegetarian system, since all who tried it fully, confessed they were better and happier for so doing; and certainly, reason herself taught, that people would not carry out a singular practice of this kind in opposition to the customs of society, if they did not feel they had derived much good from it. He did not desire, by any means, to reproach people for eating the flesh of animals, but sought only to induce them to consider and examine the practice of their diet, being convinced that in most cases they would come to the conclusion, that the Vegetarian system was, in every respect, superior both for health and happiness, to that commonly adhered to. In the meantime, the members of this Society had no objection to a joke or a laugh at their expense; they would not quarrel with a man for laughing, but, as had been remarked, simply "took a draught, of cold water, and coolly looked the laugher in the face." He declared, that, after an abstinence of forty-two years from animal food, both the sight and the smell of it was most offensive to him. This seemed to have been the case also with Mr. WILLIAMS, the South Sea missionary, and his companions, who, after living, of necessity, several years on a vegetable diet, could endure neither the taste nor the smell of an ox which they had roasted in the expectation of enjoying a great treat. It was an undoubted fact, also, that Vegetarians enjoyed uniform good health, and were far less liable to disease. When the cholera, for example, was committing its ravages in this country last year, and it was said that all the poor Vegetarians would be swept away, not one of them had been attacked. Fever and small-pox, too, which were produced by flesh-eating habits, were diseases from which the genuine Vegetarian was wholly free. People sometimes were heard to remark that they could not do this and the other kind of work without the flesh of animals; but if they would examine into the records of historical fact, they would find that the hardest work of the world, in all countries, was, and had ever been, done upon a vegetable diet; so that actual experience fully justified the Vegetarians in the course they adopted and recommended to others. Theory and argument were equally on their side, as the speaker sought to demonstrate by an elaborate reference to high physiological authorities. He entered at length into the various objections which people are in the habit of bringing against the practice, and referred to the difficulties which medical men—many of whom were, nevertheless, fully conscious of the truth of the Vegetarian system—necessarily experienced in recommending it; in the present state of society they could do so only at the certain risk of losing their practice. The people must therefore be educated gradually to correct views upon this subject; and he further contended that any education which deserved the name, ought to have reference, not merely to the intellectual, but also to the moral and physical nature of man. After disposing of the subject in its bearings upon the body, Mr.

SIMPSON considered it in relation to man as a moral and spiritual being, and sought, in a variety of ways, to show that the present flesh-eating practices are highly detrimental to this, the most important part of his nature. He drew a striking contrast between the feelings and sentiments produced by killing and eating the pet lamb, and the gathering and eating the fruit out of one's own orchard, or the grain off one's own field. He could not doubt, after what he had seen and felt, that the moral and spiritual nature of man would be greatly improved by the body being nourished with a vegetable diet. He did not consider flesh-eating a moral offence in those who had not had the opportunity of examining the subject; but, for himself, he must confess that to eat such food would be extremely wrong. He enjoyed a satisfaction and a happiness in this system which he desired exceedingly to communicate to every person in that large meeting. He felt it a happiness to hold a brief for suffering animals, and to plead their cause against oppression; and it gave him no small measure of encouragement to know, that all those who adopted the Vegetarian system very soon came to see and feel that there was more goodness and reason in it than they had ever imagined or thought possible. Throughout his address of an hour's length, Mr. SIMPSON was loudly cheered by the audience, most of whom seemed, by their decided manifestations of approval, to have adopted the system.

The PRESIDENT next called upon Mr. SMITH, of Malton, who rose and said:—

Mr. Chairman, Ladies and Gentlemen: The subject we have met to consider this evening, like many others which are little known and less understood, presents very different aspects according to the information, experience, and prejudices of those who look at it. Some condemn Vegetarianism as a diet totally inadequate to the support of health and strength, especially in a cold and variable climate like our own, and I am sorry to say that certain eminent chemists and gentlemen of the medical profession, thus speak of it, and deter many from making a fair trial of it, since they express a firm conviction that to persevere with it would do irreparable mischief to health. To such I would only observe, that the continued good health of the numerous members of the Vegetarian Society in almost every grade of life, from the blacksmith and bricklayer to the senator—for periods varying from a few months to upwards of fifty years—is a standing fact in refutation of a gratuitous assumption. They attempt to prove that a thing *cannot* be, although they have only to open their eyes, or to make a little inquiry, to find that it already exists. And this, sir, is no very uncommon circumstance, for men of great acquirements and powerful intellects may arrive at as false conclusions as men of ordinary minds, when they reason from uncertain data or false premises. There are others who believe that man was originally a Vegetarian, and that the structure of his teeth, alimentary canal, etc., fully demonstrate that he was formed for a fruit and farinaceous diet; they also admit that he may now enjoy as

good health and possess as much muscular power upon it, as upon a mixed diet of flesh and vegetables; but they do not regard the change of diet of so much importance as to induce them to brave all difficulties, inconveniences, and self-denial which they think they see in Vegetarianism. Among these are some of the first naturalists, anatomists, physiologists, and chemists of the present day, as well as of past times, as GASSENDI, LINNÆUS, DAUBENTON, CUVIER, Sir E. HOME, Professor LAWRENCE, ROGET, BELL, Professor OWEN, BROUSSONET, VIREY, CARPENTER, Dr. A. SMITH, CULLEN, CRAIGIE, and many others. The opinions of most of these are given in the various Vegetarian works which have been published; those by Professor OWEN and VIREY, are perhaps least known. The former, in his elaborate work on Odontology, says: "The apes and monkeys which man most nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid and nutritious tissues of the vegetable kingdom are elaborated; and the close relation between the quadrumanas and human dentition shews that man was from the beginning more especially adapted 'to eat the fruit of the trees of the garden.'" VIREY, in the celebrated *Dictionnaire des Sciences Medicales*, observes: "It appears that man is naturally destined to be frugivorous. If we consider his structure, there are neither the teeth, the stomach, the claws, nor the habits of a carnivorous animal; everything in him reminds us above all of the organization of the Simiæ which are decidedly frugivorous as regards the number of the teeth, the form of the stomach, of the cœcum and of the intestines, the hands and even the feet, the flattened nails, the faculty of climbing trees; also man's natural taste for fruits, a taste which manifests itself so clearly in early life, which declares itself so irresistible in most acute diseases when instinct excites a strong desire for vegetable, acidulous and refreshing aliments, and causes us to reject with disgust animal and fatty matters." Again: "Instinct, or rather the voice of our organization, cries aloud that the first nourishment of man after lactation common to all mammiferous animals, is fruit," &c. Others again are convinced, not only, that man *can* live upon the productions of the earth, but that he *ought* to live upon them, and that it would be much to his interest to do so. In nearly all ages there have appeared strenuous advocates of this practical truth. PYTHAGORAS, PLATO, PLUTARCH, PORPHYRY, and many others among the ancients; HALLER, RITSON, Dr. CHEYNE, Dr. HUFELAND, Sir RICHARD PHILLIPS, and numberless others, are among the moderns. And the Vegetarian Society in this country, on the continent of Europe, and in America, is, I am glad to say, making much greater progress than we had reason to expect, opposed, as it is, to the habits and prejudices in which nearly all of us have been educated, from the general but mistaken notion, that the flesh of animals is absolutely necessary for our food; or at any rate more nutritious, easier of digestion, and more palatable, than a fruit and farina-

ceous diet. Had I not a strong conviction of the truth of Vegetarianism, and of its great importance to all mankind, I should not be induced to do such violence to my feelings as I am now doing, and as I always do when I venture to address a public audience. However, I regard it as a duty from which I ought not to shrink. I have had more than eighteen years' experience of a fruit and farinaceous diet, with the most happy results as it regards health, enjoyment, and capability for mental and muscular exertion. When I first commenced, my medical friends, some of them standing high in the profession, assured me I should weaken my constitution, and die in the course of two or three years; but I had too strong a faith in the principles I had embraced, to be alarmed at their predictions. For some years before I became a Vegetarian I was never well, suffering severely from dyspepsia in its most aggravated forms: now, I never need physic or a doctor; and this I say not boastingly, but in all thankfulness for so great a change, and in order to encourage others to follow my example, and expect similar results, for I have heard many Vegetarians declare that they had experienced effects equally beneficial. Many years ago, I called upon a friend who had been, during a long time, a great invalid. He had paid some attention to arguments in favour of Vegetarianism, and said he was convinced it was the natural diet of man, and would suit most people, but he was so feeble and emaciated that he required all the strongest food he could take; and he believed that were he to adopt vegetable diet he could not survive many days. I said, "If you had a weak arm, would you give it strong work to accomplish, or gentle and frequent exercise?" He replied, "The latter, certainly." I then pointed out to him the folly of overburdening a weak stomach with strong stimulating food, and expressed my conviction that if he would commence a nutritious but mild farinaceous diet, with good ripe or dried fruit, when he could take it, his stomach would gradually resume its function, and his whole frame be strengthened, if there was no serious organic disease. He resolved to act upon my advice, and, in a comparatively short time, he acquired his former health and vigour. I might multiply instances of remarkable improvement in invalids by the adoption of a judicious fruit and farinaceous diet, if time would permit. Some will, perhaps, say, they now enjoy good health, and, therefore, "will let well alone." But if Vegetarianism be a truth, then even these would be benefited, though they may not at present perceive how this can be. It is a good and wise provision, that when we are free from pain, and in tolerable health, we can scarcely imagine how we are to be better. But as we must practise the truth we know, in order to obtain higher views of truth, so must we both know and obey the laws of our economy before we can have a clear perception, and just appreciation, of the pleasures and advantages which result from such obedience; and I believe there are none, whatever may be their present health and enjoyment, who would not be benefited by a judicious practical adoption of

Vegetarian principles. Fruits and farinacea are undoubtedly the natural and best diet of man, when circumstances are such as to admit of its being properly tried; and obedience to every well established law has always a reward attached to it. Consciousness of duty should be the motive to action; pleasure and profit will be the necessary result. I know that many who hear me will think they see well-founded objections to a Vegetarian diet, and we are bound, Mr. Chairman, to respect the honest doubts and fears of inquirers. You, sir, have already alluded to some objections, and replied to them: there are others, which, if time permitted, we might now answer: and, as there are one or two others which our present ignorance prevents us fully refuting, we must wait patiently till further light dawns upon us. I am not aware, however, that any naturalist, anatomist, physiologist, chemist, or general inquirer, has yet advanced a single fact or argument fatal to our principles, though it may puzzle us to solve some of their queries. In this, however, Vegetarianism differs not from many other great truths; chemistry, electricity, systems of botany, geology, etc., have had, and still have their difficulties, but if we refuse to study any science, or to practise any art, till we have fully satisfied ourselves upon, what may seem to our inexperienced minds, fatal objections, we shall make very little progress in knowledge. Permit me to illustrate these remarks by an anecdote. About seventeen years ago, while attending a social party, at which several strangers to me were present, I was requested to state my reasons for becoming a Vegetarian, and they appeared so satisfactory to one or two of the ladies, that they seemed disposed to give the diet a trial. One of the gentlemen, however, whom I found to be of the medical profession, told me the opinions I held were likely to do much mischief to the health of those who acted upon them. I said, if he could prove his statement correct, I would cease to advocate the cause I had espoused. He then asked if I was not aware that a certain amount of nitrogen was necessary in food to render it nutritious; that the flesh of animals contained this important chemical principle, and that vegetables had little or none of it? I admitted that this was the general opinion of chemists, and that I was not prepared to refute it. This he considered conclusive, and hoped I should not in future advocate a diet so inadequate to the wants of the system. I asked him if it was quite certain that the flesh of sheep and oxen contained as much nitrogen as the human body. "O, yes," he replied, "chemists have satisfactorily ascertained that there is no difference in this respect, the amount of nitrogen being the same in all kinds of flesh; hence it is that animal food is so appropriate to our necessities." I then said, "Please to answer me one more question, How do the oxen and sheep, which feed upon grass and other vegetables, obtain this nitrogen (applause), for, as you say, their flesh contains as much of it as ours, what is there to prevent us procuring it, though upon a fruit and farinaceous diet? and why not receive it direct

from nature's own bountiful storehouse, rather than from the wholesale slaughter of animals?" My opponent acknowledged his inability to answer the question, and admitted that there must be some primary source of nitrogen from which we may derive it without feeding upon flesh. Of late years, however, organic chemistry has thrown much light on this subject, and shown that the vegetable kingdom abounds in nitrogenized products. The individual and social benefits which ought to result from Vegetarian diet, may be, and frequently are, completely nullified by injudicious experiment, or by the neglect of exercise, pure air, cleanliness, and other rules necessary to be observed in order to attain perfect health, cheerfulness, and longevity; and too frequently, Vegetarianism is blamed for what it has had really no share in producing. One of the most pleasing and hopeful features of the present movement, is its adoption by the junior members of families, though the parents adhere to their old habits. A material point has been gained when parents are convinced that the health of their children will not suffer by the change. I must conclude by observing, that it is only when all, or a major part of the rules of health, or rather, of the relations of man to external nature, shall be observed by families, and by society generally, that the highest point of health and happiness will be attained. A boundary seems to be placed to the progress of any limited number of persons—so that there is a necessity for man progressing as a race, and every single effort, however feeble, to promote the reception of a practical truth, is a link in the great chain of human development and general progress. (Loud applause.)

Mr. BORMOND of Halifax, next addressed the meeting, and observed that the influence of the meeting was complete; and happy should he have been if, with the Chairman's speech, it had been brought to a termination. Such a compendium of facts could not fail to produce the most happy results on the minds of all then present, though much depended on the condition of the affections in the reception or non-reception of such high and holy truths as those uttered that evening. After all the reasoning and persuasiveness,—and there had been much—still, without love in the hearts of those listening, there could be little hope of progress. Love, said the speaker, was the ground of all action: when a man ceased to love, he virtually ceased to live. To excite, therefore, to an admiration of high and holy principles of action, to a love of the debased and sin-smitten of our race, and all the creatures of GOD's creation, was the object of that meeting, and from that high elevation he loved to view this vital question. Love in the heart put strength in the hands, and gave swiftness to the feet. It was just as the parson said, who, having done duty on the Sabbath morning, was crossing one of the American rivers to another duty in the evening of the same day, and complained to a group of passengers that he was oppressed with such duties. One of them said in reply, "Why, I preach every

day in the week save Saturday, and often walk ten or twelve miles to my appointments, and on Sunday I always preach twice, and some times thrice." "You do?" "Yes," said the other. "Ah!" replied the first "but you *like* it, and I *don't*, that makes all the difference." So it was in all matters in life, get a love for duty and principle, and that would secure the strength. When the mind was at rest, the body was soon brought into harmony with it. People were often led away from the real truth on this subject, for want of thought. The truth was, even persons of mixed habits of diet were nearer, in thousands of cases, to Vegetarianism than they were apt to suppose. Let them analyse the items of their tables at breakfast, dinner, and tea, and they would find the staple of their food to be of vegetable production, and not of the flesh of animals. People, indeed, gave flesh far too much credit. When the subject was fairly looked at, in the form presented by the PRESIDENT, it was soon seen that the silent though powerful dictates of the instincts of our nature declared unmistakeably for truth. Watch your children, said Mr. BORMOND, what contrivances have they not to procure fruit; what risks will they run to enjoy the pleasure of eating it! Nothing was so grateful to the sense of smell as ripe, luscious fruit; indeed all the senses spoke out in unmistakable terms when that was presented. Did they never observe crowds of children watching a cargo of apples discharged, while whole waggon loads of dead carcasses might be unloaded, and no child would be attracted to the spot. These might appear trivial matters to some, but to the man of close observation, they spoke a language clear and intelligible, such having their eyes in the right places, were able, as the poet expressed it, to

"Find tongues in trees, books in the running  
brooks,  
Sermons in stones, and good in every thing."

He had in a large town seen groups of happy confiding children, charge upon hampers of plums, and cover the surface of them with bitten fruit, while the butcher's stall hard by was unnoticed and unmolested. These were but common things, yet common things were generally, as their beloved Chairman had observed, the most valuable. Yes. There was the common air we all breathed, the common gladdening light that blessed every eye, the common bread they all used, of which they never tired. Other things, yes, dainty things, they soon grew weary of, but bread, their old "staff of life," was ever near, fresh, and welcome. And then there was the common water they all drank, or *ought to drink*. How common were all these, but how great, as mercies daily, hourly given; and the latter especially, how it skipped over our hills, murmured sweet music down our green glens, skirting the base of many a mountain, and coming at last to every poor man's cottage door, saying as plainly as sweet murmurings could say, "Come drink me while you may, without money, and without price." (Applause.) Mr. BORMOND concluded by an appeal to his hearers on the

deep necessity of taking the truth for the truth's sake, just as an honest man would take his bride, not for what she brings, but for what she is in her own womanly loveliness. (Cheers.) Truth was man's great want, spiritual food adapted to his nature; and without it, this world would be a cold, weary, tangled waste, and home itself, barren, joyless, and unsanctified. They who dared to come to her prophetic grove, might drink in freedom from her undefiled wells, and then bathe their soiled and heated spirits in the renovating streams that flowed in placid melody there. Oh! give us truth, continued the speaker, if with it we only have bread and the translucent water, and we are blessed, while we dare stand by the consequences of right, and worship the heaven-born visitant. Than shall we be better far than those priests, who dabbled their hands in the blood of innocent lambs, and whose proud temples drank the smell of burning flesh. (Loud applause.)

A WORKING MAN, in proposing a vote of thanks to the gentlemen who had so much gratified the meeting with their able and interesting speeches, took occasion to state, that he had many years ago proved the benefits resulting from abstinence from alcoholic beverages, and that more recently his health had been still further benefited by a further simplification of his habits in the disuse of the flesh of animals as food. He was a working man, and his habits were necessarily

active; but he found his health improved, and though of middle age, that the frame could be better maintained in comfort and vigour upon his Vegetarian fare than on his old diet, the evidence of which, on a more suitable opportunity, might be stated by him.

Mr. MEREDITH seconded the vote of thanks, expressing the great pleasure he had derived from the reasoning and interesting communications of the evening, and stating that though many years an adherent of the Temperance System, he began to be impressed with the importance of making still further improvements in the personal habits of society.

One or two gentlemen, in supporting the vote of thanks, expressed the pleasure they had derived in listening to the arguments in support of Vegetarianism, but took the opportunity of suggesting one or two difficulties to the general application of the system.

The motion having been put to the meeting by Mr. MEREDITH, and most heartily responded to; the PRESIDENT, on the part of himself and the other gentlemen, acknowledged the favour, and took occasion to reply to the inquiries thrown out; his remarks being received with the obvious approval and pleasure of the audience, after which the meeting terminated, a little after half-past ten.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Railway Accommodation.*—After various inquiries, we have to express our regret that no arrangements can be made for the reduction of the railway fares between Manchester and Leeds, Hull and Leeds, and the intermediate towns on the three lines of railway, by which members of the Society would most likely travel to be present at the approaching Annual Meeting; and that special trains cannot be secured without incurring heavy expense, which is the less necessary, since few of our friends might desire to take advantage of such an arrangement after the Banquet on the 20th, considering that the Annual Business Meeting will take place on the following morning. We find these difficulties referred to are due to the *amicable* arrangements of all the leading railway companies, which now, "in no case give return tickets for the following day." The last evening train to Manchester will probably be at 9.25, whilst that to Hull may be at 8.44.

*Accommodation for Strangers.*—Members and strangers visiting Leeds on the occasion of the Annual Festival, are respectfully informed, that applications to the Secretary of the Society, stating the particulars of accommodation they may require during their stay, will receive the attention of the Committee, up to the evening of the 19th, after which information can be had respecting the various hotels, at Mr. THORP'S, Perfumer, Commercial Street, Briggate.

J. ANDREW, Jun., *Secretary.*

### ACCRINGTON.

*Operations.*—Our anticipated monthly meeting here has been deferred, from an accidental circumstance in connection with the day of meeting having deprived us of the principal assistance to have been rendered on the occasion. We expect to meet again on the first Friday in July. W. S.

### BRIGHTON.

*Meetings.*—We have had two very important meetings in the Town Hall, on Friday, May 26th, a morning meeting, at three, p.m., and an evening meeting at eight. Some time since, the President of the Society was requested to render us assistance in directing attention to our principles, and he and Mr. BORMOND visited us on the occasion referred to. Three addresses were delivered at each meeting, by Mr SIMPSON, who presided, next by Mr. BORMOND, and then by Mr. W. LYONS, and the impression produced, notwithstanding the novelty of the subject in Brighton, was highly favourable, a subsequent report in the *Brighton Examiner* having still further enhanced the importance of the meeting. Nearly all the leading arguments in support of the Vegetarian system were more or less treated, as well as some of the highest motives for the adoption of a practice of diet in harmony with the noblest characteristics of human nature, as well as those to be viewed more particularly in a practical point of view, were earnestly recommended to the attention. The ladies, we are happy to say, especially at the evening meeting, received their due share of

attention, and if matters of daily practice can be settled by the convictions of individuals, it is certain that many will have entered upon practical inquiries in Vegetarian diet. The speakers were doubtless observed with more than common interest; but, from the impression produced, and the expression of the audience in their vote of thanks, it was made certain that the objects of the meeting had been understood and their complete impression secured. W. L.

HOCKLEY.

*Vegetarian Society.*—Two lectures are to be delivered here in the People's Chapel, on the evenings of June 19th and 20th, by Mr. W. G. WARD of Handsworth, President of the Vegetarian Association. The subject of the lectures is on "The Food of Man," shewing the necessities and advantages of Vegetarianism, from the structure of the human frame, chemistry, and circumstances pertaining to national welfare. W. G.

LONDON.

*Operations.*—Our anticipations as to the success of a meeting and lectures at the close of the past month, have been more than realized. The report given of the meeting in the *Daily News*, *Morning Advertiser*, *British Banner*, *Non-conformist*, *Patriot*, and other London papers, have also favourably and usefully drawn attention to the facts and arguments adduced at the meeting, and we have evidence, nearly every day, of the usefulness of these operations. G. D.

*Vegetarian Lectures.*—We trust that the principal features of the meeting will be reported in the coming number of the *Messenger*, and here supply a brief abstract of the excellent lectures delivered by Mr. BORMOND.

On Tuesday evening, May 30th, Mr. BORMOND opened up the subject of Vegetarianism in the Temperance Hall, Broadway, Westminster, to a full house of attentive listeners, who evinced their pleasure and approbation by frequent greetings and applause as the lecture proceeded. He yielded to his audience the license to wonder and laugh if they would, as he had a principle to defend that could afford a laugh. He could make large allowance for the ignorance that prevailed on the question in hand, few had calmly considered the matter, and the announcement of such a lecture as he was then giving was sure to excite wonder if not ridicule; but when they had listened to him one hour, he ventured to say that their wonder would be less if they did not admire. The lecturer, in this instance, took up the daily and practical part of the question, showing how such as had adopted the principle rationally, lived in their every day life. They were not ascetics; their cup of life was full; few had larger cups than they; and none were better filled. He was not willing to have the high truth of Vegetarianism brought down to any one man's experience or fancy. It was a principle of organization, having practical ends and defined rules, whilst leaving each man to carry out the principle in his own way and to any extent he pleased; but if any man adopted only a refuse vegetable diet, the principles of Vegetarianism

were not to be held accountable for such mistake. He commended a generous diet of fruits, roots, and grain, in all their rich and luscious variety. Mr. BORMOND then gave the bill of fare of a large working family, whose daily food mainly consisted of brown bread and Scotch oatmeal, variously prepared, with such other things as came in their way; but he might say that with a full supply of the two articles of food he had mentioned, they were safe from the disadvantages sometimes produced by a sudden transition from the use of flesh as food, to a diet consisting mainly of the inferior vegetables.

*Wednesday, May 31.*—Mr. BORMOND addressed a meeting in Portman Hall, Carlisle Street, when he took occasion to correct many vulgar errors respecting the kind and quantity of nourishment to be found in the flesh of animals, and his illustrations evidently gave pleasure as well as instruction to his audience. He said, that in looking at the animal world, they would perceive it divided itself into two classes, so far as this question went. One class, the vegetable eaters, were *large, useful, long-lived*, and patient under heavy and protracted toil; while the other class, the flesh eating animals, were diminutive, comparatively useless, and impatient. This was a telling and useful lecture.

*Thursday, June 1.*—Another lecture was given by the same gentleman in a room in Gloucester Street, Camden Town. The audience was not by any means large, yet the lecturer was evidently at home in his subject. Several thoughtful persons were present, who listened with earnestness, and it might be with a hope of detecting defects in the mode of treatment adopted by the lecturer. At the close discussion was offered. The feeling of the meeting was good throughout, great satisfaction being expressed by many, and much candid inquiry called forth.

*Friday, June 2.*—Mr. BORMOND was met by a crowded audience in the Ebenezer Chapel, Shoreditch, which was kindly lent by his old friend, Rev. T. J. MESSER. This was a very influential meeting, many of the friends of the cause gathered round the lecturer, who showed great ease in the treatment of his subject, evidently exerting a powerful influence on his audience, and being frequently interrupted by loud and continued applause, during his interesting humorous, and eloquent address. Though the audience was composed mainly of persons of mixed habits of diet, he secured their close attention; and at the close, whilst answering inquiries, and meeting the objections taken, he evidently had the sympathies of the meeting. One person quoted a passage of Scripture to show that the lecturer was opposed by St. PAUL, where he says, "Every creature of GOD is good, and to be received with thanksgiving." Mr. BORMOND replied, that Every creature of GOD was good; *but not to eat*. Stones, frogs, and crocodiles were the creatures of GOD, but who thought of eating them? which called forth the loud laugh of the crowded assembly. This was the last of this series of excellent lectures, and decidedly the best, and most extendedly useful. B. J.

THE BANQUET  
OF THE  
SEVENTH ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

THE Vegetarian Society celebrated its Seventh Anniversary by a Banquet, in the Music Hall, Leeds, on Thursday evening, the 20th of July, to which about 250 ladies and gentlemen from various parts of the kingdom sat down. The Hall was decorated in a manner surpassing any previous occasion. Around the back of the orchestra, the walls were pillared, with statuary between the pillars; the sides of the saloon were panelled and decorated with statuary, devices in fruits and flowers, mottoes, emblems, etc.; whilst in front of the orchestra, were festoons, and wreaths of flowers and evergreens, interspersed with which were tablets of green and gold, bearing the names of distinguished worthies of ancient and modern times, who are known to have been adherents of the Vegetarian practice of living:—ORPHEUS, PLATO, PLUTARCH, SOCRATES, DANIEL, HOWARD, and others. On either side of the orchestra, niches were formed, in which stood busts of MILTON and SHAKESPEARE, with appropriate quotations from their works inscribed beneath. Upon the walls, in various parts of the Hall, were passages from the writings of LINNÆUS, CUVIER, CULLEN, LIEBIG, PLAYFAIR, and others, with portions of Scripture interspersed, upon white screens, enclosed in pink borders, and surrounded by evergreens. Over the orchestra, was a circular tablet containing the words, "Mercy and Truth"; below it the words of the original appointment of man's food: "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which there is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. i, 29; and beneath this an illuminated screen, with the following maxim from PYTHAGORAS: "Fix upon that course of life which is best: custom will render it the most delightful"; and on the front of the gallery: "One touch of nature makes the whole world 'kin." The tables were profusely ornamented with flowers, in vases, etc., and the "bill of fare" included savoury pies, mushroom pies, bread and parsley fritters, rice fritters; sweets of various kinds—as tous-les-mois, farina, semolina, sago, cheese-cakes; fruits in season—including grapes, strawberries, cherries, preserved fruits; together with tea, coffee, milk, and iced water, as beverages, and other accompaniments of the tea-table. To use the words of a contemporary, "In fact, the Banquet looked more like an epicurean feast, than a spread of the simple fruits, and

roots, and vegetables, which are popularly understood as constituting the fare of the Vegetarian." The honours of the table were performed by ladies, not of Leeds alone, but from London, Manchester, etc.; the twenty-eight tables, accommodating twelve guests each, being superintended by the following ladies:—Mrs. JAMES SIMPSON, Mrs. HOLCROFT, Mrs. HURLSTONE, Mrs. ROSTRON, Mrs. HARVEY, Miss S. HORDERN, Mrs. FOXCROFT, Mrs. MILNER, Mrs. OLDENBOURG, Mrs. PASSAVANT, Miss HORDERN, Miss ROWBOTHAM, Miss STRETTLES, Mrs. LEES, Mrs. VAUX, Mrs. SCORAH, Miss SHAW, Mrs. HOLDSWORTH, Mrs. W. TAYLOR, Mrs. MIDDLEBROOK, Miss WILKINSON, Mrs. S. A. HORNER, Mrs. ANDREW, Mrs. THORP, Miss HOLROYD, Mrs. IREDALE, Mrs. C. LEE, Mrs. W. MIDDLEBROOK. The following gentlemen officiated as Stewards:—Chief Steward: Mr. J. ANDREW, Jun. General Stewards: Mr. W. HUNT, Mr. W. H. BARNESLEY, Mr. SANDEMAN, Mr. B. HARGRAVE, Mr. W. MCGOWAN. Table Stewards: Mr. W. HUNT, Mr. S. ROSTRON, Mr. W. HARVEY, Mr. J. ROSTRON, Mr. R. MILNER, Mr. J. TODD, Mr. J. E. NELSON, Mr. E. HARVEY, Mr. W. H. BARNESLEY, Mr. J. GASKILL, Mr. T. D. HARDGROVE, Mr. J. SMITH, Mr. G. BUCKLEY, Mr. JAS. HORDERN, Mr. W. SANDEMAN, Mr. W. MCGOWAN, Mr. B. HARGRAVE, Mr. J. ANDREW, Jun., Mr. J. THORP, and Mr. SHACKLETON.

The party at the platform table consisted of J. SIMPSON, Esq., of Fox-hill Bank, President of the Society, and of the Leeds Vegetarian Association, Mrs. JAMES SIMPSON, Mr. J. LARNER, of Framlingham, Mr. W. G. WARD, of Handsworth, Mr. PALMER, of Birmingham, Mr. Alderman HARVEY, of Salford, and Mr. N. GRIFFIN, of Birmingham. Grace was said by Mr. LARNER, and after the banquet Mr. J. NOBLE returned thanks.

During the repast, and at intervals throughout the evening, the excellent quadrille band of Mr. HERRABIN performed a variety of popular music.

At about a quarter past seven o'clock, the health of the QUEEN having been drunk, the guests standing,

The PRESIDENT rose and said:

LADIES AND GENTLEMEN:—I trust I am not wrong in regarding this occasion as one of congratulation, in some degree, to all present: certainly it must be so to the many Vegetarians who meet together to-day, and I trust it will prove a subject of congratulation to the strangers

present, who are pleased to meet the Vegetarians face to face, and have come to see if there be anything in their system of diet worthy of attention. This is the Seventh Annual Meeting of the Society which we meet to celebrate, the members of which amount to about a thousand, being drawn from all ranks of society, and carrying out all kinds of occupations, from the gentleman to the poor working man—the man who wields the pen, as well as the man who wields the sledge-hammer. The general experience of this body is, that health is better than on the mixed diet, and that happiness is better secured, at the same time. To speak, however, of the thousand Vegetarians of Great Britain, is to underrate the number of Vegetarians, for we have thousands of persons who are not banded together in any society, but are drawn to the adoption of the practice through the influence of the principles propagated by the Society; and many others, from the force of natural instinct, are abstainers from the use of flesh as food. In the course of the last seven years, we have sought to serve the truth by bringing our system before the attention of the world, and its influence comes to be more generally felt. It is true, in that period we have often been made food for wit: a popular writer says, "Vegetarians are just the sort of game for wit and satire. They are sure to be badgered both with the tongue and pen; but it is no easy matter laughing down a conviction." This writer is correct; but we like a little wit, and have no objection to laughter, for either we think that health has to do with merriment, or we find that those who laugh are generally the first to inquire, as soon as the laugh is over. We feel, too, that we can afford to be merry, since our system will truly bear examination; and thus, whether we have to do with the man who laughs in the strength of roast beef, backed by "Yorkshire pudding," if you will, or the Frenchman with his frogs and snails, or the Chinaman with his cats and dogs,—for you know the dietary customs of society are varied, and extend from the ant and cricket to the elephant, and even include human flesh—we are quite at ease. We should be wroth to object to this merriment, since so many, from the mere force of inquiry following this, are led to the more direct practice of the system. There are a great many popular errors and misconceptions in regard to the Vegetarian system. For my own part, I shall have much pleasure in meeting these popular objections; which are always to be treated with respect, as arising in the minds of most persons on first hearing of our system—not doubting that, in alluding to them, I shall best serve my part in the intellectual part of this entertainment. Permit me, then, to refer to several of these. We see, for instance, that people suppose that we are great patrons of green stuff; that we cannot live without having our thoughts continually in the green-grocer's shop, or the costermonger's cart. Perhaps some of the strangers, in coming here, have thought they should see large quantities of cabbage; but they have found no more of this upon our tables, I dare say, than they have found *bones*. The real definition of a Vege-

tarian should be impressed upon the public: the term means a man who subsists, in the main features of his diet, upon the products of the vegetable kingdom—fruits, roots, grain, and the succulent parts of vegetables. On this diet you have as great or greater variety, and as great or greater gustatory enjoyment, as on the flesh of animals; and, especially, when you combine this with preparations of milk, butter, and eggs, you obtain a bill of fare, embracing soups, principal dishes to which you eat vegetables, a wide range of farinacea and other sweets, with an appreciation of fruit, such as no meat-eaters on earth ever enjoyed. Popular opinion regards our system as something new, and as a disturber of the "enjoyments of the world," and men inquire in amazement, "What is to come next?" I do not know what is to come next: we have to occupy ourselves with the duties that come first, believing in the wisdom of the maxim, that "sufficient unto the day is the business thereof"; though, from all we learn of the philosophy of existence, there will always be, both in the present and the future, a "something next" for which we shall have to strive. But as to this being a new system, permit me to say, that it is the oldest system the world has known, commencing with the original appointment of man's food in the beginning, when GOD said, "Behold, I have given you every herb bearing seed, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." The oldest nations of the earth lived in this way: man in his primeval condition lived thus, and when you find him living otherwise, it is associated with the "violence that covered the earth," when he had fallen from the order of his primitive condition. The great mass of the population of the earth, too, are still feeders, not upon the flesh of animals, but on vegetable products as the great staple of their food. From two-thirds to three-fourths of the people of the world have ever lived in this way. The inference, therefore, is, that that which was best in the beginning, is best now; and if we can only get people to reason upon the question of diet, we hope to prove this, and shall ultimately get a public opinion formed very different to that which now exists. We, however, hold and advance our opinions in charity; and, as Heaven leaves us all in freedom to take, or not to take, as we see best, we say, "Come, and see if this is not a better system than yours, and if you cannot live in the peace and happiness it affords." (Applause.) "Ah! but," say people, "your theory is a mere impracticable one." There is misconception in this; people think the animals now lived upon by man, would, on the Vegetarian practice becoming general, be so numerous, that they would "eat up all the herbage, then eat one another, and at last eat us." There is a great fallacy in this. We are not expecting all the world to become Vegetarians in a day. All reforms move slowly, and this amongst the rest. Men have brought great ingenuity to bear in multiplying these animals to a great extent, and they are not going to leave them uneaten, and all turn Vegetarians some sunny morning this summer. This is a matter



which will regulate itself, and as the demand falls off, the supply will fall off too, until you gradually turn the grass-lands into corn-lands, and then you will further reduce the number of these animals to the number of horses and other animals that you do not eat, that never eat one another, and still do not eat us. "Ah! but," say people, "what will you do with these 'good creatures' of God? what are they for, if not to be eaten?" There are people, I think, who really believe that the shoals of fish that approach our shores, come with the specific intention of being caught and eaten. When we inquire into this matter, we find that there are many things upon this earth which have uses of their own, altogether apart from the wants or appetites of man. Animals upon which he never fixed his eye have existed and passed away, and millions of beautiful flowers bloom and fade unseen by him. In his pride, he once believed that the stars of heaven were placed there for his use; but he now comes to learn that these are the suns of other systems, and that far beyond, there are thousands of worlds beyond his ken. Well might POPE observe:—

"Is it for thee the lark ascends and sings?  
Joy tunes his voice, joy elevates his wings,  
Is it for thee the linnet pours his throat?  
Loves of his own, and raptures swell the note.  
Know, Nature's children all divide her care,  
The fur that warms a monarch, warm'd a bear.  
While man exclaims—'See all things for my use,'  
'See man for mine!'—replies a pampered goose,  
And just as short of reason he must fall,  
Who thinks all made for one, not one for all."

(Applause.) "But the world would not go on, Sir, on your system," say others; "we could not have boots, and shoes, and furs, and oil, and other things we now have." Permit me to say that you will have a supply of all these, as soon as there is a demand for the supply of your wants; in fact, india rubber, gutta percha, felt, and other substances, have already, in some measure, taken the place of leather, and boots and shoes can now be obtained of leather-cloth, at the manufactory in London. As to oil, as the whales grew scarce, Mr. YOUNG, acting on the suggestion of Professor LIEBIG, succeeded in obtaining mineral oil from pit coal, which is found far better for lubricating machinery, for you have now machinery running that used to stick fast. Happy is it, now that sperm oil sells for 7s. per gallon, that this beautiful mineral oil can be had at 3s. 4d., better in quality than ever sperm oil was. I may refer to the penny postage system as another illustration of supply following demand. Do you think the writing world were to stop because quill pens became scarce and dear? No; the invention of the beautiful steel pen was the consequence of this increased demand, and you have more persons engaged in Birmingham to-day in the manufacture of steel pens, than are employed in making implements of war. (Loud applause.) "But, Sir, if we all turn Vegetarians, where is the manure to come from?" Permit me to say, that the manure of the farm yards was never the best for raising any thing but the food of cattle. The best of all manure is the sewage of towns, and those fossil manures, which,

as LIEBIG states, will one day come to be as important in relation to agriculture as pit coal has been to manufactures. "Ah, Sir! but man's constitution shows that he should live on flesh; he has got a canine tooth." I do not like the term "canine," but the world has chosen it, and so I must use it. Does this, however, go to show that man was intended to eat flesh? Nay! he does not eat meat with it at all, but merely passes it on the molars, and we see it takes no part in the mastication of the food. It is dangerous to take custom as a standard, and to attempt to reason from it, for this is a very bad argument, since other animals have this same tooth as well as man. The horse, rein-deer, camel, and especially the monkey tribes, have this tooth longer and more developed than man; and we know that these live upon farinaceous food, fruits, roots, and the succulent parts of vegetables, though they may be trained to eat flesh, as BUFFON relates was the case with a sheep that was taught to eat mutton until it refused grass. All the great naturalists who have fully inquired into this question did not make this popular mistake; LINNÆUS, CUVIER, RAY, DAUBENTON, and others, all teach that man approximates most to those animals that live upon fruits, roots, and farinaceous substances. Follow out this inquiry, and then you need not make the notorious mistake that has been made, of measuring in the legs of man to make him approximate to those animals that live upon flesh, for the long line of eminent men above referred to have avoided this great blunder. But there is an opinion that "flesh is more nutritive than other kinds of food." The facts of chemical research, however, are against this opinion. They show us that we must have three principles—a blood-forming principle, a heat-forming principle, and ashes, or salts. If you buy 100 lb. of butcher's meat, you get only 36 6-10ths of solid matter, and the remaining 63 4-10ths is simply water; but if you buy that oatmeal, of which the Yorkshire people make their "thick'ns," 91 lb. out of the 100 lb. is solid matter, and only 9 lb. is water. And then, as regards the blood-forming principle, you have 29 per cent. in peas, 31 in beans, and 33 in lentils, whereas you have only 21½ per cent. in butcher's meat. Of that which makes heat in the body, butcher's meat contains only 14 3-10ths per cent., whilst you have 51½ per cent. in peas, 51½ in beans, and 48 in lentils. And then you come to the salts, which assist so powerfully in turning the food into blood: flesh contains only 8-10ths per cent., but peas and beans contain 3½, and lentils 3 per cent. I am showing you of what certain articles of food are composed, but I would not be understood as recommending the most nutritive food in all cases, for we find people frequently overloading their systems by taking food beyond their requirements. The man in health does not need other men to tie his shoes; he does not look like a moving pyramid, but craves mental and physical exertion, and can lift his eyes to heaven, and bless GOD for the mere happiness of physical existence. There is no wisdom, then, in taxing the system in relation to nutriment; for, when

this is supplied aright, we just make up for the waste of toil; and were this the principle of feeding the body, we should have far less fever, less apoplexy, less disease of every kind. Some eat flesh-meat for the stimulus it affords; but this is a great disadvantage, since in stimulating the body we reduce its conservative power, as seen when we come to small-pox, scarlet-fever, measles, and other diseases which affect the young, and find that, where the meat-eating system is most freely carried out, there are always the most febrile symptoms, and the greatest danger. This disadvantage applies to adults also. At Morley, near Leeds, you find the cholera entering the homes of Vegetarians; but, as elsewhere, it was only to carry out the stout, and apparently healthy meat-eating members of the family, whilst the delicate dyspeptics, who were trying Vegetarian diet, escaped. There is great advantage in the use of the juices of fruits and vegetables, as tending to preserve the body from the attack of this dread disease. There can be no advantage in making the pulse beat faster;—life being lived out faster on a stimulating diet—but you cannot help this if you take flesh as food, for you must come sooner to mature life, and sooner to death, as compared with those who live on a Vegetarian diet. You find that the mind can be more closely fixed upon literary labours, and hard labour of any kind can be carried out with less of that restlessness which belongs to the meat-eater, whilst all the other duties of life are easier and better fulfilled; and in this I speak from the practical experience of those who would never have adhered to the principle but for its established practical benefits. People generally receive another error, “that flesh is more digestible than a Vegetarian diet”; but the experiments show, that, on the average, farinaceous and vegetable food is digested 23 min. 33 sec. sooner than an average of preparations of the flesh of animals. People say that “medical men are our authorities on this question, and they advise us to eat flesh-meat.” Permit me to say, that I am not responsible for the advice of medical men, and were people to know a little more of their physical constitution than they do, medical men would have many things to say to their patients that they now leave unsaid. (Applause.) See how alcoholic beverages are partaken of, though thousands of medical men have said that society would be better if these things were not used. But do they say this to their patients? Nay; the world must be wiser before these facts are spoken to them. Again, have medical men made no mistakes in their past history? Is it not a just reproach, that the best and wisest of them feel deeply, that the medical men of the present day build the tombs of the men whom their fathers persecuted. HARVEY, the great discoverer of the circulation of the blood, was hooted out of society, and like HOPE, the inventor of the stethoscope, was regarded as a fool by the medical profession of his day. Homœopathy, and hydropathy, and other systems of medical reform, all of which can be shown to be more or less useful to society, owe nothing in their establishment to medical men. But

medical men are not to be supposed to know everything: most of these facts pertaining to the composition of food, are of recent date, and since the majority of them have concluded their medical training. Besides this, the fact is, we use medical men shamefully; we try to violate every law of nature, and then keep these men in our pay to come and help us when we have gone a little further in our wrong-doing than we supposed. When we come to appreciate them as we ought, we shall invite them to visit our families, to advise us in relation to the maintenance of health rather than the recovery from disease, and we shall have contracts with them, and perhaps only stop the pay when anybody becomes ill. (Loud applause.) But then people say, again, “What is the use of making such a stir about eating?” and then we are referred to the passage, “Not that which goeth into the mouth, defileth the man; but that which cometh out of the mouth”—the little soil of the hands, raised by the question of “unwashed hands,” being that which led to the remark of the Saviour, without reference to the kind of food at all. But many people say, “We eat so little flesh-meat, it is not worth while to make a fuss about it.” Permit me to say, that these *little bits* amount to much more in the course of a moderately long lifetime than people generally suppose. How astonished would the delicate lady be, could she be surrounded at one time by the number of animals of different kinds she eats in the course of her life. M. SOYER gives us some amusing facts on the subject. He supposes such a man as TALLEYRAND, when entering on the tenth spring of his extraordinary career, placed on an eminence, say the top of Primrose Hill, and having had “exhibited before his infantine eyes, the enormous quantity of food his then insignificant person would destroy before he attained his seventy-first year. First, he would believe it must be a delusion; then secondly, he would inquire where the money could come from to purchase so much luxurious extravagance?” “But here,” says he, “I shall leave the pecuniary expense on one side, which a man of wealth can easily surmount when required. So now for the extraordinary fact. Imagine on the top of the above-mentioned hill, a rushlight of a boy, just entering his tenth year, surrounded with the *recherché* provision and delicacies claimed by his rank and wealth, taking merely the medium consumption of his daily meals. By closely calculating, he would be surrounded and gazed at by the following number of quadrupeds, birds, fishes, etc.:—By no less than 30 oxen, 200 sheep, 100 calves, 200 lambs, 50 pigs; in poultry, 1,200 fowls, 300 turkeys, 150 geese, 400 ducklings, 263 pigeons, 1,400 partridges, pheasants, and grouse, 600 woodcocks and snipes; 600 wild ducks, widgeon, and teal; 450 plovers, ruffles, and reeves; 800 quails, ortolans, and dotterels, and a few guillemôts and other foreign birds; also 500 hares and rabbits, 40 deer, 120 guinea fowl, 10 peacocks, and 360 wild fowl. In the way of fish, 120 turbot, 140 salmon, 120 cod, 260 trout, 40 mackerel, 300 whittings, 800 soles and slips, 400 flounders, 400 red mullet, 200 eels, 150 haddocks, 400 herrings,

5,000 smelts, and some hundred thousand of those delicious silvery white-bait; shell fish, 20 turtle, 30,000 oysters, 1,500 lobsters or crabs, 300,000 prawns, shrimps, sardines and anchovies." (Laughter and applause.) "Ah, but," say people, "we are not such luxurious persons; we only eat a little beef and mutton, and therefore there is no great amount in what we eat." Well, then, let us see what a man of 65 does, who eats  $8\frac{1}{2}$  ounces of mutton per day for 53 years, but only 2-3rds of that amount for 10 years, and 3 oz. per day for 3 years (leaving the two first years of life without): in this time he consumes a flock of 350 sheep. But, if  $1\frac{1}{2}$  oz be added to this amount, so as to make it 10 oz. per day, he would then consume an additional flock of 53 sheep, making a total of 403 sheep. At this rate, Old PARR, had he eaten flesh, would have consumed 1,052 sheep. (Laughter and applause.) "Well, Sir, but after meeting these objections, what are the real arguments that support your system?" Permit me to say, in reply, that we have some potent arguments upon which it is built, and I will now glance at these. We believe that the Vegetarian system is the only one that is natural to man; and in confirmation of this, we see that man did live upon the fruit of the earth at the time when he came from the hands of the Creator. It is true man lived otherwise, afterwards; but this is associated with the fall, and the period when "violence covered the earth," and we infer, thus, that the eating of flesh is a matter of permission, a system in which a man *can* live, but that the real, natural, and best food of man, is just precisely what it was in the beginning of the world. We know well that men have come to like the flesh of other animals as food, and we see, at the same time, that man has a power of *adaptability*, enabling him to live upon this, and to do a variety of other things that are not natural; but what we say is, that *adaptation* should be considered, and thus, that system which was best at first is best now. Man is not a wholly physical being, or intellectual being, nor a mere moral and spiritual being, but is made up of all these; and there can never be a complete system of education which does not include all these parts of his nature. The best and soundest theory of happiness is thus, that which results from the temperate and harmonious action of these several parts of man's constitution,—physical, intellectual, and moral and spiritual—and when all are equally developed, and act harmoniously together, you can alone expect to find complete happiness. Now I contend that the Vegetarian practice of living harmonizes throughout with this high standard of man's happiness and well-being, whilst the meat-eating practice is as much opposed to it. Man, as a physical being, has instincts like the other animals, and these, in their normal condition, direct him to the choice of those articles of food most adapted to his constitution. The sense of sight, for instance, never led a man to the use of flesh-meat. When he looks at animals in the fields, or in a railway truck, or in the streets, or market, or slaughter-house, he sees nothing that has relation to the wants of his

system for food. When you see their bodies in the butcher's shop, or under preparation in the kitchen for the table, you are compelled to admit that there is nothing beautiful in the mixed diet system, in any of its stages: we are obliged to allow that there is no beauty, and no poetry in "beef" and "mutton." But the fruits of the earth are very beautiful, and man's eye is directed to them with pleasure; and how different the sensation to that when he looks into the slaughter-house, or butcher's shop! Look, again, at the waving corn, and you can bless Heaven while you behold these things, though the heart throbs with pain and suffering, as you accidentally glance beyond the open slaughter-house door. We cannot bear to listen to the sobbing of the dying lamb, or the moans of the calf: the very butcher sometimes cannot bear the moans of the dying lamb—he can kill oxen, but he wishes it were "penal to kill lambs." The sense of touch is offended by meat before it is cooked; but we can handle the fruits of the earth with the greatest pleasure. The tiger has pleasure, however, in looking upon, and in devouring *his* food, and the mere sight of it produces a flow of saliva in the mouth. But if we ever experience such a flow of saliva, it is when we look at the delicious fruit; but never at the sight of meat, though people may come to like these things, as they come to like snuff, tobacco, and ardent spirits, however much normal man may be opposed to them to begin with. Educate people to take these things, however, and then, as the result, you have the disgrace of thousands of drunkards perishing annually. People, in this way educate themselves, to like the taste and smell of flesh; but if you abstain, even for a short time, you will find, as the missionaries did at the South Seas, that you cannot bear either the taste or the smell of roast meat. After forty-two years of abstinence from it, permit me say, that it is altogether repulsive. These results, with the intellectual facts incidentally advanced, are sufficient to change the views of many upon the question; but we have a most important argument when we come to the benevolent feelings. Man is shocked by the horrors of the slaughter-house, which no meat-eating guest here can dare to examine, and continue to like the flesh of animals. The pole-axe is not a beautiful instrument, especially when seen with the blood and hair upon it; yet it is essential to the preparation of your Sunday, or your every-day dinner. Well may the commissioners of sewers require the builders of slaughter-houses to groit their pavements, so that the blood may not enter into the earth. It is there we find men hardened in the processes of slaughter; men that *we have made hard* by the demands of society for flesh as food; and permit me to say, that these deeds done by proxy, are *our own*. But if your heart beats as you hear the groans or witness the sights, of the slaughter-house, as you come suddenly upon its open doors, you will never find this difficulty when you come suddenly upon a field of reapers. You train fruit trees in your garden, and you can partake of their fruit, and rejoice in gathering it with

your own hand; but you cannot kill and eat even a Cochin China fowl that you have fed with your own hands. The pet lamb, cannot be eaten; and if this be sent to the butcher, the mouths of the family are generally closed against this particular kind of animal for the future. We see in all this, that benevolence is offended by an examination of the meat-eating system, and my conviction is, that this subject only requires to be looked into by the public, for the sense of humanity to revolt against it altogether. (Applause.) The more we look at this practice, the more we see there are strong objections to it, and that it cannot be justified by inquiry, whilst Vegetarianism can. When you look at the statistics of this question, you find it is condemned in the light of economy even. Never say it is a natural system, for it is a gross exception to all that is natural. You cannot buy 100 lb. of butcher's meat in Leeds, to-day, at less than 7½d. a lb.; but this contains not nearly so much nutriment as 100 lb. of Spanish beans, which you can have at a very cheap rate—less than 2½d. per lb. Now the proportions of heat-forming principle, and flesh-forming principle, required for the wants of the body, are as five of the former to one of the latter. Suppose then you want to feed 1000 men, 3083 lb. of potatoes would yield 770 75 of heat-forming principle, and 61 66 of flesh-forming principle; and 500 lb. of beef would yield 71 50 of heat forming principle, and 107 50 of flesh forming; or, together, 842 25 of heat-forming, and 169 16 of flesh-forming principle, from 3853 lb. of beef and potatoes. This would give the required proportion of the two principles, the potatoes costing, at the rate of ls. 7d. per score, £12 4s., and the beef at 7½d. per lb. costing £15 12s. 6d. Presuming that these quantities of beef and potatoes will supply 1000 men for one day, let us look at what cost we can have a similar amount of nutriment from Spanish beans and potatoes. We find that 2 592 lb. of potatoes will yield 648 of heat-forming principle, and 51 84 of flesh-forming; 380 lb. of beans will yield 195 70 of heat-forming and 117 80 of flesh-forming principle; so that 2972 lb. of potatoes and beans will yield 843 70 of heat-forming principle and 169 64 of flesh-forming principle. Now for the cost: the potatoes will cost £10 5s. 2d., and the beans £3 13s. 5d., or £13 18s. 7d. in the whole. Therefore, you see that you can feed the 1000 men upon beans and potatoes for less than half the sum it will cost to feed them upon beef and potatoes. When we come to look at these and similar facts, we see that Nature evidently does not intend man to live upon flesh; for there is nothing in nature that is not simple, cheap, and direct, as we see in the great blessings—such as water, light, and air—which come to us “without money and without price.” There is nothing, again, original or peculiar in flesh as food. Every element in beef, which is so much craved by many persons, comes from the grass and herbage upon which the animal fed. You see what LIEBIG says, that “the carnivora, in consuming the blood and flesh of the gramivora, consume strictly speaking, only the vegetable principles which have served for the

nutrition of the latter,” so that when we pay these enormous prices for flesh meat, we get, after all only the same principles which the animal got from the grass and herbage of the field. “All flesh is grass,” is true in more senses than one; and we see in this inquiry, that Providence is justified; for though the rich may desire luxuries at a cost beyond the reach of their poorer neighbours, they only get, after all, the very same principles of nutriment which the poor working man gets cheaply, and ready to his hand, in the produce of the earth. (Applause.) They have to depend for the support of their bodies, just like the poor man, upon the elements of a *vegetable origin*, merely transferred through the body of the animals they live upon. These facts, then, are of the greatest importance in relation to the feeding of large masses of people. When we come to inquire upon what kind of food the men of ancient times subsisted, we find that these were in all the features of their diet Vegetarians, as the ancient armies of Greece and Rome. The strongest men, as, for example, the porters of Smyrna, who can carry weights varying from 800 to 850 lb. on their heads and shoulders, live on dates, and grapes, and black bread, and drink only water. The Hudson's Bay Company now allow their servants 2½ lb. of maize meal, instead of the 8 lb. of fat meat formerly allowed per day, and with the greatest satisfaction and advantage to all parties. (Applause.) In conclusion, I would simply add, that, it is happy to be of this system; you may laugh with the man who likes to laugh, and you can afford to laugh, because, you have got the truth on your side. It is happy to feel, as you look upon the honest ox, or the meek sheep, that you hold a brief for them, as well as for all suffering humanity—not merely for mankind, as the Peace Society, but for man and the other inferior animals as well. It is happy to feel at one with nature, and you will thus be able to bless heaven oftener and more heartily than you did whilst living in the flesh-eating practice. In this system your enjoyment of fruits and flowers, and all that is beautiful, will be increased, and with this, may be, your love of all that is great, and high, and holy, corresponding to them; and it is a blessing to feel in harmony with the great truths of existence, which have a relation, not only to time, but also to the great future beyond! Forgive me, if in these rapid words, I present these arguments very briefly and imperfectly; but I trust the gentlemen around me will offer other and more lengthened arguments, and that many here may thus be led to inquire into this subject. We cannot, however, more than convince them; they must convert themselves in their own researches; and above all, in the way of practical experiment; and they will then find, that they have only really and truly to “fix upon that course of life which is best, and custom will make it the most delightful.” (Loud applause.)

Mr. J. LARNER, on being called on by the President, remarked

That that was a festal occasion, and he liked

to see persons gathered from various parts of the country to give their evidence on the question before them, all thoroughly enjoying themselves whilst feasting upon Vegetarian principles, and listening to that intellectual treat with which they had all been regaled. When they looked at the interested and happy countenances around them, they might come to the conclusion that, that meeting was working most satisfactorily for the future progress of the principles with which they were associated. There could be no doubt of their ultimate triumph, and they might trust in the old maxim, "let those laugh who win"; this had been a winning question with them from beginning to end. In the part of the country he came from, at the small races held in different parts of the county, it was the practice to give a notice of this kind, "Consolation Stakes will be given for beaten horses." He had sometimes thought he had seen "Consolation Stakes" given to others than beaten horses; as, for instance, when a testimonial was got up by a few individuals to some one who had failed to impress the public generally with his claims; or in connection with some movement that had not been successful in its object, he often regarded those things as "Consolation Stakes for beaten horses." (Laughter and cheers.) He was happy to say, that so far as regarded the Vegetarian movement, they had had no need for this; they had never been beaten, though they had been laughed at; but, so far as the true philosophy of the question was concerned, no one had ever fairly attempted to grapple with it; and in every appeal to philosophy and science the verdict must be in their favour. It had been sometimes said, that Vegetarians did not present an appearance of first-class health. As a reply to this, he would wish any man who was a fair judge of health, to run his eye up that table, down the other, and then back again, and then say if they had not as large a representation of health as was ever found in an assemblage of like number. (Loud applause.) They did hope that many of those present, who were not Vegetarians, would be induced to cast in their lot with them, and row in the same boat. It was a gratifying consideration that our world was advancing, and that, though there were always a great number who were inclined to look gloomily upon it, it was still making progress. To prove that it was advancing, he might remind them that it was not so many years ago—200 perhaps—since a witch law existed in this country, under authority of which those who were reputed as witches were burnt alive, and that, in twenty years, as many as 22,000 persons were burnt alive under the imputation of witchcraft. It was only necessary to refer to the mitigation of the criminal code, which they saw taking place, and hoped to see still further carried out, to see signs of progress. He had only to remind the assembly of what were the feelings and practices of the people within a comparatively recent period, to show, that as far as eating and drinking was concerned, our world was also advancing. (Hear hear.) Contrast that meeting with a breakfast of Queen ELIZABETH'S—roast beef and strong

ale. Contrast the present entertainment with that provided by Lord GORING for his friends. There was a strong feeling of rivalry among the nobility, who should provide the most sumptuous entertainment; but Lord GORING bore the palm, for the magnificence of his preparations. They might judge of the character of the banquet provided, when he stated that, on entering the banquet hall, the eyes of the guests fell upon four huge, brawny, Yorkshire hogs, piping hot, bitted, and attached to an enormous pudding, which served for a chariot, by chains of sausages. This was the noble repast, which the men of past times sat down to; and they could readily contrast such a scene as that with the entertainment on the present occasion, and see that the world was indeed progressing. (Applause.) What would any of their friends, who were inclined to think that flesh-eating was a necessary thing, think, should any nobleman in this country, or any other country, now provide a repast for them like that provided by Lord GORING for his friends less than 200 years ago? Was there a nobleman who would not feel himself insulted at being asked to sit down before such a beastly exhibition? They might look at this and other facts, in relation to eating and drinking, and feel satisfied that the world was going on, and might adopt the common motto, "Learn to labour and to wait"; or, as a worthy American poet had rendered it: "Grin, and learn to bear it." (Laughter and applause.) He had no great pleasure, however, in looking upon the past; he would rather look to the present and the future. He was reminded of a remark of the celebrated HUSKISSON, in connection with railways, when, alluding to the locomotive, he said: "A new power was introduced among men, and it was impossible to say where it would go, and where it would stop." A new thought was introduced in the Vegetarian system, and it was impossible to say how far it would work, and where it would end. It was not very long since the thought of subsisting upon anything in preference to flesh, was looked upon as one of the most foolish ideas that ever entered the mind of man; but would any lady or gentleman, after the entertainment of that evening, go home and say it was impossible to subsist upon Vegetarian fare. The President had remarked, in the course of his address, that Vegetarianism was beautiful, and so it was; it was full of poetry and loveliness. Just compare the idea of subsisting as they had been doing that evening, with the practice associated with the other system; then come, at the present moment, and as they retire from the Hall, say what beauty or poetry there was in the butcher's shop, in the slaughter-house, in the whole system from beginning to end, which had been so graphically put before them. The practice of Vegetarianism was both safe and true; it was a principle in accordance with reason and science; a principle just as much in accordance with science as revelation itself. But he was not disposed, at that time, to dwell much upon the sentiment and the principle of Vegetarianism, for every one present must already have seen its agree-

ment with these. There was something in connection with it most satisfactory, and there was no individual capable of entering into the theory of Vegetarianism and the philosophy of the question, but must appreciate the excellence of the system. In reference to it, he might say that the practice was most beautiful and delightful; and though there might be some persons who could not understand the poetry or the principle, all could appreciate the practice, and, on entering upon this, so far from detracting from their enjoyment, they would find it reward them with the most delightful sensations. What, then, was his experience of Vegetarianism, considered simply as an inhabitant of each? In every respect it had been most satisfactory; all he could say was, that, as far as his own experience, and that of his family, was concerned, it was "good, only good, and that continually." He knew not of one solitary drawback in the family of which he formed a part; there was himself, wife, and child, a nephew, a niece, and a domestic servant; they had been most uncompromising Vegetarians, and, for the six years the system had been proved by them, it had been with the most delightful results, so far. As to health, he had never been remarkable for being a "sickling," for when he was seventeen years of age, he became a teetotaler, which led him to be tolerably reasonable in reference to his usual habits of life, and to this he doubted not he was indebted for that health and strength which marked his own case. Whilst he made this remark as to his own case, he would observe, that there were others in his family, who, during this period, had derived great benefit, and never had experienced such peace and happiness, and physical enjoyment, as they had since adopting this system. Talking of Vegetarianism and health, he was struck with a fact he had read in a newspaper the other day, where it was stated, that, the scurvy had broken out amongst some of the crews of our fleet in the Black Sea; but that, since they had obtained a supply of fresh vegetables, it had nearly disappeared, leading to the inference, that if these had been supplied regularly to the men, the disease would not have appeared at all. He often wondered how many out of the 120,000 premature deaths that occurred in this country annually, might be prevented, if the principles of Vegetarianism were adopted. He verily believed that a large portion of these might be avoided, if the principles they were met to advocate were carried out in the activities of life. Passing from the relation of Vegetarianism to health, he viewed it as a question of intellectual progress, trusting that he should be acquitted of any charge of egotism. He knew what it was to do a great many things in a small way. What little he had been able to accomplish, however, had been done with far more pleasure, and more power, than when practising the other system. The moral aspect of the question was then referred to, and on this subject he was able to say, that, as it had never failed him in the physical, or intellectual, so also in the moral point of view, it had given him complete satisfaction. This was a matter that often presented itself to him

with great power, for we must often lament that many of those writers and speakers who charm us by the genius and brilliancy of their productions, are by no means so pure in their aspirations as they ought to be. But there was another question, which was of importance to all who had to get up early in the morning, and had to toil to provide for their families. It enabled them to discharge the active duties of life, not only as well, but better than when they lived on the mixed diet system. He held in his hand, a letter that was exceedingly interesting, but which was too lengthy to be read on that occasion. It was from a young man who had for some years practised Vegetarianism in this country, but who, some time ago, took sail for Australia. In the course of the voyage he had endured great difficulties, and suffered many hardships, being shipwrecked and cast upon a strange island; and yet the statements of that long letter proved most decisively, that, though he was the only Vegetarian on board, he was able to bear up under, and contend with, these difficulties better than any flesh-eating emigrant on board, as was admitted by his fellow-voyagers. (Applause.) This was an important fact, as it tended to disprove the strange idea that some entertained, that Vegetarianism would answer beautifully for people with white kid gloves upon their hands, but would never do for arduous toil. Vegetarians looked at the question in all these aspects, and were most thoroughly certain that they had truth on their side, and must, sooner or later, prevail. People said that Vegetarians made a great deal of noise, and a great deal to do about nothing; that flesh-eating was a very trifling matter; that there was no occasion to call meetings, and write periodicals, and circulate tracts. A gentleman had made this remark to him a short time back, saying "The Vegetarians are trying to make a great stir, and create a great excitement in the country, but they remind me of the two boys who were out for a walk, and found a box lying in the road. WILLIAM said, 'It's mine!' and PETER said, 'It's mine!' The one saw it first—the other got it first; and from words at length they came to blows. At length they agreed to come to the reasonable mode of settling the matter by negotiation, and WILLIAM proposed that they should open the box, which, being agreed to by PETER, was opened accordingly, and found to contain—*nothing*. (Laughter and cheers.) Now," said the gentleman, "you Vegetarians remind me of those two boys; you make a great deal of noise about what contains nothing." He laughed at this objection, as the audience laughed at it—Vegetarians were generally good laughers—to hear that Vegetarianism contained nothing. Was it nothing that people could be healthy and strong upon a system of diet much cheaper, and much more in accordance with nature? Was it nothing to teach the people to live in accordance with the principles of science and the teachings of philosophy? Suppose he granted that Vegetarianism was very trifling—what was there about a man's life that might not be regarded as trifling? If they took from a man all that might

be considered trifling, they stripped the man of all that went to make up his character. It was a variety of trifles meeting together, that pressed so heavily upon society. Look at the snuff-taker: he called it a trifling habit; but many men were slaves to this habit. A man in his own employ said the other day to him, that he had spent as much in the purchase of snuff as would, had he invested it in a certain society, have brought him in several shillings a week. On his urging the man to abandon the practice, he said it would have been easy to do so when he began, but that he could not now give it up; that it mastered him. It was only a trifle, yet it was holding the man in slavery. A whiff of tobacco was only a trifle; but how much expense did it often involve! A person was remarking, the other day, how hard it was that his poor old father, at seventy-five, should be incarcerated in the workhouse. The man was asked if he did not think his father might have kept himself out, if he had always acted wisely in the use of his money. "How could he, Sir," was the reply; "my father was only a farm labourer?" Mr. LARNER then asked the man if his father had not been a great smoker? He had "smoked a little," the man acknowledged, and that he had fetched him a certain quantity of tobacco every week for fifty years together. A calculation was then made, and it was found that the sum amounted to as much as would have secured a provision for his father in his old age, as he had expended in interest and money no less a sum than £300. This sum would have been sufficient to make the father independent at the close of life, had it been wisely appropriated. They might look upon the cold the young lady had taken as a trifle; but if this was neglected, and thought unimportant, it led on to consumption and early death. They might look at their cesspools, and open drains, circulating miasma, and endangering health and life, and regard these as but a trifle; and so they might go on through other trifles that had most important results. It was on this account, therefore, that they sought to teach people the great importance of this question of diet, when regarded in its various aspects and great results. But they were regarded as such "extreme people." "Why," it was asked, "could they not let people have a little bit of the pig, a little bit of the sheep?" He saw that nothing important had ever been accomplished in the world by those who had not been regarded as extreme. The men who had been successful in bringing about any improvements in any department, had always been called extreme. Were not the men who gave us cheap bread thought extreme? Yet none else would have achieved it. The men who struggled to establish teetotalism were called extreme, also, but, who but these extreme men could have succeeded in stemming the drinking practices of the country? Again, on the question of peace, the adherents of the Peace movement were regarded as extreme men by the rest of society. If they looked through the history of their own or other countries, far or near, they would find

that the only men who been a blessing to their race, had always been called extreme men. No matter, then, if Vegetarians were called extreme men now, they were satisfied if their principles were sanctioned by their agreement with reason and truth. (Loud applause.) There was another view of the matter that he wished to take; he believed in the principle, because he saw it a principle all-important, bearing the "royal stamp and seal of God." His experience of working men was very much restricted to the agricultural population of Suffolk, who only got 9s. 6d. or 10s. for a week's wages. Very little flesh meat could come out of such earnings as these, and when he looked at Vegetarianism, he thought it was capable of affording these working men much consolation and comfort. It must have a tendency to make them more satisfied with their condition, so far as eating and drinking were concerned. Working men pined for butcher's meat, and those who had a wife and large family, were only able to procure it in small quantities, and occasionally; but when they saw persons who could obtain it abstain from it for what they thought a better diet, it would have the effect of lessening their dissatisfaction with their own involuntary abstinence. It was a notorious fact, that very few persons knew how to make the best use of the vegetables they used: this was especially true as regarded the working classes, and it was a pleasing feature of the Vegetarian movement, that it directed attention to this deficiency, and by its teaching, tended in some measure to correct it. Not only so, but the general adoption of Vegetarianism would place a much larger portion of the earth's surface at the disposal of the people for raising food for man instead of cattle, for it was a well ascertained fact, that a larger portion of land was required to raise food for a flesh-eater than would suffice to feed a Vegetarian. Perhaps they might regard this as but a little, but it had important consequences when regarded in connection with large masses of people. It was only a little thing perhaps, no more than the light burning at the window of the poor woman's cottage on the sea coast, who having lost her husband at sea for the want of such a light, resolved to work an hour longer each day, to pay this work of charity, and it is said that many a seaman was saved through that little rushlight—a little thing. A benevolent lady living in his neighbourhood said that she considered Vegetarianism an excellent thing; she had not made up her mind to adopt it herself, but she often urged it upon the attention of the working classes she visited from time to time. This remark reminded him of the Irishman who lived at number four, "Unknown Row," who, having staid out later than usual one night, on coming home, found the people had gone to bed, and instead of stopping at number four, as he ought to have done, marched down the street to number nine, and commenced just the sort of knocking that was calculated to thoroughly wake sleepy people, apologizing for the liberty he took by stating, that, as they had no knocker on their door, he had just borrowed the nearest at hand. It struck him that the lady

was just making use of the Vegetarian knocker in this case, and that it would be quite as well if she first put a knocker upon her own door instead of using his. (Laughter and applause.) Another lady living at a farm, said to him the other day, that she wished he would speak to her son on the subject of his diet. JAMES was of a full constitution, and it was considered that the free use of flesh and other stimulating food, might produce apoplexy and early death. He had said he would see the young man about it; but, here again, he thought the lady was making use of his rapper when she might most effectually have gained her point by putting one on her own door. He felt sure that, if they could only get all their friends to put a Vegetarian rapper on their doors, and be thoroughly in earnest themselves, success must crown their efforts to spread the truth; and if they would only take care to place the great facts and arguments upon this question before the public, there was no doubt but that the issue would be glorious. (Loud and continued applause.)

The President next called on Mr. WARD, who said:—

Mr. Chairman, Ladies and Gentlemen: I feel somewhat in fault in attempting to address a number of Vegetarians. If I had before me an assembly of flesh-eaters, I should feel more at home, having then the opportunity of persuading them to change their mode of life. I should lead them from figures to facts, from facts to moral considerations, and show them, with FESTUS, that

“Pain to life is pain  
To nature’s soul, and any needless death  
A deadly sin.”

But, perhaps, as there are some here who are not Vegetarians, it may be well to show them that ours is not a wild experiment, or an eccentric whim, but a scientific fact of universal import. For the whole world of science, wherever and whenever it touches our question, is completely and emphatically on our side. I was first led to an examination of this subject by reading an elaborate article on Organic Chemistry in the *Companion to the British Almanac* for 1849. It there stated, that Dr. GARROD, of London, had remarked the fact, that the hospital he presided over was seriously affected with the scurvy, while the patients of another London hospital were quite free from that malady. And yet the hospital he attended to, provided what is generally considered a high diet for the patients, and the other, which was so free from scurvy, only had what is called a low diet. Dr. GARROD at once analysed the food; the high, or meat diet, he found deficient in alkali. The other, he found to contain a comparative excess. He then analysed the blood of his scurvy patients, and found it deficient in alkali. It at once occurred to him that the favourite remedy for scurvy, lemon juice, must cure, not from its vegetable acid, but from the alkali it contained. And at once, upon analysis, he found it contained 44 per cent of potash. Now, we are well aware, that the useful article of diet, the potato, is

just as useful in the cure of scurvy as lemon juice. And a chemical analysis soon shows why, as well as confirms the theory of the alkaline action of the lemon juice. For one pound of potatoes contains 140 grains of potash, while a pound of rice contains but 5 grains. This alone shews how poor a substitute rice is, for the invaluable root, the potato. It is now a received medical fact, that cold never produces rheumatic fever, but simply develops it. And equally so that there is no case of rheumatic fever without acid blood and acid secretions. Now, when we find that a vegetable diet never fails to give a sufficiency of alkali to the blood, which flesh, as food, cannot do, we at once see the impossibility of a strict and judicious Vegetarian ever having a rheumatic fever, or the numerous affections in its train. This is of great importance when we merely consider that 16 out of every 1000 deaths are caused by rheumatic fever. A long connection with the Temperance movement supplied me with other proofs of the advantage of a general adoption of Vegetarianism, by those we seek to raise from intemperance, for out of 1000 teetotallers we made during our operations in Hereford, only one single individual maintained his teetotal habits. This led me to inquire if there was not something in their diet to lead to this unfortunate result. In the early advocacy of Teetotalism, nothing was more common than to hear a large amount of flesh-meat recommended as a substitute for the fluid stimulant that had been abandoned. I have frequently heard it said by temperance advocates, in coarse and sensual language, that there was “nothing so useful as a beef-steak to clean their teeth with.” We must see that these persons have only turned from one evil system to another; these are the men who fall back to their use of intoxicating liquors; for, when we come to examine the composition of meat, we find it tends to create an unnatural thirst. As it has already been explained to you by the President, all food requires two great principles, in the proportion of one of plastic material to four of respiratory; but in eating meat you depart from this proportion, and create a desire to make up for the deficiency of respiratory matter, by the aid of drinking beer, wine, and spirits. Knowing these facts, I felt that, anxious as I was to do something for teetotalism, I must do it through Vegetarianism; and I have found, that on becoming Vegetarians, our quondam teetotallers fall back upon water drinking. Some little time since, a person, in joining the Vegetarian Society, said to me, “I don’t think I shall give up my beer.” I replied, “Well, you need not; it is not required by the form of declaration.” A fortnight after commencing his Vegetarian practice, this person told me he did not care for his beer; he had lost all relish for it. (Applause.) The teetotal movement removes beer only from a man’s sight; but our movement removes the desire from his heart. There is one argument which some of our friends seem to have passed by. It is commonly thought by the flesh-eaters, that flesh food must be easily assimilated; much more so than vegetable food, from the affinity of



flesh to flesh. Now, this is a great fallacy, and easily disproved. A great proportion of the tissues of our body is made up of gelatine, yet gelatine, as food, never gives an atom of gelatine to the body. For a long period, gelatine, as calf's feet jelly, was recommended to the sick, and a supposed benefit was exerted, but never found. Still the fallacy held on, till it was exploded by the experiments of some French physician, who found that gelatine, as food, was never assimilated, but left the body as it entered. Our returns shew, that, that in this country there are 350,000 deaths annually. Now, there is but one natural cause of death—old age; and yet out of the 350,000 deaths, we have but some 50,000 returned as dying of old age. Now, here, surely, there is ample field for our enterprise, to reduce these 300,000 unnatural deaths that occur every year. If we reduce them 10, or 20,000, how ample would be our reward. (Hear, hear.) A preceding speaker has spoken of the importance of small things, and here I am reminded that the Vegetarians in our neighbourhood eat brown bread. When considered in an economical light, this is of great consequence. The Anti-Corn-Law League struggled for some years to get the liberty to import three million quarters annually, free of duty. By eating brown bread universally, the nation would save five million quarters of wheat annually. The money value of this is now about twenty millions; add to this the millions spent in flesh and intoxicating drinks, and then a faint idea may be got of the importance of our movements. (Cheers.) I will conclude with a few words as to my experience of the system. I have practised the system now, about four years, constantly travelling about the country, and have never for a day been laid up by any ailment, or suffered for a moment from any kind of pain. (Applause.) As far as it is in my power, I have brought public advocacy to bear upon this question; also public discussion, and have never know it to fail there. We recently had a public meeting in the neighbourhood of Birmingham, and myself and another engaged in a discussion, in the course of which, every objection was answered, and our question came triumphantly from our hands. (Hear, hear.) I do feel somewhat sorry that this Banquet Meeting has not been held in Birmingham; for, at the Soirée we had there last year, 230 persons were present, every available seat being filled, and a crowd waiting at our doors almost fighting for the few tickets remaining, and about 200 going away disappointed at not having an opportunity of seeing our fare. (Loud applause.)

The PRESIDENT said he had now the pleasure of calling upon another speaker, who worked at a most laborious employment. He worked at the most laborious of all occupations, and they would have in his person good evidence that not only was the Vegetarian practice good for the literary man, but also for the smith working at the forge. He begged to say that he held in his hand a 6 lb. axe—one of three dozen and a-

half, made by the next speaker the day before—three, or three and a-half dozen of these being his ordinary day's work. (Applause.)

Mr. N. GRIFFIN said it was very frequently the case, when he rose to address a popular assembly, that he experienced some anxiety lest he should not do justice to his subject. He was, however, placed in a favourable position on the present occasion, since "knockers" number one, two, and three, having already sounded, and that so ably, less would be required to be said by number four. He would yield to no one in his attachment to the teetotal movement, yet he must say that he felt a deeper interest in the question of Vegetarianism. He felt especially interested in it, as having much to do with the future prosperity of the working classes, and it was in relation to them that he should chiefly speak on that occasion. Long before the Vegetarian Society was formed (though he was glad to learn that this was its seventh anniversary), he was a teetotaller, and he was often pained at having to run counter to many most zealous friends of the Temperance movement, when he heard them recommending the reclaimed drunkard to buy legs of mutton instead of the intoxicating drinks he had given up. He saw that there were other evils besides intemperance that lay at the bottom of the hindrances to the prosperity of the working classes of our country. They thought the Temperance question had done a great deal of good, but it was only a sort of half question, after all; it did not lay the platform broad enough, or wide enough. He spoke with the more confidence on the present occasion, since several persons were present from Birmingham, who knew him, and were acquainted with the facts he was about to narrate, who could vouch for their accuracy if this were doubted, or correct him if he over-stated anything. He always felt a little difficulty in stating the whole truth upon this question, lest he should be supposed to exaggerate anything. He could tell them that his work was very hard; if they examined the axe to which the President had referred, they would find it so; he thought it was better to bring this that they might see the kind of tools he made, for, though he had been described as a working edge-tool maker, the audience might think that, by edge-tool, it was meant that he made a pen-knife, or a lady's garden trowel. (Applause.) No man in England did more hard work than he did; and he thought, if they might judge from his appearance, he was not in a very sickly condition. (Loud applause.) It did not follow that because a man was strong, he was able to work with ease and pleasure; he had a brother, two-and-a-half years' younger, and bigger, and with larger bones than himself, who worked at the same place with him, but though this young man could do the same amount of work as himself, he could not do it with the same ease and comfort. At the place where he worked, the men went to work at six or half-past six, and worked perhaps till nine (for they were their own masters in this

respect, and worked when they liked, and played when they liked, but they each tried to do as much work as possible, and for his part he would take care, whilst he had his health and strength, no man should do more than he did) when they left off for breakfast. At half-past nine, they commenced again, and worked till eleven, when they rested, got their clothes on, and turned out into the yard, and most of the men got bread and cheese, and warm ale with eggs in it. The men thought they could not last till dinner time without these things, but for himself, he took only a good draught of cold water—two or three quarts, perhaps, of cold water during the day, according to the heat of the weather. He did not always stop work with the rest of the men, for he could work from half-past nine to one o'clock. He could sing whilst at work, and as he walked home, and all day long, whilst the other men—poor things! he pitied them—they could not sing at all, and felt as though they could scarcely crawl home. (Applause.) He then went home about seven; the rest of the men just managed to get home, and perhaps were so tired that many of them would not wash themselves, whilst he had a good wash in cold water. He always used plenty of it both inside and out, for it had been a great blessing to him. He changed every article of the clothing he wore while at work, and often after tea, took a walk into the country of several miles, until eight or nine o'clock, when he returned home, and himself and wife and family would sing, or pass the evening happily together in some other way. He really liked work; he enjoyed his labour; if he had to play all day now and then, he felt miserable, for he could perform the most laborious labour with all the ease in the world. He did not make these remarks egotistically, but merely stated the truth, and if any doubted it, he referred them to his fellow workmen who were then present. He had heard the other day, that a distinguished physician in Birmingham had said that if he were going to train men for laborious employment, he would give them plenty of beef and mutton, but no intoxicating liquors. The friend who told him of this, asked him what he thought of that; and his answer was, that the physician might take any man he liked, and train him as he proposed, and he would be very happy to walk him fifty miles at any time he liked. The physician to whom he referred was one of distinction in his profession, and his authority would have great weight with many; but as he never had found a man (and he did not think he was going to find one in 1854) who could do no more work than he could, he thought that his individual experience was a fact that proved the opposite of the physician's teaching. If, therefore, he could live upon half the money his flesh-eating brethren could, and perform the same amount of work that they could, where was the advantage of the boasted flesh-diet? He could live upon 5s. a week, and they could not live for less than 9s. or 10s.; and, therefore, he thought he might put these persons upon the defensive, and ask them to show him something they could do that he could not do.

Last Friday, he was getting some gravel out of a pit to put upon his garden, and another man was also getting some at the same time. Whilst they were at work, a gentleman (a Vegetarian) passed, and spoke to Mr. GRIFFIN, and after he was gone, his companion had said, "What do you think! that fellow tells me he can live without meat? It's all very well for him, he sits on a stool at his office, and has not to work hard; but only let him come into this pit and get out this gravel, and see if he could do without meat then?" This man did not know that Mr. GRIFFIN was a Vegetarian, so he let him go on until he worked himself into a fury on the Vegetarian question, when Mr. GRIFFIN asked him what he would think if he told him that he never ate any flesh-meat? The man expressed his surprise, but said he would believe it, for he knew him, etc., and as he knew the work Mr. GRIFFIN had to do, he was obliged to admit that people *could* work hard without meat, though if all the gentlemen in Birmingham had told him this, he would not have believed it. People often came to him when they were unwell, and thought he could cure them, or advise them in some way for their good. A young man in the works in which he himself was employed, who had been to nearly every physician in Birmingham, came to him soon after he went to reside there. His advice was, "JOE, don't you go to any more doctors, they will kill you; knock off all meat." "But the doctors tell me it is the only thing that will keep me alive," said the man, "and I am obliged to eat mutton once a day." This was the way in which working men lived, and they had every now and then to go home and lie up under a doctor. This young man, about three months and a-half ago, had resolved to act out his advice, and accordingly abandoned the use of flesh, and drugs, and physic, and gave up the doctors, and he was to be seen in Birmingham, well, healthy, and hearty, now. This was by no means a solitary instance: he had, on a former occasion, referred to another instance of this kind.\* Vegetarianism was of great importance to the working classes, in regard to the peace and joy it brought to their homes. It was well known that little sources of annoyance would occur in all families; but the Vegetarian practice had a great tendency to allay the irritable feelings of man's nature, and he thought it almost impossible to put a thorough Vegetarian out of temper; for they had a large power of endurance and forbearance. He felt assured it had a tendency to bring about that period when man should not live to benefit himself alone, but seek aid in the development of all his powers, physical, intellectual, and moral, as means and instruments in raising and blessing his less favoured fellow-man, and leading him, above all, to strive for the triumphant hope set before him. He was not ashamed to acknowledge that he would not willingly crush a worm; he frequently saw these as he walked along the paths across the fields, on going to his work in the morning, but he always walked as carefully as he could, and if, by chance, he trod upon one, he always felt the greatest pain and regret: he found

\* Supplement to the *Messenger*, page 34.

that Vegetarianism had done something more for him than he was aware of; it had implanted a sort of angelic feeling of humanity in his nature. Man, it was true, had fallen from his original condition, by depraved feelings and habits, but when man could be brought to sympathize with a suffering worm, the real effects of Vegetarianism would be seen; and then, and only then, should we see the basis laid upon which man was to be elevated to the destiny to which, with hope and joy, he should aspire. A great deal was said about education: there was no man with any philosophy, and benevolence as well, who was not ready to cry out, "What can be done?" Humanity was in a wretched state. Many wise men would resort to legislation, and say they must introduce an Education Bill; these vices must go down. Many noble minds had sought this in the agitation of the Education question, and what had they done? Temperance societies had been expected to do much, in bringing about a better state of things; they were regarded as the great desideratum required, and noble, good, great, and glorious had been their achievements. Moralists, in looking at society saw, as he saw, that the morals of society were not what they wished them to be—what they ought to be. They built churches and chapels, and schools were established by this and that society. All this might be good, and was good; but this, with all the enactments that might be passed in the House of Legislature, could never bless man, unless man had a desire to raise and bless himself. What could be accomplished by passing good and wholesome laws to raise the people, unless they could arouse the people to embrace the advantages of these laws? They must begin a little lower down; they must go to work within themselves to raise the morals of the people; it was their work and his work, and the work of every man to do this, in season and out of season, as opportunity presented itself. Every day they found neighbours, and others, who lived in the practice of habits that were not in accordance with either health or reason. He did not like to hear them say they could not leave this, that, and the other evil habit; if they could not break away from flesh-eating, spirit and beer drinking, smoking, or snuffing, they ought, he thought, to make another confession, and say: "I am not a man, or I should not allow such an unnatural practice to grow upon me; I am no longer a man;" and if so, it behoved them to be somewhat less proud. These efforts for the benefit of others were not only to be put forth by Mr. So and So, by the clergyman of the parish church, by the squire, by the member of parliament, but they were to be used by them all, and by him among the rest; and the work could alone be done by all bringing their whole force to bear for the social advancement of their fellow men. It behoved them all to "put a knocker on their own door," and to be able to say, "Follow my example," whether this was in relation to eating or drinking, a more natural and more economical way of living, or those higher and nobler interests, which had to do not less with the future than the present; to aid in the develop-

ment and advancement of every such movement, would increase their own peace and happiness, whilst, at the same time, they discharged those duties that devolved upon them in connection with their fellow men. Why was he a teetotaler? Because he believed that strong drink was an enemy to society; that it deprived us of our political rights, and produced untold suffering and crime. If he could collect the hearts that it had broken, the hearts it would yet break, the sighs and groans of its victims, and present them at one view, no man or woman would be able to go away and drink these drinks again. So he thought it would be better for the working classes, and for the country at large, could they be induced to adopt Vegetarian habits of diet. He could give a hundred reasons why he was a Vegetarian, but one or two simple ones were all he had time to present. One was that, the meat-eating customs of society were a great barrier to the education of the people; in this he especially referred to the working classes. Some time back, he was talking with a woman about educating her children, and he asked her why she did not send her children to school. She said she could not afford it. He then asked how much it cost per week for animal food, and she told him that she usually spent 4s. 6d. He knew what she had coming in, so that he at once saw that it was one-fourth of the amount of her earnings spent in the purchase of flesh-meat, and yet she thought she could not afford to educate her children. He would give all that he possessed, now, if he could have had a good education. His father could earn four or five pounds a week, and yet he robbed his children of their education. If it had not been for strong drink, and the meat-eating practices of society, which consumed so large a portion of his father's earnings, he could have given all his children a good education. This reminded him that he ought to have apologized before for his want of these advantages; but the audience would have found that out; he had a heart to speak, but his imperfect tongue could not articulate what he wished to express. This, then, was his first reason for being a Vegetarian. That the meat-eating practice stood in the way of the working classes being educated; since those who could not afford to buy meat, would have it at the expense of their children's education. There was another reason of a domestic character, but he did not think he need go into this question at any great length. He had heard teetotal advocates say that if we wished to see a happy home, we must go to the home of the teetotaler. But he would say, Come into a Vegetarian home, where the mind was serene and calm; where they could see joy in the eye of the father, and the children looking forward with joyful anticipations to the time when their father would come home again. They could not see this in the rural districts of the country, nor in the more densely populated towns where people ate that which is no good to them. Another reason was, that Vegetarians had a high and noble purpose: they were seeking to do that for their fallen brother that he did not seek and desire to do for

himself—to elevate him to nobler and more refined feelings than he now cherished. They were doing more than this, or hoped to do, for if, by the introduction of right and proper principles, they could induce men to live naturally, they had done a great deal to make men live rightly and properly. They sought to accomplish this high and noble purpose of elevation through the introduction of Vegetarianism as an external system, and as they looked around, they saw enough to cheer them in this uphill course; they saw the animalized man raised into all the dignity of his nature, and developing his varied powers, his soul being drawn into blessed communion with the GOD who made him, and constantly advancing to the highest and noblest purpose of his existence; and they thought, when this was done, they had accomplished their work. (Applause.) These were the objects they had in view, and the means they had for the accomplishment of their purpose; and he thought they were in harmony with all the high and holy purposes of our nature—to bring about peace, joy, and happiness throughout our world, and usher in the time when

“The sharpen’d steel shall pain the brute no more,  
But earth unbidden shall produce her store;  
The land shall laugh; the circling ocean smile;  
And Heaven’s indulgence bless our peaceful isle.”

(Loud and continued applause.)

The PRESIDENT intimated, that, in connection with the termination of the meeting, he begged to call on a gentleman who would move a vote of thanks to the ladies.

Mr. J. NOBLE said there were certain duties that devolved upon them at the close of the meeting; their thanks were due to the ladies for their kindness in making the provision of which they all had partaken. He might tell them that he had come from another exhibition to be present with them on that occasion; he had been at the Royal Agricultural Society’s Exhibition at Lincoln, where he had seen sheep, oxen, pigs, etc., and now he was attending a prize exhibition of Vegetarians; he need hardly say that, in his judgment, the latter far exceeded the former. Their thanks were also due to the President, for the willingness and ability he always brought to bear on these interesting occasions; they all knew his devotion to the cause, and appreciated his services in it, and it was, therefore, with great pleasure he proposed a vote of thanks to the President, as well as the ladies. This was the third Banquet of the Annual Meeting he had attended, and he must confess that, as far as speaking was concerned, he thought it the best. He had been particularly delighted with the speeches, distinguished as they were by argumentative power and native eloquence. His experience dated back four years. At that time he was in delicate health, but was much better since leaving off the use of “meat.” As Mr. GRIFFIN had remarked, the man was not a man who said he *could not* correct what was wrong in his habits. They had the power to abandon their vicious habits, and to choose those they would adopt; they might give up the use of

intoxicating drinks, snuff and tobacco, and then take a further step and give up the use of flesh meat, if they had only a strong, firm, purpose, and were resolved to succeed. They might be laughed at, the finger of scorn might be pointed at them, but he would ask what truth had not been pointed at; it ever was so, and they must learn “to labour and to wait”; and not only to labour and to wait, but also to *suffer* and to wait. They could *now* see a number living on the produce of the earth, its corn and rich fruits, and refusing the blood of the slain; they could look forward to the time when “they shall not hurt or destroy in all my holy mountain, saith the Lord,” when flesh eating, with all its barbarities, should cease, when the use of intoxicating drinks shall be no more, but the peace, happiness, and joy, intended by the Creator, should be the portion of all. (Loud applause.)

Mr. HARVEY briefly seconded the vote of thanks, expressing the certainty he felt of its being accorded unanimously, and the speakers from a distance having been included in the motion, it was submitted to the audience by Mr. NOBLE, and carried by acclamation, the company rising.

The PRESIDENT in acknowledging the vote of thanks, remarked that there were ladies present from London, a number present from Manchester, and other parts of Lancashire, and their gratitude was also due to a number of ladies of Leeds, who, not Vegetarians themselves, had yet been willing to support them by giving their kind services. They were much indebted to all these ladies for their assistance, so willingly rendered. It was something to have set so many cooks to work in harmony, to bring numbers of baskets of fine strawberries from Cheshire, and flowers from Hull, and many parts of Lancashire. With reference to himself and the other speakers who had addressed them, he was assured they all felt that man was not born to himself, that all had duties to discharge, first to themselves, then to the family circle and friends, and next to the great world around them. They did not, therefore, require thanks on their own account, but, as an expression of sympathy with the truths advanced, he valued these, and accepted them with pleasure. He had rapidly run up the Vegetarian experience of the persons on the platform, some of whom had been in the practice 40 years, and the total presented was 160 years of Vegetarian life. He hoped that the truths presented to their attention would be carefully considered, and above all, carried out in practice, that thus others might become partakers of the benefits of the system advocated. Without detaining them by any further remarks, he begged to wish all a good night. (Loud cheers.)

This terminated the proceedings of the evening, which afforded evident satisfaction to the many strangers present, the band concluding with “God Save the Queen,” and the meeting separating a little before eleven o’clock.

## LONDON VEGETARIAN ASSOCIATION MEETING.

THE Annual Meeting of this Association was held on the evening of the 3rd August, at the rooms of the Vegetarian Depôt, 492, New Oxford Street, the chair being occupied by FREDERICK TOWGOOD, Esq., when a repast of fruits and farinacea was provided.

The CHAIRMAN, in opening the business, stated, that in accordance with the decision at the last meeting, the Association would now be extended; and he was happy to say that a number of gentlemen, and several ladies, had consented to act on the committee. He called upon the Secretary for a statement of proceedings during the past year.

The SECRETARY said, that, although they could not boast of great results, during the past year, still their efforts had been productive of considerable good. Their weekly meetings at Vegetarian Cottage, Dalston, had been regularly attended, and a public meeting of important influence had been held at the Whittington Club," followed by a course of Lectures from MR. J. BORMOND, whose eloquence and ability in supporting the principles which he had so much at heart, all present had had opportunities of becoming familiar with. MR. BORMOND was still amongst them, working in the temperance cause, and with his assistance, and that of other friends who were ready and willing to work, they would be able to continue to carry out lectures and discussions. With proper organization, much good would be effected in this way. Every one should collect information as to where lecture-rooms, halls, and other places, could be obtained for meetings or lectures. If all had not time, or means, or talents to employ, all could show an interest in Vegetarianism, by attending the monthly meetings. The time had now arrived for the present officers to resign, and he should be glad to see a more numerous committee for the work before them. He knew the earnestness of their friend MR. TOWGOOD, and he had no doubt that others would second him with equal zeal.

MR. HORSELL then rose to propose a vote of thanks to the retiring officers, and read a list of officers and committee for the ensuing year. It had been considered very desirable to have a committee of ladies, and he was happy to have the honor of naming those who had consented to act. He trusted that, with their assistance, and the combined efforts of other friends, though their number was small, some lasting impression on the public mind in favour of the Vegetarian system would be made during the ensuing year. The movement was growing in importance, and, from his position, he knew that there were many persons whose minds were awakening to inquiry on the subject of dietetic reform. The *Times* had admitted a report of the Annual Meeting of the Vegetarian Society at Leeds, which was an important service rendered to their cause. He had a

solemn conviction that the GOD of truth would prosper this great practical reformation. He concluded by moving the appointment of the officers and committee of the London Vegetarian Association for the ensuing year.\*

MR. C. MACKENZIE DICK briefly seconded the motion, which was carried unanimously.

MR. FAIRWEATHER then moved that a meeting of the Association be held at the Vegetarian Depôt, 492, Oxford Street, on the first Thursday in every month; that a Vegetarian repast be provided, and that each person pay one shilling to defray expenses. He thought most people, though sensible of the kindness of their friends, would rather contribute their due share of the expenses. He fully expected their numbers would shortly, not only be five hundred, or five thousand, but far more, and it would be impossible for private munificence to meet the outlay then required. He was always for the self-supporting system, and had found it to answer best, and he thought it advisable to begin at once on the right foundation.

MR. W. PERCY seconded the proposition, and observed, that when an Alderman became a Vegetarian, as he saw by the report of the Banquet at Leeds, there was good ground for hope of progress. He much approved of the plan of holding meetings in all parts of London, and would do his best to obtain a commodious room in his own parish.

MR. DORNBUSCH objected to the proposition of charging for admittance to the meeting, and thought that voluntary contributions would work more satisfactorily.

After some discussion, the Chairman suggested the propriety of leaving this part of the question to the committee to arrange, which was agreed to; and it was unanimously carried that there should be a meeting of the Association at six o'clock in the evening, on the first Thursday in each month. Several parties gave in their names as members of the Association. A subscription in support of the object of the Association was then entered into, and upwards of £10 10s. was obtained in the rooms.

The officers and committee being elected, promised to perform their duties to the best of their abilities, and trusted they would be zealously supported by the members of the Association, as well as by all Vegetarians who feel the great importance of introducing every where the practice of Vegetarianism, and thus firmly establishing their principles. If the benefits which they had derived, could be extended to others, they would not only be doing good to mankind, but removing from themselves and families those difficulties under which Vegetarians now labour.

\* See Cover of the *Messenger*, p. 3.

## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*The Banquet at Leeds.*—The effect produced by the Banquet and Meeting following it, has been most satisfactory, and many are the regrets expressed by persons who have received accounts of the interest of this assemblage from those who were present, that absence, from whatever circumstances, deprived them of the high treat and enjoyment of the occasion. The entertainment seems to have astonished and highly gratified the whole of the guests; and while the decorations of the hall, and the music, no doubt, enhanced the pleasure of the evening, the arguments used by the speakers, theoretically and experimentally, have doubtless settled the question as to the most reasonable way of living, in the minds of numbers who were merely attracted, in the first instance, by the novelty of its character.

J. ANDREW, Jun., *Secretary.*

## BIRMINGHAM.

*Lectures and Discussions.*—On Monday evenings, June 19th, and June 26th, two lectures in support of the theory and practice of Vegetarianism, were delivered in the People's Chapel, Great King Street, Hockley, by Mr. W. G. WARD, President of the Birmingham Vegetarian Association. There was a very numerous attendance, and Mr. J. S. WRIGHT presided on each occasion. The first lecture was devoted to an exposition of the physical bearings of the system, and its beneficial results in relation to health; whilst the second embraced its moral and religious aspect. A discussion followed each lecture, the objections raised by individuals of the audience being met and answered by the lecturer. At the conclusion of the second lecture, it was arranged that on the following Monday evening, Mr. W. RADFORD and others should undertake the defence of the meat-eating practice, and be replied to by Mr. WARD and his Vegetarian friends. A discussion accordingly took place, in which Mr. N. GRIFFIN, along with Mr. WARD, took part, the general impression produced being most favorable to the cause of Vegetarianism.

S. J.

## CRAWSHAWBOOTH.

*Formation of Association.*—This place is situated near Rawtenstall, and for several months attention has been drawn to the subject of Vegetarianism by several who have adopted the system, and on Saturday, July 1st, this resulted in a meeting called at the house of Mr. JOHN CHALK, when seven persons (who had all, with one exception, been living in the Vegetarian practice for upwards of two years) sat down to an excellent supper provided by Mrs. CHALK. The object of the meeting was first to assemble, as far as possible, all who were known to be practising the system of abstinence from the flesh of animals, and to consider the best method to be adopted for more fully disseminating the principles and practice of Vegetarianism. After

a short discussion, it was unanimously resolved that an Association should be formed, to be called the "Rawtenstall and Crawshawbooth Vegetarian Association," and the necessary steps were at once taken to carry this out. W. H.

## HULL.

*Social Operations.*—We are distributing tracts, lending publications, and giving out declarations, and have upwards of forty persons trying the system.

*Vegetarian Meeting.*—We have had a meeting here since the Festival at Leeds, by way of assembling all persons practising the system. The speakers on the occasion were the SECRETARY of the Association, Mr. WILSON, and Mr. MIDDLEMIST, and about fifty persons were present.

T. D. H.

## LEEDS.

*Newspaper Reports of the Banquet Meeting.*—We are happy to see that the reports of our Leeds papers have been widely circulated, The Times, and other London newspapers, with many provincial papers of largest circulation, having given more or less of the reports originally published here.

J. A. J.

## MALTON.

*Safety in the Adoption of Vegetarianism.*—We hope we are gaining ground here, in some measure, and are at least proceeding carefully, as the result of the information thrown out at a meeting held on the 14th of March last. Those then present seemed deeply interested in the subjects discussed, which had reference principally to the best method of carrying out the early practice of Vegetarianism. Stress was laid upon the necessity of adopting a dietary sufficiently nutritive, and several bills of fare for breakfast, dinner, etc., were suggested, and cautions thrown out, which will tend to prevent the cause being injured by the adoption of extreme views and sudden changes.

J. S.

## MANCHESTER.

*Discussion.*—We have had no operations in Manchester since the discussion, the result of the papers read in the Radnor Street School-room, Hulme, on the 24th of February.

MR. FREEMAN, a Vegetarian, was the reader of the paper, and one was produced in reply to this by Mr. BEBBINGTON, on the 3rd of March, further discussion on the subject being adjourned. In addition to the above, it has not been recorded that Mr. W. BROOKS, read an essay on diet, at the Christ Church School-room, Hulme, in which the present practice of flesh-eating was advocated, butchers being spoken of as being as humane, intelligent, and philanthropic as any other people. This essay was replied to by Mr. JOSEPH HALL, on the 21st of April, and with very successful results.

A few tracts, and other kinds of printed information, are being distributed.

J. G.

## LONDON VEGETARIAN ASSOCIATION MEETING.

THE monthly meeting of this Association was held on Thursday, September 7th, at the Vegetarian Depôt, 492, New Oxford Street. A crowded assembly of ladies and gentlemen enjoyed a repast of the fruits of the season, consisting of pears, apples, grapes, etc., and a supply of wheat-meal bread, oat-cakes, and buns.

Mr. F. TOWGOOD presided, and stated that, since he had become a Vegetarian, he had kept strictly to a diet of fruits, farinacea, and esculent vegetables, avoiding all sorts of stimulants. He thought the fruits of the earth were not sufficiently appreciated and trusted, but that no one present would be afraid of eating them on account of the cholera. A large number of Vegetarians who ate plentifully of fruits wholly escaped the attacks of diarrhoea now so prevalent. He wished he could turn the current of public feeling against flesh and blood, which was much more the true cause of disease, than the fruits in season. The committee had hired a public room for the next monthly meeting, which would be held on Thursday, October 5th. The payment for admission to be 1s. to defray expenses. A fruit repast would be provided, and arrangements made to have a few addresses. He believed meetings of this kind would be the best plan to give information to inquirers. Tickets would be forwarded to Vegetarians, and money collected at the door, and he trusted they would all do their best to induce their friends to take tickets, and hear the testimony as to the advantages of the diet. Since the last meeting no lectures had been given in London, but he and Mr. HORSELL visited Dr. LEE'S Annual Temperance Festival at Hartwell Park, where he had an opportunity of proclaiming the truths of Vegetarianism, which met with a favourable reception; and the subject became the principal topic of conversation at Dr. LEE'S table. Several persons had expressed a desire to know more of it, and appeared astonished that science and experience were so much in its favour. Their friend, Dr. GRIFFITHS JONES, who had been engaged in the cholera districts, and had been very successful in curing many cases, was absent lecturing on the subject; his popularity was rapidly increasing. Dr. GRIFFITHS JONES being a Vegetarian, and having an extensive practice, would be able to do much towards removing from the public mind the erroneous notions commonly held respecting the Vegetarian diet. He hoped the time was coming when some impression could be made on the medical men who now sanctioned so many errors both in drugging and dieting, and if they could but shake the confidence of the public in drugs and flesh, it would be a step in advance for the Vegetarians. He spoke feelingly on the advantages and superiority of a Vegetarian diet, both from his own experience and that of many others then present, whose cases he knew. Mr. TOWGOOD then read the following extracts from letters

received from gentlemen who could not attend:

JOHN ALLINGHAM of Bermondsey, writes:—"Since I have seen our Vegetarian friends I have been married. My wife, who before marriage, used to be exceedingly thin and delicate, in fact, she was in a fair way for consumption, having had for a long time a severe cough and spitting of blood, by my advice turned Vegetarian some months before we were married, and got rapidly well. She is now as healthy as any one can be, never ailing anything. We have a fine little boy about sixteen months old, who has been brought up strictly in accordance with our principles; and consequently we have had no trouble with him, he having quite escaped the usual ailments of other children. We live entirely on brown bread, fruit, and vegetables. I have eaten a great quantity of fruit this summer, of all sorts, particularly plums and stone fruit in general, all of which are prohibited by the faculty, and I am happy to say we have not had the least disorder of the bowels, although living in a neighbourhood where cholera is so fatal. Numbers of our neighbours have had severe attacks, and many are dead. I have a friend, a young man who has adopted our system three years past, during which time he has, I believe, never even had one headache, but previously to his change of diet, he might be said to have been scarcely ever without one, and suffered continually from biliousness and constipation. These were said to be caused by close attention to business, but since being a Vegetarian, he has attended still more closely to business; and yet enjoyed perfect health. He is the only other Vegetarian I am acquainted with in this neighbourhood." JAMES RIGLY writes:—"I am not a member of the Vegetarian Society, though I have never known the taste of animal flesh, and am now nearly fifty years of age. I have had great mental and physical exertions to endure, such as do not fall to the lot of ordinary men; still I am happy to say I have had my health so good, that I have not for this last thirty years ever been laid up for a single day, or had a professional visit from a medical man."

Mr. WM. HORSELL then addressed the meeting, and said, he thought that there was much encouragement in the present aspect of affairs; he had been a thorough teetotaler, and had been an ardent worker in that cause for many years. The circumstance of deaths occurring among that body of reformers (he alluded particularly to the sudden decease of his friend, Mr. GEARY), made many look towards Vegetarians as the depositaries of additional information, and would soon cause the observance of other dietetic laws to be regarded as important as the temperance reform, and to be absorbed in it. His visit to Hartwell was very gratifying; and though he had previously been a visitor, and had never concealed his principles, this was the first time that Vegetarianism had been publicly advocated there. He knew that

it had made many persons think upon the subject, and it had become the general talk of the town that Mr. TOWGOOD and himself had been teaching that flesh-meat was unnecessary. He wished to inform the friends of the cause that, in a few days, the depôt would not only be a Vegetarian Depôt for books and pamphlets, as at present, but also for Vegetarian produce—such as pure wheat-meal, barley, oatmeal, extra mankaz, cocoas, dried vegetables, etc., which they might depend upon as being genuine. He had always been convinced that such a store in the hands of a Vegetarian, with the object of supplying these articles pure, would meet with support, and now there were so many inquirers, he felt still more the necessity. The great scourge of cholera now raging would, he thought, eventually convert many to their practice, for, although the doctors decried the fruits of the earth, and recommended flesh, and had frightened the people from the fruit-shops—so that many fruiterers were afraid of keeping a stock—yet, if they put forward the facts in favour of Vegetarian diet, the truth must ultimately prevail, and cholera, in drawing the public attention to diet, would be, in the hands of Providence, a lever for them to work with. He assured them that Dr. GRIFFITHS JONES and himself, in all their addresses, would not omit to put forward the truth. He trusted all present would do their best to urge inquiring friends to attend the forthcoming soirée on the first Thursday in October.

Mr. PALMER stated his experience of the Vegetarian diet. He had practised it nine years, and was as strong, and he might say stronger, than before, and there was something delightful in its effects on the mind, which thus became clearer and better able to comprehend the works of the Creator. He could not boast of any brilliant intellect, he was a humble, hard-working man; he travelled through the country a good deal, carrying his principles about with him, and wherever he went he was never ashamed of raising his voice in favour of Vegetarian diet. Some people were astonished that any one who did not eat flesh could retain the robust and florid appearance natural to him. He never found any difficulty in obtaining comfortable quarters and Vegetarian food, and if he, who was a traveller, could do so, it could not be impossible for any person to try it who was resident in one place. He should always be ready to stand forward and bear testimony to the beauty, simplicity, and harmony of Vegetarian diet and total abstinence from alcoholic drinks. He could say something of the horrors of the shambles, being the son of a butcher, and having seen such cruelties perpetrated as would

the blood run cold, and the mind of a Christian shrink with disgust at the description of some of the practices of those terrible fields of slaughter, rendered necessary, however, by the prevailing custom of flesh-eating.

The SECRETARY begged to inform those present, that he had before him the books and papers, and that those who had not joined the Society, had now the opportunity, as well as that subscriptions to the Association would be received. They all knew the advantages of uniting, and in their cause, which was daily increasing in popularity, they needed a combined movement to induce the public to look into the truth of their principles. It was a great privilege to be in the enjoyment of the peace and tranquillity attendant on the adoption of a pure diet, and they were discharging a duty to their neighbours and to society, by calling public attention to the Vegetarian system. The truth must ultimately prevail, but the amount of ignorance and prejudice that existed on the subject of diet was so great, that it would require great perseverance and prudence to overcome this. The committee would endeavour to continue their exertions in diffusing correct dietetic information, and he trusted every one present would help in so desirable an undertaking.

The CHAIRMAN, in conclusion, said, that they certainly were in a position adverse to the present customs of society, though in complete harmony with the laws of nature, and the true interests of humanity; therefore, the sooner private and temporary interest succumbed to the voice of reason, science, and experience, the better it would be for all. No men were more determined enemies to the drinking system than the Vegetarians, and though some of them might retain a taste for tea and coffee, he believed it would not require much to persuade them to give up these narcotics. He believed that fruits, vegetables, and farinacea, of the purely nutritious kind, were the proper food for man; and he acted upon that principle with success himself; and from all he had heard, he believed that those Vegetarians who adhered strictly to that diet, were more healthy than those who still retained some of the animal produce and stimulating drinks in their dietary. They all required more faith in the fruits of the season; it was only with an appetite that they could enjoy them. Their fruit soirées would consist of these provisions, as on the present occasion, as involving less trouble, and none could object to them, though some might still prefer the warm stimulants.

The meeting separated at an advanced hour, and all seemed well satisfied with the proceedings.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Contribution to the Vegetarian Society.*—We have to acknowledge the receipt of a royal octavo volume from India, entitled *Rahé Parsa*; or a *Guide to the Religious, being a Translation from various works in Zend, Pehlvi, Arabic, Persian, English,*

*Latin, and Sanscrit, in Elucidation of the Question Are We Justified in Killing Animals? with Suggestions on the Means to be adopted to Check the Cruelty to Animals which prevails in this Country.* by SORABJEE JANSETJEE JEJEEBHOY. The work is published at Bombay,



and is presented to the President and the Members of the Vegetarian Society, being accompanied by a letter from the author and donor, which we here beg to present to the attention of our friends :

"Bombay, 28th Oct., 1853."

"To the President and Members of the Vegetarian Society, Great Britain."

"DEAR SIRs—I have compiled a small work entitled Rāhé Pārsā, of which I beg your kind acceptance. The subject of it is the Prevention of Cruelty to poor dumb creatures, with recommendations to abstain from Animal Food.

"You will, I am confident, be glad to learn that I have been a Vegetarian for the last six months, and hope I shall be able to adhere to my improved mode of living, which it gives me very great pleasure to inform you, as far as my experience yet shows, is the best diet a Human Being can have."

"Believe me to be,

"Dear Sirs,

"Yours very faithfully,

"SORABJEE JAMSETJEE."

We find that the work contains extracts from the BIBLE; TAYLOR'S *Ancient History*; *The Ceremonies and Religious Customs of Idolatrous Nations*; GROTE'S *History of Greece*; *Selections from the British Poets*; *Specimens of Arabian Poetry*; *Fruits and Farinacea*, and many other works, presenting matter argumentative or illustrative of the positions assumed. The volume is highly interesting, and would doubtless be made extensively useful, could a translation be secured of such portions as relate to the dietetic practices of many of the nations referred to.

*Gratis Distribution of the Messenger.*—S. J.—The Annual Festival of the Society, in bringing numbers of Vegetarians together, makes them acquainted with strangers who ought to receive more or less attention during the future months of the year, in the distribution of information calculated to instruct and develop the favourable impressions received on such public occasions. Tracts, but especially copies of the *Messenger*, will be the most useful instruments for this work of charity; and in addition to these private efforts of members, lists of names of persons most likely to be favourably impressed with the truths of Vegetarianism, should be supplied to the Secretary of the Society, advantage being thus best taken of certain periods when information is gratuitously distributed by the Society. It should be the pleasure or duty of each member to supply this information, in connection with his particular locality.

J. ANDREW, Jun, *Secretary.*

ACCRINGTON.

*Operations.*—Our operations here have been reduced to those merely of a social character, the public proceedings of the Annual Meeting having drawn off for the time being, both the energy and personal supervision necessary usefully to bring to bear local meetings. We hope shortly to recommence these.

*Distribution of the Messenger.*—Careful attention has been given to the preparation of lists of

names for the distribution of the recent report of the proceedings of the Festival at Leeds, and we hope that other Associations and districts supplying information, have been revising their lists, and rendering all the assistance in their power for procuring information to the Society, for the general distribution of the *Messenger* usually taking place at this particular time of the year.

W. S.

BARNsLEY.

*Distribution of Tracts.*—Something is done here to keep up the recollection of the meeting held twelve months' since, in the distribution of tracts and in social communication. Some who were present at the meeting, are now giving Vegetarianism a trial, and we hope they will soon join the Society. One proof of the advantage of having the meeting when Mr. BORMOND was here, is that the people are divided into two classes, one inquiring and feeling interested, and the other offended at the mere mention of our simple way of living. We hope some day ere long to form an Association.

E. M.

COLCHESTER.

*Lending Library.*—We still continue lending our books, and they are very favourably received. About sixteen persons are practising the system, and we continue to look out for other individuals most likely to benefit by the use of our library. One form of declaration has been filled up, and forwarded to the Secretary of the Society. J. B.

CRAWSHAWBOOTH.

*Objects of the Association.*—With a view to secure the extension of Vegetarian views, it was agreed at our meeting for organizing the Association, that we should meet every three or four weeks, for the reading of essays in support of the Vegetarian system, both in relation to science and experience, considering that, though every individual present could testify from personal experience, that both better health, and a greater amount of physical strength, were compatible with total abstinence from the flesh of animals, it was necessary to be able to fully promulgate this information, as well as to give theoretical reasons why it was so.

*Operations.*—Fifteen copies of the *Messenger* have been distributed, and eighteen persons are known to be trying the system, besides which, several other persons in the neighbourhood are almost Vegetarians, only using flesh on special occasions. One of our members has abandoned his practice. We are expecting a visit from the President of the Society, sometime soon, to advocate the Vegetarian System in this locality, and trust his visit will be eminently successful.

*Meetings.*—Two meetings have been held since the formation of our Association, at which addresses were delivered by the President, and the Secretary, of the Association.

W. H.

GLASGOW.

*Monthly Meeting.*—Our usual Monthly Meeting was held on the 5th of September, and was rendered the more interesting from the fact of the ladies forming a considerable portion of it. We were also favoured by the presence of an

esteemed friend, Mr. PEARSON, of Cork, whose excellent remarks, illustrative of the genuine and high-toned philosophy of the Vegetarian System, were duly appreciated by all present. We had expected a paper to be brought forward at this meeting in opposition to the views we have been from month to month unfolding for some time past; but the gentleman who undertook this business having, in the meantime, in the course of his reading on the subject, experienced a change of opinion, declined to come forward as an opponent. We had, therefore, little opposition; and for want of a regular essay, made the report of our respected President's speech at Liverpool in April, 1853, the text for conversation. It suited our purpose admirably, as an epitome of the leading arguments of the system.

*Vegetarian Practice.*—Though our meetings are not numerously attended, we find many who are practising the system, who, as yet, are apparently disinclined to join the Society and assist in its extension. We have, however, great faith in the gradual progress of our views.

*Vegetarian Soirée.*—We purpose holding a Soirée sometime in October, on the occasion of our Annual Meeting, but our arrangements are not yet made. J. S.

## LEEDS.

*Operations.*—We have no public operations of the Association to record, since our report in connection with Mr. BORMOND'S lectures, the recent Festival having absorbed the whole attention of the Association; but many persons are trying our plan of living, and a number of declarations have been given out, which we trust will lead to accessions to the Society. J. A. J.

*Extreme Living.*—One of our members has been trying an extreme system of living, at the same time that he was depriving himself of rest, and taxing his brain in mental occupation. A crisis, or temporary sinking of the system, was the result, and he only fully apprehended his position, when the usual prescriptions of the flesh of animals were insisted upon. An improved practice, with rest, has however, restored our friend, and though a case such as not unfrequently occurs in the history of Vegetarianism, from enthusiasm, misconception, or misdirection as to the way in which nature works, it is highly satisfactory that the mischief produced has been, in a great measure, remedied, without many of the evil consequences common to such a case; the individual has suffered, but happily, without the sacrifice of his practice being involved in it, and the reproach and misconception of the system abused, being as great as it would otherwise have been. S. J.

## LONDON.

*Vegetarian Soirée.*—As will be seen, we have had a second meeting of the Association, the business of the evening being preceded by a repast, consisting chiefly of the fruits of the season, with wheat-meal bread, buns, etc., which was highly gratifying to all present. Indeed,

the fruits of the earth have something so pleasant in them that they must be acceptable, and if they were used more, the beauty of the Vegetarian diet would sooner be appreciated.

*Vegetarian Meeting.*—The next meeting of the London Vegetarian Association will be held on Thursday, October 5th, at 7 p. m., at Burlington Rooms, 21B Saville Row, Regent Street. A large attendance of friends is expected.

*Ladies' Committee.*—The Ladies' Committee has greatly added to the efficiency of the Association. The movement is eminently a domestic one and concerns the welfare of families, children, as seen from the writings of COMBE and others, as well as from practical instances, being especially injured in health by the flesh of animals.

*Contemplated Operations.*—A notice has been sent, on the part of the London Vegetarian Association, to upwards of a hundred Literary, Scientific, and Mechanics' Institutions, Temperance Halls, and Societies, in and about London, offering to deliver a course of lectures on Vegetarianism, if a room were placed at the disposal of the Association for this purpose. G. D.

## MANCHESTER.

*Operations.*—Our portion of the Vegetarian field is at present lying fallow, we trust, however, that it may yield all the richer harvest, when the plough shall again be brought into use, and the fresh seed sown. Some more or less private expositions of our practice have, however, been secured since our last report, particulars of one of which we here record. G. B.

*Vegetarian Practice.*—A young couple residing in this neighbourhood, both Vegetarians, though neither of them are enrolled as Members of the Society, were married a few weeks since, and the provisions of the entertainment provided for the guests on the occasion, were strictly Teetotal and Vegetarian. Similar practical expositions will be found eminently useful in drawing attention to resources of our system. J. G.

## PADSTOW.

*Vegetarian Progress.*—We have distributed tracts and lent publications as usual, and have been able to return one declaration to the Society. Our system seems to be listened to with greater calmness than was ever the case before, and we are now looked upon as, at least, adherents of a rational system. R. P. G.

## WORCESTER.

*Vegetarian Papers.*—A number of assorted tracts and pamphlets have been distributed here, and six persons are known to be trying the system.

*Newspaper Notice.*—A newspaper here, in noticing and commenting on the recent Banquet at Leeds professes, and certainly with truth, to have mended its behaviour since its notice of our Soirée in Worcester several years since.

C. S. W.

## ACCRINGTON VEGETARIAN ASSOCIATION MEETING.

ON Friday, October 6th, the monthly Meeting of the above Association was held in the New Jerusalem School, Accrington, when addresses on the principle and experience of Vegetarian practice of diet were delivered by JAMES SIMPSON, Esq., of Foxhill Bank (President of the Association), Mr. J. CUNLIFFE, of Bolton, Mr. R. T. CLUBB, and Mr. R. HINDLE. The audience was not so numerous as on former occasions, but the speakers were listened to with the greatest attention and interest, the general impression produced being salutary, and several persons at the close of the meeting making the declaration required for membership with the Society.

JAMES SIMPSON, Esq., occupied the chair, and after some introductory remarks, said :

Questions that related to important principles and experience were not easily illustrated in a brief period, but there were some facts in relation to Vegetarianism which could be put profitably before them that evening. He would rather speak as to the principles of the system, because the gentlemen who would follow him would most likely touch on its experience, and this always came best after an exposition of principles. People might put the question, "What is this Vegetarian system of living?" He would answer the question in these words: "It is obeying the laws of nature as regards man's diet." They did not pretend that it was anything but an external system. People sometimes imagined when they got hold of a good system, that it was to stand for many things beside. Thus, teetotalism was sometimes regarded as the only thing necessary to reform the world, and Vegetarianism, in some minds, might be thus regarded; but the world could not be regenerated by one good thing. Vegetarianism, then, was a system of dietetic reform; but though it was important, there were many other things to be attended to beside this. He was obliged to regard temperance as only half of a great question: it regarded the drinks of men; but the Vegetarian question was a whole question, as it included the Temperance system. It was in this way: if a man became a teetotaler, he did not necessarily become a Vegetarian; but if he became a Vegetarian—however much he might despise the teetotal question to begin with—he necessarily came to adopt this also, since, living as a Vegetarian, he lost all relish for alcoholic beverages, and what might be difficult, if taken separately, thus became easy to him. They had many instances of persons who previously despised teetotal arguments, but who, after becoming Vegetarians, became earnest teetotalers as well. But teetotalism and Vegetarianism were still only external things, and did not include everything of importance. Man was a physical, intellectual, and also a moral and

spiritual being, and if he were to be happy they might rest assured he could only be so by attending to all these parts of his nature. He must not attend to acts of devotion and neglect his body, for if he did, he would not live long to pray to and obey GOD. He must not cultivate his physical powers, either, to the neglect of the moral and spiritual; nor must he exclusively devote himself to intellectual pursuits, or else he would be wrong there, again. He must temperately and harmoniously exercise all these parts of his nature, and in this way alone could he secure happiness. Vegetarianism, therefore, regarded the feeding of the body, and it was a very important matter to do that wisely, for they must do this several times a day. GOD sent mouths into the world, and man bestirred himself to get something to put into them: this was the second link in the great chain of external existence. They could not wisely neglect that body which was the temple of the spirit, and through which man had to act out his existence in the world; it was always to be regarded with respect, and they must, therefore, mind how they treated it with food. People used to quote passages of Scripture to show that they need not mind what they ate or drank, very much perverting the teaching of JESUS CHRIST to his disciples, when sending them forth to preach the gospel. But the philosophical way of looking at this question showed that the food and drink put into the body often does very much to debase it, or they could not have it stated that 60,000 drunkards died annually, or one man for every ten minutes of time. Unquestionably, therefore, they saw the question of "meats and drinks" had much to do with the body they inhabited while on earth. What was the best food for the body, was, therefore, a very philosophical inquiry. The minds of many would fly off to the butcher's shop, and fix themselves upon certain lumps of "meat"—steaks and chops, etc.—none of them very nice objects to look at, however: but when they had done with what men *liked*, they would have to come back to the reason of the inquiry, and then they would have to admit that the best food for man was that which was best adapted to his nature. On looking to ancient history, they saw that there was a time when man was natural, and all were obliged to admit that this was when man came fresh from the hands of his Creator; for he who made man must have made his nature sound and complete in all its parts. What, then, was the natural diet of man? The diet prescribed for him in his paradisiacal state was the very diet for which Vegetarians were contending now. The "herb bearing seed, and the fruit tree yielding fruit," was there prescribed as the diet of man; and they were now asking the attention of the world to the inquiry, whether this was not the best kind of food for man still. Why, then, did not people live so now? Because, they said, the world had been "made over again," though they all admitted that this was the way in which man first lived, and it was known that from two-thirds to

three-fourths of the population of the earth lived in this way now, and not on flesh as an article of diet. "How came people to give up this system, if the best?" it might be asked. "How came evil into the world?" he would ask, in reply. They found that man first departed from the order of his being, and then not only committed errors in relation to diet, but also in other things, and then they read that the earth was filled with violence. Following on this history, they had the great calamity, the flood, and though man had thus first lived without flesh-diet, and though men in great numbers still lived without it, people contended that it was now natural for man to eat the flesh of animals. It was necessary, therefore, to look at this question carefully, for people ever flew to Scripture, and he had no doubt the thought often nearest the young butcher's heart when he was taught to plunge the knife into the body of an animal was, that "GOD had ordered this," and intended man to live in this way. The man who turned his head aside, and felt his own heart beat, as he came upon scenes of slaughter, also thought—if he thought at all—that necessity had drawn man to this, just like the man who followed the trade of the butcher; but they would find no attempts at reason so grounded upon Scripture in the defence of these practices, as those from persons who were most engaged in taking the lives of animals. People had got the habit of going to Scripture for sanction to every practice which they desired to carry out, and he granted them that they might get some kind of authority from Scripture for many things. Man fell from the natural order of his being, and then began to eat the flesh of animals, and other customs were found to have existed in which man would not have lived, had he continued to act from high and noble principles. They would find war, the putting away of wives, "an eye for an eye, and a tooth for a tooth," GOD, by his servants, permitting these things to be carried out, though opposed in their spirit by the high principles man had previously been regulated by. Why did MOSES permit them to put away their wives? CHRIST says, MOSES permitted this for the hardness of their hearts, showing that these things were permitted when the Jewish nation was not susceptible of a higher order of truth and morals. What we found in the Bible was, therefore, to be carefully looked at in connection with other circumstances, or we might follow fallen examples instead of high principles. It was in this way that slavery was justified by the slaveholder, and so the capital punishment man drew his sanction; but if they went further they would find other principles taught, such as the command to do good to those who hate us and ill treat us. The great thing, then, was not to look at the facts and history of Scripture apart from the principles of Scripture, and they would thus find that there were many things recorded that they were not obliged to act out, but that they had to follow the great and high principles of truth and goodness. It was, however, said that flesh-meat was given to man, and, if given to him, therefore it must be natural to him. To consider whether it

was natural or not, they must inquire into the nature of man. He had said that man was a physical, intellectual, and also a moral and spiritual being. If natural, then there must be agreement and harmony between all these parts of his nature and this practice, as there was in nature otherwise. MR. SIMPSON then contended that there was not this harmony, as was shown by an examination of the special senses, all of which were pained and offended by the circumstances incident to the slaughter of animals, and the preparation of their flesh as food. This part of the subject produced a powerful impression on the audience. The system was next shown to be opposed to reason, since it was condemned when examined in relation to facts and figures. GOD had given to man the perception of intelligent nature, through the exercise of his intellectual powers, and he thus saw that there must be a sort of relation to the established laws of nature, or he must suffer from their non-observance. Man asked himself, if there was anything peculiar in this "meat": they used to think it very excellent, and most people still thought they got a special sort of nutriment out of it. But there was nothing peculiar in it: all the principles that went to make up the blood of the body were originally derived from *vegetable products*. There was no reason, therefore, for eating vegetable products through the body of an animal, and at last getting what we might have direct from the orchard and the farm. It was very happy to see this clearly and distinctly, because people were often discontented at not having meat enough. If he were the richest man in the world, and desired all kind of luxuries, he could but get, at last, the very same principles of food that the poor man, who earned his bread by labour, got out of the fruits of the earth. It was the same whether he ate the flesh of the little ortolan, costing several guineas the pound, or the leg of mutton at eightpence; the same principles were there, all vegetable in their origin, and might be had from the fruits and grain and vegetables of the earth, without going through the flesh and blood of an animal at all. It was the great German chemist, LIEBIG, who had taught this, and, now they knew all about it, it was seen that there was nothing peculiar in the nutriment of flesh-meat. There was a sort of stimulus in it: this, however, could be had from tea and coffee, if they wished it. But there was a sort of fast-living effect produced by this diet; just as if a person should take a Vegetarian dinner and then a glass of brandy after it. It was merely a whipping-up of the system, with a subsequent reaction, and was therefore a disadvantage. The pulse beat faster in those who ate flesh-meat; but if the pulse beat faster, they lived faster, they came sooner to maturity, sooner to old age and death. The man who made his pulse beat fast, lessened what was termed the conservative power of the body, which enabled it to resist the attacks of disease. If they compared the pulses of those who ate flesh-meat, and those who did not, they would find a great difference in this way. The experience of those who had been meat-eaters, after becoming Vegetarians, was that

their flesh had a greater facility for healing. There were three ways of healing; the first was by the first intention, the second by the scab, the third by suppuration, The flesh of Vegetarians would generally heal by the first of these processes, showing that the blood was in a better state than that of others. The moral man took an interest in all these inquiries, because he found that GOD had placed all the great essentials of food, like light, water, and air, within the reach of all, well nigh without money and without price. Mother earth would feed all her children; but if they went to the flesh of animals for food, they would have to pay far more, and only obtain vegetable principles at last. Besides paying this great price too, they had the disadvantage of taking the flesh with the accidents of disease. Intellectual man could not find that flesh was the most natural food, but thought it very surprising that people should eat this at all. When he looked at it in the light of economy, it was condemned, and intellectual conclusion proclaimed that they had no business to be paying a shilling for what could be procured for a few pence. He could feed a thousand men on luxuries on the Vegetarian system, those things that were brought from abroad, for about half what it would cost to feed another thousand, even on flesh and potatoes. In short, when they came to look at figures on this question, they would see that man was never intended to eat this "meat," for the facts of science still declared for what GOD appointed to begin with. When they looked a step further, and inquired why they felt so much pain in slaughtering animals, they saw that GOD had made man a benevolent being. Very few persons could take the lives of animals; those who kept pet animals found when one of these was killed and brought to table, that their mouths were closed against that particular animal for the future. The lady who fed her Cochinchina fowls took care not to know which of them had been prepared for the table, or she could not eat it. But if she cultivated her own fruit, she could eat this, and enjoy it more than any other fruit in the garden. He might go on in this way, and show that the objections taken to the Vegetarian system were very much mistaken. It was asked what would become of the animals on this system. They did not expect to make all the world Vegetarians in a day, and as the demand for flesh fell off, the supply would fall off, until the number of animals would be reduced slowly, till they were not more numerous than horses and other animals. People thought that the teeth showed that man was intended to eat meat, but this tooth, the dog-tooth, as it was called, was not used to eat meat at all, the meat being passed from this to the broad molar teeth, and these were used to eat the meat. Those who had inquired most carefully into this subject, the greatest naturalists, all declared, that whatever man might be now, he was originally intended to eat fruit, grain, and roots, with the succulent parts of vegetables, though he might eat as an animal of prey, through acquired habit. LINNÆUS, CUVIER, RAY, DAUBENTON and others said so,

and CUVIER took notice of his short teeth and weak jaws, as indicating that man was not intended to live on flesh. All the objections that could be brought against the system might be answered. He was always glad to meet with these difficulties, since they proceeded from honest earnest inquirers; and he was always on the look out for these objections. There was just one he would notice: people did not exactly like to reform their practices. It was very difficult to ascend in life, though very easy to slip down, and if they wished to reform their practices, they found they must think and act too. They did not even progress heavenward very rapidly, or many of them would become much better than they were. Life was given to man here for usefulness, and to raise himself to another state; and, as man's nature and the facts of science showed, this Vegetarian food was best adapted to his nature. But the change was difficult to some, because they did not like personal reform; but when this system was recommended as a higher and better practice, there were always a number to take it up. They made Vegetarians of such, and every year they made a greater number. He was very glad that the raising of the question in Accrington had had this effect upon a certain number, who were trying the system, and he hoped it would affect a greater number still. They knew that they must "do the truth," if they would "come to the light"; for whilst in an evil system, or erroneous custom of any kind, they could never see the whole question, but on coming into a better habit, they could see how happy was the change, and how much better was the system than they had supposed. Just as in another system—teetotalism—people found this good, and they would never find people practising Vegetarianism if they did not know it to be good. He would not change his practice for anything on earth; he looked on money as only a means to an end; it was greatly useful, but he would not give up this Vegetarian system for anything going. Some present might think he could afford to buy all kinds of flesh-meat. The thought of this even was offensive, and at forty-two years of age, flesh, cooked or uncooked, smelled no better, but worse, than it did at fifteen, and he could promise all who looked into the flesh-eating system that they should find it a mistaken system. The world, however, was not to be condemned for being mistaken. The Vegetarian movement only invited those who heard of it to look and see if it was not a better system; and if they thought so, urged them to adopt it, but if not, they were left in freedom as before. He would, therefore, leave the matter with them, after this brief opening of the question, in which he had only glanced at a few of its arguments. A little inquiry, however, he did not doubt, would convince them that a diet of fruits, roots, and grain, with the succulent parts of vegetables, which was natural to begin with, was natural to man now. It was in agreement with his nature, physically and intellectually considered; it could not offend against the beauty, and harmony of external

nature. It suited his moral nature, too, which was in agreement with this practice, and when they found a system in agreement with all these principles, they had a right to suppose it was a good and natural system. (Applause.)

The CHAIRMAN then called on Mr. CUNLIFFE, of Bolton, remarking that he was known to many as an experienced Temperance advocate, and also as a Vegetarian.

Mr. CUNLIFFE remarked, that he had no doubt that whilst the Chairman had been addressing the audience, a number of thoughts had been passing through their minds. He often wished, when addressing people, that he could see their thoughts, and the objections that sprung up, and if the thoughts could have been daguerreotyped in the particular form they were entertained in the minds of his hearers, they would doubtless have formed the staple of his address. But they had not in all their attainments in science got to that yet, for though they could daguerreotype the human countenance, and other natural objects, they could not lay hold of human thought, and hopes, and feelings. They had, therefore, to feel their way, as best they could, and combat the objections of mankind by the ordinary processes of reasoning, argument, and persuasion. The question brought before them on that occasion belonged to every one. Some questions were sectional: many things had been brought forward in which the rich only were interested, or some section of the community, or some particular religious body, and the people said they need not go near these movements. But it so happened, that the question they had to consider, took into its grasp everybody; it came home, therefore, to their business and bosoms. The Chairman had brought its importance before them, and had shown something of the advantages of a Vegetarian diet. He (Mr. CUNLIFFE) had practised abstinence from the flesh of animals for about three years and a half; he had never liked to eat flesh-meat, and only did this in compliance with prevailing customs. He had eaten the flesh of animals for some years, though in exceedingly small quantities, and was led to the question of entire abstinence from it by the complaints of his own stomach. He did not at first know the reason of these complaints, for human stomachs had not got tongues and voices to put forth their complaints in language, or he should sooner have come to the conclusion, that the cause of these complaints was his eating the flesh of animals. The friendship of an old Veegtarian first turned his thoughts in this direction, and he was led to conclude that the complaints of his stomach arose from his giving that stomach something to do it did not like; and although, as he had said before, he only ate a small quantity, small as it was, and taken at long intervals, the stomach was not reconciled to it, and every time rebelled against it. Having discovered this, he at once laid the flesh-diet aside, and the experience of a few months, or weeks he might say, was that he found the advantage, although his stomach could not put the fact into language.

He thought it his duty to live on terms of friendship with his stomach; for, after all, the stomach was an important organ, and we ought not to disoblige it, but seek to live on terms of friendship with it, and this could only be by supplying it with such food as it could easily digest; and they might depend upon it, that the senses and stomach were the best judges of what was needed to build up the fabric of the body. A figure had occurred to him, whilst the previous speaker was remarking on the round-about system of feeding on the flesh of animals; it was that such a process resembled those who, intending to build, should buy old building materials, broken bricks, and old lime, and spending more money for these than would be required to buy new bricks and lime. This might serve as a palpable, though perhaps a somewhat coarse illustration of the way in which the flesh-eating public attempted to build up the body. It might be said that this question of eating and drinking was a selfish one: perhaps it was a taking care of number one; but unless they did this, they could not take care of number two, three, four, and five, and a great many other numbers that fell into a man's path. A man first takes care of himself, and then of his wife, and children, and friends: he may be teacher, or preacher, and citizen beside, and in taking due care of "number one," he preserves the human machine in that condition which is the best security for his discharging his duty to all the rest. Hence they were laid under great obligations to those who had stood by these principles, and had in many ways exhibited this light for the benefit of others, as well as in the means now taken for its more extensive diffusion. But, as he had said, if he could only have seen their thoughts during the Chairman's address, he would very likely have found some thinking in this way: "I only eat a little; only on Saturday night and Sunday." He had met with many working men whose objection took this form: they had a little meat on Monday, perhaps, but the rest of the week, until Saturday night came round again, they fell into a Vegetarian practice. If the common sense of those men were appealed to, as to whether their strength depended upon the flesh-meat they ate on Saturday night, Sunday, and perhaps on Monday, they could not say that this was the case. If it were an essential, it should be taken every day. They did not regard meal and flour as things to be abstained from; but they abstained from the flesh of animals for weeks at a time, and perhaps they never for a moment thought that they injured their health thereby; but if it were essential, they injured themselves by such a long abstinence. Working men had only to look at their every-day life to see that they did not derive so much advantage from the use of flesh as they sometimes supposed. Some men drank alcoholic beverages only on Saturday night and Sunday, and then abstained from them for the rest of the week. Could anybody suppose that this contributed to their strength? The fact was, that on the Monday they were in a worse condition, and more languid state, than when they left their work on the Saturday night. So, in

reference to the flesh of animals, the small quantity used by many persons could not, in the very nature of things, do them the service they sometimes imagined. People ate flesh as food for two or three reasons: some ate from conviction; they really thought it did them good, or, to use a figure of speech that would commend itself to all who were power-loom weavers, that it was the best *warp* and *weft* for manufacturing the human system. The Chairman had shown, however, that it was not the best kind of food; it was something like taking old bricks and lime to build a house when they might have new materials. These once existed in a natural and proper form in the shape of potatoes, peas, fruit, grain, and other farinaceous products; but the animals ate up the herbs and grass, and after the animals had used this, they took it in a second-hand form from the butcher. Those who were weavers would complain if their masters said to them, they must take the weft from a piece of old manufactured cloth. They would wish to take it at first hand, and would then make a good article. People thought flesh the best food to make the best bone, and sinew, and flesh; for, after all, the things we ate were the true bricks and mortar for building up the body, and therefore it was important that we should select the best kind of article for making the best and healthiest human being. He had said that some people ate flesh from conviction; but others ate it from something else, from taste, and because they relished it. Had they not heard people smack their lips over the beef-steak when it was taken off the fire? their mouths almost watered from the sensuous gratification of the palate. He did not deny that there was a pleasure in this, though he never experienced much of it himself; he did not say that these things could not be made agreeable to the palate; there might be an apparent advantage—for he would not admit it was a real one—in the beef-steak and muttuchop that might possibly minister more to a man's sensual gratification than some kinds of Vegetarian food. But this was a mistake, for certain preparations of Vegetarian fare were as pleasant, and agreeable, and tempting, as a beef-steak when cooked by the best cook in the world. And yet he thought, if they were asked to give up these things, they would cast a lingering look behind them at the thought of giving up these preparations of flesh. He did not think it well to despise the gratification of the palate, since they must all eat to live; but there were some people who lived to eat. He pitied those men who thought two or three days beforehand what they were to eat, or even two or three meals beforehand. The man who had got his body under rule, would not trouble himself about what he should have for the next meal; he meant the man who was in a position to select his meal. The man who did think much of this was a degraded being, and the sooner he was raised to a higher position the better. It was this association of relish and taste with certain articles of flesh-diet, that stood in the way of a general adoption of the Vegetarian practice; but a little thought and self-denial, a

little abstinence from this food, would soon lead to a change of these ideas for those of higher importance, and they would not then associate the pleasures of life with the pleasures derived from the table. Other persons, if asked to give up the flesh of animals, would perhaps say, or at least think, "I should have no difficulty; but when from home people will have provided dinner or other meals for me, with beef and other animal preparations, and I should feel it difficult to decline it." He had found this so himself, sometimes; for he never thought it worth while to send word that he was a Vegetarian; that he would have been ashamed of. People sometimes said, what would they have left when the flesh was taken away? the mistaken notion was, that the flesh constituted the dinner, and that all the rest were mere extras. It was the beef that was the great mistake, the great mischief-maker, the thing with which the stomach quarrelled, and, though it might be brought to subjection and obedience, it was brought to this unwillingly. As Vegetarians, they called the attention of the public to the subject of diet; a pure diet into which flesh did not enter. The mere slavishness and thralldom which tied a man to the table for the sake of gratification, could be overcome, and the man could go abroad and feed himself with the food he found at his friend's table, and refuse that into which the flesh of animals entered, which, in mistaken kindness, had been provided for him. These, then, were some of the difficulties they had to contend with in the adoption of this system; but they could all be overcome with a little care and forethought. He must now draw to a close. His experience, he had said, extended to three-and-a-half years of Vegetarian practice; he knew others whose experience extended to ten and twenty, and even forty years, and he had noticed their excellent health, their robust constitutions, while living on this diet. They had plenty of evidence in its favour. It was adapted to rich and poor; it included everybody; all might become Vegetarians, and abstain from the flesh of animals; it was a personal advantage, and a social advantage, and those who adopted it, aided in the reforming of the world in some of its worst practices—its most inhuman practices—and they blessed themselves at the same time. It often occurred to him that the difficulties, some of which he had enumerated, were the things that stood in the way of the general adoption of this system. The cheaper a thing could be made, the more popular would it be. Most persons were fond of a cheap philanthropy; an easy and comfortable kind of religion, not too sweeping, or involving too much self-denial; a philosophy, and a patriotism that enabled a man to make a great show without doing much. They liked something sentimental rather than practical. The reform that came and struck home, was the reform they should love. He loved this reform for its thoroughness; it was not that easy-going fashionable thing that a man could adopt without showing something of it to those about him. He might be a peace man, and drink, and smoke, and snuff, and eat flesh; he could attend

the peace-meeting, and indulge in sentimentalities (and he was a peace man himself); he could do all this, and continue as self-indulgent as before; as great a slave to appetite as any man, however warlike his tendencies. He wanted them to look this practice fairly in the face, and adopt it for its *realness*. None could take a step in this reform without personal benefit, and blessing those who might be influenced by their example in the circles in which they moved. (Applause.)

Mr. CLUBB said that when a true principle was presented to the mind, it could only be fully known by bringing it to a practical test. When his mind was first directed to this subject, about fifteen years ago, he heard many reasons both for and against it. He was unable at first to make up his mind to give up the flesh-eating practice he had been brought up in; but he found, after studying the subject in various ways, that it was necessary, before he could fully know it, to put it to the test. He commenced his trial in this way. He abstained from flesh as food for two, three, or four days, and then a whole week at a time. Then he would partake of flesh-meat again at the family table, and perhaps continue to use it for a week. He then returned to Vegetarianism for a month, and then the taste of the flesh he enjoyed would tempt him again. He had formerly been in the habit of supposing that he enjoyed as good health as anybody, but he was subject to sick headaches in the morning. During the periods he practised abstinence from flesh, he had none of these head-aches and disagreeable sensations, but when he partook of flesh again these were sure to follow. These experiments were sufficient to convince him that he was better without the flesh than with it. A lady once remarked to him at table, that she could not think how he could deny himself all enjoyment; and on his telling her that he was not aware of doing so, she said, "Why, you are a teetotaller and a Vegetarian; there is nothing that I enjoy but a piece of meat." He expressed his regret at this, since it showed that the lady's enjoyment was limited to one article of food, whilst his comprised a great number; he thought, therefore, she would admit he was in the best position of the two. Mr. CLUBB then referred to his experience as to the enjoyment derived from simple articles of food, and stated that, whilst engaged in the cultivation of five acres of land in the valley of the Stour (which had heretofore been only ploughed land, but which he undertook, with the assistance of some labourers, to cultivate with the spade as garden ground), though he had not been accustomed to the labour, he found himself able to endure as much fatigue on his simple diet, as any of the men who worked with him. In illustration, also, of the effect of Vegetarian practice in health, he might relate a circumstance in the experience of his father, who at the age of sixty-five adopted this practice, and continued it for about twelve months. After this trial he had a strong desire for one of his favourite dishes, a leg of mutton. He ordered the joint, had it cooked,

and ate heartily of it. That same afternoon he was taken very ill indeed, and continued so for some weeks, and was not expected to recover. He did, however, recover, and returned to his Vegetarian practice, but always attributed his illness to partaking of that leg of mutton, which he supposed had been taken from a diseased sheep. The effect of a flesh-diet and a Vegetarian one upon the tempers of man and other animals was then considered, and Mr. CLUBB concluded by again urging upon the audience, that no system, but especially a practical one like the Vegetarian, could be fully known in any other way than by practising it. (Applause.)

Mr. R. HINDLE had no doubt but the thought had passed through the minds of some of the audience, that Vegetarianism would do very well for such men as Mr. SIMPSON, and those who had not to work hard. As a working man, he had tried both sides of this question, and found he could work with more ease without flesh than with it. He had never had a headache in his life; but he found himself, since his adoption of Vegetarianism, far happier than before. He had worked at the paper mill, an employment in which the work came very irregularly. His department required irregular attendance, and he had stood for three days and nights, thirty, forty, sixty hours at a stretch, and had tried this on both systems, and found he could work these hours with less fatigue and less sleepiness on Vegetarian than on flesh-diet. The hardest work was done without flesh, by men who earned low wages, and could not get flesh, so that they were necessarily almost Vegetarians. If they would but make themselves acquainted with the principles of the system, and act wisely in the selection of their food, all would find it an advantage to live on a Vegetarian diet. (Applause.)

Mr. CHARLES POLLARD then offered some remarks, showing the advantages he had derived from the adoption of Vegetarian habits, in the healing of his flesh when wounded. He had been a Vegetarian about five years; he had been a Vegetarian for some time before this, occasionally, but since his marriage he had carried the system out fully. If more ladies were Vegetarians, a greater number of men would adopt the practice; but most women were such clumsy cooks they could not do without flesh. He then recommended the use of coarse flour with the bran in it, and alluded to the disagreeable incidents of the mixed-diet practice, in relation to the keeping of pigs. When he was a flesh-eater he was subject to rheumatism, and was once laid up for fifteen weeks in this way; but now he was free from this, and he thought they would all admit he did not look very consumptive. (Laughter and applause.)

A vote of thanks having been passed to Mr. CUNLIFFE for his attendance on the occasion, the Chairman announced another meeting to be held on that day month, either in Accrington or the neighbourhood, and the meeting separated about eleven o'clock.

## VEGETARIAN MEETING AT BOLTON.

A LARGE and important meeting was held | in the Temperance Hall, Bolton, on Thurs-



day, October 12th, 1854, when addresses on the principle and experience of the Vegetarian practice of diet were delivered by JAMES SIMPSON, Esq., of Foxhill Bank, and J. E. NELSON, Esq., of Manchester. Mr. SIMPSON occupied the chair on the occasion, as the official representative of the Vegetarian Society, and addressed the meeting as follows :

LADIES and GENTLEMEN:—The question of diet about to be addressed to your attention to-night, has now been prominently before the public for the last seven years. During that time, there has been a deal of misconception as to the principle and practice of that diet. The object especially has been misconceived. The bill-sticker, in posting up announcements of Vegetarian meetings, has sometimes thought that the object of the Vegetarian Society was to “bring down the price of butcher’s meat”; and people have generally supposed that Vegetarians subsist chiefly on cabbages. Facts, however, very soon dispel these misconceptions, and people soon find that we have an abundance of farinaceous food, as grain, roots, the articles usually called vegetables, and fruits. Thus it is seen that the resources of our system are infinitely greater in variety than those of the mixed diet system. A greater degree of gustatory enjoyment is also experienced than on the mixed diet system. In corroboration of this, I have to appeal to those who have tried both practices, and have thus learnt what are the real refinements and enjoyments of the Vegetarian practice. Besides this, you have got a much more economical system in the Vegetarian than in the mixed diet practice. In this fast-living and economical world, we have long been disinclined to give a shilling for what we can get for two-pence. Those who inquire into this system see that it is much nearer to nature than they supposed, to begin with. It is in inquiries of this kind, that people alter their opinions of what was supposed to be a “cabbage system,” to begin with. The real object of the Society, as formed seven years ago, is to add to the happiness of the human family, by giving them a better system of diet than that they usually adopt. The language it uses is a very benevolent one. It does not censure people for eating beef and mutton, but says, “Look at this system, and see if you cannot find it to be a better way of living than that usually carried out;” but if you cannot see this, there is no reproach, and we but hope that you will be none the worse for the charity which directed your attention to this question. (Applause.) The system is sometimes regarded as a novelty; but this is the furthest from the truth, for it was on Vegetarian diet that man first lived, and has since lived in the greatest numbers in all times, and we but ask him to return to the order of this first appointment. Sometimes we are looked down upon because people think we are very small in numbers; for though, as a Society, we have only about a thousand members, yet a thousand persons adopting a

natural system after inquiry, is a *prima facie* case in favour of our views. People do not give up beef and mutton without some good reason; and you may be sure that if you have a thousand persons, including all classes, from the senate house to the working man, all of these agreeing in their experience that this is better than the meat-eating system, that they really think so, and the case is thus established in their practice. The fewness of the adherents of a cause is not, moreover, to make it despised; for there was a time when a few fishermen of Galilee were all the adherents of the Christian system that were known. I judge it well to confine myself to an exposition of the principle; but, before entering upon this, we must look a little at the constitution of man. People generally only conceive him to be an intellectual being; but besides this he is a physical being, and has an animal body, in many respects like the brute creation around him, and he ought to know something of this body. Besides this, he is also a great moral and spiritual being; and if the Vegetarian system be a natural system, it is adapted to all these parts of his nature, and harmonizes with man taken in these general aspects, whilst we may find that the meat-eating system is in conflict, and offends these. We never can have a system of true happiness until we take up all these parts of our nature, and be well educated in each. If we only attend to the intellectual, and neglect the body, we cannot be happy; or if we attend to physical, and pass by the moral and spiritual, unhappiness must be the result; all these parts of our constitution must be harmoniously developed, and I contend that the Vegetarian system is in accordance with this result. Man, as a physical being, has instincts, and these point out the proper food of man. For instance, when he looks at the animal creation, there is nothing to tell him that there is anything under the skin of the animal adapted for his constitution. If he looks at the animal in the field, he is attracted by its beauty and grace, but has no direct thought of its being intended for food; if he look at it in the railway truck, on its way to market, or in the slaughter-house, he has still no direct realization of its relation to himself through the sense of sight. If he follow the animal to the kitchen, and look upon the pieces of flesh there, the sight is offended, and he is obliged to acknowledge that there is no beauty in lumps of beef or mutton, whether in the stall of the butcher or in the kitchen. But the fruit on the trees of the orchard, and the waving corn, are delightful to him, and as there is a relation between these objects and his stomach, he not only rejoices in the sight, but he blesses Heaven for the bounty which feeds the great family of man. (Applause.) If we come to the sense of hearing, we are none of us pleased by the sounds of suffering animals: we do not any of us like to listen to these, and the moan of the slowly bleeding calf, or the sobbing of the dying lamb, is painful, and you have the butcher even crying out against this system, and wishing it were penal to kill lambs, for, says he, “he dies harder than any other animal,

and sobs like a child from the moment he is stuck, or as long as life remains." You know *Punch* says that "cabbages have got hearts" (laughter); and it is very well to laugh at this, for we all love a bit of fun, whether from *Punch* or anywhere else: but these hearts do not bleed. Then, again, there is the sense of touch. We have many instincts, and we have no right to say that GOD has made man less perfect than the lower animals in this respect. We none of us like to touch flesh. As our excellent friend Mr. BORMOND says, if we go to buy a little piece of it, we are very apt to ask for a skewer to carry it home. We employ others to do these things for us, condemning the butcher and cook to employments we dislike ourselves, and they are our proxies, but the deeds done by them are still our own. If we look at the animal of prey, as the tiger, he is not offended at hearing the moans of the animals he destroys, and before he tastes their flesh, has a gush of saliva that shows that there is relation between his stomach and his food: but our attractions are more like those of the boy who squeezes his nose flat against the pastry-cook's window, as he beholds "them jolly pies, and those ripe apples." It is a question of nature speaking in the one case, but not in the other. But then we come to a grave difficulty, for man has senses of taste and smell as well as of sight, hearing, and touch. These senses, however, are depraved, and I venture to say I can make flesh-meat smell bad in all your noses, if you will only abstain from it for a time, for then you will find it even offensive. You will be like the missionary WILLIAMS and others in the South Seas, who, after abstaining from flesh as food for ten years, at length, having obtained an ox, anticipated a great feast; but to their surprise they disliked it so much that they could not overcome their repugnance to the taste and smell. We can train ourselves to any practices we please. You know we can teach ourselves to put snuff up the nose, and draw tobacco smoke into the mouth and puff it out again. But all this is as unnatural and abnormal as smelling of this coal gas, though I suppose we could train ourselves to appreciate even that. But flesh, and alcoholic beverages, are no more natural than the use of tobacco and snuff are, to begin with. I appeal to experience on this point, in all who have abstained long enough. The smell of the burning martyrs in Smithfield was just the same: it is burnt flesh. Man does not reason upon his practices, and thus he continues to adhere to custom without inquiry. But there are other things besides the senses that may be supposed to speak out on this question. Man has got teeth, "canine teeth," or "dog-teeth," as they are called. I know that he has teeth at the corner of his mouth that are called canine teeth, and he has got an intestinal canal which is supposed also to show that man is intended to eat flesh. Every objector to Vegetarianism seems to stumble upon this "canine tooth" argument; and it is very easy to reason in this way from prevailing custom, rather than from nature to our customs. We can in this way have a recom-

mendation of bitter beer, and we see scientific men, cap in hand, attempting to play into the hands of a popular opinion, but they never attempt this even, without saying three things in our favour for the one they say against us. Other animals, however, have got the "canine tooth" besides man; you have the horse, the camel, the reindeer, and especially the monkey tribes, which come nearest to the structure of man, and the only difference between this tooth in the monkey tribes and in ourselves, is that they have got this tooth *longer* than we have. The great naturalists, who followed nature in their inquiries on this subject, never made this mistake. CUVIER says that man's weak jaws and the short canine and tubercular teeth not passing beyond the line of the others, show that fruits, roots, and grain, with the succulent parts of vegetables, are the natural food of man. MONBODDO, another distinguished naturalist, goes further, and says that this was natural, and that man becomes an animal of prey by *acquired* habit. We know we can do this by training ourselves, but what we want to know is what man can do naturally. LINNÆUS, CUVIER, RAY, DAUBENTON, and others, all agree, then, that the use of flesh is not natural to man. As for the intestinal canal, some have said that man is not made to eat grass like the ox, nor flesh like the tiger: therefore he is intended to eat like both. This is but a bad attempt at reasoning. Man is indeed an intermediate animal, but he has an intermediate character of food adapted to his nature, like other animals have for theirs, though he can live away from this if he please. When we come to inquire into this matter, we find that some persons have measured in the legs of man, and called these a part of his body, for the purpose of making him approximate more to the flesh-eating animals than grain-eating animals; but when man is fairly measured, we find that his intestinal canal is twelve times the length of the body instead of six or seven times, and this brings man towards the other extreme, and he is, indeed, most like the monkey-tribes which subsist upon fruits, roots, and grain, with other vegetable products. You see a little inquiry shows a difference of opinion in all this, and a little reading, such as you will find in SMITH'S *Fruits and Farinacea*, removes this misconception, and if you have any libraries in Bolton, that would like a copy of this work, I may state that I know a benevolent gentleman who will supply as many as are needed, on application to me. People here say, "This beautiful system you are building up is good; we admit that man began in your system, but another system prevailed after the flood; things were altogether changed, and man was reconstituted to suit a fresh state of things and the eating of flesh-meat!" Permit me to say, that the great majority of mankind have never eaten flesh as the rule; from two-thirds to three-fourths of the population of the earth are not flesh-eaters but Vegetarians, and many of you who think you would not get on without "a little meat," see, perhaps, very little of it between Sunday and Sunday. The hard working people of the world

carry on life without flesh; the people who eat the most of this are those in easy circumstances, who can afford to sleep after dinner, and who pay the income tax, and not those who do the hardest work. Nature, however, we see is the same now as she was at first as far as regards man's interests. But I said man was an intellectual being, as well as a physical being, and what then says intellect? When he looks at figures and scientific inquiries, he finds that he must have five or six proportions of an animal-heat principle in his food, to one of another, which makes blood, and must have, also, what are termed ashes, in the food, so essential just as the food is turned into blood, and for the bones. Whence is he to obtain these principles? If he be wise, he will go to the original source and obtain them from the *protein* compounds of vegetables. I give you a chemical term, from the Greek word *proteuo*, I take the first rank. When you eat part of a sheep, you do not get anything peculiar, but, to use the words of LIEBIG, nearly, you get only the proximate principles of vegetables on which that animal fed. We used to think we got something superior; but GOD ALMIGHTY has placed the great essentials of life near to us. Water, light, and air, are all near to us, and may be had well-nigh without money and without price; and you have no right to look at the tables of the rich, and suppose that they have got anything peculiar. Though I might live in luxury, I should only get, at last, indirectly, the very same principles—though taken through the bodies of animals—which the poor working-man, who earns his bread by the sweat of his brow, can get directly from the produce of "mother earth." We see that GOD'S ways are equal; and the wisest, and best, and most philosophical form of food, is from the product of nature itself, instead of taking this round-about way of getting it through the body of an animal. It is said, however, that flesh is stimulating. I grant that it is so; but that is just what deceives people. Flesh contains a stimulating principle called  *kreatinine* ; but if you want stimulation, an answering principle is contained in tea and coffee, and you can thus have it from the vegetable kingdom without going into the body of an animal at all. I contend that this stimulating principle is a disadvantage; it makes you live faster. If you eat flesh-meat your pulse beats faster than if you did not; you come sooner to maturity, sooner to advanced age, and consequently sooner to death. But on Vegetarian diet, you live longer, your system is calmer. You know that the author, when he has much brain work to do, takes care to give up the use of "meat;" and all would find that there is greater calmness and endurance on the Vegetarian system than on the mixed diet practice. This fast living is a disadvantage, it makes you contract disease sooner, and if you cut or otherwise wound yourself, this wound will not heal so soon as if you were on the Vegetarian diet. I remember when I had the honour of addressing a Bolton audience before, a gentleman who accompanied me stated that whilst in flesh-eating habits he had much difficulty in healing any scratch or wound, through the inflammatory

state of his blood; but that since his adoption of the Vegetarian practice, and though he is now seventy, he has only to tie a bit of wet rag round the part, and, at that age even, it heals readily. The first and simplest kind of healing is by what is called the first intention, the second is by the scab, and the third is by the suppurating process. From my experience in these matters, I have little doubt that the ordinary diseases of children, such as measles, or small-pox, would die out in a few years under the general adoption of Vegetarian habits. The cholera, which frightens people so much, is, at least, comparatively harmless to the body in a high state of health. When the cholera has gone into a Vegetarian family, both in this country and America, it has passed by the Vegetarians, and the meat-eating members of the family only have been carried off. In Morley, in Yorkshire, † I remember a family where the dyspeptic father and his sickly boy escaped, and the good looking and apparently healthy, but meat-eating wife, was attacked and taken off, by this disease. But people say "it is more nutritive;" this, however, is a fallacy, for whilst a 100 lb. of butcher's meat contains only 36 6-10ths of solid matter and 63 4-10ths of water, peas contain 84 per cent. of solid matter and only 16 per cent. of water; and many other ordinary articles are of similar composition. And then, again, you have more blood principle in peas, beans, and lentils than you have in meat, and more of the animal heat principle by far. It is quite a mistake to suppose that you can get something superior from flesh-meat to what you can get from Vegetarian articles of food. You have more animal heat principle in vegetable products, and if you eat flesh you have to eke this deficiency out by the use of potatoes and other forms of vegetable food, the fat of flesh only containing 14 3-10ths of this principle in 100 lbs. You have the Spanish bean brought into this country as a luxury, and I will feed a thousand men on this system from these Spanish beans and potatoes, for less than another thousand men shall be fed on beef and potatoes, the precise amount of nutriment being obtained in the first case for less than half the cost of the latter experiment. You will now begin to find that you do not get anything peculiar when you live on flesh, and will see, further, that you can live so much cheaper, a much larger extent of land being required to raise food for man on the mixed diet system, than would be needed where he took his food directly from the bosom of the earth. We see that the meat-eating system is not philosophical when looked at in this light. "But," say people, "we eat meat because it is more digestible." I beg to say that this, too, is a mistake. There is nothing so digestible as fruit. You will see from the tables of Dr. BEAUMONT, that ripe apples, and even sour and hard apples, are digested before flesh-meat. People thought otherwise, and that flesh-meat was the best, but the fact is, almost all vegetable food is sooner digested than flesh-meat. I am including fruit, and grain, as well as vegetables, and even milk and eggs. I will not even compare these with hard and indigestible things, such as

pork, which requires five, or five and a half hours to digest, whilst soft boiled rice is digested in one hour. "But medical men prescribe meat, Sir." I know they do; but medical men cannot always say all they know of truth; besides, they are not always right. They have been prescribing largely on a particular system for the cholera, and they are now beginning to see that they are wrong, and must try something else. There must be intelligence in the public, though, on this diet question, before they can speak out on these matters. We have sixteen or eighteen physicians and surgeons in our Society, but they do not always recommend this system to their patients, and if they did, I fear they would have but a small practice. We call them in to heal disease, when we have gone a little further in known wrong doing than we intended; but in a wiser period of the world's history, they will be regarded as helpers in preserving health, and then they will be able to advise with us as to what is best for food and drink. These facts, too, are recent, and many do not know them; and you know that everything new is ridiculed at first. Medical men made a mistake when HARVEY discovered the circulation of the blood, and put him out of society, and he died under the ban of the profession. They also opposed and ridiculed HOPE, the discoverer of the stethoscope, which is now acknowledged to be of the greatest advantage in the examination of the symptoms of the internal organs. I heard, recently, from a very distinguished medical gentleman in the west of England, who says that his mind is a sheet of white paper on which to write a series of Vegetarian facts. "I have got the flesh-eating facts," said he, "but I have not got the other." He is the best man, who withholds his opinion on a subject into which he has not inquired. "What are animals for, if not to be eaten?" was a very popular objection. To this I may reply, that animals have their uses besides being eaten, and we do not eat them all, for there are cats and dogs which our friends do not eat, but present them to the Chinaman, whilst the Frenchman eats frogs, and the savage of Borneo prescribes for himself the flesh of mankind, which he thinks is intended for him to eat. Races of animals have lived, and become extinct, and flowers have bloomed in solitude, upon which the eye of man never fell, and we cannot but see, as POPE beautifully expresses it, that all were not made for one, but one for all. "But," say people, "we shall all be eaten up on your system; if we do not eat the animals, they will eat us." This supposes that all of us are to become Vegetarians some sunny morning. Permit me to say that I am not so sanguine as this; Vegetarianism is too good a thing to progress very rapidly. All reforms move slowly, and as this progresses, you will find the animals, now used as food for man, gradually diminish, until they come down to the number of the animals that we do not eat, that do not eat one another, and do not eat us. It is a simple question of demand and supply, and our friends of the meat-eating practice will eat up the balance in the meantime. People fly off to the North Pole to start an ob-

jection; they say "There are some people at the North Pole who eat fish, and flesh, and blubber: your system seems very good, but you see these people do not live without flesh and fat, and I shall not become a Vegetarian until I see how these can do without these things." These people are savages, and I am not going to reason from those who live as savages, and eat as savages far more than they require when it is there, and at other times devour their own flesh. I may say, however, that the Hudson's Bay Company, who employ a large number of people in high northern latitudes, in the hunting of animals for their skins, used to give their servants eight pounds of fat meat as a day's allowance; they now, however, gave them two pounds and a half of maize flour, which is found fully equal, or even superior, in sustaining the capacity both for muscular exertion and of bearing cold, to the fat meat formerly allowed. Captain PARRY shows you that good bread (made from maize-meal, instead of wheat, will be most suited) will answer every purpose in keeping up the warmth and strength of the body, as he found in the experience of his sailors. "But," say people, "is this all?" No, it is not all; for chemistry shows you what principles are required for keeping up the heat of the body, and you find that these are found in greater quantity in Vegetarian food than in flesh. "Ah! but" say people, "savages do not live in that way." This is something like saying, "The Christian system is a beautiful system, and I think of taking it up, but I cannot do this because the people in India and China are not Christians." "Ah, Sir! but what will you do with calves and such animals?" I am not sure that the milk is not more the food of the calf than of man; but if it should ever become necessary to destroy the calf to get this, I should make my bow to it, and give it up. This is not necessary now, however, and if such a difficulty should ever occur, we shall never ignore the humanity of the human breast by killing these animals to have milk; if we cannot have it otherwise we can do without it, and in the meantime there is sufficient for the present state of transition from the use of flesh as food to simple Vegetarian diet. "What will you do with the fleas and bugs?" cries another. I think vermin of all kinds are best kept away by cleanliness; but if you come across a stray flea or bug, I think you are left free to do with them as you see best; but if you do kill them, I recommend you not to eat them. (Laughter and applause.) "What will you do for manure?" The best manure for raising food for man is not that of the farm yard, but the night soil of your cities, which should be preserved instead of being washed into the river, or allowed to pollute the atmosphere. "What will you do for leather? there is nothing like leather, Sir." I have got a beautiful pair of shoes made without leather, from what is called panus-corium or leather cloth, and there are half-a-dozen establishments in London where you can have boots and shoes without any leather at all. And you have the oils which lubri-

cate our machinery; formerly sperm oil was considered the best for this purpose, but when it became 7s. 6d. the gallon, you looked out for another article, made from pit coal, which I think now sells for 5s. 3d., whilst sperm oil is 8s. 9d. I dare say there are many manufacturers in Bolton who do not know of this fact, and it may be very useful to them, for I know of some machinery running well with this oil, that used to stick fast when sperm oil was used. "Ah, but" say people, "there are so many things that we can hardly get supplied with on this system." We used to think of this in reference to pens: we used to employ very inferior quill pens, but now we have beautiful steel pens, in millions, when the supply of the goose's wing failed. But man has a moral and spiritual nature as well as a physical one, and benevolence has something to say to this meat-eating. When you take the knife in hand, and put it to the throat of the animal, you cannot do the act intended and take its life, without a special training. But if it be a natural system, why do we not rejoice as the tiger does? It is savage, you say: but why should it be, if natural? If you keep Cochin-China fowls, or any other pet animals, and these are brought to table, your mouth is shut against this particular animal ever after, and the lady who keeps these birds, and has one killed for the table, takes good care not to know which of them it is. You look pale: what is the matter? As you passed that slaughter house door, you had seen human beings, made cruel by the wants of society, at their customary work, and the act that shocked you was that of the poor animal's skull beaten in by the pole-axe! If these things are natural, why this feeling of pain, and perturbation for hours after? You do not feel thus in gathering fruit from the trees; but the pole-axe is not a nice instrument, nor the knife, or cleaver; and what a strange philosophy it is to kill animals, and search with these instruments—for what? For the very principles of nutriment you could have had direct from the orchard and farm! Men do not examine and reason upon these things. And perhaps all who hear me to-night, are unthinkingly participators in these acts of cruelty. Stand at the gate of the market, and the manufactory, and you shall pick out the countenances hardened by these employments, and degraded far more by cruelty and drunkenness combined than the operative by drunkenness alone; and we have no right to perpetrate acts of cruelty by proxy, for these are our own acts; and, in the progress of our principles, I trust we shall be able to release our brother man from these practices. The man who goes through the streets with meat is made to cover it; but if a man goes along with fruit, or a whole load of cabbages, there is no requirement of this kind. Vegetarians find the greatest difficulty in carrying out this system through the influence of woman, and we can philosophically account for this. She has been made eminently conservative in her tendencies, and there is the greatest wisdom in this, since it would not do for her who has to make and train the world to

be carried away with every new theory that came along. Vegetarianism is, however, a friend to every right-minded woman, and how sad is it to see that she who is the guardian of the humanity of the world should be tracked with bloodshed in every step of her life, through the influence of prevailing custom! I contend that the meat-eating system is a mistaken one; and one that has not been reasoned upon, and that there is in Vegetarianism that which must commend it to every one, when fairly inquired into, and especially in the practical adoption of the system, can its truth and beauty be seen the clearest and best. "But," say people, "it is such a little bit that I eat, that it is not worth while to change." Let us see then what these little bits amount to; those who eat moderately only, will consume a flock of sheep in a life of about sixty-three years. Eight and a half ounces a-day is not very much, yet this quantity used daily for 63 years, will amount to a flock of 350 sheep, and if you eat ten ounces, this actually adds an additional 53 sheep, making 403 in a life-time. OLD PARR would have eaten 1052 sheep had he lived in this way, but he, as you all know, was wise enough to live on vegetable products, and only died when he began "to eat flesh and drink wine." It is very clear, then, that the Vegetarian system is not a mistake; for if you ask the history of the world, you will find that the most powerful armies that ever existed lived in this way. CYRUS with his Persians, the Greeks and Romans, all carried out this practice in their best days, living on bread and fruits, and drinking water from the brook. The strongest men of the world now live upon dates, and figs, and black bread, and drink only water. "But," say people, "all Vegetarians are not fat." There is no man happy who carries his waistcoat eighteen inches in advance of him. The man ought to rejoice in activity, both of body and mind, and we have got a false impression of what constitutes health, and the best enjoyment of life. APOLLO BELVIDERE, permit me to say, has not the large stomach, as you may satisfy yourselves when you next see his statue. We have both big and little in our Society, but if one works principally with his brain, you must look at his head and nervous system, and you must go to the blacksmith if you wish to see a development of the muscles. The fairest comparison, however, is with what you were before adopting Vegetarianism; comparing yourselves with your former selves. But there are tricks carried out in the practice of this system, and I denounce the foolish things done in this way, such as trying to live on the inferior vegetables, formerly eaten along with the meat. Which, then, will you have? You say it is hard to give up your beef-steak and mutton-chop, your old friends; but you will find on inquiry that there are better things than these, and may take your food simply and directly, and get for twopence what will cost you a shilling the other way. One system is good, with plenty and cheapness; the other will not bear examination in this light. The one is a system of peace and harmony, and the other of strife; and I think, when you come to carefully examine the

system, you will find many things you thought unfavourably of beforehand to disappear. It is a great dietetic reform, the truth of which will certainly advance in our time, and form a part of the future history of our country. (Applause.)

Mr. NELSON remarked, that he was born in a part of the country so poor that the people did not get flesh-meat once a week; and many men present knew that those who worked hardest did not get so much of this flesh of animals. His only regret for the working classes was, that so many thought their position a cruel one, and that having to work hard, with little flesh-meat to eat, was the hardest of all. His own experience was, that though he never ate any large quantity of flesh-meat, he was in every way better in body and mind since he relinquished it altogether. He could endure more fatigue with much less inconvenience. After alluding to the existing prejudice against the system, and illustrating the possibility of living well in it from various circumstances that had come under his observation, he contended, that if man could exist without the use of flesh, as it was admitted he did till after the flood, he could live well without it now, when he had so many resources that were unknown at that early period of the world's history. It also afforded more time for the improvement of the mind, since less attention was bestowed in ministering to sensual gratification; and he had no doubt that many of the cases of brutality in the treatment of wives and children that came under his observation in the papers arose from the use of highly stimulating food and drink. He then adverted to the account recently given by the correspondent of one of the Metropolitan papers, as to the great amount of endurance exhibited by the

Russian soldiers engaged in the late battle in the Crimea, and the testimony of the medical men that many of these poor fellows lived on with wounds sufficient to kill three or four of our men, though they lived on a very simple diet—black bread with a little oil. There was danger of overcharging the system by too nutritive food, and in this way inducing apoplexy and death. They never heard of a Vegetarian dying in this way. He had tried both systems of living, and though he did not think he had a better constitution than the other members of his family, this had been very much improved by this practice of diet. It was a recommendation to the tables of many friends, for his particular wants were so easily supplied, there was no extra cooking required, as was often the case when flesh-eaters were invited to dinner. It was pleasant to him to see animals enjoying the life that GOD had given them, and feel there was no necessity to sacrifice this to maintain his own; and he often thought, if the sentimental lady and gentleman had to kill the animals on which they fed, they would no longer condemn the Vegetarian system, but very soon be numbered among its practical adherents. (Applause.)

Mr. CUNLIFFE then announced that a Vegetarian Association had been formed in Bolton, which would meet once a month, and that all inquirers into the system were cordially invited to attend its meetings.

A vote of thanks to the speakers, for their assistance on the occasion, was then carried by acclamation, and Mr. SIMPSON, having acknowledged the compliment on the part of himself and Mr. NELSON, the meeting closed a few minutes before ten.

## VEGETARIAN MEETING IN EDINBURGH.

ON Thursday evening, October 19th, a public meeting was held in the Queen Street Hall, Edinburgh, to hear addresses on the principle and experience of the Vegetarian practice of diet, by JAMES SIMPSON, Esq., of Fox-hill Bank, and Mr. N. GRIFFIN of Birmingham. The attendance was numerous and highly respectable, and we much regret that our space will not admit of more than the briefest notice.

Mr. SIMPSON occupied the chair officially (as the President of the Society) and presented an able and complete exposition of the arguments of the system, as drawn from the number and experience of its adherents, its agreement with the three-fold nature of man, and harmony with external nature, its economy, and its dietary affording in greater abundance the various elements required to support the body. The various objections to its teachings were ably met and answered, and it was shown, that this had ever been the practice of the majority of the world's population, that amongst these were the finest developments of humanity, and that the objections drawn from Scripture were mistaken. He concluded by an earnest commenda-

tion of the system to inquiry and adoption, as of importance in the progress of the world

Mr. GRIFFIN spoke at considerable length on the practical experience of Vegetarianism, showing clearly, that flesh-meat was by no means necessary to support the body in health and vigour, since he followed one of the hardest manual occupations, in abstinence from it, and had not, perhaps, eaten six pounds of flesh in his whole life. He found himself able to do as much work as any man he ever saw, and could do this with more ease than those living in flesh-eating habits, and especially commended the system to the attention of working-men on the ground of economy, its influence in raising the social character of their homes, by removing much of the slavish occupation that generally fell to the lot of the wife in preparing flesh as food, and concluded by expressing his firm belief that the general adoption of the system would aid in bringing about the harmony between man and the inferior creation, which both prophet and poet had foretold.

After a vote of thanks to the Chairman, moved by Mr. COWPER, the meeting separated.

## GLASGOW VEGETARIAN ASSOCIATION SOIREE.

THE Second Annual Soirée of this Association was held in the Merchant's Hall, on the evening of Friday, the 20th ultimo, at seven o'clock. The hall was completely filled with a most respectable company of nearly 400 guests. JAMES SIMPSON, Esq., of Foxhill Bank, the President of the Association, occupied the chair, and was supported on the right and left by Mr. N. GRIFFIN, of Birmingham, Mr. ALLAN, of Leeds, Mr. SHIELDS, of Edinburgh, JAMES COUPER, Esq., J. G. CRAWFORD, Esq., Messrs. SMITH, RUSSELL, KERR, ANDERSON, HOLDING, etc. Mrs. COUPER and Mrs. SMITH did the honours of the tables on the platform, the tables in the body of the hall being similarly presided over by other ladies. All the tables were elegantly and sumptuously furnished with the good things usually provided by the Vegetarians on their festive occasions; the bill of fare, in the present instance, comprising mushroom pies, savoury pies, rice fritters, savoury fritters, lemon cheese-cakes, apple fritters, moulded rice, moulded sago, Irish moss blanc-mange, preserves, tea, fruit, etc. The room was decorated with numerous bouquets of flowers, and the happy, animated, and interested appearance of the guests rendered the scene one of a very pleasing character.

The proceedings commenced by the singing of a hymn as grace. After the repast, which all seemed to enjoy exceedingly, some appropriate lines from GOLDSMITH were sung by the company. Mr. M'CRACKEN and a vocal party led the music, and an instrumental band performed airs during the entertainment, and at intervals in the course of the evening.

Mr. SIMPSON commenced his address by congratulating the guests present on the substantial progress in the teaching of Vegetarian principles, by a comparison of the first introduction of Vegetarian arguments in Glasgow, three years ago, with the circumstances of the elegant repast to which their attention had been directed. (Hear, hear.) To do justice to the entertainment, it was only necessary to contrast it with what could be done on a similar scale of expense on the mixed diet practice. He rejoiced in the obvious practicability of the Vegetarian system in popular estimation. It was no use now inquiring "what next?" since sufficient for the business of life was the progress of the time; and as there ever had been a "something next" to be undertaken, this phase of human progress would doubtless be continued in all time to come. It was apparent to all, that man, in times past, had not reasoned correctly upon the common habits of life, and thus things new had been denounced to begin with, as a matter of

course, no doubt being thrown upon the wisdom of custom, except at the risk and disadvantage of the innovator. A distinguished characteristic of the time, however, was to inquire and reason upon the past and the present, and now we only, at most, laughed where we formerly persecuted those who brought us things new. Everybody must acknowledge the immense breadth between the principles and professions of men, and the discrepancy of their conduct in carrying out these;—the professions of Christianity, for instance, and their want of realization in practical life—and so long as the eating and drinking habits of society were unfavourable, and tended to degrade the external conduct of man, this want of harmony must necessarily be continued. The drinking system, with its thousand evils, was one acknowledged practical instance of the substratum of error to which he referred. The dietetic reform, or Vegetarian movement, was the result of observation and reasoning, and with its many hundred organized members, had its thousands of others in sympathy and practice with the movement, the conviction of all of these, who knew both sides of the question, being, when they had fairly compared themselves, not fallaciously with others, but with their former selves, that the Vegetarian practice of diet was better and happier than any other. They were, however, subjected to misconceptions, and some of them as amusing as erroneous. Vegetarians could laugh at these, and cheer the wit worth notice on all occasions, for the very reason that they could best afford to laugh, and from having long since discovered that they numbered in their ranks some of the heartiest laughers of a former period. (Hear, hear.) As instances of misconception, it was supposed that they had the special object of assailing the poor butcher and drover, whilst a careful observation of their system showed that it would ultimately result in giving a better avocation to these classes of men than those into which they were forced, often most reluctantly, by the demands of society. They were not, again, either, exclusive eaters of cabbage,—(laughter)—but, now the system came to be better known, it was seen that their diet of fruits, roots, and grain, as well as other vegetable products, gave greater variety and greater gustatory enjoyment, as well as being obviously far more economical, and possibly, as the world now seemed to conceive, the most natural. The object of the dietetic reform movement was to minister to the order and happiness of the world, and the language which it adopted was not that of reproach, but of freedom and charity. They invited popular attention to the examination of the system they recommended, and if their reasonings were not accepted, they at least hoped that the world would be none the worse for what was designated the "benevolent enthusiasm" suggesting them; for, as a popular writer had remarked, "it was no use being angry with them, since they merely took a draught of cold water

and looked their opponents calmly in the face." (Laughter and applause.) They were told, however, that they made too much of their system, and that, if a good thing, it could not be everything; that the world had been "attempted to be regulated by temperance," and that now that that was not effective, the Vegetarians were going a stage further, in still further depriving people of the "comforts of life." He begged to state that they deprived none of the comforts and blessings of existence, but, on the contrary, gave them a *higher* and *happier* condition, their system being one of the greatest abundance and enjoyment; and if they did certainly go further than the temperance reformers (all Vegetarians being necessarily teetotallers), it was because the temperance question was absorbed in theirs. Those who gave up the consumption of the flesh of animals, whatever their opposition to abstinence from alcoholic drinks in the first instance, became, necessarily and certainly, practical adherents of the temperance system, there being simply this advantageous difference, that whilst teetotalism put away the *use* of alcoholic beverages, Vegetarianism, being a complete reform of diet, naturally and certainly removed the *appetite* for these. They did not, however, advocate their principles as anything more than those of an external system of living in harmony with the physical, intellectual, and moral condition of man, and did honour to the greater considerations of truth, which all ought to acknowledge, and which they did not degrade in their importance for the sake of substituting what was called their particular *ism*. (Applause.) All acknowledged the great importance of the inquiry, What is the best food for man?—and modern times had abjured the notable error of thinking that questions of diet and drink were beneath the consideration of the religionist and philosopher, as was amply demonstrated in the history of the temperance reform, rendered necessary by the degradation incident to the drinking system. The body was the temple of the spirit, and as the manifestation of mind was through its external organs, the character of the food and drink we partook of was ever worthy of the highest and most careful consideration. The impartial entry upon the inquiry, What was the most natural food? should not be confounded with what people liked best. The likings of people, if introduced at all, at once produced conflict, and might in Scotland present the "haggis," and singed "sheep's head kail" as the best of things (laughter); whilst our London friends would as pertinaciously put in their claims for the roast beef of Old England. Our French brethren, however, had a right to their conclusions as well, and so they treated us to a few frogs; whilst the families of mankind in China brought us dogs and cats as the good things of the table. And then, again, the unlettered savage ate the grogroo worm and the cricket; and the liking of the Carib for human flesh showed us how extended indeed was the bill of fare which the world, in the aspect of "I like it," would contend for, eating as they did, in one phase or other of existence, everything, from

the ant to the elephant, and then looking about for something fresh. The pertinent way of settling the question as to what was most natural, depended upon a complete inquiry into the very nature of man. A prevailing error existed in the training of the young, which would naturally lead to the conclusion that we were merely intellectual beings, and that the special objects of early training were to develop intellect, with self-esteem and the love of approbation, so carefully cultivated, whilst the physical and even the moral and spiritual condition were left almost to accidental training. Man was, however, really and truly, not merely an intellectual, but a great physical, and also a moral and spiritual being; and there could be no sound basis of inquiry entered upon in relation to his well-being and happiness, which did not take him in these three great aspects of his nature. Let the meeting, then, along with him, seek to try the merits of the Vegetarian and of the mixed-diet system upon this principle of inquiry, and see what the result would be; for if Vegetarianism meant anything, it ought to be able to command attention in this direction, and such attention as would lead to important practical results. Man, taken as a physical being, had obviously instincts like the inferior animal creation, being none the less perfect in these, however artificial customs and the unreasoning practices which descend from one generation to another, might almost have buried them. They were, however, present, and spoke, with more or less feeble voice, in all, though clearest and happiest when in their normal state in the young. What said the sense of sight, then, on the subject of the consumption of the flesh of animals as part of the dietetic system? We beheld the animal in the field, or in the railway truck, or on its way to market, or in the street (goaded, weary, and foot-sore, it might be, with the tongue lolling out), and acknowledged no sensible relation between it and our stomachs, as intended for the food of man. If we followed it to the slaughter-house, we were still more removed from the thought of such a relation; and again, when we beheld the portions of its body exposed before the butcher's stall, and traced them to their origin, the connection was still as notoriously wanting, and we arrived at the conviction, if we dared to express it, that there was no beauty in barons of beef or saddles of mutton, any more than we found in "the sheep's head and trotters." But there was, through the inlet of sight, both a beauty and poetry in the fruits of the earth, which established a precise relation between man and these as food, and, whether considered in the product of the orchard and the garden, or the waving corn, these were not merely received with joy, but acknowledged with gratitude. (Applause.) The sense of hearing could not support the moans of dying animals; and whether in the sobbing of the beautiful lamb, or in the moan of the calf (put to death by a process of cruelty, as had been well remarked, worthy of the Grand Inquisitor), the whole was painful. But there was no distress of feeling involved in the procuring of the fruits, farinacea, and vegetable products of the earth;



for though *Punch* was pleased to remind them that cabbages had "hearts" (laughter), they well knew that these were not of the kind that bled. As regarded the sense of touch, flesh, again, was repulsive, while fruits and vegetable products were delightful even in the handling, the instincts of the young showing their appreciation of these, and ever directing them, till depraved by custom, to the fruit and pudding-end of the dinner-table. To judge of the value of this analysis of the senses of sight, hearing, and touch, they had but to contrast the sensations of man with those of the carnivorous animal, as the tiger. The delight the latter experienced in beholding his prey, the gush of saliva, and the absence of compunction in the chance moan or sigh of his victim, declared his complete relation to flesh as food, while man's instincts as certainly tended to fruits and farinaceous productions; and if he ever experienced the gush of saliva more copiously than common, it was when he realized the sensations of the Lancashire boy, whose teeth "shoot water," as he flattens his nose against the glass of the pastry cook's window, and beholds "them jolly pies and that ripe fruit." (Laughter.) Taste and smell were no evidence of the incorrectness of these conclusions, because these, after a time, could be depraved, and a "second nature" induced, such as was demonstrated in the use of tobacco for snuffing and smoking, or in the drinking of alcoholic beverages, however repugnant to man's instincts these undoubtedly were to begin with. *Adaptation* to certain food and circumstances was the endowment of the Creator to man, and *adaptability* was obviously only given to enable him to secure the preservation of life in variable circumstances, and even to exist at great disadvantage. The normal life, however, must certainly be the happiest, and the disuse of flesh for a time proved that the evidence of the senses of taste and smell also told powerfully against its use. Vegetarians knew this after abstaining for a time, and in his own experience, after an education of abstinence from it of forty-two years, he could abundantly corroborate the fact. This however, was proved from the most impartial history of the missionaries in the South Sea Islands, who, knowing nothing of Vegetarianism as a principle, after ten years of subsistence upon fruits, were, greatly to their surprise, unable to bear either the taste or smell of an ox they had roasted on a festal occasion, to which the neighbouring missionary families had been invited; and the audience might doubtless arrive at a similar state of feeling by submitting themselves to the Vegetarian regimen for a time. An objection to which great importance was attached was here raised, from the structure of man's teeth and intestinal canal, which were both understood to betoken that man should be a consumer of flesh-meat as well as of vegetable products. The philosophical settlement of the question depended upon abjuring the very easy process of reasoning from custom to conviction, and taking nature as the standard of comparison; and thus it was seen, that whilst, in the first instance, the cry for the "canine tooth" argument was exposed by the fact of man's never eating

flesh with it at all, other animals beside man had this tooth as much or more declared, as the horse, camel, reindeer, and especially the monkey tribes; and if this tooth were indicative of flesh-eating, these known herbivorous, granivorous, and frugivorous animals, ought also to be flesh-consumers. The intestinal canal of man had been falsely compared with that of the herbivora and carnivora, by estimating the legs of man as part of the trunk of the body; but when, as had been done in regard to the animals compared, the proportion of the trunk of the body to the intestinal canal was fairly taken, this last, instead of being merely six or seven times the length of the body, was twelve times the length. Man certainly was, as had been stated by all inquirers, an animal intermediate in structure between the grass-eating and flesh-eating tribes; but, abjuring the notable error in deduction into which those who contended for the mixed-diet practice had fallen—that he must, therefore, eat both flesh and vegetable food—there was, obviously, an intermediate diet, as much suited to his wants as grass for the ox, or flesh for the tiger, and that was fruits, roots, and grain, with other vegetable products; which LINNÆUS and CUVIER, and all the great naturalists, had agreed in pointing out as "the natural food of man." Taking man as an intellectual being, they inquired at once what were the requirements of food, and knew, from the established theory of nutrition, that elements to form blood and animal heat were absolutely required, mineral salt or ashes being also an accompaniment of these, as necessary in the transformation of the food into blood; four to six parts of animal-heat principle to one of blood principle, being the ordinary requirements of the body. The chemical composition of food showed, that whilst butcher's meat contained 36 6-10ths of solid matter and 63 4-10ths of water to the 100 lbs. weight, barley contained 84½, wheat 85½, maize meal 90, and oatmeal 91 per cent. of solid matter, the small remaining portions, only, being water; thus demonstrating the practical philosophy of the Scotch in their preference for oat-meal as an article of diet. The original principles of nutrition, however, were not peculiar to the flesh of animals; but, on the contrary, were set up in the *protein* compounds of the vegetable kingdom. Men, in eating an animal, as was demonstrated by the teaching of LIEBIG, ate only the proximate principles of vegetables on which the animal consumed had fed. He regarded this fact as one of the greatest interest and importance, as illustrating the beauty and simplicity of the providence of nature otherwise, the Creator in giving air, water, and light, as great essentials of existence, having also placed the great and essential elements of food readily within reach. A moral end, too, was subserved in this fact; for whilst the poor murmured in beholding the flesh-meat upon the table of the rich, it was seen that, however a false luxury might dictate the consumption of animal flesh, so far as it was worth anything at last, it was simply (with all the circuitous procedure and disadvantages of procuring it, as well as the disease so often

tainting it) made up of vegetable principles which the poor man who earned his daily bread could have simply and directly from the bosom of the earth! It had been said that the Vegetarian system was not philosophical, but what could they say to these important facts but that meat-eating was the unphilosophical custom, and especially when they saw (taking the facts of PLAYFAIR) beans produce 100 lb. of flesh in the body for £1 2s. 6d., whilst butcher's meat, even at 6d. the lb. cost £11 12s. 6½d. to produce the same result. A thousand men could be fed on Spanish beans (a luxury at present) and potatoes, at £13 18s. 7d., whilst a thousand men, fed upon beef and potatoes, would cost £27 16s. 6d., double the sum in this last instance, being required to produce the same amount of flesh, blood, and bone in the body. They saw how unphilosophical meat-eating was, when the 200 lbs. of pork from the body of the pig sold in the Cincinnati market only afforded food for 100 days; whilst the 15 bushels of Indian corn given to produce the pork, at one quart per day, would amply suffice for the food of 480 days. (Applause.) But people said they ate so little, it was hardly worth while abandoning the flesh of animals. One ounce-and-a-half of mutton per day, however, amounted to 53 sheep in 63 years, as LARDNER had shown, and 403 were required for the fair allowance of one consuming 10 oz. per day up to that age. (Laughter.) The number of animals required at this rate for a man of the age of OLD PARR was 1052, who, however, wisely lived on Vegetarian products, and only died when flesh and wine had been made disturbers of his health. People objected to vegetable food as not sufficiently nutritive, and it was unfortunate that in numerous instances people overloaded the blood-vessels by taking food beyond the requirements of the body; but if the most nutritive food were required, it had still to be sought in the vegetable kingdom, peas, beans, and lentils, containing from eight to thirteen per cent. more blood-principle than is found in the same weight of butcher's meat. Again, Vegetarian diet was objected to as not sufficiently stimulating. Flesh-meat contained a crystallizable substance called  *kreatinine*  in addition to its vegetable particles of nutriment, the analogous principle being found in tea and coffee. There was, however, he contended, disadvantage in this stimulation, a febrile action being set up, and the conservative power of the body being reduced by it. Circumstances in connection with the healing of wounds, and the treatment of disease, proved this. Measles, small-pox, and other affections usually assailing the young, were found in families of sound Vegetarian practice, already so modified as not to be serious, and his conviction was that several generations of Vegetarian practice would altogether remove even the small-pox. The febrile action of the system, again, was a great disadvantage in reference to other diseases of adults, and especially to the cholera, which, in his estimation, could best be avoided on a diet of fruits, farinaceous, and vegetable substances. Meat-eating, as compared with this practice, was obviously dangerous,

however much conflicting prescriptions of medical men might have misled the public; for, hitherto, though he would speak it without presumption, the victims of cholera in Vegetarian families, both in this country and in America, were the meat-eating members, and not the Vegetarians, and he would earnestly direct their attention to this aspect of Vegetarianism as one ultimately carrying both a sense of safety and a remedy for the painful excitement which at present so unfortunately and so naturally prevailed. An objection was here started on the authority of the prescriptions of medical men, who recommended the flesh of animals to their patients. Medical men, however, it might equally be said, countenanced the use of alcoholic beverages, whilst two thousand of the most talented of their body had lately declared that both the physical and moral well-being of society would be immensely advanced by the total disuse of them. The fact was, a greater degree of intelligence was required in the public before medical men could freely give their opinions upon such subjects; and, added to this, they had to contend with such errors as many which had marked their previous history, as the denial of the theory of the circulation of the blood, the value of the stethoscope, and the usefulness, in the first instance, of every medical reform which had subsequently been admitted within their practice. As illustrative of the strange difference of opinion, and as proving that they, like others, were subject to commit the greatest errors, he might simply refer to the present disputes and conflicting treatment in cases of cholera. This difficulty was thus accounted for, and especially when it was considered that the opinions on diet and the composition of food, to which he had adverted, were recent, and that medical men had not had the opportunity of studying comparative cases where persons subsisted upon a judicious Vegetarian diet. The true province of medical men was to minister to health, and not merely to attempt to repair the broken constitutions of those who utterly disregarded the laws of health, and when the public contracted with them to be kept in health, and paid nothing in periods of sickness—(Laughter and cheers)—would they guarantee themselves the best advice and the best medicines when required, and then it would be that medical men would have many things to say to the world, which the present intelligence of society could not bear. (Applause.) It was objected, too, that flesh-meat was more digestible than any other kind of food; but the various articles of Vegetarian fare, on a just comparison with those of flesh-diet, were, on the average, more digestible by the space of twenty-two minutes, thirty-three seconds; and in these conclusions he drew his authority from the dietetic tables of Dr. BEAUMONT, in his work on digestion. Numerous other objections, however, were raised to the practice of the Vegetarian system, and these he felt it his duty to advert to, as such doubts often impaired the influence of the most important arguments on the subject. It was sometimes said that all would be eaten up on their system; to this he begged to reply,

that they were not all going to turn Vegetarians in a day, since all truth was ever slow in its progress, and as this system progressed, their flesh-eating friends would keep eating up the balance, until the animals now used as food would be reduced to the numbers of those which neither ate one another nor us. They were asked what they would do for manure, if their practice ever became general. It was now understood that the best manure for raising food for man was, not that of the farm yard, but the night soil of their cities, which, as he had been informed, they washed into the river in Glasgow. Besides this, there were ample supplies of fossil manure in the bowels of the earth, which, as LIEBIG had shown, would one day play as important a part in relation to agriculture as the beds of coals had already done for manufactures. "What will you do for leather?" had often been asked, and they all knew there was "nothing like leather." (Laughter and applause.) Of course, so long as people fed upon the bodies of animals, they would continue to make use of their skins in this way; but in the limited demand already set up for other articles to supply the place of animal substances, they had gutta-percha, felt, india-rubber, and other substitutes, and they might now have boots and shoes from the *panus-corium*, or leather-cloth manufactory in London, made without a particle of leather. This matter, then, was simply one of supply and demand, and would be settled in the way all such commercial questions were adjusted. Manufacturers had once supposed they could not lubricate their machinery without the use of the oil of the sperm whale; but when this became scarce, through the falling off of the whales, a mineral oil had been introduced, made in the first instance from a mineral substance called *paraffine*, but when this had been fairly introduced, the supply fell off, and Mr. YOUNG, acting on a hint of LIEBIG'S, succeeded in obtaining a beautiful oil from pit coal. This oil, when first introduced, was sold for about 3s. 4d. the gallon, but it now costs about 5s. 3d., whilst sperm oil was at 9s. 3d., so that it not only answered the purpose as well as sperm oil, but better, since machinery could now be kept running that used to stick fast when sperm oil was used, and it was also cheaper at the same time. They had another illustration of the way in which demand ever creates a supply. The steel pen taking the place of the goose's quill, on the introduction of the penny postage system, and Mr. GILLOTT of Birmingham, the celebrated maker of steel pens, was now a man of wealth, although he began life as a working man, and for some years made pens by hand. Some persons admitted the importance and correctness of the system, but declined to take it up until they could feel satisfied that people could live upon it at the North Pole; just as if Christianity was not to be adopted by us until all the world was prepared to receive it too. The Vegetarian system could, however, be carried out in cold climates, since the Hudson's Bay Company now supplied their servants, who are engaged in procuring the furs of animals, with two and a half

pounds of maize-meal per day, instead of the eight pounds of fat flesh-meat previously supplied, and this food was found to answer better, and be more satisfactory to all parties. Another difficulty was sometimes suggested, as to how they would obtain milk when their system became more generally adopted. He might say that he was not quite sure but that this would one day be seen to be rather the food of the calf than of man; but they could use this, and eggs, and other animal substances, in the transition state, and after several generations had been trained in Vegetarian habits, these articles might no longer be necessary. At all events, they might rest satisfied that if it ever became a question of taking the lives of animals to obtain these things or dispensing with their use, they would at once adopt the latter alternative. The adherents of the mixed-diet practice, however, were responsible for the large number of cattle produced, and along with the general adoption of Vegetarian habits of diet, they would have extensive tracts of land in this country converted into gardens for raising the food of man, instead of, as at present, being employed in growing food for a small number of animals. As to the inquiry put as to what they were to do with the vermin, he would only advise increased cleanliness, and did not think, if by chance they came upon anything of this kind, they would be doing any great harm in killing it; but if they did, he would recommend them not to eat it. (Laughter and applause.) Man, however, was a great moral and spiritual being, and benevolence was offended in all who had not had the disadvantages of a training in destructive habits by the slaughter of animals for food. All were constituted alike, and acknowledged the horrors of the slaughter-house, and whilst they could not behold even the instruments of death, as the pole-axe and knife, without repugnance, they showed their estimate of their relations to the fruits of the earth by no such reluctance to handle the pruning-hook and the sickle. They beheld hardened men in the slaughter-house, made cruel by the demands for flesh as food, the acts they insisted upon having done by proxy having reduced such to this condition; and then, wanting in charity, they looked down upon them. The beating heart and troubled feelings of those who accidentally beheld the deeds enacted in the slaughter-house, proved that the system of dealing out death to the patient and defenceless creatures of GOD'S creation, was opposed alike to nature and the benevolence of the moral man. They had but to contrast these feelings with those experienced when they came suddenly upon a field of reapers. Let them consider, too, why they covered the flesh as they carried it through the streets, and did not cover the vegetable products. Why, they could not eat the flesh of pet animals, but could rejoice in the fruit of the tree trained by their own hands. Woman, he contended, was made in great measure to negative her mission of charity and love by the slaughter and bloodshed with which her whole life was tracked, whilst the fruits of the earth could alone be in harmony with the true

poetry of her nature, and her guardianship of the mercy and humanity of the world. He contended that the whole system of slaughter and bloodshed was one of obvious mistake. The world commenced in a very different state of things, and they were but inviting society to return to the wisdom established when "all things were good"; and if it were contended that man was since reconstituted, and that his fall, with the evils incident to it, was followed by the permission to consume the flesh of animals as food, he again contended that this change of practice amounted to no reconstitution of his being, since all the arguments on which he had based the system that evening showed that man, both as regards his individual being and nature without him, was in harmony only with the system of diet identified with his earliest existence. It was thus that they arrived at the principle of their system, which was, that the Vegetarian practice was essential to the temperate and harmonious action of all the great attributes of man's physical, intellectual, and moral nature. If then, after this, as was commonly the case, objections were still brought from Scripture, in the hope of shaking the position assumed, whilst he freely expressed the opinion that society, which had never thought twice upon such subjects, could not be guilty of a moral offence in consuming the flesh of animals, it was obvious that the philosophy of Scripture should be attended to, and a reference to its pages guarded from the mistake of taking our examples from the inferior or permissive history of Scripture, whilst we neglected the philosophy of its order and appointment. It was neglect of this that entrapped the friends of peace, and the opponents of capital punishment; and if, further than this, the supposed example of CHRIST should be quoted, whilst he left all free to their particular views upon the question, he would have none violate his sense of what was best upon the subject in the adoption of the Vegetarian system. He claimed, for himself, to have a construction of this supposed difficulty, that left him in freedom not to negative the wisdom discoverable in the attributes of man's nature, and in the external facts of creation, which were all likewise of Divine origin. To many it was a sufficient answer to the objection to say that CHRIST during his mission upon earth, lived as "a man among men," and in a world unredeemed from the darkest heathenism that he attended first to the great essentials of salvation, leaving, however, the notable remark behind him, that he had "many things to say" which the world could not then acknowledge, and amongst these might not the light and progress of truth in many succeeding generations be included? For his own part, however, whilst he left all in freedom, and would on these difficult subjects not have the consciences of any offended, he begged to take the benefit of the doubt thrown upon the ordinary interpretation of this portion of the life of CHRIST, and just as it might be inferred, on the most enlightened temperance views, that the wine created by the Saviour at Cana of Galilee, was unintoxicating (from the fact that He who built the human frame could never have sanctioned in individual practice the consumption of that which injured

and negated his own creation), he begged (with his knowledge of the abnormal effects of flesh on the body of man), at least, to hold his mind in suspense upon the subject of the Saviour having partaken of animal flesh on any occasion. It was the proud boast of the Essenes that CHRIST was of their order of the Jewish nation, and if so, his habits must have been of the most simple character, and entirely separated from the consumption, in any degree, of every kind of the flesh of animals. Again, he would repeat, however, that all should be left in freedom, and abjured the too frequent error of seeking to settle every question at once, and ventured to suggest that, as the miracle of the creation of wine referred to had not been a stumbling-block, or stayed the progress of the temperance movement, the fact of CHRIST having sat at meat when fish was stated to have formed a part of the entertainment, would not be an impediment to the adoption of the Vegetarian system, which was seen to be in accordance with the earliest appointment, the harmony of man's whole nature, and his beautiful relation to the external world. Mr. SIMPSON then adverted to the experience of the system advocated, in relation to ancient nations, and the great majority of the population of the earth. The Vegetarian was the diet of the ancient world. Egypt, Persia, Greece, and Rome, in the wonders of their greatest works being all identified with the system, whilst the consumption of the flesh of animals belonged to their decline and fall. The strongest men, too (those who could carry eight hundred pounds weight, and even more), and those most beautifully developed, then as now, belonged to these several communities trained upon fruits and farinacea. Mr. SIMPSON then concluded by earnestly commending the system to the attention of all, as in harmony with nature, and one of sympathy with suffering of every kind. It was happy to be a defender of the weak, and hold a brief for all condemned to pain and suffering. The one system was identified with directness and cheapness, the other with a circuitous procedure and dearness; the one was a system of peace, and would ever bear the most scrupulous examination, the other was a mistaken system of bloodshed and strife, and depended for its very existence upon the details of its practice being ignored; and thus he believed what was now designated Vegetarianism was proved to be an important dietetic reform, and would be ultimately identified with the future progress of the world. (Applause.)

The PRESIDENT, in calling upon Mr. GRIFFIN, remarked, that it was commonly said, after hearing an exposition of the Vegetarian system, that it would do very well for those in easy circumstances, and for others engaged in intellectual occupations, but it would never answer for the working man. The Glasgow Association had, therefore, invited an advocate of the system all the way from Birmingham, who followed a most laborious employment—in short, the hardest toil that ever fell to the lot of man, harder even than anchor making itself.

Mr. N. GRIFFIN, after expressing the great pleasure it afforded him in being present on that occasion, proceeded to speak of the practical carrying out of the principles to which attention had been directed by Mr. SIMPSON. It had in truth been said that Vegetarianism might do very well for gentlemen and others who had not to work hard, but it would never do for working men. He could assure them that he went through his work with the greatest ease and satisfaction on this diet, though he worked at the heavy edge-tool trade. As some present might not understand the nature of his employment, he might explain that by the term heavy edge-tool, was meant all kinds of carpenter's tools, cooper's tools, hoes, etc., but the principal article he had made for the last few years was a kind of axe, weighing five or six pounds, and intended for the Australian market; and if any man in the trade tried to do as much as he did he would find it very hard work. There was no harder work known, not even anchor making. He did not think he had done his day's work unless he made three or three-and-a-half dozen of those axes in the day. They not only pulled off their coats to their work, but their waistcoats and shirts, too, and even then the perspiration streamed from them most profusely. They commenced work at six o'clock in the morning, and kept on till nine, when they left off for breakfast; they began again at half-past nine, and continued till eleven, when they had lunch, and those who were not Vegetarians or teetotallers took ale, and bread and cheese, and some took eggs in their ale, with a view to make them strong. He rarely left off at this time, and never took these articles, but only some water, and usually kept at work till one o'clock, when all went to dinner. After dinner they worked again till four, when they had tea, and after this they generally worked again till six, but now trade was so brisk in Birmingham that they worked until seven o'clock, in order to execute the orders in hand. They had a very temperate staff of hands in the shop where he worked, though all were not teetotallers. He had introduced the teetotal question when he first came to Birmingham, a few years ago, and they had now five pledged teetotallers, and six Vegetarians (who were also teetotallers, of course) in the establishment where he was employed. They were regularly at work as the hours came round, and felt a pleasure in trying who could do most. (Applause.) He had brothers on the same ground, younger than himself, and even more muscular, who could do as much work as he could, but not with the same ease, comfort, and satisfaction: for at night when they finished work, these, and others, too, would sit about in the yard, and appeared to have no strength left to get on their clothes, or walk home, but would often go to a public-house near instead, whilst he would get a good wash, go home singing, and, after changing his clothes, could run, or walk, or read, and felt quite a new man. (Applause.) Mr. GRIFFIN then spoke of the delicacy he felt in speaking the whole truth as to his capabilities for labour, and the amount of work he could

accomplish, and referred any who doubted his statements to the men with whom he worked, who could readily substantiate his statements. The working classes were sometimes regarded as discontented and unwilling to labour. The man who went to his work wishing it were dinner-time, and at dinner-time wishing it were night, went through his work as a task. Very different was it with himself and others amongst whom he laboured. He felt it a pleasure to work, and it had a very healthful and exhilarating effect, not only upon the mind, but also upon the physical frame. The Vegetarian system was important in relation to economy. It was an important matter to working men that they laid out their money to the best advantage, and he thought it very unwise to spend it in the purchase of flesh-meat. He had kept an exact account of his expenditure for food during the ten months he lodged in Birmingham before removing his wife and family from another part of the country, and found it did not cost him on the average above 3s. 9d. per week. Of course he was a teetotaller, and he might take the opportunity of remarking that the working man could not well use too much cold water; he liked plenty of it both inside and out, and it was necessary to attend to other matters besides abstinence from flesh if they wished to secure the most healthy body and vigorous mind. (Hear, hear.) He knew many men in Birmingham who did not earn more than a pound a week, who spent one-fourth of this sum in the purchase of flesh-meat, thus leaving only fourteen or fifteen shillings a week to support the husband, wife, and two or three children. Many persons who thought themselves unable to educate their children might do this easily, if they would adopt the Vegetarian practice. Temperance men sometimes looked rather coolly on the Vegetarian movement, and though he had walked many miles after his day's work, and spent much time in the teaching of its principles, he could not resist the impression that it was only half of a great truth. Some teetotallers, whom he knew well, pulled a long face when he introduced Vegetarianism at their meetings. These men thought they had accomplished a great deal when they had made a man a teetotaller, but if it was physiologically wrong to drink alcoholic beverages, it was also wrong to use a solid stimulant like flesh, and to smoke tobacco and take snuff, yet these were practices very generally followed by teetotallers. The Vegetarian question was important, since it included all these reforms; it tended also to render the homes of the working classes scenes of greater quiet and happiness. (Hear, hear.) The wife was released from much care and slavish toil in the preparation of the meals of the family, and the giving up of the use of stimulating food and drinks had a great tendency to sweeten the temper, and lessen the irritability of all the members of the family circle. He could enjoy the simplest food—a simple crust of brown bread and water, or bread and cheese—and thank GOD that he lived, and feel it a pleasure to live. (Applause.) He had been asked to state how he lived. At break-

fast he ate about six ounces of bread and butter with tea, at nine o'clock; for dinner he usually had vegetables and a simple pudding of rice or semolina, and in the winter this would, perhaps, be his dinner for three months together. A pound of rice, which cost 3d. or 3½d., would make him five good dinners, made with a little milk and sugar, and no eggs. For tea he took a little bread and butter and tea again, as at breakfast—black tea—for green tea and coffee he did not make use of at any time. At supper he ate two roast potatoes, of which he was very fond. This was his simple way of living, and he believed that to the regularity of his habits, his attention to cleanliness, and simple diet, he was indebted for his muscular frame, and the excellent constitution and uninterrupted good health he enjoyed. In speaking of his employment, he had neglected to state that they all worked what was called "piece work," so that he was under no obligation to work so hard as he did; he could play when he liked, and as long as he liked; but each man tried to do more work than any other man, and this kept them close at work. He hardly knew what it was to feel pain, and could go through a great amount of physical toil with little inconvenience; in short, Vegetarianism suited him physically, economically, intellectually, and morally, and thus he felt he was living in harmony with nature, and filling his position in society honourably to himself and usefully to others. He was always ready to aid in the extension of any good cause, likely to benefit his fellow-men, and after his day's labour had frequently walked ten or twelve miles to advocate the claims of temperance, Vegetarianism, or other movements calculated to promote human progress. (Applause.)

With regard to objections to Vegetarianism drawn from the Scriptures, he begged to remark, that, whilst he yielded to none in love to and reverence for the Bible, he did not think it was intended to teach everything; it chiefly concerned itself with man's moral and spiritual condition, though it incidentally touched on other matters. He thought this ought to settle the matter entirely. Mr. GRIFFIN then adverted to the importance of Vegetarianism as aiding in the development of the threefold nature of man, guarded any one who might experiment in its dietary against attempting to live on cabbages and turnip tops, and stated that by eating about eight ounces of brown bread per day, with rice pudding, and a small quantity of cheese and butter, they would be able to build up their bodies, and support any amount of physical toil they were likely to have to endure. He might be asked how long he had been a Vegetarian; that he could hardly tell, for he had not eaten more than six pounds of flesh-meat in his life, and fowl and fish he had never tasted. His friends often told him that the system might answer very well for him, as his was a "peculiar temperament," and he had always been used to live with little or no flesh. At other times it was said, on learning that he was a Vegetarian, that he had not been such long, and would soon

get weak if he continued the practice, so that it was next to impossible to please all parties, let a man do what he would. (Laughter and applause.) A medical man, who knew himself and his family quite well, not long ago, on learning his way of life, said it was all very well to be a teetotaler, but expressed his surprise that he was able to support his strength on a Vegetarian diet, and asked if he did not eat many eggs, remarking that one of these contained as much nutriment as half-a-pound of meat. He was astonished to hear that he rarely used these, but on his being told the particulars, and after contrasting these with the way in which a younger brother lived, who worked at the same employment, and was more muscular than himself, but who was almost ready to die of exhaustion after the day's labour, though using a large amount of flesh-meat, the medical man was obliged to admit that the reason why he was able to bear this fatigue better than his brother was entirely due to his simple and natural way of living. (Applause.) Mr. GRIFFIN concluded his interesting address by urging the working men of Glasgow to ponder the facts and arguments to which their attention had been directed, reminding them, that, as he could live well for four shillings a week on his diet, whilst theirs perhaps cost them ten or twelve, they ought to be able to prove that they could do something that he could not do on his simple diet; that he was sure they could not work harder, for he would challenge the whole United Kingdom to produce a man who could do more work than he did. Let them inquire then into their arguments, and, if they thought well afterwards to adopt the system, and carry it out judiciously, he felt assured they would rejoice in the change. He therefore commended these simple facts to them, confiding in the power of truth, when honestly and faithfully exhibited, to win its way and ultimately triumph. (Applause.)

Mr. ALLAN said he had much pleasure in corroborating the statement of the preceding speaker, having heard him state more fully and explicitly the amount of work he could accomplish, and the small amount he expended in living on his Vegetarian diet, on a recent occasion in the presence of a number of his shopmates, to whom he appealed for confirmation of its correctness. After a stirring appeal to the mothers present on the importance of simple dietetic habits in the rearing and education of children, and setting forth in glowing language the influence of woman in carrying forward any great movement, Mr. ALLAN commended the system from the examples of distinguished men of ancient times, and concluded, amid applause, by inviting all present to carry out the inquiry.

A vote of thanks to the speakers and the ladies who had provided the entertainment, was then moved by Mr. A. ANDERSON, with a few words commendatory of the Vegetarian system, and the performance of "Now pray we for our Country," and "God Save the Queen," by the orchestra, then terminated the proceedings at about eleven o'clock.

## FIFTH ANNUAL MEETING OF THE AMERICAN VEGETARIAN SOCIETY.

ON Wednesday morning, August 30th, 1854, the Fifth Annual Meeting of the American Vegetarian Society was held in the Bible Christian Church, North Third Street, Philadelphia. In the absence of the President, Dr. W. A. ALCOTT, the chair was occupied by Dr. R. D. MUSSEY, of Cincinnati.

The proceedings commenced by the adoption of the minutes of the last meeting, the appointment of a committee to arrange the business of the session, the reading of correspondence, expressive of interest in the proceedings and apologizing for absence, with the appointment of several sub-committees, and the election of officers for the ensuing year. The Corresponding Secretary then read the report, which, after referring to various evidences of progress and encouragement in the reception of the truths of Vegetarianism, concluded with a financial communication on the subject of the organ of the Society. The report was accepted, also that of the Treasurer, and the following series of resolutions adopted.

1. That it is the duty of every patriotic citizen to inquire for himself, or herself, into the nature of the human constitution and its natural requirements, so as to adopt such daily habits with regard to food as are required by the laws of Nature and of health.

2. That prevention being better than cure, it is the duty of parents especially, to understand what food is best adapted to promote a sound and vigorous constitution in their children, and thus to prepare them for resisting the attacks of disease, and prevent the large proportion of infant mortality which now takes place in this country.

3. That we earnestly recommend to all who

desire correct information in regard to the proper food of man, the perusal of SMITH'S *Fruits and Farinacea*.

4. That in the experience of the members of this Society, the principles embodied in the said work are in accordance with the laws of Nature, and productive of the greatest possible health, physically, mentally, and spiritually.

5. That this Convention having no personal or pecuniary interest in the success of the work above indicated, feel the more free to recommend it to the careful attention of the whole people of the United States, as containing information of the utmost possible importance to the health, vigour, and longevity of the human race.

6. That the thanks of this Convention are hereby given to R. T. TRALL, M.D. of New York, for his valuable notes and illustrations, and to Messrs. FOWLERS and WELLS for the enterprise they have exhibited in the highly creditable style in which they have published it.

7. That a collection of the works relating to the subject of physiological reform be made, and that the Corresponding Secretary be requested to carry this resolution into effect, and that all persons willing to contribute money or books for this purpose be requested to advise him thereof.

8. That a course of six or twelve lectures on subjects connected with the Vegetarian movement, be delivered in the city of Philadelphia during the ensuing winter, a charge to be made for admission, to be applied to the funds of the Society, and that the following gentlemen be requested to deliver the said course gratuitously: Rev. W. METCALFE, Mr. H. S. CLUBB, Professor W. J. WHITAKER, Mr. LEWIS S. HOUGH, and Mr. C. H. DE WOLFE.

A Report of the Committee on Publication was then read and accepted, and the proceedings of the meeting terminated.

## FESTIVAL OF THE FIFTH AMERICAN ANNUAL MEETING.

THE Festival in celebration of the Annual Meeting was held in the Lecture Room of the Bible Christian Church, which had been fitted up so as to accommodate a large number of guests at several tables, these being "bountifully provided with rich, healthy, and substantial food, of great variety, beautifully intermingled with vases of flowers."

The following was the "bill of fare."  
FIRST COURSE:—Potato pie, green corn, savoury omelet, baked sweet potatoes, Graham bread, white bread, fried egg plant, Lima beans, tomatoes, parsley sauce, pickled beets, pickled martencoes, iced water.  
SECOND COURSE:—Vegetarian mince pies, cocoa-nut custard, cheese-cake, peach pies, apple custard, moulded rice, fruit puddings, Washington cream sauce, sweet cakes, apples, peaches, water melons, cantelopes, fruit, nuts.

Suspended from the platform, was a banner on which the following text was inscribed: "GOD said, 'Behold, I have given you every herb bearing seed, and every tree, in the which is the fruit of a tree, to you it shall be for meat.' Gen. chap. i, v. 29." Around the tables sat upwards of 150 guests, one-fourth of whom, we learn, "were young and handsome"; and further, that "the beauty of their merry smiling faces, combined with the display of flowers, fruits, and tastefully decorated dishes, presented a scene suggestive of harmless domestic enjoyment!"

After the entertainment, the Chairman announced that a communication from the President of the Society, who was unavoidably absent, would then be made, and Mr. J. METCALFE accordingly proceeded

to read the following address from Dr. ALCOTT:

"It is high time for Vegetarians, who have hitherto acted chiefly on the defensive, to change their mode of conducting the controversy, and boldly wage eternal war against customs fraught with evil, and nothing but evil, to the whole fabric of modern society, and which have their origin, if not their support, in ignorance, bigotry, and the slavery of lust and appetite. For nothing can be plainer to every well-informed mind, than that so far as mere argument is concerned, our opponents have nothing of importance to say. They may indeed slur, and ridicule, and denounce; but will any one who has examined the subject, so far risk his reputation as a man of science, at the present day, as to construct a grave argument in defence of the human use of animal food? He knows better. He knows that, despite the clamour of his epigastric region, truth, nature, science, and revelation are against him. We might safely challenge the whole world to the combat. But we do not wish to wage offensive war in an offensive manner. Besides, we remember the pit from which we ourselves were, but as yesterday, removed. Vegetarianism is written, as it were, on the face of all things. It does not approach us through some back yard, or climb up some other way, as if half ashamed of itself. It meets us at our front doors and stares us fully in the face. It brings us, too, welcome intelligence. Look at the first page of revelation!—What find we as the appointed food of man? Are we pointed to the corpses of the slain, and to a path thereto reeking with blood? Or are we kindly told of fruits and farinaceous seeds? It is true that BUFFON supposes that a diet exclusively vegetable would be insufficient for the perpetuity of the race. But the Creator is wiser than the creature. Look at the first page, as it were, of nature! What mean these trees of field and forest, loaded with their rich, nutrient substances—the apple, pear, peach, orange, olive, date, palm, bread-fruit, chestnut, walnut, etc.? What mean these loaded vines and shrubs? Are they intended to tantalize us? Must we deny ourselves their use—except occasionally or clandestinely, after we have eaten enough of something else—and glut ourselves, in the first place, at least, on mangled carcasses? Must there be slaughter and blood, before the being who was originally created in the image of GOD, can eat a meal of victuals? Look on the first page in the history of our race, as regards health and disease. Who does not know that, as a whole, diseases multiply, becoming more malignant when acute, and more severe when protracted and chronic, just in proportion as oil, blood, and other high-wrought carbonaceous substances are freely used? For what is JOHN BULL, with his beef and beer, but a mass of incipient putrefaction? One-fourth, if not even one-third, of all now born in Great Britain inherit scrofula. And dyspepsia and consumption are little more prolific of human suffering and premature death in brother JONATHAN'S over-fed domain, than in the very realms of JOHN BULL himself. Take France, on the contrary, where 20,000,000

of people get no animal food but once a week, and how different the tendency, physically! For if they have not JOHN BULL'S giant frame, they have not, on the other hand, his thick blood, and swelled glands, and physical deterioration. Light wines and soup, bad as they may be, are more easily got rid of than pork-sausages, mince-pies, and blood. The one class soon escapes—driven out through the pores of the skin; the other aids the decomposition of the charnel house! And so the world over. Look ye for buoyancy, a long life, and a decent death? Look for them in countries essentially Vegetarian. This is no thoughtless or hasty assertion. The majority of earth's inhabitants, especially the hard labourers, have been, in every age, downright, true blue Vegetarians. Grant, it has been of necessity; and assume, if you will, that the necessity was most pitiable. Still it was a necessity that could not be escaped. Ask the shades of those whose hands reared the mighty temples of the Ghauts, of Balbec, and of Nineveh, with the pillars and pyramids of Egypt, and the mighty turnpikes of Rome, how frequently their stomachs were regaled with fragments of the slain; ask the hundreds of millions of modern China and Japan, especially in the interior, how many times a year flesh can be had. And when the world shall be filled elsewhere, like China, Japan, Ireland, and Belgium, and neither animal food nor its products can be obtained to the extent of half an ounce a-day, per man, what shall be done? Must they dwindle down to Lilliputian dimensions, for want of blood, and sties, and slaughter-houses? Look once more at the triumphs of science and art. Art improves Nature, and finally becomes a part of Nature herself. By her plastic hand the earth's surface has been so changed, as to be able to produce fruits and farinaceous substances enough to support fifty times its present population. Nay, it does actually produce enough to sustain five or six-times its present number. Why, then, do we not see the great primary command of JEHOVAH to increase and multiply and replenish the earth, obeyed in such manner as to keep the standing army of Heaven's King as large as possible? Why have we not on the earth, this very moment, not merely 1,000,000,000 of inhabitants, but 5,000,000,000—all glorifying GOD and blessing one another, and causing the morning stars again and always to shout for joy? One reason for this is, we will not permit it. They may not share with us the joys of JEHOVAH'S kingdom. The world's population, you know, tends to keep up with the means of support. But even if we leave out of the account what we waste on superfluous dogs, hogs, and other useless or half useless domestic animals, in making our rich farina into pork and beef, with their accompanying blood, tallow, lard, etc., we sink, or if you please, annihilate, seven-eighths of it. We do not, Herod-like, slay 4,000,000,000 in each generation, but we take care that this mighty host shall have no chance to live. Thus 12,000,000,000 of people—equal to twelve or fifteen times the whole population of our globe—in each century, we practically bar out of exist-



ence, for the sake of feasting our dear selves with a diet besmeared with fat and blood! Why is it that we cannot content ourselves with that which is just as rich before it is run through the body of oxen, cows, sheep, and hogs, as it is afterwards, and save the loss of seven-eighths of it in the process? Is it not time, in view of such a scene of world-robbery and world-murder, for Vegetarianism to wage offensive war? But it was no part of my intention, in a brief communication like this, to dwell at length on any part or phase of what might properly be called the argument. On its moral aspects, in one particular, I will, however, go a little way into details, because I think it is a point most unwarrantably and unreasonably overlooked. We find, from the *New York Weekly Tribune*, of July 1st, 1854, that the number of slaughtered animals in that city, for the six months next preceding, was as follows, viz:—Beeves, 73,573; calves, 43,513; sheep and lambs, 162,128; swine, 114,766. This does not, of course, determine the exact amount of flesh-meat-consumed in New York during that period, but most certainly does not exceed it. A small part of the pork—though it is thought only a very small part—was salted; and a little, both of flesh and fish, carried to Bermuda and elsewhere. But the fish, poultry, etc., used are not included in the above estimate. Besides, a vast amount of flesh-meat is brought into the city on steamboats and railroads, and some from Jersey City. Much is even fattened in the city. It has been sometimes supposed that what is mentioned in the foregoing table, included only about one-half the animal food really consumed in the city for this time. But I will take things, for the present, just as we find them. If as many animals should be slaughtered in New York for the passing six months, as for the first six of the year, the host of the slain for 1854 would be—beeves, 147,146; calves, 87,026; sheep and lambs, 324,256; swine, 229,524. This is an aggregate of 787,952 of these larger or principal animals; or, allowing the population of the city, at present, to be 662,000, more than one animal to each average person. To each family of six persons it would be seven average animals; or, in the ordinary population, of one and a half beeves, one calf, two and one-fourth swine, and three and one-fourth sheep and lambs to each family. Suppose these inhabitants of New York should continue to use animals for forty-five years—what, in this country, may be called a generation—at the same rate. Each average person would thus during his life-time consume ten beeves, four calves, fifteen and a half swine, and twenty-two sheep and lambs. To each family of six persons it would be quite a battalion of the four-legged race. Besides, there should be, side by side with them, not merely a battalion, but a brigade of fishes, geese, turkeys, hens, ducks, partridges, and I know not what. The battalion of larger animals, as I should have said, all told, would be 309, of whom more than 100 would be hogs. Let us see what the aggregate for the city for forty-five years would be, assu-

ming the population still at 662,000. It would be—of beeves, 6,621,560; of calves, 3,916,170; of sheep and lambs, 14,591,520; and of swine, 10,328,580. The whole number would be 35,457,840! The beeves alone, while they would give but five and one-third ounces of beef to each individual daily, at the present price of ten cents a pound, would, if exchanged for corn meal, at one dollar for fifty pounds, give five or six times as much corn-meal per day, or about twenty-seven ounces. Again, this corn-meal contains about twice as much nutriment per pound, according to the chemists and chemico-physiologists, as the flesh, so that the difference is as ten to one. In other words, he who should live exclusively on beef, would consume ten times as much value to obtain the same nutriment, as if he lived on corn. And this comparison holds good to nearly the same extent, in comparing Vegetarian and carnivorous articles generally. What a tremendous waste of sustenance, then, taking the world together, does flesh-eating involve? Is any one disposed to ask what this has to do with morality, since I spoke of the moral aspects of the argument? My reply is, much, very much. Can He, who, as our Master, has such a regard to frugality as to demand that we should gather up the small fragments of bread at the close of a meal, in order that nothing may be lost—can He, I say, look with any good degree of complacency on such a tremendous waste as this? Extend it to the nation. Suppose the 25,000,000 of the United States beyond our cities, spend but half as much on slaughter and blood, in proportion to their numbers, as the city of New York; this would yet be a waste equal to about fifteen times the waste of the city of New York! Surely a national waste of this kind is a national sin. And a national sin, if a sin at all, is a Christian sin. For are we not a Christian nation? I know this has been denied; but who is there among us who will endorse the denial? We may deny it if we choose, it is true; but we cannot, if we would, escape the responsibilities of a Christian nation. Posterity will hold us amenable at its bar; nor as a Christian people can we escape the bar eternal. But the sin that I would most complain of in this connection, is that of substituting—and flesh-eaters practically do it—animals for men. If the population of a country tends to keep up with the means of support, and we might support a population ten times as great would we but let animal food alone, why not let it alone, and, as I said before, people the kingdom of *ЖЕНО-ВАН* ten times as fast? Let living immortals be substituted for brute animals. Vegetarianism must no longer endorse the sin of preferring to people the universe with oxen, cows, sheep, hogs, and dogs, rather than men. Let her, in this respect, wash her hands in innocency, if she would walk in white robes of celestial excellence. Let her perform her mission! (Applause.)

Professor R. D. MUSSEY, the President of the day, in responding to the sentiment: "The memory of the patriarchs, prophets, apostles, philosophers, physiologists and naturalists, who

have in past ages of the world, advocated, by precept and example, the return to nature in the adoption by man of a purely fruit, farinaceous, and vegetable diet"—remarked, that he should confine himself principally to the following propositions: That Vegetarianism claims a Divine origin. That Vegetarian diet contains all the elements of nutrition the human body requires. That Vegetarian diet confers strength, continued power and muscular endurance, equally with that of a flesh or mixed diet, and is in every respect superior. That it promotes a comparatively equable state of mind, and a better and more uniform state of health than belongs to the eating of flesh. That Vegetarian diet constitutes an excellent means of treating certain forms of disease, both acute and chronic. That Vegetarian diet promotes a mild and passive temper and disposition, and forms a strong contrast to the influences of a mixed diet. That Vegetarianism is favourable to the cultivation of morals. That Vegetarianism promotes longevity, as a necessary inference growing out of the preceding propositions, and as proved by a vast amount of biographical evidence. That Vegetarian practice promotes clearness of head; instance, Sir ISAAC NEWTON, while writing his *Principia*. That Vegetarian living is more economical than flesh-eating. The learned Professor then introduced a vast amount of facts, drawn from history and science, and his own personal experience, in support of these propositions, which were well received by the company.

Professor WHITAKER spoke to the sentiment: "The physiologists, writers, and lecturers of the present day who have advocated the Vegetarian principle. May they take renewed encouragement to persevere in the work of physiological reform." He instanced his own experience of mental endurance in lecturing every day, and preaching twice on a Sunday for fifteen or sixteen weeks in succession, and travelling at the same time over a thousand miles, without any perceptible fatigue, whilst he lived on the simplest vegetable diet, and pure cold water. He had stood up and spoken seven hours at a time, before a committee of the British House of Commons, without even taking a glass of water, and when asked how he could speak so long without drinking, replied he only drank when he was thirsty. The individual who subsisted on vegetable substances had clearer and purer thoughts; was able to perform mental labour with more ease and certainty, and could do more of it than if he lived on a flesh or mixed diet. He spoke from experience when he said this, because, having tried both, he had found the advantage of the Vegetarian diet in this respect. He knew also a professor of languages at College who devotes his life to study,—labouring at least ten hours a-day—and, although quite an old man, gives to his lectures a clearness, precision, and beauty of language, which completely enchain his young auditors, who would sit willingly all night to listen to his lectures, so deeply interesting are they, and even amusing, although on such usually dry subjects as the dead languages. The youth of sixteen and the man of

silvery hairs are alike enraptured by the enchantment of his eloquence. Such a man was a noble instance of the value of Vegetarian habits in promoting clearness of perception and activity of mind to an advanced age. . . . He had seen two men similarly engaged in teaching at College—one was a Vegetarian, and the other lived in the ordinary way, and whilst the Vegetarian could always command the attention, the other was confused and thick with his ideas, and seldom satisfied his auditors. As a general rule, he had found from close observation that the lower our dietetic habits were (and he considered flesh as among the lowest kind of food), the more the mind would retract, and become incapable of that strength of endurance as well as useful activity, which was so desirable for all intellectual occupations. During his stay in London, England, he had occasion to visit as many as seventeen places in a day where small-pox was raging, and this for seven days in succession. He never took the disease, although he took no other precaution than that of never going with an empty stomach, or when under nervous excitement. It was the same when the scarlet fever was raging, and he had never taken any complaint during such attendance on the afflicted. A Vegetarian family had come to his knowledge who were living in a house surrounded by the most odious neighbourhood of fever and cholera; and whilst not another house in the vicinity was free from disease and death, this family lived through the whole without the least symptom of disease. This was in one of the densely populated courts of London, and the family alluded to had to live there to take charge of a house where the sufferers were relieved. Mr. WHITAKER then spoke with much power and eloquence on the high appreciation of the works of GOD and the beauties of the universe enjoyed on a vegetable diet, instanced MICHAEL ANGELO as affording a brilliant instance of artistic intelligence and high conceptions in connection with the Vegetarian practice, and contrasted with him the flesh-eating, wine, and brandy-drinking Congress men of the present day, who prime themselves with these grossly stimulating articles to perpetrate iniquities, in denying liberty to our brethren who happen to have a darker sin than ourselves.

In the absence of Dr. TRALL, who had been expected to respond to the following sentiment, a few remarks were made by one of the audience:

"The water-cure physicians, who, in opposition to established practice and opinion, have boldly declared themselves in favour of Vegetarian diet."

Mr. H. S. CLUBB, of Washington, late of Manchester, England, was called upon to speak to the sentiment:—"The prosperity of English Vegetarians, and success to their movements," and said: It is a source of high gratification to me, to be present among the advocates and supporters of the Vegetarian movement in this country. Unity of sentiment has for years existed between us, and now that I have had the

privilege of living among you, I must say, it has ripened into strong personal attachments. If it were known by the masses of mankind that in the practice of Vegetarian diet, bathing, and out-of-door exercise, there are gratifications, even of a sensual nature, which are far greater than the most expensive luxuries afford, one would think they would quickly abandon the latter and adopt the former. The difference between the rational enjoyment of the senses, and their gross and irrational exercise, is very great; the one keeps in view the purpose for which they were created, the other defeats that purpose. If we inquire why a man eats flesh, we shall find that he does so, not because it is the best food he can eat, but because it produces at the time he takes it the most agreeable excitement to his palate. Now, the fact is, any food to which he accustoms himself most, in a short time becomes the most agreeable. The food which we take changes the condition of the palate; hence the boy of twelve, who naturally sickens at the first cigar or the first "quid of tobacco," can, by perseverance, soon "become a man," and can smoke or chew as well as the most accomplished gentleman, or even member of Congress. I think I need not say a word to this audience to convince them that this is a gross, irrational, and unnatural habit, which produces, sooner or later, its stupifying and destructive consequence—destructive alike to the body and the mind. Just so with the drinker of intoxicating liquors: the "reason" for taking them is in the *immediate* consequence—the future results being staved off from view. But those results come at last, when perhaps it is too late to avoid the misery produced. Now, it is remarkable that both these unnatural gratifications exercise a controlling influence over the individual who indulges in them. A man who smokes, or drinks intoxicating liquors habitually, becomes enslaved to the practice, and the feeling is, that he cannot dispense with them; no other liquid can supply the desire created by alcohol; no other vegetable that which tobacco has called into existence. But it is not so with rational habits: they do not enslave—they make free. The use of flesh produces an effect, a longing which no natural diet can supply. The habitual flesh-eater *must* have his accustomed slice of one or more of his fellow creatures—slain for his gratification. He is so far a slave to his appetite, and, just so far as a man is a slave, he ceases to be a man, and to enjoy the privileges of freedom and "the pursuit of happiness." There can be no better proof of the morbid or unnatural character of any habit than the enslavement it produces; the feeling, not the conviction, that it cannot be dispensed with, that the accustomed gratification cannot be obtained by any other article. Now, the effect of living on a natural diet, the direct productions of the vegetable kingdom, is very different to this. There is an endless variety of fruits, vegetables, and seeds, presented by our bounteous mother, earth, any of which will satisfy the appetite of a practised Vegetarian. He can take one description

of vegetable food to-day, another to-morrow, and a change the next day, and so on continually varying; or he can, if he chooses, confine himself to one or two particular kinds. He has the control of his appetite in this respect, and can accommodate himself to circumstances with no inconvenience to his sensorium. So far from being limited in his enjoyments, he can obtain the pleasures of the palate from the simplest of nature's productions, consequently, his enjoyment is greatly extended. Who is the most independent man, think you—the man who can take his crust of brown bread, or his peach, and his drink of water, with a zest which health alone imparts, or the man who requires all the luxurious dishes and wines of a modern hotel refectory to give him a gratification, which, after all, in point of exquisite relish and true enjoyment, falls far short of that experienced by our son of nature with his

"Scrip with herbs and fruits supplied,  
And water from the spring"?

Then the purpose of eating is served by the Vegetarian: he gets health, strength, and a fair prospect of happy old age. Not so the consumer of flesh and alcohol: he lives fast, grows restless, and probably dyspeptic, and is frequently, if not continually, under medical treatment. He looks old at forty, and becomes infirm at sixty. The medium class between these two classes consists of those who take a small portion of flesh, and a large proportion of vegetable food also. Such persons do generally enjoy a tolerable share of health, but not that freedom from disease, and the fear of it, which is commonly enjoyed by those who live on a purely vegetable, fruit, and farinaceous diet, and live in other respects in conformity with the laws of health. Then there is the relative cost of nourishment obtained from vegetable and animal food. The dearness of butchers' meat has become a cause of universal complaint among the people. The butchers of Philadelphia, I have understood, refused to purchase oxen on account of the high prices asked for them by those who traffic in flesh and blood. It is true, the prices are sometimes affected by speculators, but it is a fact, which ought to be universally known, that the flesh of animals *never can be produced at a cheap rate*. All manufacturers know that an article which is made of valuable raw materials, and which wastes in the process four-fifths, and then becomes only one-third of the intrinsic value of the other fifth, must be exceedingly unprofitable unless a fictitious value is placed upon it by the ignorance or prejudice of the customers. It is just thus with the production of flesh. To produce one pound of this article, five pounds of corn, or its equivalent in other vegetable food, has to be employed. Suppose this corn to be worth two cents per pound, it costs ten cents to lay a pound of flesh on the back of an animal. Then take this pound of flesh, and dry out all the *water* from it, and you have about four ounces of a material, which, in point of real nutritive value to the human system, does not exceed that of five ounces of wheat, corn,

or other grain, which you can procure for little more than half a cent. Here, then, is your pound of flesh, for which you will pay eighteen cents, shown to contain no more and no better nutriment than you can obtain for *less than a cent* from vegetable food. Why, then, do you eat flesh? "Because I like it," says the honest, candid flesh-eater. Adopt a Vegetarian diet, my friends, and I will promise you in less than two months you shall like the simple fruits and seeds of the earth, in all their rich and abundant variety, ten times better than you now like either the flesh or blood of an animal, the sense of liking or disliking being entirely the result of settled habit. Get settled in a new and rational habit, and you will get a new and rational pleasure. "Fix on that course of life which is best," says PYTHAGORAS, "and custom will render it the most delightful." The speaker went on to show, that the more the population of a country increased, the more scarce and expensive would flesh-meat become; that a rise of one cent on a pound of corn must produce a rise of at least five cents on a pound of flesh, and of twenty cents on a pound of solid nutriment obtained from flesh; that whilst solid, substantial, pure, and wholesome nutriment could be obtained from vegetable food for from two to eight cents per pound—the nutriment derived from animals, with all their liabilities to disease, cost from fifty cents to one dollar per pound—four pounds of flesh being required to produce one pound of nutriment—a very important difference in relation to domestic economy. He said he was acquainted with a Vegetarian and his wife, who, out of an annual income of 700 dollars as school teachers, were living in comfort and respectability in the country, and yet laying by 500 dollars a-year, after paying rent and all other expenses of living. This seemed incredible, but he could vouch for the truth of the statement, as it was a friend not ten miles from Philadelphia.

Rev. WM. METCALFE said he had been requested to respond to the sentiment: "The fathers of the Vegetarian movement in this country—may they live to see their labours crowned with abundant success." Who the fathers of Vegetarianism were, I cannot exactly say, but I suppose it is meant to be somewhat complimentary to myself and early associates. When I first came to this country, in 1817, I had then been a Vegetarian better than eight years. As soon as I landed, I met a gentleman whom I had known in England, and the first sentiment he expressed, was: "You will have to give up your mode of living here. It is impossible to sustain life in the climate of Philadelphia without flesh-meat." I told him that the experience of eight years had been such as to convince me that there was no danger, and I was not apprehensive of any such result; but if I found I could not subsist, I would consent to change my mode of diet. I felt no inconvenience, however, from the influence of climate. Others would speak with astonishment when it was made known that I subsisted on the productions of the vegetable kingdom. They thought it was impossible—

that my life could not be sustained—and that it was really necessary for man to eat some kind of animal food, with what was derived from the vegetable kingdom. My remark was, that I felt no inconveniences; that I enjoyed good health, and could endure the confinement as a teacher, with any other person; that I suffered comparatively less than many others from the influence of the heat. Still, the opinion prevalent in that age was, that it was next to insanity for any one to persevere in such a mode of life. Such was then the influence and dominion of fashionable custom. We have lived to see a change come over the minds of mankind in this city; where we then stood, as a certain individual has said, "solitary and alone," we now find numbers; and those who live this mode of life are looked upon as persons who have examined into the system for the discovery of that which is best adapted for his well-being. This change we have seen in this city in the course of seven years. We have now no doubt of the truth of the principles of Vegetarianism. We have no doubt but its tendency is beneficial to our nature, and we have only to look into the facts before us to be satisfied that it cannot but be productive of good to those who have adopted its principles. We have here a gentleman, now eighty-three years of age, living in accordance with Vegetarian principles for forty-five years, and yet following the ordinary avocations of his industrious life. Our President here is seventy-four years of age, and he has lived twenty-one years a Vegetarian, and we may venture to refer to any others of like ages for comparisons, to show the advantage of those who are sustained by Vegetarian diet. That these principles will ultimately be successful, no one can doubt who has lived long enough to suffer the influence of reason to have its proper sway over his mind. The principles are spreading in the world, especially throughout this country. Almost weekly we have letters from individuals from one part of the country or another, expressing the desire to know something in relation to the system of Vegetarianism, and as to the effects which are likely to result from advocating the system in the positions where they reside, thus evidencing the effective spread of those principles. And as to their success, I do not know that we could wish for anything more satisfactory than the evidences which are presented to our consideration, and the good effects on those who have been faithful to their convictions on this subject. They enjoy good health, clear heads and sound minds, with ability to endure much labour, mental and physical, and can be said to possess what COBBETT describes as the greatest blessing that GOD has given to man—"a sound mind in a sound body."

Mr. JOSEPH WRIGHT, A.M., spoke to the following sentiment: "The Vegetarian principle conduces to intelligence, morality, and virtue." Education, when properly applied, teaches "those truths that are able to make men happy, and wise unto salvation"; will the knowledge of languages do this? No. A man may be learned in all the different languages of the earth, and yet not be happy or

wise unto salvation. Will the knowledge of science do it? No. He may understand all the arts and sciences ever taught, and yet be neither happy nor wise. . . . One of the errors is, that teachers generally, and we might say, almost universally, leave the physical part of education untaught. The development of a sound body is not sought after. The flow of language is the principal thing which our schools and colleges attempt to draw out from the young mind; the body, the brain, the organs of mind, of speech, may lie for ever uncultivated, unless the parents of the scholar should have judgment and firmness enough to insist upon their child being taught such athletic exercises as will develop his physical nature, as well as his being taught how to manifest his intellectual faculties; this part of our youthful education is not sufficiently attended to in any of our literary institutions; our teachers forget the old adage, that it is wise to have or possess "a sound mind in a sound body." And how do parents, and schoolmasters, and doctors, and lawyers, and ministers educate the body? They stuff it with every kind of exciting, exhilarating, self-annihilating flesh-meat, that can be crammed into the abdominal viscera. Some of the wiser teachers, such as have suffered pain and disease from violating the laws of GOD, in eating those things that have suffered a "violent death," pretend to control the appetites of their scholars, and not allow them to eat *much* flesh-meat; thus teaching them that they may, by small means and ways, violate the truth of a good dietetic law with impunity; but they must not violate the true dietetic principles egregiously or prodigiously. As much as to say to them, that "you may sin a little, but not much." That good and higher law of our natures, which GOD gave us when in a state of perfect innocence in Eden—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat"—this law our children are taught to violate, and not a preacher, to our knowledge, in the United States, except one, but what violates it, and perhaps not a single schoolmaster but what breaks this law of hygienic truth. HORACE MANN says, "I hold it to be morally impossible for GOD to have created in the beginning, such men and women as we find the human race, in the physical condition, now to be. Examine the book of Genesis, which contains the earliest annals of the human family. As is commonly supposed, it comprises the first 2369 years of human history. And yet, over all that expanse of time—for more than one-third of the duration of the human race—not a single instance is recorded of a child born *blind*, or *deaf*, or *dumb*, or *idiotic*, or mal-formed in any way! During the whole period, not a single case of natural death in infancy, or childhood, or early manhood is to be found—not one man or woman died of disease.

The simple record is, "and he died"; or, he died "in a good old age and full of years"; or he was "old and full of years"; or, he was "old and full of days." No epidemic, nor even endemic disease, prevailed, showing that they died the natural deaths of healthy men, and not the unnatural deaths of distempered ones. Bodily pain from disease is nowhere mentioned. No cholera infantum, scarlatina, measles, small-pox, nor even a tooth-ache! So extraordinary a thing was it for a son to die before his father, that an instance of it is worthy of special notice; and this first case of the reversal of Nature's law was 2,000 years after the creation of ADAM. RACHEL died at the birth of BENJAMIN; but this is the only case of puerperal death mentioned in the first 2,400 years of sacred history; and even this happened during the fatigues of a patriarchal journey, when passengers were not carried along in the saloons of rail-car or steamboat. Had ADAM, think you, tuberculous lungs? Was EVE flat-chested, or did she cultivate the serpentine line of grace in a curved spine? Had ESAU the gout or hepatics? Imagine how the tough old Patriarchs would have looked at being asked to subscribe for a lying-in-hospital, or an asylum for lunatics, or an eye and ear infirmary, or a school for idiots and dumb-mutes, or a blind asylum! Did they suffer any of these ravages of nature against false civilization? No! Man came from the hands of GOD so perfect in his bodily organs, so defiant of cold or heat, of drought or humidity, so surcharged with vital force, that it took more than 2,000 years of the combined abominations of *appetite* and ignorance; it took successive ages of outrageous excess and debauchery, to drain off his electric energies and make him even accessible to disease; and then it took ages more to breed all those vile distempers, which now nestle like vermin in every organ and fibre of our bodies. After the Exodus, excesses rapidly developed into diseases. First came cutaneous distempers—leprosy, boils, elephantiasis, etc. As early as King ASA, that right royal malady, gout, had been developed. Then came consumptions, and burning agues, and disorders of the visceral organs, and pestilences, or, as the Bible expresses it, "great plagues and of long continuance, and sore sicknesses and of long continuance." And so frightfully, so disgracefully, numerous have diseases now become, that if we were to write down their names in the smallest legible hand, on the smallest bit of paper, there would not be room enough on the human body to paste the labels. And all these diseases are caused by the violation of the laws of health—and health is maintained by obeying the law of GOD, given us in the first chapter of Genesis, as we have before quoted it. Is this law enforced in any of our schools? Have any of our modern public teachers moral courage enough to even advocate publicly such an ethical rule? Are they not afraid of losing what they foolishly term their standing in society, by being eccentric? They are afraid of public censure. They cannot stand the test of ridicule, even in the cause of morality or religion. Our public functionaries, too, are fearful of public odium.

thus proving to themselves and the world, that there is a national immorality on this point, which individuals are afraid to attack. The nation itself, in its vitality, is vitiated; it has become corrupt and wicked by living contrary to the laws of GOD, and those essential principles that govern the vital organs of our physical bodies, as well as our political bodies. Deprave the appetite, and you corrupt the mind. "All animal natures thrive, strengthen, and surpass the progenitors of their stock, when subjected to the law of their being," says MANN.—"Man alone, of all the earth, pales, and dwarfs, and sickens; begets children, the parti-coloured tissue of whose existence is the woof of one disease woven into the warp of another."

In view of all this, it is no extravagance to say that our youth need physiological education, as a preventive both against the debilities of ill-health, and the ferocities of animal passion, as much as they need a literary and scientific education against the calamities of ignorance and superstition, or religious training for the love and service of GOD, which will be able to make men happy and wise unto salvation.

Dr. DE WOLFE remarked, that every article of food composing the repast of which they had partaken, was the product of free labour, and that not a drop of sweat, much less of the blood of their brethren who happened to be of a little darker colour than themselves, had been wasted to produce those luxuries; a statement which was received with continued applause. He then proceeded to speak to the sentiment: "The Vegetarian principle—the basis of individual, social, and political reform." He said that reform was the order of the day. They had reforms in every direction, and upon almost every subject that appertained to the wants of man; but last of all was the Dietetic Reform. He said *last*, but this was not strictly the case, because it was the first, and in the good Book they were told that "the first shall become last," and not only so, but that "the last shall become first." Their system was the base of individual reform. He had been an out-and-out Vegetarian for years, but had left off the worst of all things in relation to diet—pork—twelve years ago. He had never had the misfortune to be a slave to the cigar, or the tobacco-pipe, and had not that difficulty to contend with, although he had had many others; but now his soul as well as his eyes began to stand out. Perhaps he might be thought too enthusiastic in attributing so much to the dietetic reform; but he had his reasons for it. He could call to recollection the companions of his boyhood, and observe the difference between them and himself now, and trace the effects of his own habits in enabling him to make an advancement which they appeared insensible of. In all that pertained to moral and intellectual improvement they appeared to remain stationary. He did not speak in boastful praise of himself, but was conscious that he did not deserve any credit for this, as it was but the result of impressions he had received, and of following out the convictions of his mind. It had rejoiced his heart to know that he had been more instru-

mental in promoting great and important reforms than he could have been under any other circumstances and conditions. The speaker went on to show the advantages a man of simple habits possessed, in having time and money to spare for the promotion of benevolent enterprises. His experience accorded with that of preceding speakers, as to the economy of Vegetarian diet, and the result was, his sympathies with the down-trodden of his coloured brethren had been gratified, and he had been the instrument of rescuing many unfortunate slaves to rum, from their perilous condition. In these movements he had been enabled to spend thousands of dollars, which would otherwise have been devoted to the feeding on expensive but disease-engendering articles of food. After relating numerous anecdotes and facts in illustration of the principles he advocated, in a style of much good humour, and sometimes with great eloquence, he called on his friends to look and see for themselves, that he was a tolerable specimen of the physical man, and enjoyed at least tolerable health.

Mr. LEWIS S. HOUGH said: The arguments drawn from ancient history, comparative anatomy, and physiology, all prove conclusively that fruits and farinacea are the proper food of man. These arguments, however trivially raised, or facetiously evaded by some editors or others, whose influence, if rightfully directed, might be of so much use in bringing this important cause before the public, are yet worthy the reflection of every mind interested in human welfare. If man's departure from his natural diet has deprived him of a large portion of that health of body and of mind which is the only true and enduring happiness, it is certainly true that this state of things should be known and remedied. Whatever *adaptability* man may possess of subsisting on flesh or mixed diet, yet his *adaptation* by nature is to a subsistence on fruits and farinacea. And if obeying this law of adaptation, instead of taking the almost endless range of the law of adaptability, will yield much the largest amount of health and happiness, then it is both our duty and interest to obey the former. If in the course of human events, one should find himself in extreme north or south latitude, where the circling year is almost constantly merged in dreary snows and frosts, where Spring in her beauty, and Autumn in her bounty, never come, then there might be some excuse for a flesh diet. But nowhere within the torrid or temperate zones, where nature pours to the reach of man such a profusion of fruits and grains, can there be any such excuse. And why should man leave these mild and beautiful regions of the earth, to seek a residence amid the icebergs and everlasting snows of the polar regions? Is there not room enough? Or does he envy the reindeer or the polar bear their proper habitations on the extremities of this beautiful earth? while the torrid and temperate zones are so sparsely inhabited by human beings as they are at present, there is certainly plenty of room for all, and many times the present number of human beings on the earth. A small space of land well cultivated by each inhabitant will yield ample support. After

the majority of the human race have become correct Vegetarians, I think they will not each require so much room as they now do. They will be more *social*. The social system will then be based on benevolence and true social love, As now it is based mainly on selfishness, and hence it is characterized with great *wolfishness*, each and all requiring a great deal of space to move in. A correct Vegetarian diet is not only a means of individual health, longevity and happiness, but, considered in the light of political economy, is also a very important means of national power and wealth. For all of life, health, and wealth saved to individuals by a direct course of living, is also saved to the nation of which those individuals form a portion. There is a physiological view of this subject which I wish briefly to present. The arterial blood, which nourishes all the tissues of the body, is composed of minute red globules. By analyzing the structure of fruits and grains, and viewing them by the aid of the microscope, it is found that similar globules, with the exception of the color, compose these structures. These globules, when reduced from the vegetable structure, by the process of digestion, become the red globules composing the arterial blood. From these globules are formed all the tissues of the body. One arrangement, into which they are forced by the vital forces, forms

bone, another muscle, another nerve, &c. Now, these blood globules, when furnished by the fruits and farinacea, are fresh from nature; and entirely fitted to nourish all the various tissues in due proportion. But this is not the case when the blood-globules are furnished by flesh. The lion or tiger usually seizes upon larger or smaller animals of the herbivorous kind, and immediately appropriates all its tissues to the nourishment of its own; thus muscle nourishes muscle, nerve nourishes nerve, &c. &c. But when man becomes artificially carnivorous, he often kills animals much larger than himself, and finds that, even by the cooking process, he can generally render palatable only one tissue—the muscular. Hence the blood-globules are furnished only by one tissue, and fitted mainly to form one tissue, viz. the muscular. And hence it is that flesh-eaters generally nourish their muscular tissues at the expense of the others.

Two other sentiments were also presented, by Mr. E. H. HASTINGS, and Mr. J. METCALFE, but, from the lateness of the hour, were not accompanied with addresses, and, after a resolution of thanks to the ladies engaged in getting up the festival, the meeting then terminated, the audience having been deeply interested to the last.

## LONDON VEGETARIAN ASSOCIATION MEETING.

THE Monthly Meeting and Soirée of this Association was held at the Burlington Lecture Hall, Saville-row, on Thursday evening, October 5th. A repast of fruits and farinacea was provided, and almond, currant, and lemon syrups in iced water, formed very agreeable beverages. There were above 100 ladies and gentlemen present. Mr. F. TOWGOOD presided, and said—

He would make a few remarks on the subject of the diet which the Vegetarians held to be of so much importance, and for which they were pronounced by the majority of society a strange set of beings. They were often said to attach too much importance to eating and drinking. It was all very well to say this, but what was the fact? Who really took the most trouble to provide their food? He believed that the Vegetarians took least trouble. It was true, that having made up their mind to a principle, they adhered to it; but so long as they obtained bread or fruit, they need not be very particular in what shape. The question was: What was best calculated to build up and sustain the human body? Was not man the representative of GOD on earth? Was not the body the only temple of the soul? What other being on the face of the earth could look back into the past, or forward into the future? And where was that being, if the body or the temple was rendered powerless? Certainly then it must be of great importance to build up and keep in a proper repair the materials of this temple. It was man who gave life to the world; man who gave interest to churches or cathedrals. What were all these great buildings until honoured by

the presence of man? and should man spend his time, talent, and knowledge in repairing and building churches while he suffered the real living temple to go to ruin? If they wanted any proof of the degraded state of humanity, they had only to look to statistics. The average duration of life was about thirty years. The majority were living in a diseased state; half the children that were born died under eight years of age, and it could scarcely be said that one man died of old age: all were killed prematurely by disease. Was this a natural state of things? It would be blasphemy to the GOD of nature to say so. It was evident that some change was required to build up, repair, and keep in order the body of man, so that it might be an honour to the Creator. Health and happiness must have been intended for man by the All-wise Creator, and that it was not his portion was his own fault, in leaving the laws of his nature and seeking abnormal enjoyments. Some said that this was a doctrine contrary to Scripture; but he saw it in a different light. There was nothing to contradict the first declaration that the herbs and fruits were man's best food. It was disobedience in eating that caused Adam's fall, and the great lesson that could be learnt from the record of the first two thousand years of the world's existence, was the necessity of attending to the material laws. After the flood permission was given to eat flesh; but it was with no encomium on its good qualities as in the first instance when GOD saw that "all was good"; but, on the contrary, the prediction of its consequences was stated in these words: "The blood of your lives will I require; at the hand of every beast

will I require it, and at the hand of man ;" which was as much as to say : Your lives will be shortened ; disease will be produced, and evil passions will be raised, so that you will destroy each other. Or as the poet POPE had said :

"The fury passions from that blood began,  
And turned on man a fiercer savage, man."

The truth that in the herbs and fruits man found his best nourishment and most appropriate food, had never been absent from the world. It was seen by the wise men of Greece, SOCRATES, PLATO, PLUTARCH, and many others, who had left an indelible impression on the human mind by their writings and deep thinking. They practised the system of Vegetarian diet, and generally lived to a good old age. It was seen also by the Essenes among the Jews, who lived to 100 years and upwards. The chosen of GOD, the prophets, were Nazarites, and (as he himself believed) CHRIST lived up to the laws of man's nature, and was a Vegetarian. It was foretold also by the prophets, that a time would come when men would see their error, and return to the laws of their nature ; when they would "No more hurt nor destroy in all GOD's holy mountain." The sciences, he believed, taught the vast importance of strict obedience to the material laws. Men tried to reason themselves out of their influence, only in fact that they might indulge their own fancies. The Vegetarians who had gone back to the laws of nature in respect to diet, felt that they were in all respects better, both physically and morally. They could not be perfect, after all the errors of themselves and forefathers ; but if this system were adopted, the duration of life would soon be lengthened. They were desirous of giving their testimony to the world, and he believed that, with the aid of the sciences, an impression might be made. Disease was not of momentary growth. It was the opinion of HIPPOCRATES, and also of COMBE, that disease was the result of the gradual deterioration of the vital powers. It was true, external causes brought on the disease ; but if there were a good state of health, it would resist those external causes ; and there was no greater proof of this fact than that furnished in the life of JOHN HOWARD, the philanthropist. He was a Vegetarian, and every one knew how he exposed himself to danger of infection with impunity. That HOWARD was a Vegetarian was conveniently forgotten, in the same manner that the temperance and Vegetarian habits of WESLEY are altogether overlooked by his followers. In conclusion, he thought that the Vegetarians were performing a great duty. In this age of progression, science had made great advances ; all the known sciences of physiology, phrenology, anatomy, chemistry, and electricity, would combine to prove the wisdom of their choice of the fruits of the earth for food. Scripture might point this out ; but he believed science was destined to be the new light to force the conviction upon mankind. The poet SHELLEY, who practised Vegetarian diet, foresaw and beautifully described these anticipations :—

"Happiness

And science dawn, though late, upon the earth,  
Peace cheers the mind, health renovates the  
frame ;

Disease and pleasure cease to mingle here,  
Reason and passion cease to combat there ;  
Whilst each unfettered o'er the earth extends  
Its all-subduing energies, and wields  
The sceptre of a vast dominion there ;  
Whilst every shape and mode of matter lends  
Its force to the omnipotence of mind,  
Which from its dark mine drags the gem of truth  
To decorate its paradise of peace."

Dr. VIETTINGHOFF said, that he was glad to observe that Vegetarianism was becoming a subject of serious scientific investigation ; in fact it should be regarded as the means of salvation from bodily and mental diseases. Knowing, as he did, that the mind depended upon the quality, the quantity, and the shape of the brain and the nervous system generally, and upon the habits adopted, it was of great importance to attend to material laws and facts. They must endeavour to do more and talk less. Facts were more important than words ; and the knowledge of his having lived for many years without the flesh of animals, had caused more to follow him, than his preaching. Some people imagined that they advocated abstinence from the flesh of animals, and from stimulants, because they had nothing better to do, and that they were not only breaking through the established order of society, but were acting contrary to the Bible. To such he would say they were in possession of scientific knowledge, enabling them to understand the laws of nature, to which they endeavoured to conform ; and having reaped the benefit, they desired that others should have the same opportunity. Man, being a bundle of habits, should endeavour to form them according to the unchangeable and despotic laws of nature, in order that they might be at peace within themselves and with their fellow-men. These laws of nature were easy to follow when known ; they required application to be understood, applying not only to anatomy and physiology, but to all the physical sciences. In his own treatises on the predisposing causes of disease, he had examined into the influences of the elements, air, light, heat, and electricity, also into the effects of aliments as the direct stimuli for the reproduction of the functions of organic life. He came to the conclusion that whatever exhausted the vitality of the nervous system, predisposed the body to all diseases. Aliment or food was the stimulus calculated by nature to sustain life and produce health. How was it then that they found it the cause of all the disorders imaginable, as admitted in pathological works ? It was because the common mode of living included so many excitants of the nerves. The effects of such stimulants as tea, coffee, and alcoholic drinks, were very observable to any person unaccustomed to them. They exhausted the vitality by over-exciting it and thus predisposed to disease. It was the same with animal flesh, the habitual use of which produced a feverish blood, and a desire for the same stimulus, which was believed to be hunger, and which seemed to require the



same kind of food to satisfy the craving. This inflammatory action of the aliment was a predisposing cause of every variety of disease. If they added to this theoretic explanation their own general experience, the benefit they obtained from forsaking flesh as food, they could not hesitate to assure the public that farina and fruit was the only natural food of man. While assuring them of this, they must abstain from propagating the error that every kind of disease would be cured by simply abstaining from animal food. It removed the cause of disease, and must alleviate all symptoms of existing maladies; but other appliances were sometimes necessary; and his own experience induced him to speak confidently of the homœopathic doctrine, in which the science of stimuli was well studied.

Dr. GRIFFITH JONES observed, that he agreed with his friend Dr. VIETINGHOFF, as to the injury done to the human frame by the application of injurious stimuli. Drops of water would wear away a stone; and he had heard of a holy stone which was worn away by kissing. The seductive influence of exciting food should be avoided, as it was most assuredly a predisposing cause of disease. He agreed also, that nature's laws could not be infringed with impunity, and it was an important question, What is the proper food of man? It was the opinion of the most eminent naturalists, that men were intended to live upon herbs and fruits. The error which many accepted without reflection was, that man was an omnivorous animal, because he was neither like the carnivorous nor the herbivorous. This notion was satisfactory to many. It, perhaps, gratified the pride of man to think that he was like no other animal, or perhaps it satisfied his conscience to hold such an opinion; but it was quite certain that when the inquiry was carried on a little further, an animal could be found, which resembled man in the construction of the teeth, and of the digestive organs, and that animal was frugivorous. The science of comparative anatomy was in their favour. It was said, that they must be fed on animal food in a cold climate; the Hudson's Bay Company had lately found out their great error in this respect; and now gave their servants Indian-meal instead of a quantity of fat. Again it was argued, animal flesh was more nourishing; whereas chemical analysis showed that there was 85 per cent. of nutriment in wheat, and only 22 in flesh-meat. That men did live on the mixed diet was no argument in favour of their being omnivorous. They had many examples of animals being taught to live upon flesh; but that could not be said to make them carnivorous. Believing that science and nature were in perfect accordance, and that any disobedience to the laws established by the Creator, must be followed by evil consequences, he could with confidence recommend those who were not Vegetarians, to become so, and they would thus reap the advantages of a system which he was happy to see had many advocates.

The SECRETARY referred to the unavoidable absence of their esteemed associate Mr. JOSEPH BORMOND, who, he regretted to say, was en-

gaged to lecture elsewhere. He stated that since the September monthly meeting, the committee had sent out to about 130 institutions (scientific, literary, mechanic, and temperance societies) offers of gratuitous lectures, and discussions on the subjects of dietetics, on condition that the lecture rooms should be granted free of charge. The subjects proposed for selection were:—  
 1. Comparative anatomy in relation to food; 2. Physiology and chemistry in the same aspects; 3. Vegetarianism generally stated; 4. Historical Evidence; 5. Scriptural Evidence; 6. Personal Evidence; 7. Stimulants proper and improper; and 8. Our daily bread: how to make it. He urged the importance of availing themselves of every avenue to spread their principles, and thus aid the progress of civilization. He likewise referred to the testimony in favour of Vegetarian principles borne by the medical gentleman who preceded him. Science was opening its portals to admit the truth which they had tested and established in practice. He congratulated their friends on their having escaped cholera and diarrhœa, and was happy to inform them that not a single case of death had occurred among Vegetarians, as far as his knowledge went, which was extensive. He both hoped and believed that a time would come when men would look back on the present flesh-eating habits with disgust. In conclusion he called upon all to aid in the good cause, and especially to support the Vegetarian literature and journals, not only for the sake of the cause, but to keep themselves informed of what was going on.

Mr. R. PALMER spoke of the experience he had of nine years' hard working, and bearing much physical labour. He had felt decidedly better and stronger on this system of diet. There was something delightfully independent about it; while on the other hand he, as the son of a butcher, could assure them, that they were dependent on the health of the animal, and on various other conditions of honesty in the trader, if they trusted to flesh. He knew for a fact, that there was a vast quantity of bad flesh, unfit for human food, sold in Newgate Market. He did not think the reports in the newspapers were at all exaggerated. He was a Somersetshire man; and in that county very little flesh was eaten, and the men were generally healthy. It was true they could not point to them as perfect samples, for they had the drawbacks of poor tenements, uncleanly habits, and, often, scarcity of food. Yet they were much more healthy than the townsmen and flesh-eaters who had more external comforts.

Mr. WM. HORSELL called upon the members present to support the movement with all the aid in their power.

The CHAIRMAN observed that among the friends present was a lady who had returned express from the continent to attend that meeting. There were many of their lady-friends present, at which he rejoiced; for it was a question particularly interesting to them. As mothers and managers of children, they could at any rate prevent the children from imbibing unnatural tastes, if they themselves were too

much the slaves of habit to alter. They all felt confident in their principles, as was shown by the offer to the scientific societies (some of which are medical) to discuss the principle and practice.

The meeting then terminated by an announcement that there would be a lecture on the subject of the laws of health, every Thursday, in the Hall in which they were then assembled.

## LEEDS VEGETARIAN ASSOCIATION MEETING.

IN connection with this Association, and as a commencement of a series of meetings in the town and neighbourhood for the ensuing winter, a Soirée was held in the smaller Lecture Room of the Temperance Hall, Woodhouse, on Tuesday evening, October 17th. This village is about a mile from the town, and for several years has been the scene of wise and vigorous efforts to promote temperance and education. It is also the residence of several Vegetarians, and of many who are favourably disposed towards their cause. There is thus a spirit of inquiry abroad, and a disposition to listen to the advocacy of dietetic reform. Provision was made for sixty persons, and about this number sat down to a delightful repast, consisting of tea, milk, brown and white bread, biscuits, plum-cake, moulded rice, with preserves, barley, pudding, apples, and pears. After tea, several persons, who were unable to be present earlier, joined the company.

Mr. J. ANDREW, Jun., opened the meeting, by speaking at some length on some of the most important aspects of the question. After adverting to the anatomical and physiological arguments in favour of Vegetarianism, the abandonment of the flesh of animals was urged on the score of health and economy. During a conversation with his friend, Mr. GEORGE LUCAS, a few days previously, it was observed by Mr. LUCAS, that in the exposition of Vegetarian principles, both publicly and privately, it was necessary and desirable frequently to enter into details as to what their mode of living actually was, for the purpose of showing the great advantage which a diet free from the flesh of animals possesses over the mixed-diet system. He quite concurred in this remark, and on this account he should venture to offer a little advice as to the best food for both young and old. To mothers and nurses this was a matter of great importance. Physical education was but imperfectly understood, one important part of which referred to the diet of the parents and that of their offspring. Brown bread, oatmeal, wheatmeal, barley, and fruit, in pies, puddings, etc., and when uncooked, as part of a meal, were recommended. Instead of spending money in animal food and intoxicating liquors, let the working man, during the fruit season, lay in a stock of fruit for preserving and use during the winter, and above all let him exercise forethought and care to meet any contingencies that might arise. He could most confidently recommend the system to all, inasmuch as it was

attended with a pleasure and satisfaction, which would in most cases exceed expectation.

Mr. JAMES RAWNSLEY observed, they had joined in a delightful repast, and he had great pleasure in adding his testimony in favour of Vegetarianism. There were certain things to which the human body was incident. Indigestion was one, from which he was now free, and this he attributed to giving up flesh. He was never troubled with thirst, as formerly, nor constipation. He found brown bread to act most beneficially in preventing the latter. He urged the working classes to a wise expenditure of their money. He believed there was nothing, which they could reasonably desire, that they might not accomplish if they would but take care of their money. Economy was a barricade whereby they might often ward off adverse circumstances. He was convinced that Vegetarianism was in harmony with man's nature, and would bear investigation.

Mr. ANDREW AINSLEY stated, that he had practised the system for two years and nine months. He had sometimes had very hard work, but in all circumstances had enjoyed good health. Pains which he was once troubled with were now foreign to him. He heard all sorts of objections from his fellow-workmen, but he told them that his experience fully satisfied him he was right. He was no worse in pocket, and never felt better in his life. If persons did not feel very well at first, his advice was to persevere. He was not very well himself, at first, but he did not give it up, and soon found the advantage of perseverance. Whatever learned objections might be urged, they would not move him. To all these he could say: "I have fully tried it, and am satisfied that it is the best system of living I ever heard of."

Mr. GEORGE WILSON was asked by a friend to give some account of his mode of living, especially his dinner, each day in the week, with which request he kindly consented.

Mr. CAMPBELL stated the great advantages which his wife had received from the use of brown bread instead of having all white as formerly, not the least of which was a greatly diminished "doctor's bill." He also referred to the fact stated by *The Times* correspondent from the seat of war, in reference to the diet of the Russian soldiers, and the great tenacity of life displayed by some who were severely and fatally wounded at the battle of the Alma.

Several questions were asked by one of the guests, which elicited replies and observations of an interesting character.

Thanks were then voted to the ladies, and thus concluded an interesting and instructive meeting.

## LONDON VEGETARIAN ASSOCIATION MEETING.

THE Monthly Meeting was held at the Burlington Lecture Hall, 21 B, Saville Row, Regent Street, on Thursday, November 2. A repast of fruits and farinacea was provided, which, with a number of vegetable patês and small rice moulds covered with jelly, furnished by Mrs. HURLSTONE, were very attractive both in taste and appearance. Several descriptions of bread, puddings, wheat-meal and oat-meal cakes, and a variety of the fruits in season, presented an appearance of abundance and variety, which must have left an impression on the minds of the visitors that, in the Vegetarian practice of diet, there was no lack of choice food. After the repast, a very talented violinist played a piece of music on the violin, accompanied by Madame RONGE on the piano, and several addresses were delivered.

F. TOWGOOD, Esq., who occupied the chair, observed that the harmony which had just delighted them called to his mind the object of the Association, which was to harmonize man with the laws of the creation. He felt that there could be no real harmony till men obeyed the laws of their nature, abstained from blood, and lived upon the beautiful produce of the earth. The events which were taking place in connection with the war, furnished an example of discord; and he believed that the horrid descriptions daily received would make men desire peace more than ever. The Vegetarians could testify to the peaceful influence of a diet unstained by blood; he thought that they were the best witnesses that ever appeared for the principles of Vegetarian diet, because, having lived under both regimens, they felt the difference of their effects. He could say for himself, and he knew others who said the same, that his health, his mental capacity, and moral faculties were strengthened by it. Some said that this could not be, or the Scriptures would have made the subject of more importance. He desired to lay great stress on the importance of the scriptural evidence, because he felt sure that if the world would examine into this question, they would find overwhelming evidence that the corn and fruits were, and are still, the proper food of man. In the workings of Divine Providence great attention had been paid to the subject of diet. ADAM was told that the fruits and herbs were his proper food, and directed not to eat something, which (without entering into the question what) was no doubt contrary to the laws of his nature. NOAH, again, after the flood, was desired to abstain from blood. MOSES regulated the food of the Jews; and if JESUS CHRIST did not interfere in this matter, he enjoined temperance, which in those times meant abstinence from evil things. It was evident also that the early Christians felt the importance of abstaining from luxury, and that blood was forbidden by the apostles both to Jew and Gentile Christians. It was one of the corruptions of

Christianity that this decree was not still observed. They must now come to science, which would clear up whatever was dark in the words of Scripture. Here, again, the importance of the nature of food must be evident. Men had in their organization a complete chemical laboratory; the food was converted into blood, and from the blood every part of the body, as well as every agent of digestion, was supplied. This he intended to make the subject of a lecture on the following week. Both in regard to the chemical nature of the blood, and in regard to comparative anatomy, the reasoning of the majority of scientific men had stopped short of the truth. For instance, it was a fact that the blood, from whatever substance produced—animal or vegetable—was constituted chemically of the same elements, and when analyzed, no difference could be found; whence it was erroneously concluded, that it did not signify whether we ate animal or vegetable food. Further experiments, however, had proved that the blood made from vegetable matter would keep several days longer than that made from animal substances, and that the latter was therefore more putrescent, and of a more febrile nature. Again, it was often asserted by men of science that because man was neither like the herbivorous nor the carnivorous animals, that he was a compound of both, and therefore omnivorous. A more rational conclusion, however, had been come to, and substantiated by many high authorities, namely, that he was a frugivorous animal. Consequently, the food which they had that evening partaken of, with other similar preparations, was that which they should live upon. He therefore called upon them to support the Association, and to consider it part of their duty to call upon society to eradicate the errors which now prevailed, and to enjoy with them those advantages of health, and moral and intellectual activity, which flowed from a system of conformity to nature's laws, in so important an affair as building up their own earthly tabernacle.

Appropriate addresses, with testimony as to the personal advantages derived by themselves, were then delivered by Mrs. DARCUS, Mrs. HORSELL, Mr. J. BENTLEY, and Mr. W. HORSELL, who appealed to the friends to support the cause, not only by attendance at the monthly meetings, but by attending the lectures, and recommending others to hear them. There could be no doubt of the great benefit which society would derive from a knowledge of Vegetarian experience; and as the Vegetarians in this country were now a numerous body, consisting of men and women in all classes of life, it was their duty to stand forward as beacons to aid in rescuing suffering and diseased humanity, by pointing out a better system of living.

The meeting closed at ten o'clock.

## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*Annual Subscriptions.*—J. A.—The Annual Subscriptions received since the 30th June, are necessarily all in arrears, these having been due since January 1st, and will thus have to be reported in the Subscription lists. The expenses of application are limited to the number of postage stamps used.

J. ANDREWS, Jun., *Secretary.*

## ACCRINGTON.

*Lecture.*—On Friday, Nov. 3rd, a valuable lecture on the *Natural and Best Food of Man*, was delivered by the President of the Association, in the New Jerusalem School Room, Accrington. The Rev. J. BAYLEY occupied the chair, and introduced the subject in an appropriate address. The lecture was listened to with deep interest, by an intelligent audience. At its conclusion, opportunity was given for the statement of objections, and several questions were satisfactorily answered by the Lecturer. W. S.

## BOLTON.

*Public Meeting.*—The report in the November number of the *Messenger*, will show that we are again raising the Vegetarian question in this locality. The meeting held here on the 12th October, was large and intelligent, and the audience manifested the utmost attention to the statements of the speakers.

*Formation of Association.*—The public meeting was preceded by a social tea meeting, to which Mr. SIMPSON, Mr. NELSON, and the members of the Society resident in this neighbourhood, were invited. After tea, a Local Association was formed, which promises to make itself useful and fulfil its true mission.

*Monthly Meeting.*—A meeting of the Association was held November 11th, in the Temperance Hall, when a paper was read, by Mr. JOHN ROBERTS, on the general question of diet, free from the flesh of animals. The paper contained many novel sentiments, dealing with the question boldly, and was calculated to startle the eaters of flesh from the sleep of old habits and prejudices. Several strangers were present, who raised various objections, all of which were replied to by one or other of the members. J. C.

## CRAWSHAWBOOTH.

*Meetings.*—We have had two meetings here, one being addressed by Mr. W. CHALK, and the other by Mr. R. MADEN. The address by Mr. CHALK was on the *Natural Food of Man*, giving various reasons for believing that

his natural and best food is derived from the vegetable kingdom. Mr. MADEN took up *Scripture and Vegetarianism*, and showed very forcibly, that although the Bible was not given to teach dietetics, yet what it did contain on the subject was in favor of Vegetarianism. He also replied to various objections sometimes urged from Scripture, and showed that these were apparent rather than real, and vanished when they came to be examined minutely.

*Lecture.*—The President of the Vegetarian Society delivered a useful lecture on the *Natural and Best Food of Man*, on Friday, October 27th, in the National School Room, Crawshawbooth, under the auspices of the Literary and Mechanics' Institution, this being the first lecture of the season. THOS. BROOKS, Esq., presided. The lecture presented a great amount of evidence in favour of a Vegetarian diet, as the originally appointed, most natural, and best, food for man. W. H.

## LONDON.

*Meetings.*—The pages of the *Messenger* will show what we have been doing of late, as to public efforts. G. D.

## METHVEN.

*Lecture.*—On Wednesday evening, the 11th of October, the Rev. G. B. WATSON delivered the third of a series of lectures on *Anthropology*. The lecturer began by proving that man's constitution placed him in a paradise—an Eden of surpassing loveliness—and that if he would but act in accordance with the laws which GOD's omnipotent finger has inscribed on every element and fraction of his compound nature, he could not fail to attain happiness—his life would be a perfect fountain of delight. But this sacred duty no one can perform—these unbending and invariable laws none can ever obey, unless they adhere to man's *constitutional food*. And here the lecturer, while answering the question, "What is man's natural diet?" endeavoured to prove, by a variety of arguments drawn from his physiology and mentality, that man's constitutional food must be derived, not from the *animal*, but from the *vegetable kingdom alone*. It was not a matter of opinion, but an ordinance of nature, that the flesh of animals developed the lower propensities, while, on the contrary, a Vegetarian diet developed the higher and nobler attributes of man, and thus enabled him to enjoy a happiness greater far, than the happiest of the happy had ever yet realized on their time-enduring pilgrimage. G. W. B.

END OF VOL. V.







