



VEGETARIAN  
MESSENGER.



THE J. F. C.  
HARRISON  
COLLECTION OF  
NINETEENTH CENTURY  
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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 FULL DEVELOPMENT AND HEALTHFUL EXERCISE  
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. III.**  
With a Supplement.

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## TO OUR READERS.

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IN commencing the third year of our labours, in connection with the *Vegetarian Messenger*, we have to direct the attention of our readers to the alteration of the plan upon which we have hitherto proceeded.

When the *Vegetarian Messenger* was first originated, it had a specific object in relation to the transmission, far and wide, of such matter in relation to the principle and practice of Vegetarianism, as was most likely to benefit inquirers at large. Another periodical being then in existence, the task of dealing with communications more suited to the members of the Vegetarian Society, as well as presenting features of more lively and present interest in relation to the movement, had been assigned to it. The two Periodicals thus supplied the wants of their time, in their respective vocations, without interfering with the separate interests of each other. Since this period, however, the *Vegetarian Advocate* having been discontinued, it becomes a matter of duty, as it seems to us, to provide for the want more or less experienced, in the character of articles such as the *Messenger*, in its separate vocation, has not hitherto contained.

It is our intention, therefore, thus (as early as our plans would admit), with the commencement of the present volume, to carry out the arrangements required to unite the advantages of both the periodicals hitherto before the public; and so to arrange the matter presented, as equally to serve the interests of Vegetarians, and those of the public at large.

We thus propose to present Leading Topics of Interest, in addition to Brief Articles of both present and permanent interest; and these, together with the more elaborate articles whether of Inquiry, Discussion, or Biographical character, as well as the Reviews of Treatises pertinent to the interests of Vegetarianism, with Reports of Meetings, will present the body of matter comprised in our plan. To the above will be added the matter of the *Vegetarian Treasury*, and that of the *Vegetarian Controversialist and Correspondent* (the latter being conducted on an extended scale, and incorporating correspondence of interest); the whole comprising, we trust, an ample provision of every character of matter required for our readers; and such as we hope will be found to minister considerably to the progress of the Vegetarian Movement.

In addition to the above announcement of our plan for the present volume, we think it well to state, that, anticipating the increased circulation of the *Messenger* during the next six months, from the growing interest in the Vegetarian System, it will be within our plans, at the end of that period, to increase the number of our pages by one half. Our purpose, however, as to this, will necessarily be influenced by the desires of our supporters, and the extent of the aid afforded us in the realization of our anticipations, as to the increasing demand of Vegetarian Publications.

In acknowledging the favours conferred upon us by our readers, and especially, and most gratefully, those from readers most remote from the active theatres of Vegetarian operations, we commence our engagements with earnest hopes and gratulations to our Vegetarian co-workers. Day by day the world is manifesting its aptness for inquiry of every kind, as to "what is truth," and how it shall be practically carried out. Let us, we would say, with the most intense conviction of the importance of the principles we advocate, as the great means to important ends in the progress of the future world before us, each co-operating, by all means presented in our separate vocations and spheres of action, labour to spread abroad, and faithfully to carry out, the truths committed to us as advocates and exemplars of the Vegetarian System; and, far from our labours of the coming year being fruitless, they cannot fail to be joyous to ourselves, secondarily, because primarily producing greater happiness in the world.

## RECENT EVENTS.

WE are happy to direct the attention of the friends and supporters of Vegetarianism to the fact, that the events of the last three months have been of the most progressive and satisfactory character. Following the business and promulgation of the intelligence of the Vegetarian *Soirée* in London, have been some of the most important labours hitherto entered upon. Indeed, the service rendered to Vegetarianism within the period above named, and the attention being bestowed upon the system since it became fairly placed before the inquiring spirit of the public, together with the adherence consequent upon this, have fairly entitled Vegetarianism, now, if not heretofore, to the rank of one of the Movements of the day.

Large and influential meetings, enlisting the sympathies of all classes, have been addressed, during the months of October and November, at Bury St. Edmunds, Ipswich, Yarmouth, and Boston, by the President of the Society, with the assistance of two or three members of these respective localities. We cannot attach too much importance to these results; and this, not merely in the breaking up of new ground, but from the fact of these meetings having carried conviction to the minds of numbers; the identification of such convictions with practical results, having, in numerous cases, at once followed these public efforts.

Local organization has, within this time, assumed a most effective shape in the city of Liverpool; and the meetings previously held

monthly, have, during the last two months, become fortnightly meetings, with occasional intermediate meetings, numbers bearing testimony at these meetings, from nearly all classes and occupations of society, to the good of the system they have been led to practise. This additional impetus given to the Vegetarian movement in Liverpool, has followed the labours of Mr. BORMOND, who, for several weeks, was engaged in the delivery of lectures in the most populous parts of that city.

Local organization has also been effected in Manchester; and following an excellent and influential meeting recently held, which was addressed by the President of the Society, and Professor CUBI, of Spain, Mr. Alderman HARVEY presiding, a series of lectures in various localities have been delivered, with general successful results, by Mr. BORMOND.

We are happy likewise to state, that the Vegetarian question has been opened, under very favourable aspects, by a large meeting addressed by the President of the Society, in the town of Leeds; and that this has been followed also, as in the previous places named, by consecutive and successful dissemination of Vegetarian principles, by means of lectures.

In addition to the above, the routine of social advocacy has been maintained, and with the measure of success which is due to the earnestness and conviction of the individual members of the various localities where Vegetarians are congregated.

## ASPECTS OF VEGETARIANISM IN THE PRESENT YEAR.

BEFORE being able correctly to estimate the aspects of Vegetarianism in the present year, we have to glance, for a moment, at the facts realized in the year just closed. The retrospect of the deeds of any period of life preceding the commencement of other and fresh activities, is, in all states of life, most profitable. It is thus, in the momentary breathing-time between the activities of the past and the hopeful anticipations of the future, that we resort to the mental process

of taking stock of our resources, and faithfully estimating our position, with the mischances or evils on the one hand to be avoided, and the hopes and encouragements on the other legibly written on the memory, all ministering to the greatest advantage in relation to the activities of the new period of life upon which we are entering.

In applying these remarks to the Vegetarian movement, we find them especially applicable to what has been, to what is, and



to what we may fairly anticipate in the year on which we have entered.

The retrospect of work accomplished, and results produced, is truly encouraging, in considering the short career of the organized Movement of Vegetarianism during a period of something more than four years, but especially during the year 1851.

If the literature and advocacy used in promulgating a knowledge of the principles of the natural and best diet of man, be considered,—the material with which the Vegetarian movement has had to be worked—the progress is more than astonishing; because it is confirmatory of the fact, that, with the small amount of literature, and the few labourers employed in relation to the great harvest of demand, there has accompanied these efforts a providential conviction of their importance to the minds of men, not at all commensurate with, but immensely exceeding the means brought to bear. The labours of the past year have shown, in a deeply interesting way, that fact for which we contend on all occasions with the greatest earnestness and deepest conviction—that men, in the main, are not wilful wrong-doers, but practise those things, for the most part, which, in their degree of light, and in the opportunities they have enjoyed, seem most estimable to them. This alone accounts for the fact, that when the Vegetarian principles of diet have been faithfully, temperately, and hopefully presented, even single-handed, to large audiences during the past year, there has been an intensity of interest developed, and an amount of conviction produced, and a series of practical results following this, the import of which none who have watched these effects can gainsay or resist.

Our space precludes us from entering into details confirmatory of our convictions upon the facts realized in the past year, in relation to the great results produced by what, in the present aspect of demand, must at once be seen to be limited, and inadequate means; but we would point to the effects, first, of our large public meetings in Liverpool and London, with their attendant notices and reports promulgated by journals of the widest circulation, to show that the notice of our system is established; and that, both in this aspect, and in relation to the notice of scientific periodicals, our system has attained that position, as one of the *isms* of the day (and this within the space of less than four years), that the kindred Temperance Movement has scarcely more than accomplished even yet, with its fifteen to twenty years of advocacy. This is no doubt due, in some respects, to the favourable characteristics of the times, as well as to the more generally prevailing

interest attached to the question, "What is the best food of man?" than to that of the consumption, or not, of alcoholic beverages.

The next feature in relation to the past year—the importance of which cannot, for a moment, be obliterated in the minds of those who have been watching our progress—is that resulting from the deep interest produced in popular assemblies, by the lectures officially presented to the public during that period, in Birmingham, Liverpool, Manchester, Salford, Bolton, Blackburn, Bridgnorth, and other places of large, or considerable population, in the earlier part of the year preceding the festivals of Liverpool and London; and, again, most remarkably, in the large meetings held by the President of the Society, in Glasgow, Liverpool, Manchester, Chester, Leeds, Halifax, Bradford, Ipswich, Yarmouth, Boston, and Bury St. Edmunds.

The arrangements of these latter meetings—on a broad and unprecedented plan of procedure—may have been undertaken by the residents of the various localities, with more or less concern for the result. They have all, however, in the temperate and earnest advocacy with which the Vegetarian question has been carried through them, and the strong popular objections treated with completeness throughout, been productive of the highest and happiest results.

The general effects of these meetings, indeed, have been such as to carry the question in the minds of people numbering from four hundred to one thousand, in the respective audiences, and thus to leave, as it were, no questions unsettled in the minds of those who heard; but, on the contrary, to convert the curious or idle interest of the least careful of the hearers, to gravity, subsequently to deep interest, and lastly, to those results which not only convince the undertaking, but touch the heart in relation to the benevolence of the Vegetarian system. And thus, as in the large meeting of a thousand hearers at the Merchant's Hall, Glasgow, after a full treatment of the subject in sustained interest, have popular audiences on these occasions, borne evidence that they went forth from even the first hearing of the subject, either convinced so far as to resort to a practical trial, or, at least, impressed with the importance of the subject, and manifesting strong desire to inquire further into its arguments. There is not, indeed, in our estimation,—and we state it as the result of the conviction we have arrived at, from practical observations—a more popular question of social interest, than this one of the Vegetarian question of diet, when temperately and judiciously dealt with, and in faith in the popular mind to adopt that

which is seen to be best, when once the judgment has produced conviction upon it.

A cursory view of the facts of the past year, is thus a fit antecedent of the aspects of the year before us; and to see and well understand what has been, is the best educator as to what is to be, both in relation to the duties of the time, and the successes to be anticipated in the discharge of them. The events of the future are, however, only to be gradually unfolded; and thus, the true aspects of the year have relation to the degree of service rendered by the friends of our cause, in their various localities and spheres of action. Local organization, however, we trust, is one fair anticipation of the present year, such as has already taken place in the cities of Liverpool, Glasgow, and Manchester.

Around the standard of local organization, hundreds of those already inquirers, and favourably inclined to the adoption of the Vegetarian system, are most likely to derive the benefits which all men require, in the adoption of principles at variance with the ordinary practices of society; the benefits of the sanction and co-operation of numbers. It is vain to expect that individuals can act as usefully to the world, or as beneficially to themselves, in the isolated positions of social life, as when, added to their interest in the social circle, they also unite their names and influence under the standard of organization. If social organization be represented by the smaller light of the family circle, co-operation in relation to a society represents the broad light elevated to the top of the column, which can be seen afar, and benefits thousands, who might otherwise never have known of its existence. These remarks are general, but apply likewise to the lesser organizations; for these, though local in their character, add their influence to the general spirit and movement in Vegetarianism; since a leading element of their formation, and one indeed almost essential to their local success, is the membership and co-operation with the general Society, uniting Great Britain with the continents of America and Europe, in the plan of home and honorary members. Local, as secondary to general organization, will thus form a necessary feature in the spreading the knowledge of Vegetarianism in the period before us.

In the aspects of Vegetarianism in the present year with which we have to deal, we must also duly estimate the promise in relation to the public advocacy of our principles. Here, it is true, we have at once to admit that the demands for communication in promulgating the principles of Vegetarianism, far exceed the supply of advocates to meet that demand; but here, just as in other

cases, the demand will result in the supplying the deficiency experienced, more than we have hitherto known since the origin of the Vegetarian Society. Where the public advocacy of lectures cannot well be secured at all times, the combination of two to four individuals can secure meetings of an effective character; and though all the arguments supporting the system may not be presented, there cannot fail to be some producing the desired results in the minds of those who come to hear and inquire, and those, best of all, resulting from deep conviction in the experience of the system. It is happy for the world, that truth is ever to be recognized in practical adherence to its principles; and thus, as in the case of the blind man of old, though neither the science, nor the process of reasoning by which the Vegetarian theories are maintained, be found, there is ever found, in the practical adherence of the system, a wise conviction of the importance of the question, which outreaches, in validity and force, the most learned opinions apart from the knowledge and conviction of such practice. We look, then, with hope and pleasing anticipation, to the advocacy of the coming period, knowing that our question can ever well be trusted to honest purpose, influenced by the conviction of its importance, and in the desire that others may share in the blessings arrived at in its practice.

Social meetings of every character, wherein the friends and members of the Vegetarian Society can each exercise their influence, may also be of great importance; and it needs no further opportunity thus to be of use, than the individual desire to be communicative, and that others should benefit by the experience acquired.

But, most of all, do we look in the cheering aspects of 1852, to the communication of knowledge as to our principles, by means of printed matter. At least, as regards the first features of information presented to the minds of the many, it is here that all may work, even of those who have not actively engaged themselves otherwise. We called attention to the wide promulgation of the notice of our larger operations in Liverpool and London, as conveyed to the world by the public press. That notice reached France, Spain, and other countries, and has been brought back to this country in comments of the foreign press. But still, though we already reap the benefit of this in identification with kindred spirits in distant countries, we still look upon the great duty of the promulgation of our principles under the existence of a Society, as one of the great duties of this and several years to come. To know that such a Society exists, is a benefit to the world; and with reason and reflection brought

to bear in the passing inquiry, when once that information has been communicated, the result is beneficial, and leads, frequently at least, to further inquiry, and a modification of practice consequent thereon. Thus, to promulgate a knowledge of our operations in all ways in which we can use printed matter, is to reach the thousands upon thousands beyond the influence of all social circles.

We commend this duty in relation to the aspects of our time, with the greatest interest to all our readers, believing that, through journals, or our own productions of a literary character, as well as through epistolary correspondence, have we a wide field of exertion and joyous result before us, in which we doubt not, by the closing of another year, ample fruits will have been borne.

We are not altogether sanguine, however, in our anticipations and hopes of the future; but can both see and could cite the difficulties to the realization of the greatest success in the several directions to which we have pointed. But these difficulties belong to a separate treatment of the subject, and are such as we are ready and willing to meet in their proper place, presenting, as they do, considerations most desirable to be inquired into by all who seek to labour profitably.

In conclusion, we call all duly to estimate the spirit in which the world now receives truth, of whatever character, when faithfully

advocated, and with obvious singleness of purpose. Many influencing circumstances are shaping the minds of men for greater and greater power, in adherence to principles of truth, in the greater emancipation from the dominion of the senses, as the direct result of elevating the intellect and moral characteristics of mind. We cannot be led as we have been by custom and prescription, but must now take leave to reason, not only upon what we have done in times long past, but upon what we are about to do; and with a view to ultimate consequences in relation to our external habits, even we can now bear to convict custom of her folly, where such is to be found.

The hopes, then, of the world, in relation to the Vegetarian Movement, as well as in relation to other truths, are born of the education of the moral and intellectual man, by which society is being elevated progressively to the condition of obedience to the leading characteristics of mind implanted by the Creator, ultimately promising that state when all shall harmonize together, and truth, with all her separate and combined proportions, be clearly developed.

To the work, then, we would say, each one in his vocation, in the service of truth, and thus the bright aspects of Vegetarianism in 1852 have already begun to be realized!

## FAVOURING CIRCUMSTANCES.

If we cast a retrospective glance on the history of the world, we shall learn the useful lesson, that, despite the noxious influences, retarding circumstances, and retrogressive agencies which have in all ages been its characteristics,—despite its many inter-regnum of intelligence, and backslidings from comparative civilization to mental and moral darkness—there have been, from time immemorial, mighty, though occasionally neutralized powers at work, busily employed, like the coral insects of the deep, in forming strata after strata, of that pure and sound foundation upon which the glory and happiness of man can alone repose.

Already, this rock of truth peers above the waters of ignorance and superstition, and, though the greater part of its infantine form is yet enveloped by the errors of the world, there are indications of inherent growth, which promise, eventually, entire development.

Among these indications, there is one which deserves especial attention, as leading to, if not comprising in itself, almost every other agency in the progress of enlightenment. We allude to an increasing disposition on the part of the people, to examine for themselves, instead of allowing themselves to

be led astray by mere authority, or superficial appearance; and by thus exercising their own judgement, to dissipate the spells which have so long fettered their lives to injurious customs, and absurd opinions. The thinking portion of the population is every day widening in its circumference; and, as this takes place, the people become more alive to the importance of self-dependence, and the folly of forming transparent mediums, through which the notions only of a select few may shine. They are beginning to perceive their own responsibilities, as intelligent beings, and feel the necessity of not merely labouring physically, but taking an active part in the world of thought. As this feeling expands, the madness of seeing only through "dead men's eyes," will become universally apparent; and the notion of infallibility, prevalent in all sections and classes, will die away, to be succeeded by a better state of things, in which the honest abjuring of error, and the free adoption of truth, will form a leading element.

Slow, indeed, is the progress of this inquiring disposition, but it is nevertheless sure; and when ignorance, that mighty barrier in its path, shall have been broken down by the

results of educational institutions, its course will become more rapid, until, like the falling avalanche, gathering strength and velocity as it proceeds, its mighty impetus will sweep away the artificial and flimsy edifices of error, wherein men have too long sought a dangerous shelter.

It is due to this, and other agencies in the promotion of civilization, that many strange and barbarous customs have already been made to disappear. Ducking old women for witchcraft, touching for the king's evil, bear-baiting, duelling, and a host of other libels upon intelligence, have long since been denounced or banished from the practices of the thoughtful of this kingdom. The times when the thumbscrew and the bootjack were the commissioners appointed to investigate truth, are also happily passed away. Men may now preach new doctrines without fear of the faggot, and people may flock to hear them without the necessity of placing sentinels to warn them of the approach of armed mercenaries. And though the bootjack and the thumbscrew may be said still more or less to exist under a modified form, in the shape of ridicule, calumny, and intolerance, yet even these shall, in process of time, become as obsolete and execrable to a coming generation, as their prototypes in the ages of bigoted zeal are now to us.

On looking at the rapid spread of the Vegetarian practice during the last few years, the influence of this free spirit of inquiry again manifests itself. Had the Vegetarian principle been introduced to society twenty years ago, it would probably have met with the same amount of persecution which the Temperance question then had to encounter. Its advocates might have been subjected to the worst of opprobrium and ridicule, and their exertions met by every species of obstruction which bigotry could devise, or an indifference to truth suggest. But, as above shown, society has made a rapid advance, and even in the short space of twenty years. Men feel more inclined now than formerly to question before proceeding to condemn, and to understand

before venturing to give a verdict. They are less disposed to judge by appearances, and less governed by vitiated appetite; and though a disposition to neglect the voice of reason still manifests itself too generally, the fact of its gradual decrease up to the present time, augurs favourably for the future.

The nearer, however, we approach truth, the less disposed are we to be daunted at fresh obstacles, and the more firmly a love for truth is implanted within us by the adoption of one great principle, the more impelled are we to go on, and by acknowledging every other question leading to the goal we long to reach, to finish that education which we have partially realized. Thus, there would appear to be a wonderful property in the waters of truth, that awakes within us a desire for more; and an impulsiveness in its streams that hurries us along, until, like the many tributaries to a mighty river, widening and uniting as they proceed, we come into contact with the effluxes of other sources, and finally are conveyed to the great reservoir of all.

The education of the recent period will perhaps account for the rapid spread of Vegetarianism amongst the adherents of the Temperance body. The Temperance world has taken a gigantic stride towards a right state of things, and consequently feels little indisposed to take other steps in the progress of temperance, and by cleaning its hands, both in relation to the degrading habits of drinking alcoholic liquors, and the consumption of dead carcasses of animals, better fit itself for labouring in the cause of truth.

The advance which this spirit of inquiry is making at the present time, ought therefore to encourage the Vegetarian Society, and stimulate every member to seize so favourable an opportunity of furthering the interests of mankind, by spreading a principle which reason proclaims, the light of science demonstrates, and practical experience proves to be in harmony with the eternal laws of nature.

## THE CORPULENT MAN.

How suggestive of merriment is the very term a "corpulent man!" Mention a friend with this attribute distinctly marked, and a disposition to fun is evoked, even though it should have to be governed or suppressed by the polite usages of conventionalism. But here comes our corpulent subject! and a solid reality he is, in all his physical attributes. Select a strong chair, the strongest in your drawing-room, and not one of those fashionable fancy articles, to find himself seated upon which would be to produce alarm, if not

fracture, and who can say what mischief following that. Our friend requires strength of material wherever he goes; for things are apt to be too little for him, and more or less to crack under him, on all occasions.

Surely the classic and artistic world, from ancient Greece downwards, have all been wrong in the glory they have assigned to the figure and form of man in completeness and beauty, as presented in the ancient statue of Apollo Belvidere! At least, if they are not all immensely wrong in their estimate and

proportions of "the human form divine," most certainly our fat friend must be in his. Why, look at the general outline of his figure, and then glance at the upright manly form (we beg pardon, perhaps it can be proved other than manly), of the statue of Apollo. Just see how the tread seems powerfully elastic, here, and to spurn the very earth; and then let us turn to the load of mortality before us, and really look for satisfactory illustration of what is best. Here we have no lightness or elasticity of frame, any more than we could discover it in Atlas with the world on his shoulders; for our friend carries at least a world of fat about him, packed and stored away in various parts of the system, in which poor Apollo is altogether minus; or, if our fat friend really ought to be like Apollo, and not like himself, he has deviated from the natural proportions of a man, almost as much as if he had been intended to present something like the form of one of those huge clipped old yew trees one sometimes sees in antiquated gardens, which not only overhang, but hide their trunks, or some huge cone, or one of the pyramids of Egypt itself.

No, we are not lacking in charity! We have a large heart, and love the world, and would make it better. And this is why we take leave to compare our fat friends with the truth, in the hope of making them lighter, and happier by the process. We beg, then, to carry out our comparisons in freedom, and see if any benefit can be derived from them.

Again, we glance at the gracious oval form of face in our Apollo, and then turn from it to the oval form of face of our corpulent friend, with the oval having obviously slipped forty-five degrees round the circle, and thus presenting its extremes in a lateral instead of a perpendicular direction. The bloated face, suffused with red and purple blood vessels, and in the unnaturally red colour bespeaking an overcharged system, is, we regret to find, another prominent feature of the "jolly look" of the corpulent man. The two or three supplementary chins, too, if not a series of them, show much more deposit at the termination of the face, than Apollo presents. And then, if we look for that beautiful line joining the head and shoulder, giving the graceful position to the turn of the head in the statue, where are we to find this in the mass of fat which places the head upon the shoulders of our friend, almost apparently without a neck at all? It is declared, that the sheet of paper contains within it all the beautiful lines that can be developed from it by the ingenious artist, scissors in hand; and so, we suppose that if the line of beauty of which we speak exist at all in the neck of the fat man, it must be somewhere absorbed, as gold is hid in the mine.

And then, to look at the trunk of the body of one subject, and compare it with that of the other. Certainly, Apollo carries nothing redundant in the nice and graceful packing of the muscles. Whether viewed in chest, or abdomen, or any part of the whole trunk, there seems to our, perhaps, somewhat prejudiced eye, a grace and beauty in all the proportions, which, contrasted with the other figure before us—is, certainly, a beauty to be outweighed; for, look at these high shoulders, always "wolfish," as says the American phrase descriptive of the man in anger; and, O pudor! how shall we describe thy overhanging abdomen! Did our physiological eye pry into the viscera of two subjects as dissimilar as these before us, instead of the slight frills of fat, to speak intelligibly, which accompany the intestinal canal in the figure of light and active frame, this amounts to a deposit of fat all along in the overcharged system of the corpulent man; and more than this, where, in the one case there is nothing beyond what tends to the graceful muscular lines of the abdomen, there is in the other, an immense *omentum*, or apron of fat, hanging in front, and necessitating the carrying of the waistcoat some twelve or eighteen inches, as the degree of misfortune may be, before what classic prejudice has assigned as the natural proportions of man. Poor abdomen of mortality! well may thy muscles give way, and present the huge bag-like form, resting upon the upper limbs, and demanding a double place for thyself!

And then the so-called graceful limbs of Apollo, what are they in comparison with the weight and the bulk of those of the corpulent man? The tread of Apollo, we said, spurned the earth; that of our friend, is of the earth, earthy. The gait of the one is forward, and elastic, and knows nothing to check it; whilst that of the other is constrained, and doomed to a double action, the body having a lateral, as well as an attempted forward motion. The *tout ensemble* of the one, bespeaks heaviness, inconvenience, and obesity; whilst that of the other proclaims manly activity, and that pleasing consciousness of power, which should ever accompany the completeness of the noblest work of the Creator.

Of course, we ourselves present the aspect of the thin, and not of the fat man; or we could not thus own our prejudice, all along, to be in favour of what seems to us to be the classic dignity of man as he came forth from the hands of his Creator. It is quite true, that we have no difficulty in overlooking our waistcoat in search of our feet; and that we never need to call into activity the charities of life, in dependence upon other people either to tie our shoes, or to button our



straps. We are ever grateful for the lightness and activity that belong to the frame free from the lethargic and undue proportion of fat, never found, wise men tell us, even in the brute creation, to any considerable extent, in a state of nature. We even look to the types of manliness and beauty in the history of the world to-day; and we see, that to have the pleasing consciousness of existence which ought ever to accompany, and be the striking attribute of health,—such as owns the happiness of mere animal existence at all times, in grateful prayer to heaven, and such as craves exertion in the stirring activities of life—the human frame must be *minus* the redundancy of our fat friend, and must not, as the jockeys say, be made to “carry weight.”

And now for our promised proof of charity—of real love for the redemption of corpulent men. We have almost overdone our picture with details, which are well-nigh cunningly suggestive of the condition, if not also of some of the eating habits of a certain animal with no music in its notes, found associated with the domestic arrangements of many families. But we do this, we again say, in love, and nothing less. Sir Francis Head, we think it is, who most amusingly remarks upon the opinions of the medical professor at the baths in Germany, and elsewhere, who almost vainly attempts, with the silver spoon pressed upon the tongue, to look into the fat throat of his patient, “Why not out with the truth, and tell him, ‘Sir, you have eaten too much; you have drunk too much; you have not taken sufficient exercise.’” And all these golden words would we submit to those who, in their proportions, are a load to themselves, and an inconvenience to others. We would superadd something else, even; and whilst we recommend a better regulated diet, *minus* the carbon of alcoholic drinks, we would say, “Come along with us in other things, and we will do you good.” To administer water as the beverage, instead of some qualified mixture, in many cases (though not all) would certainly take the stomach by surprise. But our charities would extend to more than this. We would say, let us give a chance for the escape of the super-abundant carbon treasured up in the system, through the skin generally; and thus, as a means to induce activity in this organ, we would actually conspire to produce free perspiration, not merely in the head, but from the whole surface of the body, by the production of astonishment also in the skin, through the application of cold water to the whole surface of the body. We always consider it a disadvantage for the lungs, or any

other organ, to have to do extra work to make up for the inactivity of some other. And with this reduction of fat, would be the power of greater activity in exercise, and this followed by greater and greater exertions in all useful and happy life. We would not have our friends living on the verge of destruction. We would not have them, as they are now, though still called “healthful”—said to be in “perfect health” to-day, and after the mere accident of supping on a lobster salad and glass of brandy and water, and retiring afterwards to bed still in “*perfect health*,” subject to shock the world with the fact that death has visited them ere the morrow. No, we would have man active, and happy in physical condition, as well as in all great and moral aims; and we are quite assured, that if we can but subject that instinct implanted by the Deity, which we call alimentiveness, and regulate its action harmoniously in relation to the intellect and moral feelings also given us by the Creator, we shall minister essentially to the sum of human happiness, and to the progress of the world at large.

We do not, in our strictures, intend to enforce the Vegetarian system of diet as an essential feature of our reduction of the difficulties of which we have been speaking; because this, of itself, might not be sufficient, having specimens also in the Vegetarian system, to present, in case of need, in the ranks of those of undue proportions. To a certainty, however, a temperate diet on the mixed diet practice is more requisite than on that of the Vegetarian, in relation to the febrile and fast-living effects produced in the system in the former case, which are absent in the latter. But we would say, at least, be careful; and whatever be the diet the system is built upon, do not overload the blood, but always remember, that the quantity and composition of food should have relation to the wear-and-tear of the body in physical and mental exercise. The common error is to overcharge the blood; and it is only in a wise consideration of the circumstances of the individual, that man can best apportion the quality and quantity of food to his wants. But the more man approximates to his natural condition, the more will the lightness and activity, the more will the glory of form in the normal condition of all the functions of the human body, be restored; and the nearer will he, with the wisdom of enlightenment, return to that type of mankind presented by the Creator—man created morally and spiritually in the image of God, and with a ray of glory shining from these through all his physical attributes.

## THE PAST MONTH.

WE have little to call the attention of our readers to in the operations of the past month, nothing having occurred during that period beyond the routine of social operations, with the exception of a numerous and interesting Local Meeting, the first of a series entered upon by the Manchester and Salford Local Society. The meeting was announced as a *Soiree*, and was held at the Mechanics' Institution, Manchester, the guests numbering from two to three hundred. The evening was commenced with a tea-party, and various addresses were then given by some of the guests present, Mr. ALDERMAN HARVEY presiding. The principal speakers on the occasion were the President of the Society, Mr. BORMOND, Mr. MCGOWAN, and Mr. LYONS. The meeting was more or less social, as well as instructive to the friends of Vegetarians present, and was a very happy inauguration of the Manchester and Salford Vegetarian Association.

Our notice of the above, is designed to point to results which can readily be realized in all towns of importance where a few Vegetarians are assembled. All that is required to secure local operations such as these commenced in Manchester, to be continued at least one evening during each month, is the zealous co-operation of two or three Vegetarians, with the assistance of as many others, even of less degree of activity, in such localities.

Advantage is taken of some meeting, or lecture in the place, to intimate that a local society is about to be formed, which will meet once during the month, for the purpose of discussing questions in relation to the

principles and practice of Vegetarianism, and all interested in the subject of the meeting or lecture just concluded, are invited to be present at the first meeting to form such association.

Thus has the Vegetarian question been raised in several towns during the past year, and local organization successfully established. The questions treated are so practically interesting, that opportunities to be present and listen, and subsequently enter upon practical experiments, require but to be thus presented to secure the most satisfactory results; and these, without the numbers assembling, on any occasion, at all approaching those of the meeting in Manchester suggesting these remarks, cannot fail, in accordance with the population of the place, and the zeal and management of the promoters of such organization, to have their reasonable degree of success. A few of the details of such organizations were alluded to in our previous number of the *Messenger*; and the regulations securing success are happily so simple, that local societies can be established, and can work with benefit to any district, where even six Vegetarians can be congregated, inquirers and experimenters in each locality, rapidly merging in the established support of the organization. We earnestly trust that our anticipations of these efforts to spread the knowledge and benefits of Vegetarianism, will be more than realized during the present year; and already feel the assurance that such cannot fail to be the result of the attention that will be given to the simple requirements necessary to secure this.

## BASIS OF THE VEGETARIAN SYSTEM.

OF the various arguments advanced in proof, or confirmation of the Vegetarian principles and practice of diet, it is generally found, that only one or two of these are, in the first instance, brought to bear, to produce conviction in the minds of individuals, as to the correctness of the system. With the great majority of persons joining the Vege-

tarian Movement, arguments in relation to one feature or other of physiology, as directly bearing upon the health of individuals, will generally be found most operative in producing a change of practice. With others, who have not health to seek, but whose minds are more or less turned upon scientific pursuits, the facts drawn from the

researches of chemistry will seem, by far, the most conclusive. Others, again, in more recondite reflections, look to the primitive condition of man, and his subsequent fall from the fair page of his early history, and draw their most powerful reason for abstinence from flesh as food, from the declarations of the opinions of leading naturalists, as to fruits, roots, and grain being the food suited to man, judging him as an animal in relation to comparative anatomy, and the analogy between him and other tribes of animals. A few, again, in health, quiet, and the comparatively harmonious and benevolent action of their lives, will be able to see this question of diet in relation to morals, and will be most charmed with it as an external system of life, because they see it identified with humanity, and with the kindly feelings of their own bosoms.

The above arguments are thus separately presented by individuals, and advocated with equal earnestness, as the strong basis of the Vegetarian system. And who can say that, to the minds of each, with their individual light of perception of the subject, this is other than true?

As there is, however, we conceive, a general principle in truth, which links its million facts, and of the whole makes but one great truth, as the Great Author of creation is one in all his works; so, though a single truth may be viewed in various aspects (and seen differently in accordance with the light reflected from it in different minds), or however varied may be the points or links of the chain which attract the attention, there must be also minor principles of truth, combining, directing, and giving birth to the various evidences

of the correctness of any system. And this principle of diet, partially confirmed now, in the degree to which knowledge can be brought to bear upon it, and, subsequently, more and more completely to be proved in the more complete revelations of truth, is, we believe, established in the constitution of man, in relation to his treble condition of animal, intellectual, moral and spiritual being.

The popular arguments which may seem most valuable in the advocacy of the Vegetarian system, if our position be correct, are thus, but individual lights thrown across the path, bespeaking a much higher, and a much greater principle than could be contended for in any separate line of argument.

The principle of combination of the Vegetarian Movement, is, therefore, a wise one, in its requiring simply a declaration of qualification, bespeaking abstinence from the flesh of animals as food, the practical conviction of the benefits of that, and the desire that information of those benefits should be communicated to others; thus leaving the individual or combined arguments which induce that practice in individuals, altogether untouched, and every man in freedom to entertain his own opinions as to the principles of his practice, without being associated with the views entertained by others—all, however, being united in the one fact patent to the world, that the members of this Movement find it good to subsist in abstinence from the flesh of animals as food, being the principle, made active in the combination to procure similar benefits to society at large, to those to which they themselves have attained.\*

*\* To be continued.*

## DIFFICULTIES OF THE VEGETARIAN SYSTEM.

IT is much more grateful to draw encouragement from the present aspect of society in relation to the progress of the Vegetarian system of diet, than it is calmly and philosophically to consider the real impediments to that progress, and wisely, at the same time, to adopt the best means of meeting these disadvantages. The Vegetarian principle and practice claim prescription from the wisdom of the earliest times, and the highest results in relation to the physical constitution of

man, in the adherence of consecutive generations to the practice. The system of diet, say we, is based upon man's natural instincts, and these corroborated and supported by the light of the intellect, and the moral feelings implanted in his nature by the Deity; and whilst looking from this adaptation of man's nature to subsistence upon the products of the vegetable kingdom, to the results of that adaptability to subsist otherwise, which is wisely given him by the Creator (for the



continuance of the race in the varied and unfavourable circumstances into which man as a free agent is perpetually throwing himself, in the perversity of unfavourable courses of conduct), we must at once claim for man's welfare in the world, that the system of subsistence upon the products of the vegetable kingdom is essential to the highest physical and moral aspects of his nature. We have remarked that the recent moral and intellectual progress of the world has, day by day, prepared man for the notice and adoption of such principles of diet as those for which we contend; but after thus starting with the highest claims for the Vegetarian system in relation to the natural laws, and showing that the world is willing and ready to take up the inquiry, it is necessary to descend to a very unfavourable contrast, and say that the real difficulties presenting themselves to a wider and wider carrying out of improved principles of diet, are found in the social habits, and artificial arrangements of domestic life. In short, that the greatest impediments to the progress of the Vegetarian system, will be found, first, in the difficulty in inducing a change in domestic arrangements in relation to the preparation of food; and next, in the difficulty of giving up artificial habits of living for those which will ultimately be found more in accordance with the laws of health. It is well, however, that it is in nothing graver than the minor details of practice, that we have our difficulties to meet.

In resorting to experience, as far as our Movement has progressed, in confirmation of these remarks, we have found the question of cookery, and that of the difficulty of ascending to more healthful diet, in nearly every case where there has been any failure in attempts to give up the mixed diet system. The confession may be somewhat humiliating, but it is nevertheless perfectly true, that we are not a cooking nation. The French and the Germans carry science into the preparation of their food, but we seem not merely enamoured of "plain things," but to have an abhorrence of all change, and progress, so as not only to have our improvements in cookery, when we attempt such, to borrow from them, but in most cases are under the necessity of importing the cooks, when demand for anything most *recherché* is set up. This taste may not be considered a misfortune by the general lovers of plain living; but we think it would be possible to convert many of these from their primitive notions of what is best, did they but see as our friend *Punch*, in eulogizing the advantages presented by a knowledge of SOYER'S *Cookery*, both as to reasonable enjoyment, and the conducting of household arrangements to the best advantage. There are, indeed, many

ways of using even a leg of mutton, other than that of merely baptizing it and putting it to roast, for one day, and then presenting it cold for several succeeding days. We confess, however, that were the difficulties in domestic arrangements in the preparation of food less than they are, and had we the knowledge and ready resource of the French or the Germans upon this subject, there would still be a very pertinacious opposition to contend with, in the objection to depart from the ordinary routine of doing "as we have been accustomed to do, and eating like everybody else." Ladies, and this is not to their disadvantage, do not reason like men upon the merits of such a system of diet as the Vegetarian; but, in the character of their lives, speak from the will, with which is incorporated, almost invariably (on being required to meet the wishes of the opposite sex in providing for experiments in living without flesh as food), much that relates to the affections, and a keen sense of fear lest those who submit themselves to any experiments should suffer by the change. This first difficulty of Vegetarian practice, thus, has been, in many cases, the refusal "to be so ridiculous as to attempt to live without animal food;" and this seconded and much strengthened by the inaptness to depart from the usual routine of preparations of food, and produce anything worthy of the title of Vegetarian cookery, has at once presented an apparently insurmountable objection to the adoption of the system. It is true there are recipes to be supplied, which will meet the demands of the case, extending even to an octavo volume; but want of faith in these, or an inaptness in cookery generally, combine to make up the strength of this first social and domestic objection.

The other objection to which we alluded, as bearing upon the health of individuals, is one of somewhat graver import. Nearly all the prevailing habits of society in relation to meats and drinks, with the excitements of business avocations, contribute, on the whole, to make life most artificial, and much removed from that state of the system which would result from obedience to the natural laws, even in one generation, but far more still, were that practice of obedience continued from one generation to another. Thus it comes, that in the change of habit, though the change be from bad to improved, or good habits, just as in the change in morals from an unfavourable mode of life to high and moral aims, there are difficulties to be encountered. Estimating the health of the majority of people in relation to practical inquiry, we believe that the artificial habits of life above alluded to, leave scarcely one in five hundred unaffected by one degree or other

of dyspepsia, or by some affection of the blood. In such cases, then, where the Vegetarian system of diet is commenced, and imperfectly and injudiciously carried out, even though the tendency of the system in itself is to progress from what is really an unnatural course of living, it is not surprising that inconveniences should sometimes be developed in the transition. These will generally be such as betoken loss of vigour, or some degree of eruption on the skin, and will, we believe, be most correctly traced to a combination of the above mentioned ailments, with the adoption of some plan which has not supplied the experimenter with sufficiently nutritive food.

It will be observed, that we speak of these experiments in relation to persons not in the possession of sound health. Where, however, the health of the individual is good, no such symptoms as those mentioned, even where the practice of Vegetarian diet is attempted in no better way than the one we have described, may be developed; but the effects of increased lightness of sensation, and general freedom and activity, both of mind and body, may be experienced from the first.

In these last cases, a sufficient amount of nutritive food is secured, even from the simpler products of the vegetable kingdom usually consumed along with flesh-meat, when combined with the farinaceous food following these—a due amount of nutriment being secured through the goodness of the appetite. But, as is obviously the case where the appetite is small, to take away the flesh of animals used, and substitute nothing in its stead, most probably aids in producing the symptoms above alluded to, inducing, in fact, a species of crisis in many cases, which is at once taken to be altogether condemnatory of the system pursued. And so it is a condemnation, but not of the due carrying out of the Vegetarian system; for this, in itself, will supply either to the man in health, or the man in delicate health, the nutriment required for the building up of the body; and when some degree of knowledge in cooking (though this need be no more than humble in its character), and some disposition to favour the trial entered upon, by a knowledge of the theory and principles of the system, have been secured, the results are generally pleasing, if not altogether satisfactory. Where not satisfactory, the question of change of diet will generally be found intimately associated with peculiar states of broken health; and these would need judicious medical treatment, as well as judicious treatment in relation to principles of diet, to enable the individual to return to the natural laws of the system.

In all cases, then, we would be understood to recommend food abundantly nutritive; the

more so where the appetite is small, and less so where the system is active, and the occupation such as to induce larger demands for food. The various articles of vegetable food present all that is required in the shape of nutriment, if judiciously selected. By these, we mean, not merely articles usually denominated vegetables, but the products of the vegetable kingdom, including varieties of fruits, roots, grain, and vegetables; amongst which, we would especially recommend the progressive free consumption of the milder fruits. As shown by the *Vegetarian Cookeries*, the albumen of eggs can be most advantageously mixed with many articles of farinaceous food, or may be partaken of directly, along with vegetable food; and to the person of dyspeptic habits, and limited appetite, these dishes present resources in the first transition from the mixed diet system, which seem almost to be required.

Our space does not permit us to allude to these subjects on the present occasion, more than generally; but we would conclude with the general caution to all who desire to make experiments in the Vegetarian system, to be sure that their provision in relation to the articles they substitute for the flesh-meat disused, is sufficiently nutritive, and thus, that the system they are living upon is regulated by a due regard to the principle of supplying the wear-and-tear of the body. Otherwise, whatever be the result, the Vegetarian system of diet has not been fairly attempted.

With these attentions, however, the system is one which has nothing but the difficulties of a little change to beset it; for, if the high principles contended for by us, have relation to the theories of Vegetarianism, the results of judicious practice cannot but be satisfactory. Thus, as alluded to previously, no peculiar difficulties besetting individuals in their first attempts to forsake artificial habits and return to natural ones, can for a moment stand as an objection to the system; nor can its difficulties otherwise, any more than the impediments to a return from mistaken courses of life to the course of duty, be taken as condemnatory of the ultimate blessings of a life in accordance with moral principles. In the sound Vegetarian practice, the system is relieved from oppression, and the mind and the body alike rejoice in that positive state of satisfaction which, early on, realizes the fact, that what can be shown to be in accordance with principle, and the natural instincts of man,—that food which he can take without compunction at all times, and which intellect demonstrates to be alone in accordance with the order and economy of nature—is always the best for the health and happiness of his physical constitution.

## INSTINCT, A GUIDE TO VEGETARIANISM.

HOWEVER men may disagree on other points, it is almost universally admitted by them, that happiness is desirable; happiness not merely in relation to the moral and spiritual, but also to the physical condition of man; and the cause of so much disagreement in men's actions, would appear to result rather from the various degrees of light in the minds of each, and the consequent different modes of seeking to attain this object, than to any denial of the truth of the axiom. This view of the conflicting courses of men, is necessary to form a clue to the strange infatuation which prompts some men to look for happiness in ascetic seclusion, and others in the indulgence of alcoholic beverages, tobacco, the maddening excitements of gambling, or the various other degrading course of conduct which disgrace humanity.

A consideration, however, of the human constitution, induces us to conceive, that this much wished-for happiness, even in relation to the external condition of man, cannot be obtained without a strict obedience to the laws of man's nature. Physiologists and mental philosophers inform us, that the Almighty has established a perfect harmony between the faculties of man and the external world; and that, if this be left undisturbed by man, pleasure will be the result. Every human faculty, therefore, in its normal condition, should be beautifully adapted to the superabundant and incalculable objects of delight which fill the vast empire of nature. The eye has the rich landscape, glowing in ever-changing, yet continually delightful hues. The ear is supplied with the rich melody of feathered songsters, the subdued murmurings of rivulets and streams, and the soul-awakening accents of affection. Each sense is abundantly provided with suitable objects of gratification, and it is only when sight, hearing, taste, and touch are affected by disease,—is it only when these inlets to the inner world of man are choked up or vitiated—that the chain of sympathy is broken, and the universal harmony destroyed.

This view of things, whilst it exalts our estimation of God's benevolence, in thus framing man in happy accordance with the rest of his mighty creation, awakens within us a sense of the absolute necessity of understanding that relation, in order that we may not, through our own ignorance, frustrate the kind intentions of the Deity on our behalf.

Unquestionably, among the many avenues to a full appreciation of some of the highest principles of Nature's laws, with reference to

our material wants, instinct deserves a prominent position. Its voice is invariably the voice of nature, and an obedience to its dictates, must inevitably tend to the well-being of mankind. But we must not mistake for instinct those sensations which are rather the results of wrong practices and injurious habits, than the primeval and untainted promptings of nature. It is allowed, on every hand, that use apparently naturalizes, what, at first, is foreign to our nature, and sheds a false halo of beauty about things which, in the beginning, are offensive. The hand, in a soft and natural state, shrinks back from a bar of iron, to the heat of which the horny skin of a blacksmith is impervious; and the palate, through familiarity with the most noxious and distasteful poisons, may gradually acquire a relish for them. It is, therefore, necessary that we pay attention to early and unvitiated impressions, before we can arrive at true instinct.

And how strongly this natural indication exerts itself in favour of a diet, which in no way offends any one organ of sense, or shocks our conceptions of justice and benevolence! The Vegetarian, whilst consuming a repast, the culling of which has caused no pain, produced no mortal agony, can reflect with gratitude upon the wise ordination which provides for his wants without entailing the necessity of cruelty and injustice. He can walk forth into the vast storehouses of nature, and there sift with delight the same atmosphere which sustains alike animal and vegetable life. The ripe corn, the blushing apple, the juicy grape, impregnate not the air with odours, noxious and offensive. Their contemplation, far from detracting from the beauty of the landscape, lends a double charm. They fall from their parent branches, and strew the ground with their lifeless forms; but they are still beautiful. Their life's blood issues from the wounds they may receive, but no disgust is generated by the sight. In every condition they are enticing. But fancy yon bed of strawberries the couch of a bleeding lamb, whose throat has just received a thrust from a murderous weapon! Fancy the disemboweled animal stretched before you, with its limbs mangled, and its viscera displayed! Is there a universal harmony now? Can you anticipate a meal from that gory carcass, with the same emotion as a repast from the grapes which overhang it? Why shrink back? If to consume flesh be natural, would the Almighty have given an instinct to abhor the very contemplation of your food? The senses are evidently intended by God as sentinels

placed in charge of the body; and would these infallible judges reject that, which the very safety of their citadel demanded?

Apart from the indisputable mass of experience and scientific support which is afforded the Vegetarian principle, this consideration alone ought to appear sufficiently conclusive in its favour. It points out, unmistakably, the adaptation of man to the vegetable productions of nature; and, in so doing, demonstrates that their consumption tends to human felicity. This conclusion, arrived at theoretically, is amply confirmed by the practical experience of Vegetarians. They feel—to use their own expressions—a

sense of pleasure which they never before experienced. They are exempt from the charge of unnecessary cruelty upon weak and inoffensive animals. Their sympathies are expanded, and their regards for the lives of the brute creation begetting a sacred respect for the lives of their fellow beings, prompt them to raise their voices against cruelty and injustice, in whatever form it may exist. Thus their practice generates those noble and Christian-like sentiments, which must be stamped upon the universal heart of mankind, before that glorious time shall arrive, in which there shall be “Peace on earth, and good-will toward men.”

## VEGETARIANISM AND TEMPERANCE.

FOR near twenty years, has the Temperance question in relation to alcoholic liquors been before the public, and has, at length, struggled through various difficulties of less degrees of intelligence and morality than at present prevail, to a certain status, from which it exerts its influence upon the world as one of the Moral Movements of the times. The early history of this attempt to give sight to the blind, and reduce the ills of the world, has its features of great interest. It has sometimes been remarked, in relation to the history of society, that whilst the vices which disgrace humanity proceed from the higher classes, all the reformatory means which have morality and nobility of purpose for their object, have sprung up and streamed from the working or humbler classes. This, whether true or not in general, has been pre-eminently the case as regards the Temperance question, its early moral heroes not being, with very rare exceptions, of education, or rank in life, but practical, and earnest men, in many cases unlettered, and drawn themselves, most frequently, from the system of ruin they have so forcibly laboured to denounce.

There were, however, exceptions to the class of the early advocates of Temperance, both in America and this country, who arose at that critical period when the principles of total abstinence from alcoholic liquors had become sufficiently known to provoke the ill-will and determined opposition of a few educated and ready opponents of the progress of Temperance. These men rendered immense service to the Temperance cause, in hurling back the tide of opposition concentrated to a forcible point in the way mentioned; and this victory over evil and intelligence combined, assailing the Temperance question in its infancy, should be regarded as the strongest hold and basis of the present prosperity of the movement. Wave after wave of the great tide of public opposition, arising in perverted and unreasoning custom, has thus

been met by the band of the few and hopeful from the humbler ranks of life; and now, in the present aspects of the world's progress, the system at first advocated on some of the more inferior grounds, and mis-managed from time to time, through the errors of individuals, has attained to a real moral force in the world's history. This movement is now precisely at that point of interest where the enlightenment of its forward men is beginning to blend and fuse its spirit with that of Christian enlightenment. If it has been shown to be good in relation to the individual history of men to abstain from alcoholic liquors, in every portion, it is now appearing to the minds of the forward-thinking upon this subject, that what is good individually, is a matter of duty in relation to society at large. Long-continued abstinence from alcoholic liquors, but especially education in the young altogether apart from them, proves the fact, over and over again demonstrated in the enlightened progress of morals, that there is no real temptation in alcoholic liquors themselves, and that the system is factitious as well as evil; and it is seen, that to claim the support of the sanction for their consumption, in the practices of the world, bespeaks, in greater or less degree, the darkness and loss of morals in the world. But the complete opposition of the instincts of man to the partaking of alcoholic beverages, as well as the facts demonstrating the injurious effects of alcohol on the human system, need to be made more and more the strong points of advocacy in relation to the physical constitution of man, whilst the Christian duty of abjuring a system which has its sixty thousand souls consigned annually to the drunkard's eternity, and more than a hundred millions of money directly and indirectly spent upon the system,—whilst religion and philanthropy, with all our professions of Christianity, can only claim one million per annum, as devoted to their service—will ever serve as the strong argu-

ment in support of the Total Abstinence system, simply considered. It is in these two aspects that the hopes of the Temperance question now rests. The light is but breaking upon the world, that alcoholic liquors "in certain proportions" are not good for the human body, and that morality, religion, and the interests of eternity in millions of instances, are sacrificed in their consumption; and these facts have to be made the common knowledge of the world.

The above may be considered a more or less correct picture of the Temperance movement, as it stands at the close of 1851; but it has great difficulties to contend with, and these mainly such as have retarded its progress from the beginning of Temperance advocacy until to-day. One prominent difficulty of this character, consists in the few and rare occasions when any but the humbler classes of society can be at all reached by the arguments in support of the Temperance system. From the first, it has been condemned as a question for drunkards, the poor, and the working classes, by all who consider themselves to be above these sections of society in the considerations of intellect and wealth; and thus, while condemned, it is never heard, and utter ignorance of its arguments accompanies adherence to the ruinous system being carried out, in many professing piety and philanthropy in the highest degree. But here comes in the hope above alluded to, that the advocacy of the system in relation to Christian regard for the wants of society, will reach this class, hitherto sanctioning and supporting indirectly the miseries of the drinking system; and when greater intelligence than is now brought to bear upon the question in relation to putting before the public, in well edited articles, by periodicals and journals, the best arguments of the system, the fruits will shortly begin to be reaped from this really first effort to visit the neglected and beclouded minds of the wealthy and self-sufficient upon this subject.

But there is one grand difficulty which has to be provided for, in relation to the Temperance question; and that consists, in the system of the use of alcoholic liquors being but one part of diet, of which the food upon which man subsists is a still greater feature. It is true, this was indirectly pointed to, and produced a very practical result, in the early history of the total abstinence movement. The advocates of Temperance principles were accused of gratifying their sensual appetites for food, to a far greater extent than they had previously done whilst partaking of alcoholic liquors; and this led some of the more devoted to commence a practice of diet, in which they at once eschewed the flesh of animals as food, adhering to this system of

living for some time, and, as far as we can learn, with excellent effects in relation to health. We have here, in these simple experiments, accidentally developed much that ought to have elicited philosophical conclusions upon the whole Temperance question.

We have said above, that the question of temperance in drinks is secondary to that of the Temperance principle in relation to food. This last, indeed, is obviously much more general in its practice and requirements, than temperance as to drinks can ever become. The interest attaching to what shall compose the features of diet and food, and whether or not flesh shall form a part of such diet, is necessarily of much wider interest and applicability (addressing itself to every man who sits down to a dinner); whilst the question of the consumption of alcoholic liquors, is not practically entered into by great numbers of all classes of society; and besides, as above pointed out, the principles connected with it as a question of diet, have been *tabooed*, and referred by certain classes, to the wants and requirements of those beneath them. There is, however, most unquestionably, a most intimate connection between the consumption of the flesh of animals as food, and that of alcoholic liquors; and all along, in the practice of depraved society, we believe this can be most accurately traced. To partake freely of the flesh of animals as food, without an abundant supply of farinaceous and vegetable food as well, is necessarily, in the restlessness induced in the system, to produce a craving for carbonaceous matter, such as alcoholic liquors more readily present than any other substance; and thus it is that LIEBIG, in a recent work,\* calls attention to the tendency to brandy-drinking, in men who live exclusively on flesh. Indeed, when much carbon, in the way of farinaceous and vegetable food, does not accompany the flesh of animals partaken of freely by individuals, there must ever be more or less of this tendency to consume alcoholic liquors. And alcoholic liquors, again, in the stimulus supplied to the system, and the tendency to blunt those natural and simple tastes of the palate in undepraved habits, lead again to a preference for that which is *piquant* and stimulating to the palate, in various preparations of the flesh of animals; thus keeping up, as it were, a see-saw in the body, between the one system and the other, which holds its thousands in an artificial, and more or less depraved condition of the physical constitution.

We are aware that these thoughts are somewhat new, and have not been duly estimated, or dwelt upon, by the teachers in the Tempe-

\* *Familiar Letters on Chemistry*, p. 462.



rance movement, beyond the mere caution, that the adherents of Temperance, in escaping from the temptations of thirst, should be guarded as to the character of the food they consumed, and to abstain from that which was most likely to produce a craving for drinks of any kind. We could, however, add additional teaching to this occasionally presented, and think it would be well for the Temperance advocate invariably to recommend an abundant supply of farinaceous food to those that can be induced, by the advocacy of the Temperance system, to give up the vicious and degrading practice of seeking carbon from alcoholic liquors. We are quite persuaded, that a little attention to cookery in this aspect, in providing an abundance of bland and farinaceous dishes, even where the flesh of animals is consumed as an ordinary article of diet, would tend most effectually to preserve the credit, and save the practice, of thousands of those who join the Temperance movement, and who, in bad domestic arrangements (which leave them a piece of meat and a potato for dinner), have little or nothing as a mild supply of carbon to the system, in lieu of that amount which the body frequently craves on its own account, and which used formerly, but so viciously, to be freely supplied by the carbon of alcoholic drinks.

To make the Temperance Reform, however, in our estimation, what it ever was in itself, and must, ultimately, be seen to be in the progress of knowledge, it must embrace the question of food, as well as drink, and thus have relation to many more principles than it now recognizes. In this view of the question, the consumption of the flesh of animals as food will come to be more and more disused; and thus, at once, will all febrile action in the system, induced by flesh as food, be removed, and in the supply of carbon from the abundant source of the vegetable kingdom, apart from the unfavourable effects the result of seeking carbon in the fat of animals, the system can be maintained in a normal condition, calm, placid, comparatively untiring, and healthful, with the mind free for all its occupations, and without that fitful and uncertain habit, which must characterize it on a system where the pulse is either accelerated by alcoholic liquors, or by the stimulus and febrile action of flesh as food, altogether apart from any nutriment contained in either.

In these remarks, we are not reasoning from conceptions, but from facts. The conceptions may have existed before the facts established the case; but facts have demonstrated this state of things to be correct. We find, that on the disuse of the flesh of animals

as food, the tendency to consume alcoholic liquors is at once diminished, and altogether ceases in a very brief period. It may be supposed, however, that the adherents of the Vegetarian system are invariably recruited from the ranks of the Temperance world, and that thus the victory over the use of alcoholic liquors is previously gained; but this is not always the case, and it is in the practice of the individuals who, consuming alcoholic liquors, and despising the system of abstinence from them, have still been led to the practice of Vegetarian diet, that we have the facts above stated fully exemplified, in the giving up of alcoholic liquors as a matter involved in giving up flesh food, new perceptions being arrived at in relation to the merit of this last system, as discovered in the practice of subsistence upon the products of the vegetable kingdom. Of the mass of Vegetarians connected with the Society, or not, there are few or none, whatever their previous views in relation to Temperance principles may have been, who partake of alcoholic liquors; and we are so firmly persuaded of the correctness of the conclusion that the alcoholic liquor system is involved in that of the consumption of flesh as food, that whilst we look upon the promulgation of Temperance views as inducing a favourable attention to Vegetarian views, in the ultimate progress of individuals, we must still regard the promulgation of Vegetarian views as one of the essential and most successful means of inducing a wider practice of Temperance, and thus of labouring most profitably in advancing the happiness of mankind. The favourable reception of the Vegetarian principle and practice by the most advanced of the Temperance world, is encouragement to believe that these principles are readily acknowledged to be most intimately connected; but we believe that the *rationale* of this connection is as above stated, and that whilst the advanced man in Temperance principles—who does not merely talk, but has elevated his perceptions and practice to a principle—can with the greatest readiness entertain views of the abstinence from the flesh of animals as food, the progress of time, and the greater education of the public mind upon this question, will more and more identify them. Ere long, we believe that where the knowledge of individuals does not lead them at once to take up the principle of diet in relation to abstinence from flesh as food, there will at least be that connection of the two subjects, which will briefly lead from abstinence from alcoholic liquors to that of the principle of diet, which would, of itself, if first adopted, necessarily induce that.

## PRACTICAL TEACHING.

WE have recently had an opportunity of witnessing one of the most practical lessons on the subject of the application of the Vegetarian system of diet to the wants of the working classes, or the masses of society. The Local Society in Liverpool, gave what was called a *Soiree* during the past month, at which important evidence of the general applicability of the Vegetarian system of cookery was demonstrated, in the abundant and varied provision set before upwards of two hundred guests, congregated on the occasion, we believe, without circular or any public announcements. The various preparations of food presented, were such as may be prepared from the simplest books of instruction in the hands of Vegetarians, but such as could not fail to give satisfaction to the inquiring public, as to the practicability of a system of living, which, upon the first acquaintance with Vegetarianism, is considered so difficult. If to the evidence presented on this occasion, it be added, that the whole preparation of the tables was secured by the attendance of four or five volunteer cooks, and in the space of four or five hours attendance, it will be seen that the resources of the system which could present within this time for preparation, the various dishes answering to an elaborate supper on the mixed diet system, are most available, as well as abundantly comprehensive.

On a similar occasion, a practical instance of the above kind was presented at a Working Man's Supper party, some time ago, in Salford; and we trust that the highly successful effort in connection with the Liverpool Local Society, will prove but one of a

series which will shortly be brought to bear to demonstrate the simplicity of the arrangements required to make a practical impression of the Vegetarian question. We ought to state a fact, which was almost incredible, if considered in relation to the provision for these two hundred guests, that sixpence per head provided each guest with a ticket, and might possibly leave a balance in hand to the credit of the purveyor of the feast.

Nothing can prove more satisfactorily the resources and the satisfaction to be derived from a system of living in accordance with the simple laws of diet, than meetings such as the above; for though the whole range of dishes need not be provided for the private family, it is easy to see what can be selected, and how cheap, as well as bounteous, is the provision to be afforded. It is remarked that Englishmen transact the business of Societies, after feasting, in a way that it could not be expected from them with empty stomachs. Whether or not this be true, the force of Vegetarian arguments is certainly more justly appreciated after a feast than previous to it; and thus the speeches made on the above occasion, ranging over a variety of matter in support of the principle of diet, and coming, in most cases, from working men, with a working man in the chair, were effective to complete the general impression produced by the first part of the evening's entertainment.

We doubt not, this twofold advocacy of Vegetarianism, will now be more and more applied to the production of converts to the system, and especially since the arrangements required are simple.

## PUBLIC MEETINGS.

WE are happy to see that the importance of local associated effort in the promulgation of Vegetarianism, is gradually being acknowledged and put into operation. Some time ago, a Liverpool Local Society entered upon their efforts in this direction; and just recently, at Eaton Norris, near Manchester, the Manchester Local Society held a very

interesting and effective meeting of the same nature, as the first of a series intended to be brought to bear in their district of operations. We should much rejoice in seeing these efforts to spread a knowledge of the principles and practice of Vegetarianism become a leading feature of the public advocacy of the system. It is true that the

efforts themselves, bespeak more or less a congregation of Vegetarians in the locality, and can only readily be expected to result from the frequent meetings and conference of Vegetarians under the arrangements of a Local Society, the papers read, and arguments presented, in connection with the system at the various monthly meetings of such Local Societies, being the natural precursors of these more extended efforts for the benefit of the public. The gentlemen who have taken part at these public meetings, have been officers and members of the Local Societies, for the most part; and, in combining their efforts in the numbers of four or seven in addressing a public meeting, they necessarily present both a variety of style and matter of address, combined with a body of experience upon the subject, best calculated to make a public impression upon their audiences, such as would induce careful and practical attention to what has first been so carefully presented to the attention.

It is obvious that these public operations are very easily secured, in the simple combination of the advocates readily educated in the meetings of any local association. The meetings, too, form sources of pleasure and relaxation, as well as afford a deep conviction of their importance to the Vegetarians engaged in them; and though the benefits of such a system of public teaching are certainly dependent, in a great measure (though, certainly, not altogether), upon local organization, the want of this need not be an impediment to the delivery of lectures, and the holding of meetings, wherever a very few even of the members of the Society

are located. And if the effects produced at such a meeting as the one at Eaton Norris, or that at Liverpool (both of which have to be repeated in the present month), were altogether due to local organization, the fact is but so much the more important, as calling upon members to procure this benefit, wherever it can possibly be brought to bear. As previously stated, the appliances are very simple, and in all our towns of considerable importance, at least, where half-a-dozen Vegetarians are resident, we hope to see efforts of this nature made. It is a happy feature of the Vegetarian Movement, that it is not restricted, either in its growth, or the position of the members advocating its principles, to any particular class of society. It seems, with that catholic spirit which belongs to truth pre-eminently, to have its members, and likewise its earnest advocates, in all classes of society.

Thus, Vegetarians, generally, only need to consider their position, in relation to the promulgation of their system, on a wider and wider scale, to find that it is perfectly easy, immensely to extend the operations of the Movement, from this time, by this combination to which we allude, in procuring the benefit of lectures and associated meetings, which will, undoubtedly, result in the calling of the attention of the public to the principles and practice of diet, upon which so little reflection is ordinarily bestowed; these unpretending efforts being, at the same time, instrumental in securing most important results, in educating society for a better and happier state of existence.

## MAN'S TREATMENT OF THE LOWER ANIMALS.

It has not been unfrequently remarked, when the various arguments supporting the Vegetarian Practice of diet have been discussed, and their importance at least in some measure acknowledged, that some defence of the meat-eating system may be deduced from the fact, that in the training of animals for slaughter, there is, on the whole, a greater amount of animal enjoyment procured, than could possibly be the result, were the animals now consumed as food left to the natural order of their condi-

tion, and not multiplied to the extent that the mixed diet system requires.

Of all the arguments that can be advanced in support of a system which falls before the light of reflective examination and reason, the one above presented is in itself the most fallacious and inexcusable. In the first place, the consumption of the bodies of animals for food has no right to the apology in question, inasmuch as this is altogether without the purpose brought to bear in procuring flesh as food, which is one strictly



in relation to appetite, and altogether apart from the considerations of benevolence or humanity. But independent of this, the facts of the case warrant no such claim to consideration in the system of slaughtering animals, since enjoyment, in the main, as claimed by such reasoners, is not procured to the brute creation by the training and fattening of animals for food; but, apart from the cruelties inflicted upon them in the last acts preceding the dressing of their bodies for food, there is a wide-spread system of treatment, inflicting various unnatural and cruel consequences, from the first moment that man interferes with them in their natural condition, to the last, when they roll the eye upward for the last time, beneath the heavy blows of the slaughterman's pole-axe, or sob forth sentient existence with the life stream of their bodies. It requires not the perception of the Vegetarian to arrive at the conviction, that such is the conduct of man towards the brute creation, since the observation of many has been directed to this subject, and in confirmation of the fact, we quote the following, from the writings of one of the most talented divines of the nineteenth century, whose remarks upon every subject have long been identified with the acuteness and wisdom of the Christian philosopher.

"Man is the direct agent of a wide and continual distress to the lower animals, and the question is—Can any method be devised for its alleviation? On this subject that scriptural image is strikingly realized, 'The whole inferior creation groaning and travailing together in pain,' because of him. It signifies not to the substantive amount of the suffering, whether this be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true; not only that the arch-devourer, Man, stands pre-eminent over the fiercest children of the wilderness as an animal of prey, but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ransacked throughout all her elements. Rather than forego the veriest gratifications of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the indulgence of his barbaric sensuality, or barbaric splendour, can stalk paramount over the sufferings of that prostrate creation which has been placed beneath his feet. That beauteous domain whereof he has been constituted the terrestrial sovereign, gives out so many blissful and benignant aspects; and whether we look to its peaceful lakes, or to its flowery landscapes, or to its evening skies, or to all that soft attire which overspreads the hills and valleys, lighted up by smiles of sweetest sunshine,

and where animals disport themselves in all the exuberance of gaiety—this surely were a more befitting scene for the rule of clemency, than for the iron rod of a murderous and remorseless tyrant. But the present is a mysterious world wherein we dwell. It still bears much upon its materialism of the impress of Paradise. But a breath from the air of Pandemonium has gone over its living generations; and so, 'the fear of man, and the dread of man, is now upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea.' "\*  
\* \* \*

"Such is the extent of his jurisdiction, and with most full and wanton license has he revelled among its privileges. The whole earth labours, and is in violence, because of his cruelties; and from the amphitheatre of sentient Nature, there sounds in fancy's ear the bleat of one wide and universal suffering—a dreadful homage to the power of Nature's constituted Lord.\*

If it were needed further to disabuse men of their impression, that there is anything in the main benevolent, or productive of enjoyment, as the result of the demand for the bodies of animals as food, we are well assured that this would be abundantly supplied in the history of domestic animals, in all their varied conditions. Some features of the treatment to which they are subjected between the pasture and the slaughter house, have well and graphically been presented by the pen of an able writer, in DICKENS'S *Household Words*, under the heads of *The Heart of Mid-London*, *The Cattle Road to Ruin*, and *Nice White Veal*.† Other subjects there may be to which this benevolent writer has called attention, and many such are there of like nature, which could be presented in confirmation of the fact, that we, as "the denizens of a Christian land," even though we claim the right to slaughter animals and entomb their bodies in our own, would do well to direct our attention to, were it only for effecting the limited purposes of the writer of the above sketches, in preventing cruelty as far as possible.

But we need to go further than this; and one powerful result of the mission of Vegetarianism will be accomplished in it. We need fully to inquire into what exists in relation to man's treatment of the lower animals; and when we can thus really identify the cruelties which are certainly incident to the system of slaughtering, and consuming their bodies, with the flesh placed upon our tables, one of the heaviest blows that can

\* *Works of THOMAS CHALMERS, D.D.*, vol. xi, p. 261.  
† *Vegetarian Messenger*, vol. ii, pp. 9, 17, 25. *Vegetarian Treasury*, vol. ii, p. 2.

possibly be dealt at the mixed-diet system, will have been secured.

But it is not sufficient to trace the "honest faced ox" from the peaceful glade, through railway, lair, and market cruelties, to the last scenes of the slaughter-house, which are well said to be "unfit for description." Or the meek sheep, through all the cruelties practised,—on this meekest and most inoffensive of animals—to the perpetrations of the "den of infamy," where life is terminated. To look merely to the preparations of animals of all kinds for the ultimate process of being eaten, there is an unnatural and cruel conduct brought to bear upon them by man. How well does the poet depict the true conduct of him who denominates himself the "lord of the creation," in all that relates to man's treatment of the lower creation:—

"Earth groans beneath the burden of a war  
Waged with defenceless innocence; while man,  
Not satisfied to prey on all around,  
Adds ten-fold bitterness of death, by pangs  
Needless, and first torments, ere he devours."\*

Benevolence, forsooth! and the happiness of existence in the main increased! O, how vain is the claim to consideration; and doubly vain, from the want of right to make it!

It ought to excite no surprise, that man should be the author of cruelty to the lower animals, from the time he is capable of taking charge of them with an eye to the ultimate processes of feeding on the flesh of their bodies, highly organized and sensitive in their frames, in many cases, as they are, to as great a degree as he is in his own body. The mere processes resorted to to provide for the appetite, demonstrate the conduct of man in these particulars. The skin of the eel is stripped from its body whilst life is active; whilst the lobster and other fish are submitted to the process of boiling, without regard even to those means, because momentarily troublesome, which would first extinguish life. Can anything be said in defence of the treatment of the geese, which minister so essentially to the supply of the epicure, in the *pâtés de foie gras*? We presume, that if benevolence be claimed in the main, for the system of using flesh as food, there ought to be some sprinkling of it found, in the estimation of some men, even for that process in which the goose is fed in close proximity to the fire, and in such a way as to induce an enormous and unnatural enlargement of the liver. Our philosophy upon this question is precisely that of Mr. PUNCH, who knows so well how to minister to the morals of the world:—

\* COWPER—*Task*: Book vi.

"Goose's liver is a dainty certain foreigners derive,  
So I have heard, from roasting the unhappy goose  
alive;  
My laws with punishment condign would visit any  
wretch,  
Who dared the culinary art so cruelly to stretch.  
But were I the chief consumer of the fruit of this  
abuse,  
I should surely be partaker of the torture of the  
goose."

Again, how palpably is the inconsiderate conduct of man demonstrated in his treatment of an animal on which there seems more general attention bestowed than almost any other. The pig is nurtured more or less as a domestic animal, if not in many cases, as one of the family of the poor; but pays at length the forfeit for all the false kindness lavished upon him, by being submitted to one of the most cruel of deaths, in close proximity, if not in the immediate presence, too, of the women and children who are to form and become the character of the next generation of human beings.

But it is towards animals fed more or less for the luxurious, that cruelties are practised in the highest degree. The tongue of the turkey is cut out that it may bleed to death, and thus maintain the appearance required to be presented at table; whilst the calf is first bled repeatedly, and then slaughtered, as has been remarked, with the cruelty worthy of a Grand Inquisitor, in order to present the long pale neck of veal, which the epicure requires. Need we wonder, then, that when avarice is brought to bear in the preparation of these animals, further cruelties should still be enacted: that we should have the hog, as has been the case, boxed up with barely room to raise himself upon his fore legs to eat, and then be able only again to lie upon his belly, and this for one week after another; because, as says the calculating feeder in whom humanity is dead, "there is less waste of food in this way than in any other, and your hog being allowed no motion, whilst he is kept warm by the wood box (made no larger than the size to which you require to feed him), he fattens in an incredibly short time." Now, why should we wonder that pigs should have been whipped to death, to procure the special tenderness recommending their flesh to the epicure; or, at the avaricious feeder of geese, who, to save every particle of food possible, by denying natural exercise to the geese in process of feeding, *nails their feet to the floor*.\* Nay! This is not enough, for the ingenuity of man can even make the sun to rise and set several times a day, to procure the excessive fattening of a certain bird served as a delicacy at the tables of the wealthy. In Italy, the *ortolan*, a bird which

\* See *Journal of the Agricultural Society of England*, Vol. iv. p. 225, where this is alluded to.

is considered one of the greatest delicacies, "presents the highest refinements in fattening." It is the fat of this bird which is so much esteemed by the gourmand, and every attempt is therefore made to make the bird as fat as possible. Naturally, it has, however one habit opposed to this, it only feeds at the rising of the sun. But, oh! the benevolent ingenuity of man! the feeders have adopted a plan to obviate this difficulty. They put the bird into "a warm room, spread the food upon the floor, and make the room very dark, leaving only one opening in the window shutter; and when a lighted lantern is placed at this opening, the bird, thinking it is sun-rise, eats. The light being withdrawn, the ortolan thinks night is come, and sleeps; the food taken consequently going to the formation of fat. Every two or three hours the sun is made to rise, and as many nights follow its transitory beams; and thus the ortolan becomes, in a few days, like a little globe of fat, merely from being obliged to feed so much, on the supposition that the sun was rising."

But turn we now to other features of man's treatment of the brute creation, in relation to "field sports;" and let us observe what is his conduct, when the pretext of *necessity* for the slaughter of animals is no longer tenable. We see that, with some men, field sports are made the great motive and consideration of their lives; and when from this fact we reflect, that the business of these sports is little less than deriving pleasurable excitement from submitting various animals—most of them inoffensive—to torture, and all to agonising death, we consider that man, in whom intellect and moral feeling should predominate to constitute him the being he was obviously destined to be by the Creator, is at once degraded almost to the condition of a tyrannical anomaly on the face of the earth. The timid hare, the cunning fox, and the noble stag, are alike hunted with dogs, and pursued by men and horses, till, from the continuous action of breathing, with immense physical exertion, exerted to escape from their pursuers, together with the combined action of terror, their bodies are in a state of decomposition, ere they are overtaken and submitted to one of the most cruel of deaths. What glory can there be, we have often wondered, in the senseless shout which heralds the securing the prize of the tail of a wretched fox, torn to death, and surrounded by the baying and bloody mouths which have been incited to this act by the combined effects of training, and the want of food? When we read such passages in our public prints as, that "Her Majesty's stag hounds will meet at ———, on Monday," and "at ———, on the following day," and then picture to ourselves

the crowd of mounted attendants upon these days, booted, spurred, and made red, we wonder, for the moment, to what point the intellect and morals of the creature called man, have really relapsed. We could, indeed, picture a whole household of servants, with master and mistress at their head, hunting a flea in a blanket, with more reason than we can picture the scene which, day by day, presents itself in certain districts of our country, in our estimation, unfortunately degraded by these hunting congregations of society. The flimsy pretext that the animals thus hunted to death, are nuisances, is utterly vain; because they are fostered, as everybody knows, for the specific purpose of ministering to the excitements in question; and as to their bodies when hunted to death, if recovered from the mouths of the dogs, in the incipient putrefaction set up before life was destroyed, they are in all cases either unfit for food for those who consume such animals killed otherwise, or are, at least, opposed in more than common degree to the health of the body.

We look upon all such sports as remnants of barbarism adhering to our social system of pleasure, and about as much to disfigure the fair hopes and aspects of the nineteenth century, as the ugly mole, or red "mother's mark," sometimes seen disfiguring the clear and fair skin of the cheek of beauty; and if society could but look for a moment upon this state of things, without influence from the daily habit of consuming the bodies of animals of another class, as food, we are quite clear in our conviction, that the world would see on this subject with our eyes, and no longer as it seems now to do, through shreds of animal flesh, or with an obliquity of vision opposed to the real perception of the case.

But most of all, does man stand in his real condition of tyrant and destroyer, when he takes gun in hand to interfere with, and destroy the lives of God's peaceful creatures. There seems to be something peculiarly unfortunate in man's social history, from the time that he grasps this fatal instrument, which can deal death far and wide, as well as in his own immediate proximity. He who senselessly gallops after the hare, or fox, is bewildered, and in the excitement induced by the chase, sees not the ultimate results. He may be like the thousands are, who stand in the ranks of sportsmen, cravers of locomotion, and the excitements of strong animal existence, in deficiency of intellect and moral feelings in the first instance, to which has been superadded the perversions of false training, and the stimulations of unnatural diet and drinks. But he who takes gun in hand, and can level its fatal contents at the peaceful and

unsuspecting, denounces his state of morals, and is at once identified with the disadvantages of death and destruction. To trace the thousand cases of mere accident that occur in relation to this sportsman's weapon, is to denounce the practice of taking gun in hand, as it seems to us, with one of the most forcible of morals; for it is this which has for ever stained the history of families, in having dealt death from brother to brother, father to son, and son to father, as if the curse of Scripture most emphatically rested, indeed, upon those who lay hands upon the instruments of death.

Field sports in other countries, and especially those connected with shooting, partake of the wildness and original savage character of their origin; but our own country lacks space for the perpetrations of cruelty in the wild forest style. Still, in the desire for such excitements, it is, that added to the death-dealing facts commencing with the 12th August and 1st September (the former of which has its attractions too potent to be resisted, in most cases, by even the gravity of the law-maker, all attempts to keep Parliament together after that period being acknowledged as vain), we have the morbid disposition for dealing wide-spread death and destruction to innocent and defenceless animals, and birds, in the inglorious resources of the *battue*, reserved, it is true, as a luxury for the few who can afford to gratify their sanguinary propensities in this way.

We contend, then, that man's treatment of the lower animals, is anything but such as would lead the calm observer to say, that the human race was constituted in relation to the dominion of the benevolent and intellectual faculties over the animal instincts; since here, the marked characteristic of some at least of the degrees of savage life predominates, and to the destruction of most that is gentle, and great, and good, and thus most in accordance with the peaceful attributes of creation in relation to the morals of the mind of man.

But if it be doubted that the effects of field sports are hardening and demoralizing, we need but point to the history of the established hunter in newly-settled countries, to show how readily the weapon directed first against defenceless animals till habit had long extinguished all compunction, seems most readily, if not almost as naturally, pointed at man. Unquestionably, there are feelings of pain and compunction which beset most of the sportsmen who take the field, before they become inured to their practice, or, at least, of those who go forth gun in hand, and are witnesses really and truly to the work of their hands, in the bleeding and fluttering bird at their feet, or the sobbing and mourning deer, writhing in agony before them, as

the result of their incompetency to do the work of destruction as completely as they had purposed. We have known the young sportsman, on a first essay, to have the good fortune, for his subsequent feelings and morals in the abjuring of field sports, to deal death upon his own dog; or the spectators of the coursing-match return pained and disgusted from the scene which presented the timid hare within reach of the powerful greyhounds let loose upon her, and wailing and crying like the child, in the agony of anticipated death. Nay! nature maintains her right, and is nature still in the heart of man, speaking, from time to time, in defence of the noble attributes of character, and declaring that man was not made to be the arch-destroyer, but the protector of the brute creation, as seen even in the history of the wild huntsman of America. It is WASHINGTON IRVING who relates the story of the young hunter, who is speaking of the means to which the hunters resort, to ensnare the deer within rifle shot:—

"One stratagem consists," says he, "in imitating with a small instrument called a 'bleat,' the cry of the fawn, so as to allure the doe within the reach of the rifle. The poor animal, deluded by this, in its anxiety about its young, will sometimes advance close to the hunter. 'I once *bleated* a doe,' said a young hunter, 'till it came within twenty yards of me, and presented a sure mark. I levelled my rifle three times, but had not the heart to shoot; for the poor doe looked so wistful, that it in a manner made my heart yearn. *I thought of my own mother, and how anxious she was about me when I was a child*, so, to put an end to the matter, I gave a loud halloo, which started the doe out of rifle shot in a moment.'"\* A blessing on the memory of the young hunter, rescued or not from his pursuits, in whom such thought of mercy redeemed from one act of cruelty! and, we feel that the spirits of thousands, fettered or imprisoned though they be by the prevalence of mistaken practices, will join with us in our free aspirations, in which, day by day, the world will now know more faithful adherence!

These passages of compunction and pain, besetting the first steps of men in their destruction of life (for we believe not the statements of those who would make out that there are such abnormal instances of manhood, as to rejoice in blood and destruction from the first), may be sooner or later effaced, in accordance with the degree to which the eye and the practice become accustomed to scenes of violence, and the effects of destruction in which the individual is an actor, and thus the feeling may be extinguished, or be

\* *Tour in the Prairies*, chap. 28.

only rarely brought forth, as in the instance above presented.

The same author which we quoted above, illustrates this very forcibly, in his usual beautiful, and graphic language:—"Somewhere here about," said the captain, 'the elk must have turned off from the gang. Whenever they feel themselves mortally wounded, they will turn aside, and seek some out-of-the-way place to die alone.' There was something in this picture of the last moments of a wounded deer, to touch the sympathies of one not hardened to the gentle (?) disports of the chase; such sympathies, however, are but transient. I found my roughness and sanguinary propensities daily growing stronger on the prairies."\*

In conclusion, we look upon the whole series of cruelties carried out to the lower animals, as incident, directly or indirectly, to the consumption of flesh as food, whether in relation to the treatment and slaughtering of their bodies for the market, or what are called the "sports of the chase," in their varied and blood-stained history, or the ulterior depravity and degradation of the system, as strikingly evidenced in the morbidly destructive history of such individuals as the one who has recently signalised himself in

\* Ibid, chap. xv.

Africa, by not merely a long train of enormities in cruelty, which all agree to denounce, but seems to glory in his shame, by an elaborate publication of his deeds. And it can only follow from the disuse of this practice, and adherence to the principle of feeding the body, in accordance with the natural principles stamped upon it, that these blots upon the social history of man can ever be effaced. Man cannot seek food in obedience to the instincts of his nature, and ever arrive at conduct such as we have attempted feebly to depict in relation to the animal creation; and since Vegetarianism most correctly defined, is but feeding the body in harmonious accordance with the wise directions of instinct, intellect, and benevolence, combined, it is thus, that our principles must progressively prevail, as essential to the merciful and peaceful principles the world has so long professed to believe in, and to seek. And when such supervene, not merely to the removal of the destructive acts of our present conduct in relation to animals, but, at the same time, to the emancipation of all that now groans in thralldom, can the conversion of the world to that kingdom of peace be effected, with which the full profession and practice of Christianity, can alone co-exist.

## CAPTIOUS OBJECTORS, AND THEIR OBJECTIONS.

It has been wisely remarked, that nothing will ever be attempted, if all possible objections must first be overcome. The human mind is in its present state so limited, and the circumference of its observations so confined, that every scheme emanating from man, falls short of perfection in adjustment and applicability, and is consequently open to objection. This, however, forms no reason why we should not obey the dictates of reason, and adopt those means which, though apparently not perfect, are the best which we can conceive for our good. We are, in a measure, the victims of a depraved condition, which nothing but time can change, and, consequently, are far removed from that state of things which forms a congenial soil for the nourishment of a higher species of intelligence. In making, therefore, the best use of reason, as far as it will carry us, and following those courses which it points out as most conducive to our happiness and well-being, we certainly act the part of rational creatures.

But there are people who take a different view of this matter: men who are never satisfied with any measure which cannot bear the utmost refined and subtle investigation in all its parts; and who, if it fail to answer the nine-hundred-and-ninety-ninth query to

their complete satisfaction, cast it aside as a worthless innovation. To such, every great movement, every mighty principle of the present day, nay, every project for the relief of mankind, will appear erroneous and absurd. Even the very rejection of Christianity, and everything great and glorious, must attend upon the application of this minute, wire-drawn species of examination.

Differing but little from this class, are those individuals, who, whilst they admit the force and plausibility of reasons advanced in favour of a certain scheme, suggest the possibility of something as yet hidden from our view, the existence of which would form an insurmountable objection to the position assumed. It requires, however, no great amount of logic, to prove the weakness of this conduct. It bears upon the surface its own condemnation, as a self-evident antagonistic to the very existence of all systems whatever. It annihilates certainty, for, by discarding what we know for that which we do not know; or, in other words, building our notions upon hypothesis instead of reality, we strike a blow against conviction in anything, there being no opinion concerning which a supposition affecting its integrity, may not be entertained.

The man who feels desirous of freeing

himself from error, and yet is fully aware of his own imperfections, will readily avoid these two sources of prejudice; and, whenever a scheme offers itself to his notice as a means of reform, will give it an impartial examination, rather with a view to contrasting its merits with those of the system it seeks to remove, than for the purpose of either catching at trifling objections, or attempting to drown the voice of reason, by the raising of mere suppositious difficulties. The question with him would be: "Is this new theory better calculated to elevate the condition of man than the present state of things?" and not, "Can I find any imperfection in this scheme, which, however slight and insignificant, will form a pretext for my casting it aside?" How surprised we should be, on beholding a poor fellow clothed in an old tattered garment, refuse an excellent coat, simply because, under one of the arm-holes, he, after a diligent microscopic search, discovered a small rent. "The man must be crazed," would be our exclamation. "Why does he reject a garment so superior to the one he wears, because, forsooth, he imagines the tailor has left his work unfinished to the extent of a few minute stitches?" Every one would be amazed at this; and yet many are not astonished at themselves for performing an equally silly action in relation to things that affect their comfort and happiness.

It too frequently happens, that the species of opposition previously referred to, is directed against the Vegetarian Movement. Some will not adopt a diet, which they are free to admit is suitable to the English climate in which they live, because, they consider it to be unsuitable to the inhabitants of the Polar regions; whilst others cannot abjure flesh-meat, though science proclaims it to be unnecessary, and experience proves to them its injuriousness, because science has not arrived at perfection, and human experience is liable to err. Assuming the former class to be right, we are justified in refusing to wear any comfortable covering for the head in England, if it can be shown, that it might be too hot for the inhabitants of the East Indies, or too cold for the races that people the Arctic Regions. And on the strength of the latter notion, any man would be as excusable in neglecting all kind of sustenance, if he were impressed with the idea that there might be some amount of poison in every thing offered for his consumption.

It is, however, to be hoped, for the honour of humanity, that these trifling and silly obstacles in the path of human progress, will,

in time be swept away; and that men, as they advance in other respects, will perceive the necessity of at once giving things a trial, when all the important objections have been satisfactorily answered, rather than wait until every petty mist has been cleared away. It has often been said, that those can never appreciate a pure state, who continue in unnatural habits. With much force, can this be applied to all those who have never participated the benefits of Vegetarianism. Adherents of a more or less degrading practice, and thus suffering under the influence of a mind and body-vitiating custom, with the faculties more or less injured, and the perceptions to a certain extent perverted, they are far from being in that proper relation to the question of an exclusive Vegetarian diet, which is indispensable to the formation of correct notions, as regards both its beauty and utility. What man can fully appreciate the beauties of colour, whose eyesight has been affected from his birth? Who can be said to understand the nature and influence of freedom, whose limbs have ever been fettered, and whose mind has never once emerged from a state of thralldom? Can we enter fully into the characters of an ALEXANDER, or a CROMWELL, by looking at their actions through the medium of the nineteenth century; or do we not rather seek to divest our minds of things present, and, by imbibing the atmosphere of the times in which they flourished, better fit ourselves to pronounce a judgment upon them?

Let the opponents of Vegetarianism imbibe the atmosphere of Vegetarianism; let them come within its influence; let them taste its beauties; in short, let them "try it, and prove it," and if it "be found wanting," then, but not till then, let them denounce it as a fallacy, and a delusion. There can be no objection to this, either on the score of reason or prudence. It is reasonable to give things a trial before we attempt to estimate their value; and it is safe to adopt a principle which so many have tried without injurious consequences. Individuals of both sexes, of all occupations, and at all periods of life, have entered with impunity upon the change, and why not our objectors?

We would, in conclusion, just iterate the two main ideas which this article is intended to convey.

First. Let the object of examination be fairly to contrast the Vegetarian and mixed diet systems.

Second. If the merits of the former be found theoretically to predominate over those of the latter, put the principle, at once, to a practical test.



## VEGETARIAN CORRESPONDENCE.

WE are very happy to call attention to the recent arrangements of the Vegetarian Society, which has now within its members a Corresponding Society, likely to be of great use to the Movement. The new list of members recently issued, giving the names of members desirous of corresponding upon subjects of interest in relation to the Vegetarian System, at once throw the various members who have time and disposition for correspondence, into the most useful communication with each other; whilst the interests of the public are served in an official Corresponding Secretary, appointed by the Society, and announced with the list of officers, to whom all communica-

tions, whether of inquiry, or soliciting discussion, can be addressed, receiving either his direct attention, or, through him, that of some corresponding member with whom such applicants will be placed in communication.

From the time that the dissemination of information upon the subject of reform in dietetic practices induces interest, every facility should be afforded for meeting the inquiries raised in such numerous instances in the minds of individuals; and we rejoice in the simple plan set on foot, for meeting the requirements of the time in these particulars, by an arrangement which seems most likely to secure these great advantages.

## ANATOMICAL AND PHYSIOLOGICAL ARGUMENTS.

ONE of the popular arguments most generally entertained in opposition to the Vegetarian system, is supposed to be based upon correct observations of the anatomical structure of the human frame, as particularly evidenced in the character of man's teeth, which are supposed, from the presence of the canine, or eye-teeth, to indicate that he is a flesh-eating animal. Some of the most powerful evidence in support of the Vegetarian principle and practice, however, is due to an impartial examination of this question, and a reference to the opinions of leading naturalists who have written upon the subject. In an inquiry like the present, there is always danger of reasoning from prevailing practice, rather than from nature; and thus it is, we conceive, that the errors of those who have enunciated false teaching upon this subject, have misled themselves and the public. The canine-teeth argument becomes really inconvenient, when fairly examined, as proving far too much for the purposes of the attempted reasoning established upon it; inasmuch as the same tooth said to indicate the flesh-eating constitution of man, is found in various other animals, as the monkey tribe, the horse, and the camel, as well; and if the possession of this tooth by man was to declare man's approximation to the carnivorous tribes of animals, the monkey, the horse, and the

camel are, necessarily, from the strength of this false position, constituted much more flesh-eating than man. The wide-spread popular opinion above mentioned, therefore, cannot have been due to anything less than assumption, and is altogether set aside by the force of real scientific opinions upon the subject. The Vegetarian arguments, in relation to the anatomical structure of man, is deduced from the observations and reflections of the greatest naturalists of past and present times, who, in giving their unbiassed attention to this question, have declared that man is naturally a consumer of fruits, roots, and grain; and that the very character of the teeth in question, "not passing beyond the line of the other teeth," indicate that he never was destined, in his natural constitution, to become a consumer of the flesh of animals; and that the habits which now prevail, in certain sections of the population of the earth, are to be regarded, not as natural, but as "acquired habits."

Physiological arguments upon the Vegetarian system of diet are also very conclusive, and confirmatory of the correctness of the anatomical argument above briefly referred to; the character of the stomach and intestinal canal, and especially of one portion, the colon, decidedly making man approximate to the classes of animals consuming the products of

the vegetable kingdom more than to the carnivorous tribes. Various attempts at reasoning of a fallacious character, have here, too, been set up, apparently, as it were, to establish accordance between conclusions to be drawn from them, and the conclusions already alluded to, in relation to the statement that man possesses carnivorous teeth. The length of the intestinal canal in various animals was compared with that of man, and results, such as tended to make man approximate more to the structure of the carnivora than of the herbivora, were arrived at. A correction, however, of an error upon this subject, serves to place man in his true position, and in accordance with the conclusions from the character of his teeth already presented. It was found, that whilst the trunk of the bodies of animals had been measured and compared with the length of the intestinal canal, respectively, the legs of man had been likewise measured in addition to the trunk of his body, in his case; and when this error is corrected, by merely measuring the trunk of man's body in relation to the length of the intestinal canal, it is found that the latter is not six or seven times the length of the body, as was stated by the advocates of the mixed diet system (making man approximate to the carnivora), but ten or twelve times the length of his body, giving him an intermediate structure between the carnivorous tribes on the one hand, and the herbivorous or grass-eating tribes on the other, and in precise accordance with the character of his food, as consisting of fruits, roots, and grain. Indeed, the structure of the tribes of animals mostly approximating to that of man, is that of the simiæ, or monkey tribes; and all these, in a state of nature, are consumers of the same kind of food which LINNÆUS, CUVIER, MONBODDO, DAUBENTON, RAY, GASSENDI, and various other subsequent authorities upon this subject, regard as being the natural food of man. The various references proving the positions here briefly presented, will be found in the works of the above authors, as well as in the quotations from them in the principal works advocating the Vegetarian System; but our purpose is, here, rather

to present a running notice of the bases of what constitutes the various Vegetarian arguments, than to enter into the various details of subject.\*

As confirmatory of the erroneous conclusions above alluded to, on the subject of man's natural diet, another most general though erroneous impression, has prevailed upon the subject of the digestibility of food, which inquiry also demonstrates to be utterly mistaken. It is not difficult to suppose that this latter conclusion should have been assumed, as a necessary consequence of the admission of the statement that man's teeth and his intestinal canal declared that he ought to be a partial consumer of the flesh of animals. Facts, here, however, are as certainly conclusive, as far as hitherto presented, as are the opinions of the great naturalists of times past—undoubtedly the results of their most careful practical observations. It is to modern times, only, that we owe the facts which support our views of Vegetarian diet in relation to the digestibility of food; and these are drawn from the practical observations of DR. BEAUMONT, of Canada, performed during a series of years, to ascertain the various degrees of digestibility of the ordinary kinds of food used. DR. BEAUMONT, of all other medical men, hitherto, being the greatest authority upon this subject, from the singular circumstance which afforded him an opportunity of witnessing the process of digestion, day by day, in the stomach of a young and healthful patient. We are happy, upon this subject, to confirm the previous conclusions arrived at by men who have written impartially of man's natural structure in relation to food, by stating, that the opinions hitherto held as to the greater digestibility of the flesh of animals, are erroneous, and that an impartial comparison of the digestibility of the articles of the two systems of diet, embracing various kinds of meat on the one hand, and fruits, farinaceous and vegetable substances on the other, presents an average period, amounting to more than twenty minutes, in favour of the digestibility of the Vegetarian articles of diet.

\* See previous article on this subject, p. 9.



Another argument of a physiological character, which cannot but be more and more estimated for its great importance, the more the impartial attention of scientific men is directed to the subject, is one in relation to the calm characteristics induced in the system in the consumption of fruits, farinaceous and vegetable products; whilst a stimulating and febrile action, to a certain extent, is invariably the accompaniment of the consumption of flesh as food, leading to the conclusion, that the comparative restlessness and fast-living characteristics observable in the carnivorous tribes, and in all in degree who partake of flesh as food, is traceable to this stimulation of the system; whilst the quiet and enduring support derived from vegetable products, is equally characterised by the habits and patient strength put forth by the herbivorous tribes, the general results of man's feeding upon farinaceous and

vegetable products, being the absence of the abnormal stimulus above-mentioned, and the calmer and happier state of physical constitution, in which neither maturity, old age, nor death, are likely to arrive as early as on the mixed diet system.

A summary of the above anatomical and physiological arguments, thus presents man, in the character of his teeth, as also that of his stomach and intestinal canal, a consumer of fruits, roots, and grain; as well as makes known the fact, that these articles of food are digested in a shorter time; and that the absence of these febrile results which attend the consumption of flesh as food, lead to the conclusion that might be anticipated in the practical observations hitherto presented, that the products of the vegetable kingdom, besides being the natural, are in all respects the best food of man.\*

\* *To be continued.*

## ON THE EXTENSION OF THE VEGETARIAN SYSTEM.

WE present the following, the substance of a valuable essay recently read before the Manchester and Salford Vegetarian Association, on the best means of extending the Vegetarian System of Diet,\* assured that its practical importance will be recognised, and its suggestions made applicable in the various localities where active operations in the advocacy of Vegetarianism have been, or are about being, entered upon.

"Amongst the recently formed institutions for the amelioration of the condition of man, calculated to raise it from that which is low, grovelling, and sensual, to that which is true, exalted, and humane, is that of the Vegetarian Society. Vegetarianism has begun to be something more than a subject for ridicule. Its influence, as felt both at home and in the United States, will ere long establish it as a great fact; thousands acknowledge its truth, and are only waiting for its disenthralment from the unfashionable influences of the day, to adopt it. A recent writer has alleged, as a reproach, what we reiterate as a glory, that it is in unison with the Peace Reform. We rejoice in the union, but would further add, that it takes its stand with every institution that has for its object the happiness of the human race.

"Like every other institution formed for a similar purpose, it has its difficulties; but these should rather encourage than blight our

\* Read Feb. 4th, by Mr. WILLIAM TEBB.

hopes of success. What great reform has been exempt from them? When our country forgot the principle that 'God hath made of one blood all nations of men,' and was thus led to barter in human flesh and blood, selling the fallen image of God for silver and gold, a cry was raised against this by the great and the good, weak at first, but in time strong and mighty; the perpetrators of iniquity trembled for their riches; like the Ephesian silversmiths they sounded the alarm for their craft, but, with public opinion, it was weak and powerless; slavery was abolished, and twenty millions of money taken from the pockets of the people. We contemplate no loss like this; and if we can raise the people from the slavery of appetite, our conquest will not be the less glorious. Every great reform would have been laughed down in its infancy, had men been willing to give up their objects because of the opposition they met with. FULTON, with his invention of the steam-boat; HARVEY, with his discovery of the circulation of the blood; TYCHO BRAHE, and GALILEO, with astronomy; COLUMBUS, with America; SOCRATES, PHALES, and PYTHAGORAS; LUTHER, KNOX, and MELANCTHON; nay, without exception, every reformer, from the time when the first glimmering of truth shed its light on man's soul, to the present, has been the object of opposition, if not persecution. We, therefore, take the opposition we receive, as an omen of good rather than otherwise; the world's best

men have been her most despised ones, and those truths calculated to effect the most important changes, have been the most ridiculed.

“Without further preliminary observations we shall proceed to our more immediate object, namely, to ascertain the best means of furthering the adoption of Vegetarian habits of diet. Doubtless, every one who has adopted the principle, and who is possessed of a full consciousness of truth, will have his own particular method of inducing others to do likewise; and as many minds are better than one, by our thus uniting, each to contribute to the general fund of information, we shall be able to gather those ideas, which will make us more earnest and zealous in the work, and enable us with credit to maintain our position.

“First, as a means to this end, may be mentioned the dissemination of tracts elucidating the Vegetarian principles. The distribution of tracts is a power that has arisen with gigantic strides, with the spread of literature, to be a lever to lift the world in the promulgation of knowledge. Educationists, politicians, religionists, and reformers of every kind, acknowledge its sway. A popular writer has said:—‘Lecturing and preaching are great things, but they are not the greatest. They can do something the press cannot do, but the press can do much more they cannot do. Tracts can go anywhere. Tracts never blush. Tracts know no fear. Tracts never stammer. Tracts never stick fast. Tracts never lose their temper. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, and in all languages; and tracts can be read at all places, and at all hours. They can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen, or in the shop; in the parlour, or in the closet; in the railway carriage, or in the omnibus; on the broad highway, or on the footpath through the fields. They can talk even when the noise is so great as to drown all other voices; and they can stop when they are bid. They never continue talking after they have told their tale. No one can betray them into hasty or random expressions; and they will wait men’s time, and suit themselves to men’s occasions and conveniences. They will break off at any part, and begin again at any moment where they broke off. And though they will not always answer questions, they will tell their story twice, thrice, or four times over, if

you wish them. They can be made to speak on every subject; and on every subject they can be made to speak wisely and well. They can, in short, be made the vehicles of all truth; the teachers and reformers of all classes; the regenerators and benefactors of all lands. LUTHER wrote and published no less than eleven hundred works in a few years, most of them small tracts, or single sheets. He published, at one time, from two to three hundred in a single year. It was the multiplication of these tracts and books by the press, and their plentiful distribution amongst the multitude, that gave power to the Reformers’ principles, and shook the powers of the Popedom, and worked so great a reformation. It was chiefly by a plentiful supply of cheap tracts, that WESLEY gained his influence with the masses of our countrymen, and worked such happy wonders in our land. It was chiefly by means of a plentiful supply of tracts, sold cheap, or freely given away, that the early Quakers shook the nation, and, in spite of some excesses in their conduct, and some mysteries and errors in their opinions, almost frightened the priests and sectaries out of their wits. Let tracts be freely and plentifully circulated, and they will rouse the whole country; they will shake the foundations of any corruption in the land, and bring people, in multitudes, from darkness to light, from superstition, and error, and sin, to wisdom, and purity, and blessedness. They will bring about a reform which will bless all ages, and spread freedom and peace through all the countries of the earth.’

“As a commentary on the above, let every Vegetarian do his utmost to circulate tracts; all may not be able to contribute to publications, to write essays, or to deliver lectures; yet all may circulate tracts. It requires no education, no talent, but little trouble, and little expense.

“If you write a letter to a friend, enclose a tract in the envelope; what you think worth while to enclose, your friend, out of respect for you, will think it his duty to read. If you are in the habit of obtaining books from the library, enclose a tract in the book when you return it; you are sure of its getting into readable hands.

“If you take a journey by rail, boat, or omnibus, take a few tracts for distribution; almost anything is here seized, and read with avidity. We have heard of a gentleman, who read a copy of *The Times*, advertisements included, in a journey to London. No such painful expedient will need to be resorted to, if tracts were freely circulated. This has also a tendency to create friendly discussions upon the subject, destroying much of the tedium peculiar to such occasions. In our

own experience, several conversions to Vegetarianism have been effected by this means. You may possibly be connected with some Athenæum, Mechanics, or other Literary Institution, where there are reading and news-rooms. Here is a field for labour; keep a constant supply of tracts and Vegetarian publications on the tables; the expense is trifling, and the amount of good incalculable. We have known such tracts remain on the tables for many months, during which time they have probably been read by hundreds; and when once read, the impression is there, and as well might a child with his breath try to blow down the Himmalayah mountains, as to efface it. Truth, from its nature, is imperishable; and whether adopted or not, will not be effaced; it plants its Divine signet upon the heart of man, and will not let him go. The managers of such institutions, in connection with the library, generally provide a book, in which the members are at liberty to propose any book they may think desirable for the institution; let those who are connected with such, take care that there is no library (so far as their influence extends) without those valuable works, SYLVESTER GRAHAM'S *Science of Human Life*, and SMITH'S *Fruits and Farinacea*; to which might be added Vegetarian periodicals, and other works advocating the Vegetarian system of diet.

"There are many Vegetarians, who, for many reasons, are not connected with such institutions as these above mentioned, yet who are in the habit of attending news-rooms: the same plans might here be adopted relative to the distribution of tracts, and equally beneficial results be realized; and when the hundreds of news-rooms and reading-rooms in large cities, the Athenæums, Mechanics' Institutions, Lyceums, and Temperance Halls are remembered (whose influence extends through every avenue of our city, from the domain of the wealthy merchant, to the cottage of the over-wrought factory-boy), we may rest assured, that by an adoption of such means as these, we shall not be labouring for that which satisfieth not, nor spending our strength for nought.

"So much for the influence and dissemination of tracts. But the question naturally arises, What are the requisite materials for carrying out this desired object? Tracts, to be really useful, must have three grand characteristics; first, cheapness, so that they may be within the reach of all classes; second, clearness in diction, that our opponents may have no cause to charge us with sophistry, and that the unlettered may be able to understand them; and third, that they should be made to embrace all the phases of the question. Ofttimes, objections are urged, and argu-

ments adduced against the Vegetarian system, when the party to whom they are put, either from want of time, or knowledge of the subject, is unable to answer; the difficulty, from a well arranged assortment of tracts, would be removed. \* \* \*

We must not forget the oft-repeated adage, 'facts are stubborn things;' so generally are they acknowledged to be such, that, in America, on all subjects of deep interest, the popular cry is, 'Keep the facts before the people.' The greatest and most demonstrative facts are those deduced from numbers; they make the most powerful appeal to the senses. \* \* \* The tabular facts deduced from the chemical researches of PLAYFAIR, LIEBIG, BOUSSINGAULT, and DR. BEAUMONT'S *Tables of Digestion*, shewing the economical and physiological advantages of a Vegetarian diet; the opinions of CUVIER, LAWRENCE, GASSENDI, BELL, and LINNÆUS, on physiology and anatomy; the opinions of the great men of all ages, who have adopted the system, together with answers to popular objections, might thus form a few of a series of tracts tending to this object. \* \* \*

"We have thus spoken of a few of the modes in which tracts may be made available in the dissemination of the truth of our principles; and we have dealt more particularly on this branch of the subject, because it is the great lever in the cause. We shall now make a few brief remarks on the adoption of other means to the same end. The enumeration of them almost will be sufficient. Namely, the delivery of lectures, and the reading of essays, in all available institutions. These may be accomplished easier than might at first be imagined. A large amount of eloquence or rhetoric is not essential; facts will go further, and leave a much more enduring impression on the minds of an audience, than the lofty flights of oratory. These are to be obtained in such abundance, not only from books, but from the experience of every-day life, that none can plead inability to collect them; and we must ever remember, that in the dissemination of truth, the advantages are two-fold; for, by teaching others, we ourselves may learn.

"Those who cannot lecture, or read essays (if we are right in so surmising, for we believe all things will succumb to the omnipotent will of man), may be equally useful, like the 'one crying in the wilderness,' by preparing the way for those who can, in obtaining the use of school-rooms, and in collecting the people together. The introduction of the question, in Mutual Improvement, Discussion, Eclectic, and other Societies, where both sides are canvassed, cannot but further the truth. Another plan

which has recently been tried, and with good success, is the establishment of ever-circulating magazines, for the express purpose of discussing different branches of the question. This will chiefly apply, though not exclusively, to those possessed of a knowledge of Phonography. Contributors to these may be readily obtained, by a notice being sent to the *Phonetic Journal*, Bath. The use of envelopes, in correspondence, bearing some symbolic design of the Vegetarian principle, and motto wafers (a plan adopted by the Peace, and Ocean Penny Postage Movements), might also be equally advantageously adopted in the spread of Vegetarianism; and are already, to some extent.

“We cannot but look upon the past efforts of our Vegetarian friends with pleasure. The Society commenced with 150 members; it now numbers near 800, doubling itself once in two years. Can we picture to ourselves the future, with the progressive success that has hitherto awaited the efforts put forward? If so, ‘the reign of peace’ cannot be far distant. Only imagine that in the year 1870 there will be as many Vegetarians as there are inhabitants in this great city; and when we consider the many agencies for the promulgation of truth which we may conceive will then be operating, in addition to those now at work, may not this calculation be under the mark. While united, as an Association, to help forward the cause, and lending that influence peculiar to co-operative exertion, we must ever remember that great results ensue from individual effort, and that it is this upon which our success entirely depends. It is a great fault with us to imagine, that because we are not born with decided marks of talent, or genius, that we can do nothing, and may thus ‘hide our talent in a napkin.’ There is no system destined to exalt mankind, from the propagation of the Divine truths in revealed religion to those multifarious reforms like lesser luminaries around the great central sun, but, if properly organized, will find work for all its disciples, be their talents ever so few!

“Further, to illustrate the power of individual effort, if an individual resolved to get one member added to the Vegetarian Society every year, and if each one added carry out the same resolve, in fifteen years there would

be no less than 32,768 members; and if the 800 existing members would come to a like determination (which, by the bye, is perfectly practicable), in the same number of years there would be no less than 26,214,400 members, or as many as the entire population of Great Britain and Ireland; and to make the calculation more complete, which is simply a mathematical demonstration, supposing the entire population of the earth were flesh eaters (which is anything but true), it would only require twenty years to Vegetarianize the whole earth. We imagine many of our earnest and indefatigable advocates of Vegetarianism will be ready to smile at the paucity of our request, pregnant as it is with such mighty results, ‘One convert a year;’ all the lending of books, distributing of tracts, talking and disputing to obtain a solitary convert in 365 days!’ Why, some will be ready to say, ‘We have made as many every month in the year, and that without extraordinary exertion.’ If the truth is in us, it will go forth; it is eternal, and cannot die, and though supple, and will bend at the sneers and ridicule of mankind, yet—

‘Truth struck to earth will rise again,  
The eternal years of God are hers,  
But error wounded, writhes with pain,  
And dies amid its worshippers.’

“It is but a dull consciousness that we *may* have the truth that keeps us listless and inert. Earnestness must be our watchword, and our motto. It is not the learned, the titled, and the wealthy, but the zealous, the earnest, and the truthful, that have accomplished the great reformations of the world. It was these that made Christianity, in a few years, overturn the splendid Pagan temples, which hundreds of years had set up, and plant the standard of the cross, even in the palace of the CÆSARS. It is these who have rescued two hundred thousand drunkards from their enslaved and degraded position; and there is no evil, be its magnitude ever so great; no prejudice, be it ever so deep-rooted in the minds of the people; no custom, be it ever so degrading, that will not fall before their potent sway. Then, to use the words of LONGFELLOW—

‘Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait.’”

## EARLY RISING.

It so happens, that nearly all the social and domestic virtues are indissolubly connected together; and the acquisition of one, is commonly the preparation for the attainment of many others. That the Vegetarian practice is closely connected with early rising, is shown in the habits of animals, as

well as of man. The carnivorous tribes are mostly active during the night, and as morning approaches, they shun the “glorious light of day,” and spend their time in drowsiness or sleep. Not so, however, the herbivorous, granivorous, and frugivorous classes! As soon as the first gleam of

twilight illumines the east, the lark ascends towards the heavens with his rich melody, as if to greet the rising sun, and to call the other creatures which love the light of day, from their resting places to their sports and song! As the light increases, the peaceful creation awake from their refreshing slumbers, and welcome the early dawn. The sun rises, and his light is enjoyed by the industrious tiller of the soil: the peasants leave their quiet dwellings, refreshed by the sweet sleep of labour, and rejoice in the exercise of their robust health and physical powers, built up and sustained by the simple productions of the soil they cultivate.

But, behold, the sun shines, also, on the spires and temples which rise above the smoke of yonder city. Light, in some degree, at last finds its way through the dense atmosphere to the inhabitants, who are still overpowered by drowsiness or slumber. Too close attention to the business avocations of the previous day, and this, perhaps, rendered necessary by a late commencement of it; the exciting influence of the food and drink consumed; added to that of undue worldly anxiety, or, perhaps, the less honourable pursuits of miscalled "pleasure," may so far have perverted the order of nature as to prevent retirement until night had well-nigh past. And thus do men reap as they sow!

We do not believe that flesh-eating is the only cause of this unnatural state of things; but it is clearly in close alliance with it; and when men adopt the simple diet which is best calculated to promote a strong and healthy nervous and muscular system, one characteristic of the change is, that they lose that restlessness, fear, and anxiety, which now so frequently attach themselves to procuring what are regarded as the "necessaries of life;" for not only do they find the mind relieved by the more healthy condition of the body; but the economy which they learn leads to the discovery, that the "necessaries of life," are few, and easily acquired. Men, too, under such circumstances, become sufficiently free to choose for themselves, whether they shall continue that, in many respects, more or less unnatural condition of a city life, or breathe the pure air of the country, where they may cultivate, in freedom and health, all the domestic virtues; and among these, as closely identified, if not almost a part of them, that important and delightful practice, early rising; a practice to which we owe many of the greatest achievements of human intellect, and one which lightens the every-day duties of life, by giving proper time for their punctual and accurate performance, without hurry, making them continual sources of pleasure, unmingled with fear, or wasting care.

### A LITERARY MAN'S VEGETARIAN EXPERIENCE.

WE present the following experience, extracted from a contemporary,\* as of general interest, and a pleasing instance of the advantages to be derived from the combination of the Vegetarian System of Diet with other habits pertaining to health, as well as illustrative of the fact, that the greatest simplicity of food and drink, when judiciously adopted, is most in accordance with the physical, as well as the intellectual, condition of man.

"Having originally a good constitution, and previously accustomed to considerable exercise in the open air, for the first few months of studious application I succeeded very well; but, as I went on, I gradually lost that vigorous healthy stamina which I had before enjoyed, and by the time I ought to have been ready to apply the result of my study to public service, I could not trust to my memory; my nervous system was so far weakened as to render public speaking, which had previously been, on other subjects at least, comparatively easy, an almost insurmountable task; and where it was accomplished, its effect was, to me at

least, of a very unsatisfactory character. I had always been accustomed to look *within* rather than *without*, for strength to overcome difficulties. I seriously considered what had been the cause of the failure in my endeavours. I felt sure that my want of success was not owing to either apathy or indifference, but a sheer loss of physical and mental power! I determined, therefore, to adopt a new course of discipline. I had studied the philosophy of PYTHAGORAS, and others of this school, and I discovered that the success of these men had been attributable, first, to their simplicity of diet, entirely abjuring *all animal substances*, and living upon fruits, vegetables, and farinacea; secondly, early rising; and thirdly, vigorous *physical* as well as mental exercise. I had previously adopted, to some extent, the first of these, and to this I mainly attributed the healthy and vigorous condition which I enjoyed previously to sedentary occupation; but I now came to a determination that (notwithstanding the influence of friends whose judgment I had every reason to highly esteem; who considered that a partial use of animal substances, such as eggs, butter, cheese, cream, and milk,

\* The *British Controversialist*, vol. i, p. 278.

was necessary, or at least desirable), I would give the Pythagorean system a complete trial. Accordingly I adopted a simple diet, consisting of a few plain but wholesome farinaceous preparations; good wheat-meal unfermented bread, with vegetables and fruit; my only drink being 'the crystal beverage.' So important did I conceive this course to be, that, in order that I might avoid *every* temptation to a different mode of life, I retired to a small country town, beautifully situated on a rock of stone, where, although still continuing my literary labours to a considerable extent, I gradually acquired strength, by taking daily an amount of physical exercise, for which the beautiful hills and wooded groves of the neighbourhood were delightfully adapted. Although at first my ability to walk extended to only two or three miles at a time, I gradually acquired strength, so as to walk eight or ten miles a day. In the course of five weeks I had made so much progress as to feel able to take a pedestrian tour; and being then in the West of England, I joined a party of three gentlemen, and we took several routes over the beautiful counties of Hereford, Gloucester, and Monmouth. I now found that I could accomplish twenty-five or thirty miles a day, without experiencing much inconvenience. I then took a route by myself, from Ross in Herefordshire to Tintern Abbey, along that most beautiful of English rivers, the Wye. It was a warm autumnal day; the trees were just changing the colour of their foliage; the birds sang delightfully amidst their branches; and the interest which I felt in the slightly winding river, and the course of the wood-covered hills, was such as I had seldom or never before experienced; and although carrying a considerable load in my knapsack, I reached those beautiful old ruins, after walking upwards of twenty miles without stopping. After examining those celebrated remains with intense interest, I took my course to Chepstow, through that most magnificent portion of the valley where the hills assume rather the form of cliffs of the most imposing yet beautiful character, clothed as they were with the foliage of every shade, from the tint of the faded oak, to that of the dark green holly tree. In scenes like these, the memory could but be deeply impressed, and the mind become reanimated and fitted for exertion. After a few weeks' pleasant rambling, but still attending to my avocation, I retired to my home, vastly improved in health and spirits, and more than ever determined to persist in the discipline of the Pythagorean school: retiring to rest between the hours of nine and ten, and rising at from four to five

o'clock in the morning,—bathing the whole body with cold water, and applying friction to the skin,—both mind and body became capable of intellectual and physical labour. I adopted the following as my daily course:—Being winter time, the first two or three hours were devoted to literature. At this early period of the day, the mind seems freer and less liable to distraction, and my work went on more satisfactorily than ever it had done before. My breakfast consisted of a preparation of rice, or some other light farinaceous substance, with brown bread, and a little fruit. I then took two or three hours' exercise in my garden. My dinner consisted of two or three kinds of simply cooked vegetables, a farinaceous preparation, and sometimes fruit, always with the unfermented wheatmeal bread. I found that after such meals as these, if I did not exceed in quantity (and it is easy not to do this with unstimulating food), I could apply myself with the greatest ease, and considerable vigour, to my literary labours, which I usually did for three or four hours. My evening meal, at six o'clock, was similar to that of the morning, only somewhat less in quantity. Evening was spent in either reading, conducting classes, or lecturing, as the case might be; and although, at the commencement of this course of discipline, I invariably used notes for my lectures, and seldom spoke with much effect, I now found that my *memory was greatly improved*. I altogether abandoned reading lectures, or referring to notes, and I found that I could go through a lecture on an historical subject, after once or twice reading the history, with ease and pleasure to myself and audience, without reference to any notes whatever. My avocations, once burdensome and wearying to both mind and body, were now sources of the highest enjoyment.

"I continue the course above described, with a little variation as the seasons advanced; finding it better to take my exercise at three different periods of the day, about an hour before each meal, than to take it, as before, in three successive hours.

"Thus, my own experience completely confirms my belief, that the best method of cultivating the memory, is to promote, by abstemious habits, early rising, and daily physical exercise, that healthy condition of both body and mind which renders *all* the functions of life active, and at the command of their possessor. The real enjoyment with which such a life is replete, should be made known to *all literary men*, and especially to those whose high office it is to minister to the spiritual necessities of the human race! —A DISCIPLINARIAN."



## MUTUAL IMPROVEMENT SOCIETIES.

IN the absence of a general system of education, such as could be universally acknowledged as best calculated for the wants of society, there seems to us, no feature of social effort in relation to education, more commendable or useful than that presented in the various Mutual Improvement Societies in the more intelligent cities and towns of our country. In the larger cities, we have now even numerous associations of this kind; and whether by the reading of papers, and the discussion of the various features of subjects introduced to the attention of such associations, or by manuscript magazines circulated amongst the members, many of the most interesting and important subjects of social and popular interest are impressed upon the attention of the youthful mind.

In relation to our own question of dietetics, we are especially happy to observe the notice it is now receiving in Mutual Improvement

Societies of this kind. Many discussions have been held upon the subject, within the last two years; and the various arguments in connection with the Vegetarian system, as well as those of the mixed diet system, have been elaborately treated, in most cases during several consecutive meetings of such societies, to the obvious benefit of our movement, in a steady accession to its numbers. From the time that the minds of the reflective become thus fairly and impartially directed to an examination of the claims upon the attention involved in this question of diet, the results cannot fail to be most encouraging; and we know of no method of introducing it so successfully to the notice of the youthful and reflective public,—the thinkers and inquirers now, but the actors of time to come—as by the raising of the question on all suitable occasions in connection with Mutual Improvement Societies.

## CHEMICAL ARGUMENTS.\*

It is commonly supposed, and even by some Vegetarians themselves, that the arguments adduced from the researches of chemistry, as substantiating the Vegetarian practice of diet, have been directly promulgated, more or less, in support of the system, by Baron LIEBIG, Dr. LYON PLAYFAIR, and others of the same school of chemistry. This is, however, erroneous; and we are not to feel surprised, if, as yet, the sympathies of chemists are, for the most part, identified rather with the popular usages in relation to diet, than with such facts as denounce the consumption of the flesh of animals, as a secondary, and enormously expensive method of feeding the body.

The present arguments in support of Vegetarian views, are not, therefore, declarations made by chemists themselves, but are simply deductions from the facts promulgated in their various researches upon the composition of the various kinds of food.

Till within the last fifteen years, no definite conclusions as to the nutritive value of food, beyond what popular impression had

set up, could be arrived at; but it is due to the LIEBIG school of chemistry, that nearly every article of food of ordinary consumption, has, within this period, been analyzed, and its composition made known to the scientific world.

The feeding of the carnivorous tribes of animals, was considered by chemists, in the outset, to be much more simple and intelligible than that of the herbivorous tribes; because it was obvious, that in consuming the flesh and blood of the animals upon which they preyed, they were consuming a character of matter precisely the same as that of which their own bodies were composed. But how to account for the conversion of grass into flesh, seemed much less intelligible. All these questions have, however, been some time settled, by an intimate acquaintance with the actual elements found in each kind of food; and the great fact has been developed, that whatever be the character of food, the principles or ultimate elements composing its nutritive particles, are identical,

\* Continued from p. 27.

and originate in the products of the vegetable kingdom.

Till the above important fact was developed, the popular impression prevailed (as it still does amongst all but the few), that the flesh of animals contained a superior character of nutriment to that to be derived from fruits, farinaceous, and vegetable substances. The surprise of the chemist was then, indeed, taxed to the utmost, by the progressive discovery of this starting point in the nutrition of animals, and especially when facts compelled him to acknowledge, that the principles discovered in flesh, and denominated albumen, and fibrin, were not merely identical with the same principles found in the vegetable kingdom, but that all the particles from which the bodies of all animals are formed, originate in, and are the true nutritive particles of vegetable food—the carnivorous animal, or man, in consuming the flesh and blood of an animal as food, not consuming elements of nutrition peculiar to flesh, but merely the proximate principles of vegetables on which that animal fed.

Another series of facts deduced from the researches of chemistry, relates to the composition of food, and shows that many farinaceous and vegetable products contain more solid matter than the flesh of animals; and that, when the comparison is made between the richer farinaceous food on the one hand, and the flesh of animals on the other, the amount of nutritive matter is greater in farinaceous food than in flesh.

The inquiries above mentioned, have also developed the fact, that the useful particles of food are of three kinds: one being to produce blood, and thus the various solid portions of the body; another being to produce the animal heat; and the third, mineral ingredients, which exercise an important influence in the conversion of the food into blood.\* The importance, therefore, of vegetable food, in a chemical point of view, as compared with the flesh of animals, is

\* Besides these, innutritious or waste matter accompanies the ordinary articles of food, and is considered of importance, bulk as well nutrition being essential in relation to the healthy action of the food, as observed by Dr. BEAUMONT, in his important experiments quoted in a previous article.

abundantly attested, in the fact that certain kinds of grain and pulse, contain respectively, from 21 to 33 per cent. of their weight of the elements that form blood in the body, whilst beef contains not more than  $21\frac{1}{2}$  per cent.; the same vegetable products containing from 48 to 62 per cent. of matter forming animal heat, whilst but 14 per cent. is to be derived from the fat of butcher's meat; and a greater proportion, also, of the salts essential to the conversion of the food into blood.

If the above facts in relation to the sources of nutriment, and the composition of food, proved surprising to the chemist, and furnished a reproof for the error of popular impression, the facts deduced from these in relation to domestic and political economy, are little less than astounding, and become, at once, of the utmost consequence; for, considering the comparatively cheap character of vegetable products, and the dearness of animal flesh, and then contrasting the amount of nutriment from one with that of the other, we find that the cost of meeting the wants of the body with flesh as an article of food, is, in many cases, more than twenty times the expense of forming the same amount of nutritive matter from the vegetable products.

The political aspects of the subject, in relation to feeding masses of people, become of the gravest importance, from the time that the fact is known, that from fifteen to thirty-five persons can subsist upon the direct products of the earth, more than can exist indirectly in the consumption of the flesh of animals. It is thus seen, that the one system tends to plenty, whilst the other is identified with scarcity: the population of the earth, in the resources of countries, being immensely affected in this aspect by the dietetic practices which prevail, and a subsistence upon vegetable products being essential to the dense population of all countries.

A summary, then, of the chemical arguments in support of the Vegetarian system, shows that the vegetable products of the earth are more nutritive than the flesh of animals; that the source of all nutriment is in the

vegetable kingdom (and thus that the nutrition of flesh, being due to the proximate principles of vegetables, is but that nutriment which could be derived simply and directly from the vegetable kingdom); and that the ultimate cost of the elements of vegetable food, is very much less than that of any nutritive matter to be derived from the animal king-

dom, in precise accordance with the cheapness of the other great essentials of existence, directness, simplicity, and abundance, being here characteristic of the providence of the Creator in relation to the wants of the body, whilst dearness and scarcity belong to the consumption of flesh.\*

\* *To be continued.*

## SOCIAL AND MORAL RESPONSIBILITY.

It is, perhaps, mainly due to the defective training of society in relation to morals, whilst the intellectual powers receive almost the whole of direct and positive attention devoted to the instruction of younger years, that we have many anomalies in our social system, which inflict pain, disadvantage, and even degradation upon certain classes of the community, as well as an incalculable amount of cruelty on the brute creation. The unscrupulous demands of society, in putting a price upon acts necessary to be done to meet the depraved and artificial tastes originating in departure from sound principles of conduct, is perpetually subjugating individuals, in the certain supply which necessarily follows demand, in every case, to conditions and states of mind, which, if properly looked into, cannot but be considered as chargeable to the want of conscientious consideration, even in those who profess to regulate their conduct in accordance with the highest moral standard of truth. The struggles and competition of daily life, seem of themselves, in part, perhaps, to present something of an excuse for the want of observation and reflection upon our external habits and the consequences they necessitate; but there is, still, unquestionably, far too much of the time spared from the business of life, devoted to objects at a distance from us, whilst the concerns of our immediate life are almost, if not altogether, in most cases overlooked. This is why we have what has been wittily designated, the "pets of Exeter Hall," where the conversion of the Jews, or horrors of the Slave Trade, or demands upon the Christianity of Great Britain to send forth missionaries to preach to the heathen, are so industriously advocated, and have their importance acknowledged in the evoking of so much sympathy—floods of sympathy we might say—for objects in the distance, while the real and active suffering of the courts and back streets, and all the long line of miserable results consequent upon want of knowledge, exist, and are rife within a few yards of the scene of the expression of so much sympathy, unknown, unconsidered, or ignored.

It may be quite true, that the moral consequences of the commission of evil, may not lie at the door of him who unwittingly breaks the law, and thus offends against the principles of truth, but fall only upon the man, who, knowing to do well, "doeth it not." But still, the disadvantages of mistaken habit, and the neglect of discovering and applying truth, are ever present, whether or not their existence make the participators in them criminal; and thus it is, that whilst we go forth to the heathen to do them good, we are suffering in the vitals of our social and moral constitution, and incapacitating ourselves to come forth, even to the unlettered savage (as has been found), with that clearness of the hands which is essential to real success in the teaching of a system of truth and mercy. In all our conduct, it seems to us, we are prone, almost recklessly to act on the maxim of that homely proverb, which declares that, "what the eye sees not, the heart grieves not;" but this could not be, were benevolence and conscientious conduct inculcated along with the principles taught as the leading elements of instruction (whether in prize systems, or otherwise), in relation to self-esteem and the seeking of the commendation of society. With these moral principles even equally educated, a consideration for our tastes and acts in their various consequences to all who have to minister to the wants of society, and to the animal creation (dependent in many instances on man for protection), would afford matter for interesting reflection. The general effect of this would indeed be, even to bring the principles of business, as well as those of social life, to a standard much closer to the professions which we, in our present condition, affect only to reduce to practice. It would extend to the thoughtless transactions now common in connection with loans and investments, which affect, in reality, the lives and condition of millions of the people of the earth; as well as to the simple transactions incident to tendering hospitality to the humblest stranger. We are not absolved, we have said, from the consequences of want of consideration in these particulars, nor can

we be when informed upon the subject, in a conscientious point of view, till all our acts, direct and indirect, proximate and remote, are thus brought more within the power, and are regulated more in accordance with the

spirit of the Divine teaching, which, whilst it enjoins love to the neighbour, at the same time, in accordance with the spirit of the injunction, denounces the laying on others of "burdens grievous to be borne."

## INCIDENTS OF FRENCH COOKERY.

CERTAINLY, the French are a great nation. Ordinary things in their hands become uncommon, and their genius, precision, and love of detail, are admirably brought to bear to make small things great. Our simple pleasure in meeting a friend, amounts to *happiness* with our neighbours; and the delight we feel, is with them *enchantment*. Nay, the same grandeur which belongs to the nation, is partaken of even by the smallest things pertaining to the ordinary matter-of-fact business of life; and thus the common street stall with us, would be a *shop* in France; and with the same privilege of gradation, the shop here becomes a *magazine* there.

But, above all, do our neighbours excel when their genius and love of detail are brought to bear in questions of cookery. That which is more or less attained with difficulty by other nations, seems natural to the French. It seems that all Frenchmen can either cook, or have more or less knowledge of cooking operations. The laws of *la cuisine* are possessed, it would seem, by hereditary descent, much as SANCHO PANZA was remarkable for his wisdom as a wine-taster. We all know the wonders of their art, and have heard of the one hundred and odd different ways of cooking an egg, as well as of the famous *Chef*, "who sent up five courses and a dessert made out of a greasy pair of jack-boots, and the grass from the ramparts of the besieged town;" and thus it is, that we never dispute the systems laid down by our neighbours in questions of cookery, but borrow from them on all occasions, both their preparations and their cooks to provide them, as well as the language apparently essentially accompanying these, as impossible to be converted into the terms of other tongues less precise and refined than their own. No wonder, then, that we should have a *Chef de la cuisine*—or chief of the kitchen—in France, presiding over all extensive preparations of food for the public table, aided and assisted by his subalterns in various grades; and that the position of *cuisinier* should be more honourable amongst our neighbours than it is with us, who are habituated to bakings, and boilings, and the most primitive processes of cookery, for the most part, which would be denounced as *savage* by the intelligence of our Gallic friends.

Nay, the knowledge which excites our admiration, is even found in relation to the preparation of simple and inexpensive dishes, in what may be denominated French cottage cookery, some instances of which we find presented in a recent number of a publication before us, extracts from which we take as an illustration of our position, and the purpose of our present notice. Something of objection may possibly arise to some of the preparations to which we may direct attention, by the squeamish and morbidly sensitive; but then, we are always matter-of-fact, and profess to notice prevailing practices with all the respect they merit, and, if possible, get others to acknowledge as much as is good in them, and, like ourselves, to eschew the rest.

MADAME MIAU, as presented to our notice in the periodical above alluded to,\* is a plain, neat old lady, living on a limited income, and though born in England, having been from childhood to advanced life amongst the French, she is well able to give instructions to a circle of friends, in relation to those principles of cookery which make inexpensive dishes agreeable to the palate, and limited means go the furthest. Her descriptions of the different processes to be adopted are admirable, and ever accompanied with that love of detail to which we have alluded, as characteristic of the country in which she had for so many years been educated. We will give some of her instructions, piece-meal, as far as they serve the purpose of illustration, and take leave to criticise them as we pass along.

"To make pot au feu," says Madame MIAU, "get from the butcher a nice, smooth, pretty piece of beef, with as little skin, fat, strings, and bones, as possible: one pound does for me, but for a family we shall say three pounds. Put this into—not an iron pot, not a brass pot, not a tin pot—but an earthen pan, with a close-fitting lid, and three quarts of filtered water, and some salt." Then follow instructions as precise, as to the way this is to be heated, skimmed, and deprived of its grease; and then, "when this is accomplished, take three large carrots, cut in three pieces—three, remember!—one large parsnip cut in two, two turnips, \* \* \* . Now cover up, and let it stay, going tic—tic—tic! for seven hours; not to *boil*, pray. When I hear my bouillon bubble, the tears

\* CHAMBERS'S *Journal*, No. 388, p. 364, New Series.

are in my eyes, for I know it is a *plat manqué*. When ready, put the beef on a dish, and, with tasteful elegance, dispose the carrots, parsnip, and turnip. Then, on slices of bread at the bottom of a bowl, pour your soup, and thank God for your good dinner."

Madame MIAU is admirable; but, as we do not profess to teach how to make bouillon, we are obliged to abridge some of the details of the process. We wonder whether these would not be considered very troublesome, even though it were essential to procuring Madame MIAU's dish in the best style! But we confess our simplicity, even beyond the introduction of this doubt, when we see that we are required to "get from the butcher a nice, smooth, pretty piece of beef" for the purpose, never in all our lives, as it seems to us in our somewhat lively impression upon the subject, having seen anything of the kind, but only having received impressions from the sight of the butcher's stall, such as we felt repugnant, and as to its "smoothness," altogether abhorrent to our sense of touch.

Again, bear witness to Mad. MIAU's wisdom, when a difficult question is proposed by her friend, who is in extremity as to what she can do to make "a miserable half-starved chicken that the dogs killed," eatable. "Truss it neatly, says Madame MIAU, "stuff it with sausage and bread-crums; mix some flour and butter, taking due care it does not colour in the pan, for it must be a white roux; plump your chicken in this, and add a little water, or soup if you have it;" \* \* \* we outrun the description of onions, carrots cut in half, tops of celery, chives, bay leaf, and parsley, &c. &c. &c., and jump to the last process—"cover close, so that all air is excluded, and keep it simmering two hours and a quarter; it will turn out white and plump[!]; place the vegetables round it; stir in an egg to thicken the sauce, off the fire, and your dish will not make you blush." How much there is in the genius, resources, and acquirements we here see combined for the conversion of the lean half-starved chicken into the "white plump" matter, the result of these combined operations that will not make us "blush." We think, however, in this last particular, that Mad. MIAU is wrong, with all her enthusiasm; and we should ourselves be very apt to blush in resorting to any such processes; but, especially, at the want of consideration which had led us to turn up our sleeves and attempt to bring them to bear—especially if the dogs had not done their part of the work.

Apropos, of fattening fowls, Mad. MIAU is in astonishment at our ignorance upon the subject. "Not but that they are sometimes white, and good, and fat, although small; but to have them so, *sacristie!* what a

price<sup>e</sup> you pay! and, after all, look at the difference between a fine French *poularde* and one of the best of your 'leetl' beasts.'" "But in what consists the mystery?" asks Mad. MIAU's friend.

"No mystery at all; darkness, cleanliness, buck-wheat, and new milk—*voilà tout*. If the milk is many hours milked, so as to be the least idea sour, give it to your children, but not to your capons: let the place they are confined in be perfectly dark, and let it be thoroughly cleaned once if not twice a-day: \* \* \* feed them yourself four times in the twenty-four hours, with a paste of flour and new milk, just stiff enough to roll into the thickness of a worm, and in a fortnight or three weeks you will have *tout ce qu'il y a de mieux*. If you choose to cram them, you come on quicker."

"But how cruel not to let them drink!"

"Ah, bah! they don't mind that; \* \* \*"

We differ from Mad. MIAU, and feel assured that we are not going to adopt any of her clever processes for fattening fowls. Darkness, thirst, and gorging, would, we are assured, be especially painful to ourselves, and notwithstanding Mad. MIAU's declaration that the fowls "don't mind that," we leave the question to be reasonably settled, before we recommend this process, necessary as it may be considered by some, for the credit of the provisions of the table.

Mad. MIAU becomes enthusiastic in speaking of the roasting of geese. "I thought," says Mad. MIAU's friend, "that the geese in France were as inferior to ours as the fowls were the contrary."

"Then you never were at Cherbourg?"

"No."

"I was once, and the geese live still in my memory; so white, so smooth, so fat—like English babies; and when you touched them with a fork in roasting—ah! the lovely sea of grease that flowed!"

We cannot follow Mad. MIAU in her various details.—"Never baste your goose," or "make a *fricassée* of the body for the poor, reserving the legs and wings only for the table." She gives, however, one or two recipes that we are compelled to notice.

"*Hare à la St. Hubert*.—Skin it while quite warm, and cut it up as quickly as possible; put it into a copper, with all the blood you can save; four ounces of bacon fat, leeks, parsley, \* \* \* and lastly, a pint and a half of good, strong, spirituous red wine. Hook the copper on the pot-hanger, \* \* \* and set fire to the wine; while it is flaming, roll six ounces of butter in some flour, and when it ceases to burn, add it to your stew; half an hour will be enough; when you may eat it and bless the memory of the good saint."

We fear that Mad. MIAU reckons alto-

gether without her host in this recipe; for "skinning the hare while yet warm, and cutting it up, and putting it into the copper with as much blood as can be saved," should certainly be kept a great secret, or the appetite is likely to be injured, and to set at nought the wisdom of the cook. Besides, so many like ourselves have a real, or pretended objection to eat blood; and though we take care *not* to eat it, whilst others merely talk about abstaining from it, we feel assured their prejudices would certainly experience too rude a shock in this recipe of Mad. MIAU's, which certainly ought to be kept secret, like many other things enacted in the kitchen, and considered not necessary to be known in the parlour and the hall.

Again, we have to convict Mad. MIAU of indiscretion. Probably, familiarity with the processes she describes, has somewhat blunted the perceptions and sentiments of woman's nature; for, carried away by her art of cookery, she actually gives a recipe for the dressing of Robin Redbreasts, Jenny Wrens, and other small birds! "When they are fat," says she, "snare them, empty, roll in slices of bacon fat, and roast a little more, perhaps, than ten minutes." Fie! Mad. MIAU; 'tis against morals in England to kill Robin Redbreasts, and Jenny Wrens, too; and though every man's hand used to be against the sparrow, it is not so now, or if so, to the cost of the farmer and gardener; so that Mad. MIAU's friends need not make the recipe applicable to *sparrows*, by way of obviating the necessity "of shocking our British feelings." We feel certain that our simplicity here—we were very near going to say our humanity—would altogether oppose this piece of practical French wisdom. Mad. MIAU says, when the robins and wrens are fat, "snare them." But what then? Next she goes on to "empty, roll in slices of bacon fat," etc. Mad. MIAU surely keeps out of sight one of the processes; and if for nothing else, till she supplies the particulars which get us over this difficulty, without pain and repugnance, we are perfectly assured that we never can get our minds to contemplate the next process, associated, as it is, with so many things utterly opposed to our ideas of dignity and refinement, as well as our conscientious conviction that it is wrong to condemn others to execute what we ourselves denounce as repugnant.

And lastly, comes Mad. MIAU's wisdom in the subject of cooking frogs. "The common frog makes as good broth as any; but dressed as *mon pauvre cher* M. MIAU loved, nothing can possibly be better."

"O pray tell me!" says Mad. MIAU's friend.

"Well, cut fifty fat young frogs just below the fore-legs, and skin the hinder ones." We can get no further in the recipe than this first part of Mad. MIAU's instructions, which presents "the cutting of the fifty fat young frogs just a little below the fore legs;" because we happen to know something of the humanity, or the absence of humanity, of the process, which presents the frog catcher, dividing with his knife the fore part of the body from the hind legs, one by one as he operates upon the live frogs, throwing away the fore part with the head, all sensitive and quivering, whilst he secures the luxury of the hind legs to gratify the appetite of the *beau monde*. We have heard of Englishmen partaking with satisfaction, and more than once (which is not always considered free from exception in polite society), of the dish of frogs, and then suddenly becoming indisposed, when the name of the dish in which they have so much delighted was cleared up to their English apprehension. It might be wondered, whether the cruel and disgusting operations practised upon the live frogs, or the novelty of the dish, has been most potent in unsettling the stomach in such cases. We fear, however, that humanity is not the only feeling producing this revulsion; since we know well how much men are affected by what is customary in their daily habits, suggesting even the inference, that the eating of animals at all, rests in adherence to customs which are never reasoned upon; or why, as in this case, should the hind legs of an animal, pronounced to be exquisite till prejudice was brought to bear upon the facts of the case, become all at once repugnant, whilst the body of the dirtiest and most scrofulous of all animals, is consumed, "from tail to snout," with gustatory enjoyment?

But here we take leave of Madame MIAU and her instructive teaching, and turn to other subjects of kindred interest, worthy of a moment's consideration, in relation to the "good things" of less refined provision.

## THE "GLORIES OF FOX-HUNTING."

FROM the time that the practice of consuming the bodies of animals as food has become established, it is but natural to anticipate, that little or no concern should be manifested by the great majority of society, for the

sufferings of the brute creation; or that any really effective methods should be adopted for the prevention of cruelty to animals. It is somewhat amusing, however, to compare the various reasons advanced for the treat-



ment of the fox, and the apologies for fox-hunting, with the desire expressed, by enactment and otherwise, to suppress cruelty, and especially towards those animals not intended for the table. By some, the fox is acknowledged in no other light than that of a nuisance, and it is argued, that every man's hand should be against him till the race is exterminated. But then, this does not accord with the practice of multiplying them, as resorted to by landholders in certain districts of country, where they receive protection in order that they may minister subsequently to the excitements of the chase. These last look upon the fox as having his mission of usefulness, in promoting the breed of horses and dogs, as well as inducing a love of manly exercise, and a taste for nature's varied scenery. All this we have declared on the authority of a distinguished fox hunter, on a recent occasion, in the county of Essex, as an old theme, with many more useful results produced by fox hunting, some of the features of which are too graphic to be passed over. The hero in question, is described as "a fine Old English Gentlemen," and one who "spared neither expense nor pains to keep foxes in the county of Essex, and a pack of dogs to hunt them;" the eulogium in question being comprised in an after-dinner speech, the result of presenting our fox-hunting hero with a handsome piece of plate by the company, in testimony "of his immense services to Essex humanity!" Of course, a very reasonable deduction may be made to the enthusiasm on the occasion, when we consider that the words we are about quoting were delivered *after dinner*, and by a man many years educated, and grown grey, we believe, in the highly intellectual, and moral pursuits of the chase.

"When I come to think," says this patron of the practices of savage life, "of the blessings of fox hunting, I have no language to do justice to the subject. It is easy to talk of love, and of its 'sweet return;' but what is there that promote [we are in Essex!] love and kindness, and benevolence and benignity, and everything that is good, genial, and kind-hearted, amongst countrymen and neighbours, like fox-hunting? (*Cheers.*) At a fox-hunt, men of the most opposite opinions—men who, on questions of religion and politics, have scarcely one sentiment in common—Whigs, Tories, Radicals, and Anything-arians (*laughter*), comingle together with as much harmony, good humour, and good fellowship, as if they had been all their lives on terms of the most cordial unanimity, and the most ardent sympathy. Serious people, who look upon religion as a matter of gloom, occasionally say to me, 'How wicked it is to hunt!' (*Laughter.*) No later than yester-

day morning, a very great lady, whose name I will not mention, said to me, 'How very wicked it is of you to hunt a fox!' 'What, madam!' said I, 'to see all my friends and neighbours thronging round me to enjoy a manly, healthful recreation, with happiness beaming upon every brow, and a smile upon every lip—how can that be wicked?' (*Loud cheers.*) The lady seemed to feel the justice of my statement, but she took advantage of my infirmity (*laughter*), and told me that I swore when I hunted. Well, perhaps I have done so before now (*laughter and cheers*); but I told her what is the fact, that I nevertheless regard the swearing with as much disfavour as herself, and so I do. (*Loud cheers.*) Swearing is a vulgar and ungentlemanlike habit. I ought to be ashamed of it, and so I am. (*Laughter and cheers.*) I will endeavour never to do so any more; indeed, I have almost taken an oath never to do such a thing again. (*Loud laughter.*) But the fact is, a habit that one has contracted very early in life, is not very easy to be got rid of. (*Cheers.*) However, I can declare with all sincerity, that there is not a serious person in the country who disapproves of swearing more strongly than I do, and I could wish to *impose a fine upon myself* for every time that I indulge in an oath. (*Continued applause.*) But as for fox-hunting, I will ever maintain, that the blessings it confers on a county are great and numerous. It encourages bravery, courage, and enterprise in a people; and, above all things, it promotes kind feeling and good fellowship."

These are the words of "the father of the chase," but do not present *all* the features of benefit attributed to fox-hunting; we therefore superadd a few of the words of a member of parliament, which, taken with the above, realize the perfections of character claimed for the truly English sport under notice, and lead to the inquiry, whether every one not a fox-hunter does not blush in his shoes. "Depend upon it," says this son of NIMROD, "no successful fox-hunter was ever a fool. (*Cheers.*) He must not only be a man of sense, but he must have a good eye, a ready hand, a cool head; he must be capable of enduring great fatigue; he must, above all, have great nerve, and an unswerving determination to accomplish the object he has in view, [!] no matter what difficulties and obstacles may present themselves in his way. It is upon these qualities that the national character of Britons is based. (*Hear, hear.*) But to return to the topic which more immediately concerns us, I would remind you, gentlemen, that we are assembled to pay a tribute of respect to Mr. C——, who, for forty-eight years of his life, has been the master of a pack of fox-hounds,

(*Loud cheers.*) We have heard of the father of the bar, and the father of the house, but here, gentlemen, is the father of the chase." (*Enthusiastic applause.*)

We thus see how truly important the donning "of bits of scarlet," and galloping after a wretched fox, can become.

The pleas for contending that there is no cruelty in fox-hunting, on any of the grounds on which it can be advocated, even in the enthusiasm of the authorities whom we have quoted, is utterly vain; or else we presume our hero of forty-eight years' experience would have had a less tortuous answer than the one with which he attempted to meet the objections of his lady friend, who looked upon fox-hunting as "wicked." On this subject we have been much amused with some of the attempts of the advocates of the Society for the Prevention of Cruelty to Animals. On one occasion, a few years ago, we remember that it took the benevolent President of this Society a full half hour to reply to a simple inquiry upon the subject, involving, as the explication did, many curious statements, vainly attempting to impress upon the audience that fox-hunting was not cruelty, and thus might be practised consistently by the supporters of the Society for the Prevention of Cruelty to Animals. We thought, at the time, that we could have given a much more ready answer to the objection raised, than did the President of the Society. But then, our view of the question would go to the root of the matter, and, in relieving the Society for the Prevention of Cruelty to Animals from the elaborate explication, as to where man's right to destroy ceases, and cruelty commences, we should have spoken out fully in relation to that principle of benevolence, which is only acknowledged in degree (though that is commendable) by the Society in question.

To the observer of Nature, there is, perhaps, no attribute of the Creator more conspicuously prominent than that of benevolence towards man. But here comes in, too frequently, the selfishness of degraded human nature, leading man to assume, that everything surrounding him is created in direct subservience to his immediate welfare; whilst the eye of the benevolent philosopher can recognise separate uses in every object, animate and inanimate; and so far as these can be apprehended, tending more and more completely to declare the greatness and the glory of their Divine Author. Thus the fox, having been formed in just relation to the rest of creation, exists either for the purpose of keeping other classes of animals in check, or for other reasons of usefulness,

however little understood; and, as such, ought not to be either hated, or treated with the heartless cruelty so fatally pursuing him.

In this aspect of the question, the error committed in ordinary life, of casting aside with indifference what cannot be made directly useful to man's selfish wants, or acting with cruelty towards any of the living creatures which surround us, is denounced by calm reflection. Thus, in our own country, we have the fox, the design of whose existence has perhaps never occupied our consideration, or been generally understood, receiving at our hands the full share of our dislike at one time (as if his existence had been designed for the sole object of tormenting us); or, at another, regarded as having been created for man's pleasure, in being so nicely adapted for the chase, through his expertness in running, conclusions which tend alike to cruelty, and are both equally inconsistent with the intelligence which ought to characterise our conduct towards the lower animals. Our errors in all this may be due partly to the barbarous and uncivilized remnants of savage life, affording a taste for the chase, which is, in itself, unmitigated cruelty; and partly from the aptitude we have noticed of believing anything and everything as really designed by the Creator for the particular purposes to which the application is made. Hence we see our landed gentry spending their thousands in sporting, the training of horses and dogs, and in all the other outlandish equipments of the chase, for what they please to term "sport," or recreation; as if man could alone derive enjoyment from such pursuits; or as if the various animals hunted had really been designed with their acute sensibilities to pain, to be mere playthings in the hands of man, and that by way of showing his superiority and mastership, he must needs go forth in all the fantastic trappings of mock chivalry, and, after teasing and torturing these creatures until horses, dogs, and men are wearied, put them to the most cruel death imaginable, that of being torn to pieces by dogs.

It thus seems to us, that however this old but ridiculous custom of fox hunting may appear, when put under the cloak of necessity, or healthful manly recreation, or improver of the breeds of dogs and horses, or whatever else is so enthusiastically claimed for it by men of strong animal spirits in their after-dinner-speeches, it is totally inconsistent with man's cultivated nature; because the amusement is inseparable from cruelty, which not only demoralizes and degrades man, but ultimately detracts from all real enjoyment.

## ANNUAL FESTIVALS.

It will be seen from our announcements, that we are approaching the fifth anniversary of the Vegetarian Society, and that the festival or banquet following the meeting for public business, will again take place in a part of Lancashire identified with the progress of Vegetarianism. On first considering the subject, it might seem desirable to bring to bear the influence and generally successful results of the Vegetarian gatherings held within the last five years, in populous cities and towns of the country where Vegetarianism is less known than in Manchester, Liverpool, and Salford. To act upon this impression, however, would, we fear, be less productive than might be anticipated, of the general success that has hitherto attended these public Vegetarian demonstrations. One leading characteristic of all our great meetings, hitherto, has been the Vegetarian spirit which has prevailed in them, in precise accordance with the character of the feasts and the matter presented in the various addresses delivered on such occasions, powerfully influencing not merely the Vegetarians themselves, but their friends, and the public, in relation to the principle and the practice so happily commended to the attention. This characteristic of past meetings has arisen, we doubt not,

in a great measure, from the great numbers of Vegetarians who have assembled on such occasions; and this could not have been so certainly realized, had places at considerable distances from the principal seats of Vegetarianism, been selected for the holding of our Annual Festivals.

We thus rejoice in the promise of success attending the coming festival in Salford, where the great majority of the Vegetarians in Lancashire, from the convenience of special trains, and otherwise, can be present; and we trust that the occasion will, as heretofore, be found sufficiently attractive to bring many from the more remote parts of the country. Cornwall and Kent, as well as other distant counties, with Scotland, Ireland, and even America, have been represented at these meetings on previous occasions, by the presence of members; and whilst Vegetarians give primary attention to meeting in large numbers, we doubt not that the interest of the friends of members and others favourably impressed with the Vegetarian question, will be such as to realize another large and successful assemblage, in favour of the healthful and humane principles thus most effectively recommended to the attention of the public.

## ADVANTAGES OF ASSOCIATION.

WE fear that the advantages of associated effort, in relation to philanthropic labours, are not recognised in a degree at all approaching that in which combination to secure the ordinary results of business life is acted upon. Time is necessarily required to bring to bear the labours set on foot in all reformatory movements; but the time would be materially shortened, as well as the results augmented, were greater unity of purpose secured in the mutual co-operation of individuals working to the same end. We think the present state of the Temperance Movement illustrates our position; since it is here seen, that considering the immediate efforts constantly being exerted to check intemperance, much of their force is lost, for want of unity of procedure,

in some established connection and communication with the various districts most active and most useful in the promulgation of Temperance principles. "Divide, and conquer" is familiar to every opponent of truth; and thus the divisions amongst the adherents of Temperance, with the isolation and want of communication, are, no doubt, constant checks to the full progress of the Temperance principle. The same causes, however, seem more or less to detract from the general activities and power of all other useful principles which have not, by the force of time, assumed more of the ordinary features of daily life, and thus become identified with the common practice of the great majority of the well-intentioned of society.

To the disadvantages of want of communication, and more completely associated effort, there is, however, it must be confessed, a want of humility in individuals, in relation to all benevolent movements, which, it is much to be feared, is one of the principal causes of the other disadvantages we have named; and if these may be mildly designated disadvantages, this last cause alluded to, cannot be regarded as less than the evil of all associated efforts which tend to make the world wiser and happier. Without a wish to enter into curious inquiry upon the subject, we would, however, endeavour to deal for a moment with the evil itself. Unfortunately, in becoming associated with philanthropic labours of any kind, there is a tendency in the human mind, to lose the recollection of the necessity of being any longer recipients of the truths of the question, in connection with the promulgation of which certain measures have been adopted. This is why philanthropists of all grades, too often ask themselves what they can do by their presence, on certain occasions, to advance a given cause of truth; and if they see no opening presented for public teaching, are apt to suppose that no benefit can result from taking part by

their presence in the interests and efforts of the time. Before, however, the world can be benefited by teaching, impressions have to be received and truths learned; and if constant attention be not given to the inquiry, what may be received, as well as what communicated, the mind cannot become prepared to take advantage of whatever presents itself of a useful character, for the advancement of the labours of benevolence and philanthropy.

The greatest advantages would therefore be derived to all moral movements, by the more humble and frequent congregation of their supporters, as recipients of the spirit and influence of their movement, rather than as teachers, as a first step in the most effective system of spreading their principles. In this spirit, the advantages of social communication, in relation to the labours being carried out elsewhere in the same movement, would ever be subjects of the greatest interest and advantage; and to keep each other apprised of these, would keep adding to the force of public and private teaching, whilst individuals would be constantly strengthened, benefited, and advanced in their own experience, and in the practical working of the questions they had espoused.

### MAN'S REPUGNANCE TO BLOODSHED.

WHAT anomalies does the history of man present to the consideration of the reflective! Ever searching, and far removed, in the habits of life, from what he acknowledges, at least in the abstract, to be essential to his happiness. For eighteen hundred years has he been a professor of the gospel of peace; and still, all history bears witness to his levying war, in the spirit, and for the very purposes which lead the unlettered savage to acts of aggression and bloodshed. The prayer of peace, even, is oft-times strangely blended with that asking success for his military enterprises, "in the victory over all his enemies." He adopts the standard of love as his principle of life, again in the abstract; and in this, the spirit of his conduct is truly so abstract and refined, that whilst he thus professes, on the one hand, to love his neighbour as himself, he is convicted of enslaving and putting him to death on the other. Again, he abhors bloodshed, not, in this case, in the abstract, but in the very instincts of his nature; and still he tolerates the sight of the heads, hearts, livers, and

lungs of animals, some reeking with blood, as they hang at the sides of the streets, or confront his own dwelling.

It would be difficult to account for the above, and many more such inconsistencies in the history of man, without duly considering the frailty and imperfection awaiting him in all his condition. Ever tending to the working out of existence in relation to high principles, he is ever drawn to inferior practices, to the conviction, as we have pointed out, of many inconsistencies such as mark his conduct. And we apprehend this can only arise from the external training of life, with all its potent influences, being in the main opposed to the principles perceived and sanctioned by his intellect and moral nature. Indeed, were the habits of man in accordance with the teaching of intellect and morals, man could but recover his early condition, and become what he was created and destined to be, "the noblest work of God;" but we believe it is mainly due to the erroneous and unnatural practices of society, that the nature of man is thus

divided, and that there is commonly a struggle maintained between the physical condition of man, and the teachings of intellect sanctioned by those of his moral and spiritual being.

It is our simple purpose, in the present article, however, principally to dwell upon but one of the inconsistencies which mark the social and ordinary character of life.

We doubt not, there is a general sense of repugnance to the shedding of blood, established in the very nature of man, which none but the depraved can fully overcome. It is sometimes argued, that the above position is not sound, inasmuch as men, in savage life, as well as individuals in civilized nations, have a decided tendency to slaughter; and not merely in relation to the objects of the chase, but to scenes of bloodshed alone presented by the sanguinary conflicts of man with his fellow-man. But these positions are, however, mistaken; for, though we admit, that the depraved habits of life sometimes present instances such as these attempted to be advanced as the rule by which we are to judge of man's nature; they are, in reality, but exceptions, and abnormal instances of the general characteristics of mankind, in whom contentious and destructive propensities are subjected to the influence of the moral and intellectual nature, and thus exercised only in their legitimate sphere of action, in overcoming opposition, and destroying error in the social and moral conduct of life. The repugnance to the shedding of blood, is associated with all the instincts of man's nature; and, notwithstanding the force of prevailing habit, leading man to neglect this voice of his natural constitution, through the pernicious practice of feeding on the flesh of animals, the feeling is still present with all, in greater or less degree, leading each to feel more or less loathing at the sight and circumstances in connection with the destruction of life. The instincts of children are especially decided upon this subject, notwithstanding the depraving influences resulting from erroneous practices, and the neglect of cultivating the moral feelings in accordance with natural instincts, through a series of generations. Indeed, we consider that the prevailing practice of consuming the flesh of animals as food, is altogether due to want of reflection; and that careful examination of the instincts of man's nature, would lead to the recognition of the intimate connection between the indisposition to the slaughter of animals, occasionally, at least, presented to the minds of all, and the moral principle of benevolence with which it is truly associated.

If it be doubted, however, that this

instinctive abhorrence of bloodshed is experienced, and is thus a guide to further inquiry, as to the reason for which it has been implanted in man's nature, we think that an examination of the processes resorted to to procure flesh for the table, would, of themselves, establish the fact.

It is not sufficient to say, that man's repugnance to the shedding of blood, is a sentiment implanted in his nature in relation to his fellow-man. A careful observation will lead to the conclusion, that, as an instinct, it addresses itself to every form of slaughter, and is identified with the moral feelings of man, which suffer violence at the same time; the greater degree of horror which attaches itself to the destruction of human life, arising from a recollection of consequences involved in relation to the rewards and punishments of another state, and to those circumstances peculiarly identified with the social history of man. In the abstract, however, repugnance to the destruction of life, as an instinct, is much the same; and, as evidence that the sight of blood is additionally abhorrent to the instincts of man's nature, we have but to contrast the various kinds of executions which still disgrace the laws and associated institutions of the professedly Christian kingdoms of the earth. The garotte of Spain, or the hanging of Great Britain and America, are far surpassed in their horrors by the guillotining of France and other countries, and the more butchering processes resorted to in some parts of Italy. In all these cases, the death of the criminal is but death, and the ultimate consequences, in relation to the other life, are the same, whatever be the mode by which man's vindictive presumption leads him to deprive his fellow-mortal of life. But the bare prospect of the one, seen in its horror and depraving tendencies, is by many times exceeded by the processes of destruction which are identified with the actual shedding of blood, as an accompaniment to the destruction of life.

We have ventured to say that the mixed diet system owes its existence to that pell-mell state of existence, which, in the carrying out of erroneous habits,—the remnants of savage life—prevents men reasoning upon their dietetic practices; and that calm observation and reflection, aided by the instinct of man's nature, would lead to the conviction, that the practice of consuming the flesh of animals as food is opposed to the human constitution, and does violence to the intellectual and moral nature of man. We will seek a picture for the subjects to which we have just alluded; feeble, it may be, but still in some measure calculated to illustrate our position, and to be apprehended, we trust, by

the consumers of the flesh of animals, notwithstanding the disadvantage ever attendant upon the endeavour to detect the error of a system in which we are ourselves involved. We would present a picture of bloodshed, in relation to criminal executions, from the pen of a modern French author;\* and abstractedly considering this, as far as possible, simply as a process involving bloodshed and the destruction of life, it will serve our purpose in many respects better than the description of any other act of like nature.

Our scene is Rome, at the time of the Carnival, and the time, that preceding the execution of criminals, in that city identified so many centuries ago, with the enormities of slaughter, and death to the captive.

"Two men are seen sitting eating their breakfast, on a part of the scaffold, which may be seen standing high above the heads of the assembled thousands. They are waiting for the criminals. Their repast consists, apparently, of bread and sausages. One of them lifting the moveable plank upon which they sit, and taking from under it a bottle of wine, drinks some of it, and then hands it to his companion.

"These two men are the executioner's assistants. A double line of carbiniers, placed on each side of the door of the church, reaches to the scaffold, leaving a path about ten feet wide, and around the scaffold, a space of nearly a hundred feet. All the rest of the *place* is paved with heads. Many women have their children on their shoulders; and thus you might see by looking around, that the young children have the best view. The Monte Pincio seems a vast amphitheatre filled with spectators: the balconies of the two churches at the corner of the Rue del Balbaino and the Rue de Repetta, are crammed with people; every niche in the wall of the portico holds its living statue.

"Instead of the silence and solemnity demanded by the occasion, the noise of laughter and jest arises continually from the crowds. \* \* \*

"Suddenly the tumult ceases, as if by magic; the doors of the chapel open; a brotherhood of penitents, clothed from head to foot in robes of gray sackcloth, with holes for the eyes alone, and each holding in his hand a lighted taper, appear first; the chief marches at their head. Behind the penitents comes a man of vast stature and proportions. He is naked, with the exception of cloth drawers, on the left side of which hangs a large knife in a sheath, and on his right shoulder he carries a heavy mace. This man is the executioner. He has sandals, moreover, bound on his feet with cords. Behind the executioner, come the criminals, in

\* ALEX. DUMAS.

the order in which they are to die, PEPPINO first, and then ANDREA. Each is accompanied by two priests. Neither have their eyes bandaged. PEPPINO is a handsome young man, of four or five and twenty, his face bronzed by the sun; he carries his head erect. ANDREA is short and fat. His visage, marked with an expression of brutal cruelty, does not indicate age; he may perhaps be thirty. In prison, he has suffered his beard to grow; his head has fallen on his shoulder; his legs bend beneath him, and he seems to obey a mechanical movement of which he is unconscious.

"At the moment PEPPINO arrives at the foot of the Mandaia, a penitent, who seems to arrive late, forces his way through the soldiers, and advancing to the chief of the brotherhood, gives him a folded paper.

"The piercing eye of PEPPINO notices all. The chief takes the paper, unfolds it, exclaiming, in a loud voice, as he raises his hands, 'Heaven be praised, and his Holiness also! here is a pardon for one of the prisoners!' 'A pardon!' cry the people with one voice, 'a pardon!'

"At this cry, ANDREA raises his head.—'Pardon for whom?' cries he. PEPPINO remains breathless.

"'A pardon for PEPPINO called *Rocca Priori*,' says the principal friar, and he passes the paper to the officer of the carbiniers.

"'For PEPPINO!' cries ANDREA, who seems aroused from his torpor.—'Why for him, and not for me?—We ought to die together. You have no right to put me to death alone. I will not die alone; I will not;' and he breaks from the priests, struggling, and raving like a wild beast, and striving desperately to break the cords that bind his hands.

"The executioner makes a sign, and his assistants leap from the scaffold and seize him. A frightful struggle now takes place, between the hand-bound criminal and the two executioners; the former exclaiming, 'He ought to die; I will not die alone!'

"The people all take part against ANDREA, and twenty thousand voices cry out, 'Put him to death! put him to death!' The two assistants now bear him to the scaffold; and there, in spite of his struggles, his bites, and his cries, force him upon his knees.

"During this time, the executioner has raised his mace; and, as soon as the assistants retire in obedience to his signal, the criminal strives to rise; but ere he has time, the mace falls on his left temple. A dull, heavy sound is heard, and the man falls, like an ox, on his face, and then turns over on his back. The executioner lets fall from his hands the mace, draws his knife, and with one stroke opens the throat of the



wretched man, and, mounting on his stomach, stamps violently on him with his feet; at every stroke, a jet of blood spouting from the wound."

We have, in the above, a true picture of the horrors inflicted in the name of law and justice, on frail and abandoned humanity. The picture, even abstractedly considered as a scene of bloodshed, in which a sentient being is put to a violent death, is one of horror, and such as, even for the purpose of illustration, would not be admissible, did it not, in accordance with our purpose, precisely illustrate the objects of the present subject, in proving that bloodshed and destruction are ever repugnant to the instincts and the moral nature of man. We read such a narration as the above, and turning from it with horror, complacently believe that our own conduct is altogether free, directly and indirectly, from even the thought that would thus inflict death on any creature whatever. But here it is, that we are again inconsistent; for, whilst we start back appalled at such a scene of bloodshed, considered merely in relation to its aspect in the destruction of life, we are day by day actors, by proxy, in conduct precisely similar, by which we inflict a cruel death upon beings highly organized and sensitive in their frames like ourselves, and all to meet the perverted tastes and mistaken practices of society, in demanding the flesh of animals for our tables. We repeat, that we have social executioners, who are at work, day by day, in the back streets and courts of every city and village in the kingdom; and that this scene we have witnessed, is a precise representation of the nature of the death we inflict upon the ox, to provide the great essential of good cheer, identified with the hospitality of our country, in the "roast beef" in which we so much rejoice. We have but, indeed, to substitute the heavy shoes and rough stockings for the "sandals," and the pole-axe for the "mace" of the worthy, whom, with his satellites, we have seen pictured in the scene just presented to us, and we have, with one or two trifling additions, the slaughterman and his assistants of Smithfield, Whitechapel, and thousands of other places, in the execution of their duties in supplying the demand we set up for flesh as food, to the

violation of the laws of nature, and the demoralization of our fellow creatures. We maintain, that the deformities of the latter scenes of bloodshed, like those of that in which human life is sacrificed, but require to be known and reflected upon, to receive their condemnation from the humanities of the world, the voice of nature still ever speaking upon these subjects in accordance with that of reason, notwithstanding ages of erroneous practice, and the disadvantage of acting in crowds, without directing the reasoning faculties to the consideration of the daily practices of life.

The cruelties incident to the slaughtering of animals, have already been frequently referred to by us, in relation to one feature or other of the Vegetarian system, consideration having been directed to the articles published recently,\* calling attention to these subjects, which are unfortunately usually regarded as unnecessary to be inquired into. We believe it to be a duty, however, in our faith in the better portions of human nature, again and again to press these facts upon the attention of the public, assured that all who examine them cannot do so without the happy results which have, in numerous cases, already attended such inquiries; and if, while advocating our system of peace to the whole creation, we have the irksome task of pointing to man as a scourge to the lower animals, whilst inconsistent and unscrupulous not merely in every thing that relates to the sacrificing of life for the gratification of depraved appetite, but to his fellow-man at the same time, we trust that we may still be pardoned, though these pictures of the true state of the case should be, in one degree or other, offensive to the feelings.

It will, therefore, still be one feature of our duty, to draw attention to the deformities of the system which leads men to prey upon the animal creation, without the instincts and the appetites which warrant the conduct of the carnivora; and to endeavour to show, by the most forcible contrasts, that, in nature, man is noble and humane, and that the attributes of his being, as conferred by the Creator, ever identify abhorrence of bloodshed and the love of peace, with the highest approval of his moral and reflective faculties, between which and the instincts of nature, there is ever unity and harmonious relation.

\* See vol. ii, pp. 9 and 16.

## VEGETARIANISM IN RELATION TO HEALTH.

FROM the almost general practice of restricting the sick to simple articles of diet, derived principally, if not altogether, from the vegetable kingdom, as essential to recovery (their bland effects, and the absence of that stimulus which belongs to the use of

flesh being most in accordance with the wants of the debilitated frame), an inquiry naturally arises, Why is that system of living found so effective in procuring the restoration to health, not also the best for maintaining the body in its natural condition?

No sooner, however, do the majority of patients, who are recovering their health under the influences of farinaceous and vegetable food, attain a certain degree of convalescence, than they are permitted to return to the very system of living, which, in numerous instances, in producing repletion of the system, and various febrile effects opposed to the true health of the body, has produced the disease. Farinaceous and vegetable food are thus, unfortunately, but used for their restorative powers; much as the mineral waters of various localities are absorbed in fixed quantities, for the restoration of the system to its former power, to return to the errors and abuse of the ordinary practice of diet.

It cannot for a moment be doubted, that the strongest arguments operative in the public mind, in relation to the Vegetarian system, belong to the physiological benefits which result from its fair adoption. The question, as resting in experience, is always intelligible, and it is readily seen, that, at least, the practice of the treatment of the sick is wise, so far as it relates to the use of farinaceous food, vegetables, and fruits. But the experience of the system proves, that what is best to restore health, is also best to maintain it, in accordance with the observation of one of the oldest, though quaint authorities, that the "use of flesh does not contribute to health, but rather prevents it; since health is preserved by the same means by which it is restored; but it is restored by the use of the lightest food, and by abstinence from flesh; and, consequently, health is preserved by the same means."\*

It is a great error, though a popular one, to suppose, that the attacks of illness are due to sudden impressions made upon the body, whether in relation to atmospheric changes, or to diet. Unquestionably, these have their influence, but their effects are to be judged of only where disorder has been previously accumulated in the system, "Diseases," as says HIPPOCRATES, "not falling upon men instantaneously, but being collected by slow degrees, they explode with accumulated force." It is thus, that without careful or even critical attention be paid to the subject, persons are rarely able to detect what correct observation, in connection with a series of cases affording comparison, would prove, that the flesh of animals, which they and others are in the daily habit of eating, is the means of treasuring up, in many cases, disease itself, and in all, susceptibilities which would not exist in the practice of subsisting upon a diet more suited to the natural laws of the human constitution. We do not mean to

\* PORPHYRY.

say, in this, that the facts of the case are always striking, or sufficient to impede the ordinary occupations of life; but we cannot resist the conclusion, that there is always *disadvantage* in relation to the health of the body, and agree precisely with the sentiment expressed by Dr. LAMBE, and others, in writing upon this subject, that the effects of a free consumption of flesh tends to "engender diseased habits, and to make the great mass of society morbidly susceptible of many passing impressions, which would have no injurious influence upon healthy systems."

When we look to the opinions of men of observation, who have been directed to the notice of these general effects of diet in past times, we shall find that our present remarks have ample confirmation. The well-known Dr. HUFELAND taught, that a simple diet was most conducive to health and long life; and Sir WM. TEMPLE, after noticing the customs and habits of the Patriarchs, the Brachmans, and the Brazilians, concludes:—"From these examples and customs, it will probably be concluded, that the common ingredients of health and long life, are great temperance, open air, easy labour, little care, simplicity of diet—rather fruits and plants than flesh (which easily corrupts), and water, which preserves the radical moisture, without too much increasing the radical heat. Whereas sickness, decay, and death, proceed commonly from the one preying too fast upon the other, and at length wholly extinguishing it." HALLER, eminent both as a physician, botanist, and philosopher, declares:—"This food, then, which I have throughout described, and in which flesh has no share, is salutary; insomuch that it fully nourishes a man, protects life to an advanced period, and prevents or cures such disorders as are attributable to the acrimony of the blood."\*

The great change of opinion, however, required to induce an extensive adoption of the practice of substituting fruits and farinacea, with vegetables, as the basis of a system of living, for that of the present mixed diet system, is necessarily slow in its progress, inasmuch as the majority of men do not reason upon external practices of diet; and medical men, as well as other professionals, receive with difficulty new impressions upon the subjects in which they have been educated, and opposed to which they may have adopted a long line of practice. We rejoice, however, that the facts supporting the wisdom of a return to what we consider to have been constituted the natural and best food of man, and what has ever, in the main, been adhered to in building up the bodies of the

\* HALLER: *Elem. Phy.* vol. vi, p. 199.

great majority of earth's inhabitants, are daily accumulating; and it is for the purpose of directing attention to some of these, already more or less established in the experience of the adherents of the Vegetarian system, that we seek to direct the attention.

We do not for a moment ignore the force of habit, in stamping a kind of "second nature" upon the system, in relation to diet as well as other artificial courses; and thus the difficulties of changing from the mixed diet to the Vegetarian system, are in numerous cases more or less necessary to be considered, especially where disease of any kind has, in the above artificial habits of life, accompanied by a disregard of the laws of health otherwise, become established in the system. But in all such cases, the difficulties of return to more natural habits of diet are readily to be overcome, by judicious attention during the change; securing benefit to the individual all along, with complete restoration to health in numerous cases. In all other states, good health is made more cheerful, and a sense of benefit which it requires experience to verify, confirms, even early on, the correctness of a return to those laws in relation to diet, which we contend are now as they ever have been, related to the vegetable products of the earth, and opposed to the consumption of the flesh of animals.

In judging fully of the effects of diet upon the human frame, one generation of instances is not sufficient for our purpose. But it is interesting to remark, that very great changes are induced within a limited period. In confirmation of this, we find that in the Orphan Asylum of Albany, New York,—to use the words of Dr. ANDREW COMBE—"When an imperfect mode of management was in operation, from four to six children were constantly on the sick list, and sometimes more;" and that "the deaths amounted (in all) to between thirty and forty, or about one in every month." But that, "at the end of this time, an improved system of diet and general management" being adopted, "the results were in the highest degree satisfactory;" whilst, "for more than two years, no case of sickness or death took place." It is to be regretted, that Dr. COMBE altogether omits to state, that the "improved system of diet," involved the giving up of the use of flesh, and the adoption of a vegetable diet.

The usual attacks of children thus educated, have long been noticed, even in the limited number of Vegetarians in this country and America, as at least immensely modified where they are found at all; and we believe it can already be shown, that following the first generation, children educated in complete abstinence from flesh stand altogether in a different relation to those where the parents

have been adherents of the mixed diet system; and where medical treatment has been required, it has been noticed, that a much milder and much briefer course of attention suffices to give nature the aid she requires. In these remarks, we allude to such complaints as measles, scarletina, and small-pox, as well as minor ailments unnecessary to be enumerated. It is interesting to remark that these diseases are extensively prevalent in the nations of the world most addicted to the consumption of flesh, and seem rather to belong to the latter than the former history of the world, since HIPPOCRATES, GALEN, and the other Greek physicians, give them no mention in their histories, the Arabian physicians being the first to give any account of small-pox, whilst measles and scarletina are of comparatively recent origin, the latter being only two centuries old. The more or less spontaneous origin, however, of all these and similar diseases, cannot be doubted; but although facts do not hitherto fully warrant the conclusions, for want of a sufficient number of instances by which to judge, we cannot but strongly incline to the belief, that unnatural habits of living, and especially such as relate to the consumption of the flesh of animals, have been their primary causes. In confirmation of our impressions upon this subject, we may look to the mild results consequent upon the attacks of measles and scarletina, in such cases as those to which we have alluded above, where the diet has been Vegetarian; these, in some cases, not at all making their appearance in families, notwithstanding the various secondary influences to be contended with, in the fact that all Vegetarians, in eschewing flesh as food, are not always fully informed, or attentive as to the requirements pertaining to other laws of health, or always careful to secure obedience to them, when some knowledge upon the subject has been arrived at. It will doubtless be suggested, upon this subject, that such instances as those to which we allude, are to be found in numerous instances where the mixed diet system is adopted in families, children in many cases escaping these complaints, or, if not altogether, at least experiencing little or nothing of the severer aspect they ordinarily assume. We quite admit the force of the objection, but point to the fact, which we think experience will confirm in nearly every such case, that children so slightly affected, have not been subjected, in more than a very slight degree, to the influences produced in the system by the use of flesh-meat; and that where this has been freely used, the attacks of children's complaints are almost invariably identified, notwithstanding the influence of a good constitution transmitted from parents, with the virulent attacks which are witnessed.

On the subject of the small-pox, however, a careful observation leads us to conclusions, in which we are aware that some even of those who are practical adherents of the Vegetarian system, would not have entire confidence. We conceive it, however, to be due to the interests of truthful inquiry, to state our convictions, that a few generations of Vegetarian practice would altogether extinguish the disease in question; and that, even in the first or second generation, where the practice of Vegetarian diet is simple, and carried out in relation to other laws favouring health,—as ventilation, abundant ablutions of the skin, and free out-door exercise—neither *inoculation* nor *vaccination* need now be resorted to. We cannot, of course, say that attacks of this kind would not enter families; but this we feel assured of, that where the conditions above alluded to have been carried out, that such attacks would necessarily be removed from anything like the painful and serious character they ordinarily assume; and that, in themselves, where they possibly can take effect, they are less evils than even the present system of *inoculation* and *vaccination*.

We are happy to be able to refer our opinion upon this subject, to some degree of medical sanction, where the observation has been directed to the same inquiry. We find Dr. MATTSON, of Boston, United States, as well as Dr. ALCOTT, calling attention to the case of a sea-captain desirous of having the small-pox by inoculation; and who made application to a physician for the purpose, though without the anticipated success attendant upon repeated operations to secure this.—“On being questioned by a physician as to his habits,” says Dr. MATTSON, “it was found, that he had for some months, or years, abstained from all fermented and alcoholic liquors, and from the use of animal food.” But here follows the interesting part of the communication; for, desirous still of being inoculated, “by the advice of the physician, he resorted to the use of flesh and wine, and in some time was inoculated again, and had the small-pox in the usual manner.” We do not attach more importance to this case than it merits, as given on authority, and as one of a very interesting character. But even a limited observation of the effects of this disease, in families where the diet is Vegetarian, is, that its attacks are of the mildest kind, and equally so in the cases where vaccination has not been resorted to, as where this has been successfully applied previously. We have just now in our recollection, a case precisely of the above character, where four children of a healthy Vegetarian family,

residing close to an hospital, and sleeping in close rooms, were attacked by the small pox, two of whom had been vaccinated, and two not. A few weeks served to restore all four to their usual health, without medical attendance, and with no other applications than those of the wet-towel packing, applied by the mother, with frequent tepid washings of the whole body, the attack in the case of the two children not vaccinated, being equally mild with that affecting those in which the vaccinating process had had its usually considered successful influence.

We consider, then, that the adoption of Vegetarian diet generally, would be of the greatest importance in relation to health, in the extirpation of this most fatal disease, carrying off not merely the young, but so many of the adult population of our large cities. In London, and elsewhere, the diseased meat passed off in the immense quantities it is, no doubt, immensely influences the characteristics of the virulent forms of small-pox; and the more meat-eating the practice is, and the more careless in relation to abstinence from alcoholic beverages, and the neglect of the laws of health generally, the more fatal, it is naturally to be expected, will be the ravages of this disease, amounting to nothing less than a scourge, at least, till the mitigating process of vaccination became fully established—that, however, we conceive in itself a disadvantage, but a meeting of the evils set up in the prevailing disorders mainly induced by the habitual practice of consuming the flesh of animals. In confirmation, however, of our view of the question, that the more flesh consumed, the more virulent are the attacks of small-pox likely to be, even when the accidents of disregard as to ventilation, with the other evil influences, the result of congregating in large masses in towns, are not operative; we see, that when this disease has been brought into contact with the native savages of the chase, who subsist by hunting, and almost exclusively upon the flesh of animals, the effects of the small-pox are most fatal, producing, as we have seen in some cases amongst the Indians of North America, the complete extirpation of whole tribes of their people.

With the above, suggestive, we trust, of more or less of the careful attention of our readers, we take leave of the subject for the present, intending to resume it in relation to several other aspects of the questions of health and disease; in relation to both of which we think there is, at least, a limited basis of fact, proving the physical advantages of subsistence on a Vegetarian diet.

## VEGETARIAN CO-OPERATION.

IN the remarks of our previous number, on the advantages of associated effort in philanthropic labours, we might, as well as selecting the features of the Temperance Movement as an illustration, have drawn attention to the several benefits that would obviously result from the application of associated labours in the cause of Vegetarianism. We consider all that we then stated as generally applicable to philanthropic movements, but especially so to that of Vegetarianism. One of the great advantages of the meeting together of Vegetarians on public occasions, is a decided tendency to activity in relation to the dissemination of their principles. This arises, first, from the interchange of opinion, and the community of the spirit of Vegetarianism; and next from meeting together with a common object of benevolence, in relation to the dissemination of truths essentially tending to benefit mankind and to increase the happiness of society. The annual meetings hitherto held since the origin of the Society, have thus all been fresh starting points for the teaching of Vegetarianism, both publicly, and by renewed efforts in the private circles of Vegetarians. Much, however, at this period of progress, dating from the fifth anniversary of the Vegetarian Society, might be set on foot, which has not hitherto been practicable, in the limited number of adherents who have been able to take an active part in the public dissemination of Vegetarian principles. In all the large cities and towns where numbers of Vegetarians are congregated, the interchange of assistance in relation to lectures and meetings may now be carried out with facility; and wherever there is a centre of Vegetarianism, whether with a staff of local association or not, neighbouring localities might thus, through these associated labours, be periodically, or from time to time, visited with the best effects.

To secure most of these benefits, however, we regard the report of the proceedings of each locality, as not only valuable, but most desirable. There is no doubt, even in good works, a great stimulus to exertion, the result

of the sympathy, or even the emulation, produced by the knowledge of the labours being carried out by others in the same cause; and the securing of this information is one of the great benefits resulting from general organization. A regard to these events, moreover, is not merely useful in the present, but becomes interesting in relation to the history of the Movement, as identified with the progress of the world in the practical study of dietetics; and besides doing justice to the present labours of individuals, will, we doubt not, be thus regarded as of great interest in the future.

It is our purpose to review, from time to time, the various efforts being made in relation to the spread of Vegetarianism; in the first instance, in regard to the principal centres of associated labours; and next, more generally, wherever the particulars of what has been transacted can be obtained by us. In these labours, we hope for the communications of all who are thus engaged in the dissemination of Vegetarian principles and this, whatever may be the degree of importance to be attached to them. We have already directed attention to the facilities presented of entering upon the teaching of Vegetarianism, wherever even a few Vegetarians are resident,\* and even where no active operations are undertaken as the result of local organization, we still hope for the details of the private labours of individuals.

Reviewing the experience gained in the past four years, we cannot but regard the more completely associated labours of Vegetarians as much more powerful, from this time, than any other method of teaching the principles of our system. The dissemination of tracts and books, indeed, is a natural consequence of this co-operation; whilst the most important benefits will be produced amongst those who thus enter upon the active labours demanded by the present period, as the result of more careful and continuous study of the merits of the system to which they are directing attention.

\* pp. 4, 9, 17.

We thus hope that the commencement of our year of labour in connection with the Annual Meeting of the present month, will see the activities of the Vegetarian movement especially increased; and whilst we seek to afford all the information calculated to bene-

fit, and act as a stimulus to increased exertion, we trust our friends, on their part, will aid in communicating intelligence of their operations (however limited may be their extent), in the various localities with which they are identified.

### AMERICAN VEGETARIAN SOCIETY.

MANY of our more recent readers may be unacquainted with the fact, that there is now established in the United States, a Vegetarian Society, which promises to partake of the characteristics of progress which more peculiarly belong to our American friends. The third Annual Meeting of this Society is announced for the month of September; and it is pleasing to contemplate, that the activities to be commenced here in the British Society, in the month of July, should thus be continued in the proceedings announced, in the city of New York, the old and the new world thus combining in their progress in knowledge and morals, for the advancement and happiness of mankind.

The United States of America, as compared with other countries than our own, at least, is immensely in advance of the rest of the world, in relation to the adoption and promulgation of all views whatever, which have for their object the progress of mankind. The freedom of their political institutions, and their general knowledge, so cheaply disseminated, contrast immensely with the comparatively crippled condition of most other, even of the more advanced European nations; and we have thus great reason to look to the aspects of the American Vegetarian Society, as most promising.

The principles with which our own and the American movement are identified, are precisely such as court inquiry, and call for the profitable exercise of the reasoning faculties of an intelligent and active-minded people; and thus, the accession to the cause of Vegetarianism ought, at once, on the first consideration of its mission in America, to be eminently successful. There is, however, as it seems to us, some slight drawback to the results of this promise, perhaps more or less arising out of the very freedom of the

American people, which leads them apparently to care less for the details of organization than is necessary for the steady and successful promulgation of principles considered new, especially where these require to be backed by the practical adherence of numbers to earn consideration, and materially to command the attention of the masses of society who have still to benefit by them. The American Vegetarian Society, however, we rejoice to notice, has already prepared itself for stricter attention to the particulars required to carry out a successful organization, and in co-operating with our own Vegetarian Society; and from the time of the coming Annual Meeting in September next, in the exchange of honorary members, and other co-operation, we doubt not that the success and the importance of both organizations will be much increased.

The American Society has its claims to public attention ably advocated in the *American Vegetarian*, as the special organ of the movement; though articles on Vegetarianism are also sometimes incidentally put before the public in other publications. We must also regard the facilities presented for disseminating literature at a cheap rate, and the great disposition in an intelligent country (leading to the perusal of so many subjects of interest, beyond what would occupy the attention of the population of most European countries), as highly favourable to the progress of Vegetarianism. We see, even, that much can be done in the co-operation of the British and American Societies, by the interchange of printed matter between the two countries. The relaxation of the postal systems, now favours this; and the advantage of transmitting publications to each country being almost equally great with that of disseminating them at home, we doubt not this



facility will be used to great advantage to both countries, in their separate advocacy of Vegetarianism; continuous attention to the plan laid down, having, as much as possible, the effect of uniting the two countries in what we cannot for a moment regard as less than one of the great social and moral movements of our time—limited it may be,

in the present, beyond those of less comprehensive systems somewhat more suited to the adherence of society; but still, in the reason of its principles, never failing to command the attention of the reflective; and certain, we believe, in the progress of intelligence and morals, to absorb and surpass these in the future.

### VEGETARIANISM AND LABORIOUS OCCUPATIONS.

It is but natural to anticipate great difficulty, in communicating such a favourable impression of the Vegetarian practice of diet, as shall be altogether free from certain doubts, regarded as not settled either in argument or practice. It has not unfrequently occurred, however, on a faithful exposition of the principles of the system, when accompanied by the facts and statistics which establish its great importance to society, that an obvious conviction of its correctness, as related to the natural constitution of man, has produced an impression such as could alone be anticipated from an intimate study of the system. Notwithstanding these favourable impressions, however, whether produced by study, or a popular exposition of the system, doubts frequently supervene between such impressions and their practical realization. The system is acknowledged to be "excellent in theory," at least, and "obviously proved in the experience of numbers, both in Great Britain, and especially in other nations where it has been long and more generally carried out;" but is, notwithstanding, regarded with some degree of apprehension in relation to its application to various classes in this country, whether from the effects of climate, or in relation to the great mental and bodily activities of an industrial people like our own. Especially is this latter conclusion operative amongst the working classes; and at once besets the path of the convinced, but cautious labouring man. It is happy, however, that these doubts, in numerous cases, are not sufficient to prevent the realization of the promised benefits, by some of the hardest working labourers of our country, to whom flesh is commonly regarded as absolutely essential. The following instance is one such, contributed by such a "son of toil" as these to which we allude, and presented almost without an emendation, does honour not merely to the principle, but also to the obviously intelligent and philosophical method of testing his convictions; whilst it is equally an evidence of the benevolence of human nature, in the strong desire manifested, that the truth arrived at should be made useful to others.

"Being one of those who have a strong desire to see the world reformed, I am always anxious to help to make good movements prosper, and particularly those that have a tendency to keep men's animal passions under the guidance of their moral and intellectual faculties; and, believing that the Vegetarian movement is pre-eminently fitted for this purpose, I am desirous to lay my dietetic experience as a working man, before my brother operatives. The time has now arrived when all admit that, if ever the human species arrive at that state of perfection for which they seem destined, it must be by moral self-reform—that great lever that can alone raise suffering humanity from the thralldom into which she has fallen.

"About four years ago, I was suffering severely from indigestion, and knew not how it had come upon me, or how to remove it. I read an article against tea and coffee, and was induced to abstain from both, and to wash my body daily in cold water, thinking that the two combined would help to remove my indigestion. I continued to abstain from these, and to wash daily, for about twelve months; but still got no better, but, in fact, worse. About this time, I was induced to purchase a work on Physiology, by O. S. FOWLER, of America. I read it carefully, and then began to try the Vegetarian system of diet, which I found recommended in a masterly style. I abstained from flesh-meat about six months, during which time I improved wonderfully. The rosy hue, which had for some time disappeared from my cheeks, again began to appear. But a difficulty arose, through which I was induced again to return to the mixed diet. I had not long given up my Vegetarian practice, before I felt that I should soon be as bad as ever I had been; and I actually got worse than at first, if anything. I really felt miserable in the extreme, and often thought FOWLER might well exclaim: 'Poor dyspeptics, they will go murmuring even in Paradise!'

"But I again flew to FOWLER's work, and the Vegetarian system, to find refuge from my sufferings; and this time I was deter-

mined to give the latter a fair and honest trial. I had my bread made from wheaten flour, and MILLER'S baking powder; and this, and apples, composed my chief diet for months together, occasionally relieving it with preparations of rice, and oatmeal. In the depth of winter, I could retire from my anvil, with the sweat boiling out of me, and sit down to my simple fare of bread and apples, and enjoy it well.

"In a fortnight after I commenced this regimen, I found a change; and, in about three months, was so far improved, that I could partake of my meals without feeling the distressing pains of indigestion afterwards.

"I did not enter on this plain living from the principle of economy, or because I believed it requisite to the carrying out of the Vegetarian system of diet; but because I had got so convinced of the importance of food being properly masticated, and properly mixed with saliva, and being of the plainest nature, to repair bad digestion; and, by following out my thoughts, I received ample reward. But I would not recommend this mode of living to any one possessing large domestic resources, and having a family who meet together at the table. Let such enter upon the system by having the various delicious, though simple preparations of fruit and farinacea, within the reach of the Vegetarian—dishes that, while they administer to the wants of the body, will confer an amount of gustatory pleasure unknown to the eaters of flesh. Who are they, I would ask, who enjoy the most satisfaction, but they who keep their natures as free from perversion as possible? And then, I ask, 'How can the eater of flesh enjoy pleasure equal to the Vegetarian, whilst man is declared to be pre-eminently a frugivorous and granivorous animal?' As we sit down to our various dishes made from the fruits of the earth, along with our wives, and with our healthy children around us, we have no thoughts arising in our minds, that our pleasure is procured at the expense of the groans and sufferings of slaughtered beasts; but can use the beautiful words of the poet, and say:

'No flocks that range the valley free,  
To slaughter I condemn.'

"Then I would say to my fellow working men, 'No longer persist in your flesh-eating habits, which cause so much innocent blood to be shed, whilst the green fields and the gardens entice you to partake of their fruits, and that these will enable you to perform your work with less fatigue than any flesh-diet can do.'

"Mark well, I am not writing from theory, but from practice; as I find that

after about three years' trial of the system, that I am in a far better condition of body than when I adopted the plan; and be so good as recollect, that the old argument cannot be used this time: 'that Vegetarianism may be very well for this man, or that man, who has not to work so hard as I have to do for my living; but I must have some good roast beef, or I can never stand my work.' A man one Sunday once used this argument to me. 'So! stop my friend,' said I, 'and do not go too far; for I am a smith by trade, and have to stand over a hot fire while the sweat is running down my face and dropping on the ground, in the coldest day in winter, and do I look like one so very weak?' The tables were turned in my favour, and he ended by saying there might be something in it, and he would think of the matter.

"We have been so long led by the nose by blind custom, never inquiring whether this thing or that thing which is in use was the best thing we could have, but just taking things as such because our forefathers said they were good; and thus we have gone on perpetuating error from one generation to another.

"I would not thus have offered my humble testimony, only that there is such a mass of error in the world setting itself up against this important subject. In fact, I think the real reformation of the world most truly embraces dietetic questions; and I think that after a trial of three years of this beautiful system, I ought to be allowed to give an opinion on the matter, and to help those who know nothing about it.

"The conclusion that I have come to is, that the Vegetarian diet is applicable to all classes of the community; that wherever it has failed, it has not been the fault of the system, but of its injudicious application; and that working men never need be afraid of trying it for themselves. Get information on the subject; read FOWLER'S *Physiology, Animal and Mental*, and after a trial of the system of diet recommended, your only feeling towards the old slaughtering system, will be one of loathing and disgust. I might say, also, that I would advise my fellow workmen to give up all kinds of intoxicating drinks, as not only useless, but injurious; for here, too, I can speak from experience, having abstained from them about seven years, as well as from tea and coffee for four, and three from meat; and have found this practice admirably adapted to my requirements, as I believe it will be found to those of all others, who will inquire for themselves, and then adopt it."

## THE RECENT ANNUAL MEETING.

WE have great pleasure in addressing a word of intelligence to such of our readers as were not present at the recent Vegetarian Festivities in Salford. The Annual Meeting of the Society was numerously attended, on the evening of the 21st., and the following day witnessed another of those brilliant festivals with which our Movement has hitherto been so successfully identified. The Vegetarian Banquet of 1852, cannot but be remembered with the highest pleasure, by all who were present; and from the character of the addresses delivered on the occasion, will doubtless have its importance recognized most extensively. In completeness of arrangement, precision, and general success, whether in regard to the comfort and satisfaction of the guests, or the decorations

of the Hall, with its brilliant assemblage of guests, the recent banquet in Salford, we think it due to the occasion to state, much surpassed even the meetings of Manchester and Liverpool. The order of speaking during the evening's proceedings, was regulated in accordance with the previous public announcements, and we refer our friends to the issue of the matter of the speeches, as announced in the notices of our present number, congratulating all on the important advantages to be secured by the extensive promulgation of this coming report, which we doubt not, together with those of the three journals already published, will be made extensively useful in the further dissemination of the knowledge of the Vegetarian principle and practice.

## MAN'S INSTINCTS AND MORAL NATURE.\*

THE arguments hitherto briefly presented, as taking a prominent place in the advocacy of Vegetarianism, have reference principally to the intellectual faculties of man, and are the result of the exertion of his perceptive and reflective powers in the researches of science, comprising some of the most readily apprehended and powerful facts in relation to external life, from which to judge of the claims of the Vegetarian system. Arguments, however, in support of the Vegetarian principle and practice, are drawn from a consideration of the instincts and moral feelings of man, even though these require somewhat more careful consideration, to be fully apprehended, than the various arguments above referred to.

In all the external business of life, in relation to those principles of existence which carry on the world, and minister to its ordinary condition, man is to be regarded as possessing an animal nature, as well as an intellectual and moral one; and though we readily admit the superiority of all the characteristics of his existence, when taken together, it is at the same time obvious, that his power to regulate his conduct by his intellectual and moral nature, adds doubt and

difficulty (from his various departures from sound principles of life) to the most accurate perception of what constitutes the instinctive feelings of his physical nature in the choice of food. In the constitution of this portion of his being, however, he cannot have been formed by the Creator less perfect than the inferior animals, which are each guided by instinct to the selection of certain articles of food precisely in accordance with their natural constitution. It is contended, thus, that despite the disadvantages resulting from long-established habits of subsisting upon articles of food opposed to the most complete development of the human frame, there are ever, when the question is fully examined, instinctive feelings which direct man to seek his food from the vegetable products of the earth, and emphatically oppose themselves to the slaughter of animals, and the consumption of the substance of their bodies as food.

An appeal to the special senses, which man possesses in common with the rest of the animal creation, will demonstrate the position in relation to these arguments. The sense of hearing is not only offended by the painful cries, or the dying moans of animals,

\* Continued from page 35.

and this, despite the knowledge of their being trained for the specific object of being slaughtered for food; but the sight of living animals, in themselves, suggests nothing to man, informing him, that within their external covering, they contain anything in relation to his sense of hunger directing him to seek for food; and, in all but the depraved, pain is incident to the slaughter of animals for this purpose; whilst, on the other hand, there is a precise relation between the fruits of the earth and the wants of his animal nature, leading him to partake of these, not only in freedom and without compunction, but with joy. The sense of touch, again, is offended with all the characteristics peculiar to the flesh and blood of animals; and notwithstanding the ordinary spectacles of exposing the parts of animals intended for food (familiarizing society with the prevailing practices incident to the mixed diet system), the repugnance not merely to slaughter animals, but to touch the dead flesh of animals, is ever present in all but the depraved. It is readily admitted, that it is much more difficult to show the senses of taste and smell, intimately combined as they are, in favour of the Vegetarian system, than the senses already previously treated; but we contend, notwithstanding, that the liking induced for the odour and taste of flesh, when disguised by the processes of cookery, is purely artificial. That such is the case we have the evidence of those, who for any considerable time abstain from the flesh of animals, to whom first the taste, and subsequently the odour, becomes offensive; as well as the fact, that children, in whom the natural instincts have been less perverted than in adults, when trained for the first years of life to subsistence upon fruits, farinaceous, and other vegetable products, invariably manifest repugnance to partake of flesh; these facts, presenting a broad contrast to the savage pleasure and intense gratification manifested by the carnivora in devouring their prey, between which and their physical constitution there is, doubtless, a marked relation and adaptation, altogether opposed to the nature and experience of man.

Most intimately associated with the instinctive feelings of human nature, however, another argument is deduced in support of the Vegetarian system, from the moral nature of man. Already, as a physical and intellectual being, is there evidence that the slaughter of animals is both unnecessary and opposed to the instincts of his being; but here, from the superior light of morals, it is contended, that the slaughter of animals, and the consumption of their flesh as food, is an offence against the moral characteristics of his being. There is ever a repugnance to slaughter and bloodshed, essential to the very existence of the benevolent feelings with which man has been gifted; and with these the instincts of his nature are most intimately combined. In support of our conclusions, we have but to cite the pain experienced in witnessing the destruction of animal life, in all who have not become progressively accustomed to the occupations of slaughter, and the care with which every consideration identifying the preparations of flesh with the sufferings and death of the animal supplying it, are kept out of view. The position may be denied, and reference made to those who manifest pleasure in the destruction of life; but these, we contend, are not normal instances of human nature, but exceptions to the mental condition of the great majority of society, who, notwithstanding the unfavourable practices of subsisting more or less upon the flesh of animals from one generation to another, still manifest the force of the natural laws stamped upon the constitution of man, by repugnance to the intimate knowledge of the processes incident to the use of flesh as food.

The Vegetarian practice may thus be briefly designated, as a system of seeking food in accordance with the teachings of instinct, in harmony with the intellectual and moral nature of man; and since the most complete happiness cannot be secured without adherence to the laws of his being, we contend that the Vegetarian system, as established in the natural constitution of man, is thus essential to the greatest physical, intellectual, and moral well-being of the world.

## VEGETARIAN COOKERY.

It is our pleasing duty to call attention to the recent publication of a comprehensive work on Vegetarian Cookery,\* as the fifth edition of a work already well known, and many years a depository of the most valuable recipes for the carrying out of the Vegetarian system of diet. We congratulate our readers upon the issue of this work, in a condensed but greatly improved form; inasmuch as we think there is nothing so calculated, as a work of this nature, to guide to the practical results of the system which we are especially engaged in advocating. The Vegetarian system of diet is one of general practical interest to all who inquire into the laws affecting man's being, this necessarily involving the question of dietetics; and thus, from the time that the solid reasoning in support of Vegetarianism is arrived at, every student and careful observer feels interested in the practical methods of carrying out a system of living, the theories of which are found to commend themselves to the refined and intellectual, as well as to the instinctive and moral feelings of man.

The facilities presented for carrying Vegetarianism into practice, we have already endeavoured to show, have most important relation to the progress of the movement; and we cannot but commend the work under notice, to the careful attention of our readers and inquirers in general, as having within its pages, in the various divisions of the work, the full information required for all classes of experimenters. The recipes are clear, and present, in a concise and much improved style, the important instructions required to be conveyed; and we only wish our fair readers, in putting this valuable book to the test of experience, may submit themselves fairly to be guided by its instructions, in implicit reliance upon the value of the recipes; and that, especially where wanting experience in Vegetarian preparations, they will sink all doubts, so characteristic of the cook in ordinary practice, and have sufficient faith to take the guidance of a work, which combines in its pages the wisdom and experience of more than forty years' attention to these subjects.

We feel that we are treading on rather tender ground, in our advice to the fair sex; but experience has taught us, not merely that cooks disagree, but that few have sufficient faith to follow anything as closely as their own notions of how things "should be." To this we object, for the sake of the character and genius of our book; and the more so, as we are well aware that Vegetarian recipes are

thus misunderstood, and preparations, sometimes called Vegetarian, which have, in reality, anything but the true characteristics of food prepared by the experienced Vegetarian cook, who simply acts out the instructions of a cleverly expressed recipe, this simple procedure realizing, in all circumstances, the same satisfactory result.

The *Vegetarian Cookery* contains all the long range of preparations, from recipes for soups, through principal dishes, as omelets, fritters, and other savoury dishes, to the minor preparations of the complete table; proceeding thence to a rich arrangement of sweets of various kinds, including most valuable preparations of farinacea; and thence to fruits in their various forms, with every other adjunct of a complete system of Vegetarian Cookery, in relation to every meal which either the lover of the plain or the luxurious can desire.

The want of a complete work on the subject of cookery has for some time been felt; and we doubt not that the work just issued will be extensively appreciated, as meeting the wants of all classes of experimenters, or adherents of the Vegetarian system.

We are gratified to find that the plan of the work is such as to address itself principally to the masses of society leaving the prevailing custom of living on the mixed-diet system, the bulk of the preparations comprised in the volume being such, that the taste of individuals who have left off the use of the flesh of animals, has nothing to crave, either in relation to the nutritive qualities, or the gustatory enjoyments of the preparations. At the same time, however, instructions are communicated under the head of *Vegetarian Practice*, which enable each practitioner to select the preparations of food most in accordance with previous habits; the advanced Vegetarian, if he prefer it, being able to cull recipes from the work which will abundantly supply his more simple habits of diet; whilst others of less experience in the system, can also adopt a practice more in accordance with their tastes and degrees of experience. This portion of the work is divided into styles of cookery, and gives instances from which selections can still be made, in accordance with the wishes of individuals. In this portion only of the work could we take exception to the plan laid down; but merely so far as to suggest the reversal of the order presented to the attention, placing the simplest system of cookery last instead of first, as it stands in the work, from the fact that it is most removed from the experience of individuals living on the mixed-diet system, and is, in point of fact, arrived at last, in the advanced experience of Vegetarianism.

\* *Vegetarian Cookery*, BY A LADY. PITMAN, London; and BREMNER, Manchester.

The work is also accompanied by a valuable introduction, giving an exposition of Vegetarian principles. The matter of this introduction we shall have pleasure in presenting to the attention of our readers, in several distinct articles, as important as well as interesting, the basis of argument being of such breadth in relation to the principles of the system, as to include nearly every minor

argument advanced upon the subject. We are happy to see the subject of Vegetarianism made of natural relation to the very existence of man; and that such arguments are made the fit accompaniments of a work so important and valuable.

The following composes the earlier part of the introduction in question, to which we prefix the title of

### THE VEGETARIAN SYSTEM.

“In presenting a somewhat comprehensive work on cookery, for the experience and practical carrying out of the Vegetarian system, a natural inquiry will necessarily arise in the minds of the great majority of our readers, as to what constitutes the principle and arguments of the practice of diet thus recommended to the attention of the public. It is our purpose to answer this inquiry in the following pages; preferring such an arrangement of matter, at the same time, as will be most likely to meet the popular objections to the system under notice.

“The opinions held by Vegetarians are various, and the arguments adduced as principally influencing their practice, will be found to differ, in accordance with the aspects of the question most esteemed by each. All these views, however, are comprised in the principle for which we would here contend, that the Vegetarian system is established in the natural constitution of man, and is essential to the harmonious relation intended to exist between him and the external world.

“It will readily be understood from the announcement of the above position, that the full treatment of the subject, involving, as it does, the natural history of man in various aspects, cannot be undertaken within the limits of our present space. It will be our duty, however, to present, as briefly as is consistent with perspicuity, some of the leading facts and arguments supporting the Vegetarian system of diet, as deduced from history, anatomy, physiology, and chemistry; reference being made, at the same time, to works in which an elaborate treatment of the system will be found.

“It is a popular impression, that the Vegetarian question is now first raised, and was almost unknown till the origin of the Vegetarian Society within the last five years, as well as that its adherents are limited to the eight hundred members which now constitute that organization. This impression, however, is most erroneous; since, as remarked by a writer, in a lengthened notice of Vegetarianism in the *Medico-Chirurgical Review*, this fundamental question of diet ‘is not now raised for the first time, but has

been brought again and again under consideration during every period of the world’s history,’ though, ‘by the zeal and assiduity of its present advocates, it has been made to assume an importance, among certain sections of our community, which it never before presented.’\* We take the opportunity here to remark, that the practice of the system, as well, is not by any means limited to the members of the present Vegetarian organization, large numbers of adherents having arisen within the last few years, who have no immediate connection with the Vegetarian Society; and we shall have occasion subsequently to call attention to the fact, that large masses of the inhabitants of the earth, amounting from two-thirds to three-fourths of the people of the world, have, in all periods of time, carried out this practice of diet. The principle of the system, indeed, has ever been identified with the primeval institutions of creation, and is met with surprise only in countries where the mixed diet practice is most prevalent; this being no doubt due to want of information, or to want of recollection of what constituted the principal features of diet in the earliest history of the world, in which sacred and profane authority concur in showing that man derived his food from the products of the vegetable kingdom, and that the consumption of the flesh of animals as food only obtained after he had fallen from the purity of his early history, and become identified with the violence that subsequently ‘filled the earth.’

“In the Greek and Latin authors, we have frequent allusions to the period of history to which we refer, when man lived in a state of innocence and happiness. Thus, OVID, after the cruelties inflicted upon animals in order to appropriate their flesh as food have been described, observes:—

‘Not so the golden age, who fed on fruit,  
Nor durst with bloody meals their mouths pol-  
lute.’†

And subsequently, one of our own poets, in reference to the same period, speaking of herbs, says:—

\* No. xii. p. 400.

† *Metamorphoses*, book 15, l. 137. DRYDEN’S Translation.



'But who their virtues can declare? who pierce  
With vision pure, into their secret stores  
Of health, and life, and joy? the food of man,  
While yet he liv'd in innocence, and told  
A length of golden years; unflish'd in blood,  
A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit, and disease;  
The lord; and not the tyrant, of the world.\*

'We are not surprised, however, that the Vegetarian system, when first presented to the attention of a flesh-consuming community, should be considered unworthy of serious attention; though the disadvantage of this can but be momentary, with all who remember the history of opinion in all time, and that the greatest and most important truths, whether in relation to mind or matter, have invariably had to pass through an ordeal, thus raised by the unreasoning adherents to the practices and habits of thought most prevalent at the time. Our views may well, thus, support a little surprise or merriment in the uninformed; and the more so, since there are few cases where attention is brought to bear upon the system, in which impressions in its favour are not produced.

"It is singular, though fortunate for the treatment of this question, that some of the strongest arguments in relation to external evidence, are deduced in support of our system, from the impartial examination of facts supposed to constitute some of the strongest popular objections, and such as are, in the first instance, commonly directed against it. We purposed that our exposition of the system should, as much as possible, be shaped by the nature of the objections raised in the minds of individuals in their opposition to the practice of Vegetarianism; and thus we shall here address ourselves to several of the strong points which have hitherto upheld the practice of consuming the flesh of animals as food.

"The anatomical and physiological structure of the human frame, is usually considered to present a powerful argument in support of a mixed diet, in relation to the character of the teeth and intestinal canal. This supposed scientific reason for the consumption of flesh, is more generally presented than any other; and the statement that man has got an arrangement of teeth intermediate between those of the herbivora on the one hand, and the carnivora on the other, has led to the strange conclusion that man was destined to consume both flesh and vegetable products, the strength of the argument depending on a comparison of the teeth, and the intestinal canal of man, with those of the herbivora and carnivora, to the latter of which they have been said most to approximate.

"Men are prone, in their examination of this question, in which the appetite is con-

cerned, to attempt to reason from their likings and practice, instead of taking nature alone as their standard, and being ready, in the impartial view of the facts she presents, to convict themselves, in case of need, of having departed from the natural and best food of man. It is quite true, that the internal structure, and the teeth of man, indicate that he is an animal different, and intermediate in his conformation, in most respects, to the classes of animals consuming herbage only on the one hand, and flesh solely on the other. But whilst the mistaken process of measuring man from the crown of the head to the feet has been resorted to, by way of comparison as to the proportionate length of the intestinal canal with those of the two tribes of animals above mentioned, which are measured from the head to the termination of the spine only (thus making him approximate, in his physiological structure, to the condition of the flesh-eating animals), the broad fact has been altogether overlooked, that, taking man as an intermediate animal, there is an intermediate character of food which precisely suits the various organs of mastication and assimilation which have been considered as the standard of comparison, and that this diet consists of fruits, roots, grain, and vegetables. An impartial view of the question, therefore, presents man as an independent species of animal, with a specific character of food in relation to his physical constitution, altogether different from herbage on the one hand, or flesh on the other; and when the comparisons instituted between him and other animals are fairly carried out, the intestinal canal is not merely six or seven times the length of his body, but twelve times, leading to the conclusion, in this as in other respects, that he is a fruit and grain-eating animal, closely approximating in his physical constitution to the Simiæ, a tribe of animals subsisting entirely on fruits, roots, and grain, and provided with teeth similar to those of man, the principal difference being, that the canine or eye-teeth are generally much more developed than in man. Indeed, the canine teeth argument is very unfortunate, in proving far too much for the mixed diet system; since, if accepted as ordinarily presented, as indicating that man is to consume flesh, the inference would be, that the monkey tribe, as well as the horse and the camel, which possess these teeth more developed than man, should necessarily be more carnivorous than he.

"We have probably bestowed somewhat more attention upon this opposing argument than it in itself merits, since the objection is but the result of false reasoning, and has

\* THOMSON'S *Spring*, l. 233.

never been entertained by the greatest naturalists and physiologists who have fully directed their attention to this subject, a few brief extracts from the writings of whom, we here present, as confirmatory of our position, as well as for the redemption of those great authorities from the popular error attempted to be fixed upon them.

“LINNÆUS, one of the most celebrated naturalists, speaking of fruit, says:—‘This species of food is that which is most suitable to man: which is evinced by the series of quadrupeds; analogy; wild men; apes; the structure of the mouth, of the stomach, and the hands.’\* ”

“BARON CUVIER, whose knowledge of comparative anatomy was indisputably profound, and whose authority is therefore entitled to the greatest respect, writes thus:—‘Fruits, roots, and the succulent parts of vegetables, 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 tuberculous teeth, would not permit him either to feed on herbage or devour flesh, unless those aliments were previously prepared by the culinary processes.’ ”

“GASSENDI, after a careful comparison of the teeth of man with those of other animals, declares:—‘Wherefore, I repeat, that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh but of fruits.’ ‘As to what relates to flesh, it is indeed true that man may be sustained on meat; but how many things does man do which are contrary to his nature! Such is the perversion of manners, now, by a general contagion, enamelled into him, that he seems to have become a new creature. Hence the doctrines of morality and philosophy are directed to no other object than to recall mankind to the paths of nature, which they have abandoned.’ † ”

“LORD MONBODDO says:—‘Though I think that man has, from nature, the capacity of living either by prey or upon the fruits of the earth, it appears to me that, by nature, and in his original state, he is a frugivorous animal; and that he only becomes an animal of prey by acquired habit.’ To the above might be added the evidence of M. DAUBENTON, with that of Sir EVERARD HOME, RAY, BELL, and others, all leading to the same conclusion.

“Notwithstanding the force of the above conclusions, showing that the natural food of man is derived from the vegetable kingdom, and not from the flesh of animals, it may be said, that by acquired habit man has become

a consumer of flesh. We are at once free to admit, that there is great power in the principle of adaptability, enabling man to subsist on various foods, and in varied circumstances, as an essential principle for the preservation of the race of man in his varied wanderings. But though this is fully acknowledged, we are here contending, not for what man has the power to do, but for what constitutes the natural food of man, between which and every law of his physical constitution (in his case as in that of all other animals), the benevolence of the Creator will have established complete adaptation. Man, unquestionably, as is commonly seen, can wander both in morals and physical habits from the high principles of his being; but what we here contend for is, that all these departures are to his disadvantage, and that the greatest happiness of existence can alone be secured in the most complete obedience to the natural laws of his being.

“We have next to address ourselves to an argument in connection with the Vegetarian system, in opposition to which much erroneous impression exists. It is generally taken for granted, that all vegetable products, including both farinaceous food and the articles commonly designated vegetables, are insufficient to supply the complete nutrition of the body.

“It is only within the last fifteen years, that correct impressions, as to what constitutes the true nutritive qualities of food, have been arrived at. In organic chemistry, however, as originating in the researches of Baron LIEBIG, many practical conclusions are now ascertained, in relation not merely to the actual composition of food as determined by a series of analyses, but also as to the actual application of the principles of food to the wants of the human body. It has been determined, that every thought of the mind, as well as every act of the body, produces changes in the human system, progressively converting the living and healthful matter of which the body is composed, to dead and waste particles, which have to be renewed and restored to the living fabric, in the elements of the blood, the various parts of which must, in the first instance, be derived from the food consumed. It thus becomes of very great interest to be fully aware of the composition of the various articles of food, and their respective value for forming blood in the body. Besides this leading requirement in the composition of food, however, another series of particles have to be provided, which, in combination with the oxygen of the atmosphere, produce the animal heat of the body; and lastly, certain mineral particles are required, which are said to produce most important results

\* LINNÆI *Amanitates Academicæ*, vol. x., p. 8.  
+ GASSENDI'S Works, vol. x., p. 20.

in the conversion of the elements of food into the living tissue of the body. The former of these principles of food may be popularly designated as the *flesh-forming principle*, whilst the latter is the *heat-forming principle*, the mineral elements being usually denominated the *ashes* of food.

"In the above conclusions, we have accepted the theory most generally acknowledged as correct, in relation to the formation of the blood and the animal heat of the body, preferring this, for the sake of our argument, as the least favourable of two theories presented on the subject.

"We now call attention to the following statistics, presenting the composition of various articles of food, the results of the analyses made by distinguished chemists, principally of the LIEBIG school of chemistry, including those of Dr. LYON PLAYFAIR, BOUSSINGAULT, and others, in which the composition of food is presented under the three great heads of requirement already mentioned, premising, merely, that in addition to matter to form the animal heat and the blood of the body, as well as ashes, a certain amount of innutritious matter accompanies most articles of food, and that this has been declared by certain physiologists to be of considerable importance; bulk, as well as nutrition, being considered essential to the healthy action of food in the process of digestion.

Weight.	ARTICLES OF DIET.	CONTAIN :		SUPPLY TO THE BODY :		
		Solid Matter.	Water.	Flesh-forming Principle.	Heat-forming Principle.	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
"	Potatoes . . . . .	28.0	72.0	2.0	25.0	1.0
"	Butcher's Meat . . . . .	36.6	63.4	21.5	14.3	8
"	Bread (stale) . . . . .	76.0	24.0	10.7	64.3	1.0
"	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
"	Sago . . . . .	88.0	12.0	3.4	84.0	6
"	Maize-meal . . . . .	90.0	10.0	11.0	77.0	2.0
"	Oat-meal . . . . .	91.0	9.0	12.0	77.0	2.0
"	Rice . . . . .	92.4	7.6	8.4	82.0	2.0

"The composition of ordinary butcher's meat in the above table, is from Baron LIEBIG, and in the form in which we have presented it, is only erroneous as conveying too favourable an impression of the degree of nutrition to be derived from it, the whole weight being here considered as devoid of bone, tendon, and cartilage, such as usually form a considerable portion of waste in the purchase of the flesh of animals. We see, however, notwithstanding this allowance, how erroneous is the impression which has been entertained as to the high nutritive value of

the flesh of animals, and the little waste consequent upon its use. Bread has ever been, and will ever continue to be, the 'staff of life,' notwithstanding the popular estimation which would, if possible, in times past, at least, have adopted flesh as this standard; and on a comparison of the composition of various articles of vegetable food with beef, it cannot but excite surprise to see that whilst the solid matter of peas, beans, lentils, and oat-meal, should range between 84 and 91 per cent. of solid matter, and from 16 to 9 only of water, the lean and fat together of flesh contain 36 1-6th lb. of solid matter, whilst all the rest, amounting to 63 4-10th lb. is merely water.

"In relation to the leading principles, however, already enunciated as the flesh-forming and heat-forming principles of food, we see, on reference to the above table, that whilst 100 lb. of the flesh of animals can supply at most 21 1/2 lb. of flesh principle, and 14 3-10th lb. of heat principle to the body, peas, beans, and lentils, respectively, supply 29 lb., 31 lb., and 33 lb. of flesh-principle, and 51 1/2, 51 1/2, and 48 lb. respectively, of the elements supplying animal heat.

"We would not advocate the general use of the most nutritive food as the best for the health of the system, knowing that the common error of diet with those in easy circumstances, is to take food too nutritive for the wants of the system; but we still regard the above chemical facts as highly important, in uprooting the popular impression hitherto maintained in favour of the importance of 'butcher's meat;' and especially so, when we see that in the most nutritive articles of vegetable food, an abundant supply of carbonaceous or heat-forming principle is combined with them, presenting an approximation, in most cases, to the composition of milk, which has generally been accepted by chemists as the fittest type for the composition of food.

"The next argument we beg to adduce in support of the Vegetarian system, is one of great importance, and such as cannot fail to have its due weight with the candid inquirer. We rejoice that, here also, we are enabled to remove a prejudice, which, perhaps more than any other, tends to maintain the meat-eating practice. The common supposition has hitherto been, that the nutritive particles in the vegetable kingdom, if sufficient at all for the maintenance of health and strength, were at least inferior, and of different composition to the nutritive particles of food derived from the flesh of animals. In our treatment of this question, we have little more to do than to quote the undisputed conclusions of Baron LIEBIG upon this subject:—

“‘Grain and other nutritious vegetables yield us,’ says LIEBIG, ‘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 casein, 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.’ † ”

“‘The chemical analysis of these three substances has led to the very interesting result, that they contain the same organic elements; united in the same proportion by weight; and, what is still more remarkable, that they are identical in composition with the chief constituents of blood, animal fibrine, and albumen. They all three dissolve in concentrated muriatic acid with the same deep purple colour, and even in their physical characters, animal fibrine and albumen, are in no respect different from vegetable fibrine and albumen.

“‘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.’ ”

“‘Lastly, we quote:—‘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.’ ‡ ”

“‘Nothing could be more conclusive on the question at issue, than the statements here presented as the unbiassed decisions of chemical research; from which it is seen, that far from the nutriment found in the flesh of animals being peculiar, and superior to that to be obtained from vegetable products, it is merely vegetable nutriment—the proximate principles of vegetables, originating in the vegetable kingdom alone, whence they are transferred to the flesh of animals; and which, without the processes of feeding animals for their flesh, could be derived simply and directly from the products of the soil.

“‘From a consideration of the above argu-

\* *Animal Chemistry*, p. 77. † *Ibid*, p. 45.

‡ *Ibid*, pp. 47, 48.

ments, we arrive at some most important conclusions of a social and political nature. With the facts of the composition of food before us, and the knowledge that the nutriment to be derived from the flesh of animals is only vegetable nutriment taken in a secondary way, we can readily see that the ordinary impression of the necessity of mixing the flesh of animals with food to heighten its nutritive qualities, and, in popular phrase, ‘make it go further,’ is altogether fallacious. We find, for instance, in appealing to the facts of the composition of food, that the economic question of ‘what does it cost to produce 100 lb. weight of the blood of the body from the various articles of food in ordinary consumption,’ is answered in a way altogether condemnatory of flesh as food, when the cost of relying upon the nutriment of flesh is compared with that of the identical elements of nutriment derived from vegetable products, as may be readily observed on an inspection of the following calculations:—

ARTICLES OF DIET.	CONTAIN:		SUPPLY: Flesh-forming principle.	Price per 100 lb.		Cost of supplying 100 lb. of Flesh to the Body.
	Solid matter.	Water.		£	s. d.	
Beans . . .	86.0	14.0	31.0	0 6 11½	1 2 6	
Peas . . .	84.0	16.0	29.0	0 6 8	1 2 11½	
Lentils . . .	84.0	16.0	33.0	0 16 0½	2 8 8	
Wheat-meal . . .	85.5	14.5	21.0	0 12 6	2 19 6½	
Barley-meal . . .	84.5	15.5	14.0	0 8 6¾	3 1 13½	
Oat-meal . . .	91.0	9.0	12.0	0 10 10	4 10 3½	
Butcher's Meat	36.6	63.4	21.5	2 10 0	11 12 6½	

“‘We see from these statements, that 100 lb. of the flesh of the body can be derived from beans, for £1. 2s. 6d.; 100 lb. from peas, for £1. 2s. 11½d.; and 100 lb. from lentils, for £2. 8s. 8d.; while the same amount of flesh-forming principle (*identical* as it has been shown to be, in all these various kinds of food, and originating in vegetable food), if taken from beef, or the average of butcher's meat, at 6d. per lb., will cost £11. 12s. 6½d.

“‘It is needless to carry our remarks upon this most available argument in support of the Vegetarian system, much further than the statistics already presented of themselves carry it. We look, however, upon this feature, in its political and economic aspects, as one of the most important that can possibly engage the attention, from the moment that the question of the resources of a country and the feeding of the masses of the people, is taken into consideration. Sir RICHARD PHILLIPS, in his *Million of Facts*, shows that without the cultivation of the thirty millions of acres of waste land in Great Britain, and with the resources of agriculture as they then stood, that two hundred and fifty millions of inhabitants could be main-

tained on vegetable products, whilst eighty millions, only, could be fed on flesh and vegetables. Other calculations more favourable to our argument could be introduced; but all consideration of the subject leads to the conclusion, that abundance is ever produced on the one system, while the other as naturally tends to scarcity and want, and even to the depopulation of certain districts, as seen in the 'sheep-walks' of Scotland, where, from the demand for mutton, the inhabitants have been driven away, and the land once used to raise food for man, has been converted to grass lands for the feeding of sheep and cattle. It is obvious also, that if these facts were generally known in our country, much of the dissatisfaction of the less favoured and poorer classes of the community (who look with murmuring, from their own means of subsistence, to the re-

sources of the higher classes, in their abundant provision of flesh as food) would at once be extinguished; because it would be readily seen, that Providence has been much more benevolent in securing the true necessities of life, than men, in their want of knowledge, have supposed. It is an interesting feature of the study of these facts, to observe, that as the great essentials of existence are placed within the reach of man—air, water, light—so also are all the primary and essential properties of food kept within the means of the different classes of mankind. The higher classes may revel in luxury, as the result of factitious tastes and vicious customs; but, after all, in reality they owe their existence to the simple proximate principles of vegetable food, alike within the reach of the honest labourer who 'earns his bread by the sweat of his brow.'

## THE WORTH OF EARNESTNESS.

"THE biographies of great men are continual rebukes to whatever is unlike them, and in this lies their great use. We are so prone to self-indulgence, so intensely inclined to be at ease, to say to our souls, 'Eat, drink, and be merry, and let the world move on as it likes,' that did we not, from time to time, encounter men, and meet with incidents, which startle us from this sensual and thoughtless life, there is no saying into what depths of folly we might sink, or with what apathy and contempt we might come to regard our fellow-beings. Ever and anon, this tendency to thoughtlessness is interrupted by our coming in contact with some instance of self-sacrifice and devotion of life to the good of others. Or perhaps we fall into distress and trouble, and our elevation thence, through the love of some 'good Samaritan,' prompts us, with an impulse which it would be ingratitude to withstand, to 'go and do likewise.'

"Humanity has not received its worthiest services from those who were most favourably circumstanced to render them, namely, the wealthy and those who live at ease. All history teems with instances of men who, earning their bread by the sweat of brain or brow, have, out of their little means, aided by a zeal of intense love, accomplished designs which, to lukewarm natures, appear almost fabulous. Our own times furnish many instances of the truth of this assertion. Perhaps the finest illustration we can give, is that afforded by the life of the Manchester prisoners' friend—THOMAS WRIGHT. His was a life so beautiful, so truly Christian, that words seem almost incapable of expressing our admiration of it, or conveying to our readers a proper idea of the veneration

with which we regard a career so pregnant with a love which always *found its issue in works*. Sentiment we have in abundance; faith, feeling, and aspiration are as plentiful as they are cheap; but alas! all these are worthless, if they find no embodiment in act, and are not continually ultimated in performance. To minds full of these unsubstantial visions and vague desires for a new, better, and more useful life, what a rebuke is conveyed in the facts of that Manchester working man's life, and what incentives they afford to every one of us to make good use of the means and opportunities, however small, which are granted to us, to benefit and bless all that claim our attention, and call for our assistance.

"Consider the case. Here is a working man—a foreman in a Manchester foundry, with all the physical and mental cares of such a position. Toiling daily from five in the morning till six at night, twice married, and having a family of nineteen to feed, clothe, and educate, on a salary which did not average £100 a-year, we might reasonably suppose that any out-door charities could not well be expected from such a man. That is a true proverb which says, 'where there's a will, there's a way.' THOMAS WRIGHT had a heart full of love, and a head full of wise means wherewith to direct its warm and impulsive energies. His zeal and good-will were one day led into that channel in which they ultimately flowed for so much good, by a young man of respectable appearance soliciting employment; when Mr. WRIGHT glancing at him, exclaimed, 'I know your countenance. Is it possible?—what, returned?' 'Yes,' the young man replied, 'returned, and none the worse, I hope, for

my absence, as I think you will learn, if you give me a trial.' Good Mr. WRIGHT bade him keep his own counsel, as he too would keep his secret, and at his own risk gave the poor repentant convict employment, which was followed up by the best results, in his leading a new and better life. The true-hearted man was not long in following up this deed of charity by similar efforts, which were crowned with the like success. His labours extended;—prison doors were opened to him;—vice in all forms he encountered; and by his words of love, caution, and rebuke, always tempered with affection, he produced a change in the most hardened, and turned back many from their opening careers of wickedness to the paths of virtue, pleasantness, and peace. All this THOMAS WRIGHT did, at the same time conscientiously fulfilling his duties to his employers, and to his family. His evenings were devoted to his prison ministrations, with ten minutes caught here and there in the course of the day; and Sundays saw him regularly at work, like his Lord and Master, healing the heart-sick, raising the dead affections in dark, sepulchral souls, and casting out devilish lusts from sin-hardened natures.

"There is no man who cannot draw a lesson from the life of this humble Manchester workman. It proves to us that however circumscribed our position may be, there is always room and opportunity to act out the soul's ideal, and in the hot and busy routine of commercial life, to pursue avocations as sublime as any saint who ever lived; and to achieve a comfort and happiness of soul in the consciousness of well-doing, that no sensual and external indulgence can ever afford. We would not be supposed to advocate the principle that every one should follow implicitly in Mr. WRIGHT's footsteps, and forthwith seek entrance into bridewells and penitentiaries. Far from it. Our dispositions, our temperaments, and our education, all fit us for peculiar spheres of exertion, in which we are fitted to labour with more pleasure to ourselves, and profit to others, than in any other. All we demand is, more earnestness, a steadier purpose, a higher resolve. There is too much of that butterfly kind of existence in the world, which flits from flower to flower, sipping their sweets, and culling their blossoms—which talks, reads, and even studies, without any useful purpose; while the bee-life which digests and appropriates what it feeds upon; which has for its motto, 'each for all;' which works for the good of the community, irrespective of self, is rarely cultivated. The few who have learned to read fluently, read

to intellectual repletion, while the many who cannot read at all are perishing with hunger. Between these classes is another, as large perhaps as the largest, who are able to read, but do not; because the difficulty of the exercise, caused by the barbarous and contradictory spelling, outweighs the pleasure of receiving new ideas from books. Hence the necessity of reforming our orthography.

"We are not ashamed to profess ourselves utilitarians, or to say *cui buono* to all that presents itself before us. This does not imply that we are iconoclasts, or despisers of music and the fine arts. We say *cui buono* to these too, and have an answer which satisfies us that they are utilitarian, and therefore entitled to support. What we protest against is that desultory, aimless learning which is so rife, and produces no good. We would say to every young man and young woman, be earnest, for you are in this world on trial, and for a purpose; therefore set to work. You are not here merely to amuse yourselves, to while away time, and wonder. Let your study, therefore, be directed to some useful end, let us have labour with fruit in some calling or other; and when you depart for the spirit-land, let it be with a heart open to all good influences; for we should ever remember that to become angels, we must in this life form within ourselves the dispositions of angels, whose great characteristic is *the love of use*—a willingness to serve, to 'minister' to others who are below them, and a desire to do all the good that lies in their power to those around them. Had we more of this love and earnestness, society would witness changes and improvements far beyond what it is in the power of any government to effect."

We extract the above from a contemporary periodical devoted to Literary Reform; \* and though, in some respects, more particularly directing attention to the interests of literature, it is obvious that the philosophy of the article is equally applicable to all benevolent objects whatever. In the subject of the illustration chosen, we have forcibly presented to the attention, benevolence made practical, even in hitherto almost untrodden paths; and whilst it is no doubt correct that the "best deeds of philanthropy are never chronicled," there is a useful moral in so much of the history of Mr. WRIGHT as here transpires, the more important from its being associated with the every-day business of life, not, as might be inferred from the narration, in one who has been removed, or has retired from the activities of life, but in one who is still carrying out a most useful existence.

\* The *Phonetic Journal*, No. 29, vol. ii. p. 225.



## VEGETARIAN OPERATIONS.

WE are happy to announce, that the season for lectures, and in-door labours having commenced, our friends in various localities, have entered into all the activities of a fresh course of labour in the Vegetarian cause. Manchester and Liverpool, are, as may be expected, prominent in their arrangements and activities; and we hope, ere long, to announce that other local associations (readily to be formed in any locality where a few Vegetarians are found) will have entered upon the activities of public teaching. For some years to come, one prominent duty of the advocates of Vegetarianism, will be to promulgate a knowledge of the existence of a Society advocating principles of life which

are so much in accordance with the minds of all who have moral power to examine the reasons for their dietetic practice, and, in case of need, to deviate from the customs of society. We trust that, shortly, additional and special attention will be given to the formation of Vegetarian Associations; because, through their influence, in the hundreds of localities where they might be established, the most rapid progress of the Vegetarian movement will be due. Literary communications are highly important; but the active promulgation of these, even, demands associated labours, with which we doubt not, Vegetarianism will ere long be extensively identified.

## INFLUENCE OF CLIMATE ON SOCIAL PROGRESS.

It is a somewhat interesting inquiry, whether the climate of northern latitudes has not much to do with the social progress of various nations. Even looking at the social condition of Great Britain, as, at least, materially affected in the character of its occupations by times and seasons, we are almost compelled to answer the enquiry in the affirmative. But if we turn our attention to the people of southern latitudes, and especially those where a more equable temperature throughout the year affords the characteristics of no greater changes than those between our spring, summer, and autumn,—the countries without a winter to contrast with these seasons—we certainly observe little of the energy of character found in the countries of more variable climate, and much of that dreamy state of existence which is pre-eminently identified with “sunny climes.” Indeed, the love of ease is so prominent, the nearer we approach the course of the sun, as almost to prove that perpetual sunshine is associated with habitual carelessness of the considerations and real activities of life, so powerfully presented in the history of those who have to meet and contend with what is regarded as the less favoured advantages of climate.

As confirmatory of these views, we behold modern Italy, with its beautiful sky, and

potent influences drawing the attention to the past, compelled to seek apologies for her present condition, by speaking of the present as the *siesta* of her days, and pointing in somewhat, we fear, too languid anticipation to the future, when she is to awake, like the giant refreshed, and fully realize the anticipations of her early youth. The same character, too, belongs to the glowing climates of other peoples of the earth; but if we be required to observe those nations that exist in the *present*,—that are awake to the stirring activities of the great *now* of existence—we find these, certainly, identified with positions on the globe affording a cold winter, suggestive of vigorous action to maintain even the physical constitution in its normal condition, and in these countries can industry and progress best be studied.

We would not have certain conclusions drawn from these remarks, except in relation to the present dietetic and social habits of the world; because, centuries ago, many of the nations now apparently paralyzed by a species of moral darkness and social inactivity, were once of primitive habits of life in relation to diet, and renowned for arts and progress in the earlier history of the world. Our observations thus relate to the present; and as another proof of their correctness, we

see, in looking to our own people, that the seasons of our climate have their characteristic occupations, and that in summer, nature has her attractions, and withdraws from the pursuits of in-door study, her children of all ages, leading them forth, to appreciate, in degree at least, the beauties with which she is clothed. And again, as autumn closes, and the genial rays of the sun diminish both in intensity and duration, are those who have leisure to follow the bent of inclination (and of all else to a certain extent), directed towards the cultivation of the mind; thus seeming to teach, that whilst summer is to be identified with the physical progress of man, the season of winter has more especial reference to his intellectual and moral progress. Summer may be the storing-time of that which relates to the external man; but short days, and long winter evenings, seem as certainly identified with the progress of mind.

It is interesting to notice the activities produced by closing autumn, in institutions of every character which have for their object the training of the minds of the mass of society; and when our facilities for social progress shall have been wisely multiplied, then shall we see that the busy stir of intellectual and moral labours will become a thousand fold greater, in proclaiming that

with the approach of winter, the special time for labour, in all that relates to social improvement, has arrived. Institutions of all kinds succumb to the attractions of nature, in May, and give up the contest, till autumn shall have arrived; but then (at the season in which we write) are the hopes and expectations identified with mental cultivation again aroused, and, ere summer returns, have borne their fruits of increased knowledge, if not also of moral progress.

We would not, therefore, so much quarrel with our geographical position (any more than we would advise other northern nations to do so), as has sometimes been attempted to be taught us; being quite assured that times and seasons are well appointed, in relation to the well-being of the whole nature of man, whether physical, intellectual, or moral, and are well identified with the peculiar genius of each people, and the best opportunities of cultivation; and have to do, not merely with the social and political progress to which some of the northern people (once "hordes of barbarians") have now attained, but with the promise there is, in the active life of the present, with a full acknowledgment of the laws of the great Creator, that out of the benefit and advantages of the present, shall result a still higher state of morals and civilization.

### THE VEGETARIAN SYSTEM.\*

"WE pass now to another important argument in connection with the system under notice, the truths of which have been opposed by a long line of practical teaching from the medical profession. It has been stated from time immemorial, that the flesh of animals is more digestible than food derived from the vegetable kingdom. We are happy in bringing to bear indisputable facts in our treatment of this question, and facts derived from the most emphatic source of truthful declaration upon the subject of the digestion of food, hitherto known to have occurred in the world. We allude to the case of ALEXIS ST. MARTIN, a healthful young man, who about thirty years ago, received a gun-shot wound in his side, which perforated his stomach. Dr. BEAUMONT, of the United States, ministered carefully to the necessities of this case; and, aided by the originally strong and healthful constitution of his

patient, he was enabled to restore him to complete health and vigour, but with one singular circumstance in connection with the case, that the perforation in the stomach never entirely healed up, but was merely closed by an extension of the coats or inner lining. Here, then, was precisely the case so interesting to the practical physiologist in his researches as to the digestibility of food, and Dr. BEAUMONT submitted this young man to numerous experiments, during a series of years, in testing the different degrees of digestibility of the various foods in ordinary consumption; the opening to the stomach being such as to enable him to inspect, at pleasure, the actual process of digestion in each instance, by merely carefully pushing aside the protrusion of the inner membrane above alluded to. Dr.

\* Introduction to the *Vegetarian Cookery*. Continued from p. 61.

BEAUMONT, in his work on digestion, has published the results of these researches, in several very comprehensive tables, in which are included all kinds of preparations from the flesh of animals, as well as all other articles of ordinary diet, including fruits, farinaceous, and vegetable food. We present the two following tables,\* the facts of which have been abstracted from the above work, and which will be found to contain matter for conclusions of a deeply interesting nature.

TABLE shewing the mean time of Digestion of the various kinds of the Flesh of Animals.

	H	M
Pig's Feet and Tripe, soured . . . . .	Boiled . . . . .	1 0
Venison Steak . . . . .	Boiled . . . . .	1 35
Turkey, domestic, Roasted (2h 30m)	Boiled (2h 25m), av.	2 27
Hash, Meat and Vegetables . . . . .	Warmed . . . . .	2 30
Goose . . . . .	Roasted . . . . .	2 30
Pig, sucking . . . . .	Roasted . . . . .	2 30
Lamb, fresh . . . . .	Boiled . . . . .	2 30
Fish, various kinds. Raw, Boiled, Fried & Broiled, av.		2 44
Chicken, full grown . . . . .	Fricassee . . . . .	2 45
Mutton, Roasted (3h 15m), Broiled (3h 0m), and Boiled, (3h 0m) average . . . . .		3 5
Soups, Chicken (3h 0m), and Oyster (3h 30m), Boiled average . . . . .		3 15
Sausage, fresh . . . . .	Boiled . . . . .	3 20
Beef, Roasted (3h 0m), Broiled (3h 0m), Boiled (2h 45m), and Fried (4h 0m); average . . . . .		3 25
Soup, Mutton . . . . .	Boiled . . . . .	3 30
Pork, Roasted (5h 15m), Broiled (3h 15m), Boiled &c., (4h 30m); average . . . . .		3 47
Fowl, domestic, Boiled (4h 0m), and Roasted (4h 0m), average . . . . .		4 0
Soups, Beef, Vegetables, and Bread (4h 0m). Marrow bones (4h 15m), average . . . . .		4 7
Veal, Broiled (4h 0m), and Fried (4h 30m), average . . . . .		4 15
Ducks, domestic (4h 0m), wild (4h 30m), Roasted, av. . . . .		4 15
Suet, Beef (5h 3m), Mutton (4h 30m), fresh Boiled, av. . . . .		4 46
[Average of 20 numbers—3h 6m 48s.]		62 16

TABLE shewing the mean time of Digestion of various articles of Vegetarian Diet.

	H	M
Rice . . . . .	Boiled . . . . .	1 0
Sago . . . . .	Boiled . . . . .	1 45
Tapioca, Barley, Milk . . . . .	Boiled . . . . .	2 0
Apples, sweet and mellow (1h 30m), hard and sour (2h 50m), sour and mellow (2h 0m), average . . . . .		2 6
Milk . . . . .	Raw . . . . .	2 15
Soups, Beans (3h 0m), Barley (1h 30m), Boiled, av. . . . .		2 30
Beans in the pod . . . . .	Boiled . . . . .	2 30
Farsnips . . . . .	Boiled . . . . .	2 30
Eggs, hard (3h 30m), soft, Boiled (3h 0m), Fried &c. (3h 30m), average . . . . .		2 37
Custard . . . . .	Baked . . . . .	2 45
Cake, Corn (3h 0m), Sponge (2h 30m), av. Baked . . . . .		2 45
Potatoes, Boiled (3h 30m), Roasted (2h 30m), and Baked (2h 30m), average . . . . .		2 50
Dumpling, Apple . . . . .	Boiled . . . . .	3 0
Cabbage, raw (2h 30m), with vinegar (2h 0m), Boiled (4 30m), average . . . . .		3 0
Carrot, average . . . . .	Boiled . . . . .	3 15
Bread, fresh, Wheaten (3h 30m), Corn (3h 15m), Baked, average . . . . .		3 22
Turnips (flat) . . . . .	Boiled . . . . .	3 30
Butter . . . . .	Melted . . . . .	3 30
Beet . . . . .	Boiled . . . . .	3 45
Green Corn and Beans . . . . .	Boiled . . . . .	3 45
		54 25

[Average time for 20 numbers given, 2h 43m 15s.  
Difference in favour of Vegetarian Diet 23m 33s.]

"We thus see, from a careful inspection of statements presented by Dr. BEAUMONT, that the ordinary conclusions of the medical profession have been most erroneous. We notice that fresh bread, for instance, with all the denunciations with which it has been accompanied, digested in 3 h. 15 m, is still as digestible as the roast mutton recommended, in many cases, for the delicate stomach of

\* See *Products of the Vegetable Kingdom versus the Flesh of Animals as Food.* Part ii.

the dyspeptic; that the soup of barley is digested in 1 h. 30 m, whilst the chicken-broth given to the invalid requires 3 hours; that whilst the tender meat of the chicken, ventured upon in convalescence, is digested in 3 h. 15 m., a preparation of soft-boiled rice would be digestible in 1 hour. Indeed, nothing can be more conclusive upon this subject, than an average of the ordinary articles of the mixed diet and Vegetarian systems, under twenty heads in each table, as we have above presented them; when, on taking the average time of digestion for each, we find the difference of 23 m. 33 sec., not as might have been supposed from ordinary impression and the prescriptions of the medical faculty, in favour of the flesh of animals as food, but precisely in the other direction, and in favour of the Vegetarian articles of diet given in the tables.

"We would not, from the above facts as to the digestibility of food, be understood to attribute the blame of the erroneous impressions which prevail, altogether to the medical faculty. The fact is, as above stated, that these views, both as to the composition and the digestibility of food, are only of recent date, and do not form part of the knowledge of the great mass of the medical profession, who prescribe under the combined influences of the old impressions and popular tastes upon the subject. It is also too much to expect that the medical profession can be left in freedom to speak in accordance with their knowledge upon these subjects, or that of the consumption of alcoholic beverages, in opposition to the strong and popular prejudices to be contended with, even in the few instances where the facts above presented (which are rather the incidental acquirement, than the actual communication of present medical teaching) are known to members of the profession. It is quite true, that in times past as well as now, there have always been eminent men of the medical profession who have supported views in favour of abstinence from flesh as food; and some there now are, who, like Dr. MATTSON of Boston, and the physicians and surgeons who have joined the Vegetarian organization, 'having formerly, in common with their medical brethren, believed that the flesh of animals as food was essential to the full development of the physical constitution, have, since facts opposed to this belief have been presented to their attention, seen abundant reason for changing their opinions, and now follow out abstinence from the flesh of animals as food in their own cases, and prescribe this in all others where the prejudices of society will permit them.' We conceive, therefore, that society has more to blame its own strong appetites upon these subjects than the medical

profession, which may have many things to say, which cannot now be borne, and we look to the progress of knowledge to reinstate this class of professional men in their true position of advisers to secure health, instead of being, as is now generally the case, called, in the perversions of society, only to minister to the results of error and disease.

“A difficulty is here presented, at this stage of our progress, in the conviction of the consumers of the flesh of animals, as to the very different results produced by food of a farinaceous and vegetable nature, and that derived from the flesh of animals. We at once admit that the sensations, the result of partaking of food composed wholly or in part of flesh, are very different; but this arises from the stimulating and ferbrile action of flesh upon the stomach, and may be due, and most probably is, to causes involved in the concentrated character of flesh as compared to its bulk, or to the absence of the alkaline characteristic of such food, and thus to its general abnormal effects upon the system. To whatever cause, however, the stimulation and febrile effects of flesh are due, they certainly exist, and account for the difference in sensation produced by such food as compared with the bland and calm effects resulting from the digestion of farinaceous and vegetable products. Flesh may be popularly considered the brandy of diet, as communicating to the system a degree of that stimulation which answers, in kind, to the stimulus of alcohol, and actually produces on the coats of the stomach the heightened febrile action which Dr. BEAUMONT observed, and which is altogether apart from its nutritive or normal heat-forming principles, whilst the meal of farinaceous food (nearly altogether heat-forming in its principles) was digested, leaving the coats of the stomach cool and of their natural colour.

“It is to the above-mentioned febrile effects of flesh, that the heightened pulse, and degree of more restless habit consequent upon partaking of flesh as food is due. Unquestionably, the changes of the system occur in another way on the mixed than on the Vegetarian diet, and with less favourable and healthful action, as well as less of endurance, whether physical or mental, the body arriving sooner at maturity, and sooner at old age and decay, than would necessarily be the result in avoiding these sources of stimulation to which we have called attention. We feel assured that our views upon this subject but require some opportunities of practical observation on the part of the medical profession, at once to be established for their guidance.

“Another argument, though less general

and comprehensive in its character, seems naturally to belong to this portion of the treatment of our subject, arising as it does from the consumption of immense quantities of butcher's meat procured from the bodies of animals in nearly all states of disease, including measles, dropsy, liver complaint, consumption, and the more fatal kinds of contagious disorders such as small pox, and diarrhoea. It is within the last few years only, that special attention has been called to this subject, and that the facts from which we speak, as the result of two Parliamentary inquiries, have been brought before the public. It is an established fact, that many tons' weight of diseased flesh are seized year by year by the inspectors of the markets of our large cities; and it has invariably been found, that the greater the attention bestowed upon the subject, the greater has been the amount of diseased meat seized. In London there are certain markets which, to the inspectors, at least, are known to contain little else than meat in one state or other of disease; and such is the established trade in diseased carcasses, that one of the witnesses before a committee of the House of Lords in 1850 declared, that had he one hundred carcasses of cows to dispose of, he could readily find purchasers for them within twenty-four hours, whatever might have been the disease of which they had died. It also transpires, that insurance offices have been established, since the naturalization of the small-pox and other diseases in this country, which guarantee the grazier against loss from the disease which may break out in his stock, one condition of these offices being, that the animals affected, for which compensation is claimed, shall be handed over, alive or dead, to the office. In connection with these establishments, are slaughter-houses at some distance from London, to which the animals handed over to the offices are sent, and after being slaughtered and their bodies dressed in peculiar ways, the meat is sent to London, and forms no inconsiderable portion of the 'dead meat supply' of the metropolis.

“The enormities carried out in this unprincipled course of business, as developed by the inquiries to which we allude, and several trials occurring in Liverpool, Glasgow, and elsewhere, have directed the public attention in some measure to this subject; but, hitherto, altogether insufficiently so, to remedy the evil results in relation to public health. The system in the metropolis is so far acknowledged in certain quarters, as to supply names to the animals in various states of disease (as cows and bullocks); considered almost all marketable, however, and if we were to believe the evidence given, necessary for the business of certain establishments, which

find a demand for inferior kinds of sausages, saveloys, and other 'preserved meats.' It is found also, that large sums are spent weekly by certain soup and 'beef-a-la-mode' establishments, in the purchase of the bodies of animals such as these mentioned; and it was stated before the committee in 1850, that one establishment in London, spends as much as £500 per week in diseased meat.

"We call attention to a pamphlet published some time since, on the removal of the Smithfield Market,\* and the evidence given upon the subject before a committee of the House of Commons, as well as to that given before the Lords already referred to, in connection with the prevention of the spread of infectious disease amongst cattle, and to two articles in *Household Words*,† treating on this subject, in which much more than our space will here permit us to refer to, will be found. One graphic fact of these narrations is, that in Sharp's Alley, long denounced as of more than suspicious reputation for its trade in diseased meat, where we find the largest 'knacker's yard' in the metropolis, we find in close proximity—next door to the domain of the licensed 'horse slaughterer to her Majesty'—the largest sausage establishment in all London, and that the keepers of these two establishments are relatives—brothers, or brothers-in-law.

"The details of these practices affecting public health, are truly disgusting, and could not possibly be tolerated but for the belief that each consumer of the flesh of animals escapes the 'tainted meat' thus shown to be passed off in such quantities. But here is

\* *Inquiry into the Present State of the Smithfield Cattle Market, and the Dead Meat Markets of the Metropolis.*

† "Heart of Mid London," No. 6, p. 121; and "The Cattle Road to Ruin," No. 14, p. 325.

## EXAMINATION OF MIXED DIET ARGUMENTS.

Few men have done more towards disseminating a healthy, sound, and cheap literature, than the Messrs. CHAMBERS of Edinburgh. They have deservedly won the confidence of the working classes of this country; and there are now, comparatively, few of our more intelligent artizans who do not possess one or more of the publications issued by them. Perhaps one of the most popular of their scientific works is the *Information for the People*. This is to the intelligent masses what the more profound and elaborate encyclopædias are to the higher orders of society. It is their book of reference upon all needful subjects. Few things, however, are perfect; but confident that the Messrs. CHAMBERS seek the elevation of the working classes, and are actuated by the purest benevolence, we are

the great ground for doubt to which we would direct attention, and out of which arises an additional argument in support of the Vegetarian system; it is exceedingly difficult to detect much of the meat sold in this condition, the price and absence of the general amount of fat, say the best informed, being the only evidence, in most cases, by which it can be recognized, even though supplied from the carcasses of animals extensively diseased. Independently of this, we may also call attention to the inquiries of WHITLAW, and others long since placed before the public, in relation to affections of the liver and lungs, produced in animals by the modes of treatment adopted, and especially under the practice of stall-feeding, these declarations relating solely to the animals usually considered as the most healthful brought to market.

"With the above remarks, we leave this subject to the consideration of our readers, as one of importance to every class of the consumers of 'butchers' meat.' The pernicious consequences of inattention to this subject, are already identified with diseases, and tendencies to disease, and may, in many cases, account for the virulent effects of small-pox, fevers, and Asiatic cholera; whilst a fruit and farinaceous diet seems, from the experience collected upon the subject, to render the Vegetarian free from the danger and even the fear of an attack.\*

\* As far as our information goes, which embraces communications upon the subject from great numbers of Vegetarians, as well as the results of inquiry, both in this country and America, no case of Asiatic cholera has hitherto occurred amongst the members of the Vegetarian Society. It is true, that cholera has sometimes entered the families of Vegetarians, but its attacks have, in such cases, been confined to those members of the family who were not Vegetarians, but adherents of the mixed diet system.

anxious to see a work so highly valued as the one to which we have referred, as perfect as may be. For this purpose, then, we venture to criticize, what appears to us to be a want of consistency, in some of its teaching, on the subject of human dietetics.

An artizan having had his mind directed to the subject of human diet, and possessing a copy of the *Information for the People*, appeals to its pages for instruction upon the subject; and turning to Vol. I, page 660, he reads:—"It has been shown, by a reference to the structure of the human intestinal canal, that our food is designed to be a mixture of animal and vegetable substances." Having read this, he lays the book aside, and considers the matter a settled question. His faith in the correctness of the views held by

the Messrs. CHAMBERS, and his belief that the writer of the above has means of arriving at a correct opinion upon the subject, lead him to look upon the statement as one upon which there is no longer any doubt or uncertainty. The reference to a previous scientific examination of the subject, is, in itself, so imposing, that it seems to speak as having authority.

In our own case, however, having had our minds previously somewhat enlightened upon the subject in question from other sources, we had arrived at a different conclusion to the writer; and thus, naturally sought for the proofs brought forward in support of his position. Knowing that we could not both be right, and that it was quite possible we ourselves might be in error, we determined to give whatever we found a careful examination; and turning to page 658 of the work, we found a paragraph headed: "Man designed to live on a mixed diet," which we here give entire.

"Some animals are formed to live upon vegetables alone, others are calculated to live upon the flesh of other animals. Herbivorous animals, as the former are called, have generally a long and complicated alimentary tube, because the nutritious part of such food, being comparatively small in proportion to the whole bulk, requires a greater space in which to be extracted and absorbed into the system. The sheep, for example, has a series of intestines twenty-seven times the length of its body. For the opposite reasons, carnivorous, or flesh-devouring animals—as the feline tribe of quadrupeds, and the rapacious birds—have generally a short intestinal canal. The former class of animals are furnished with teeth, calculated by their broad and flat surfaces, as well as by the lateral movement of the jaws in which they are set, to mince down the herbage and grain eaten by them. But the carnivorous animals, with wide opening jaws, have long and sharp fangs to seize and tear their prey. These peculiarities of structure mark sufficiently the designs of nature with respect to the kinds of food required by the two different classes of animals for their support.

"The human intestinal canal being of medium length, and the human teeth being a mixture of the two kinds, it necessarily follows, that man was designed to eat both vegetable and animal food. As no animal can live agreeably or healthily except in conformity with the laws of its constitution, it follows that man will not thrive unless with a mixture of animal and vegetable food. The followers of PYTHAGORAS argued, from the cruelty of putting animals to death, that it was proper to live on vegetables alone; and many eccentric persons of modern times have

acted upon this rule. But the ordinances of Nature speak a different language; and, if we have any faith in these, we cannot for a moment doubt that a mixture of animal food is necessary for our well-being. On the other hand, we cannot dispense with vegetable food without injurious consequences. In that case, we place in a medium alimentary canal a kind of food which is calculated for a short one, thus violating an arrangement of the most important nature. A balance between the two kinds of food is what we should observe if we would desire to live a natural and, consequently, healthy life."

At the risk of being classed among the "eccentric persons of modern times," we must say that we cannot subscribe to the conclusions drawn by the writer of the preceding paragraph. The "ordinances of Nature" seem to us to speak a different language than they do to him. And as we are desirous of living, as far as we may be able, a "natural and, consequently, healthy life;" and, agreeing with him, that "no animal can live agreeably or healthily except in conformity with the laws of its constitution," we present our reasons for differing from him upon this by no means unimportant subject.

Granting for the present, that the statements made in the first paragraph of this quotation are correct; they are, however, as the writer admits, only true in the general, viz.—that, "herbivorous animals have generally a long and complicated alimentary tube;" and that the "carnivorous or flesh-devouring animals—as the feline tribe of quadrupeds, and the rapacious birds—have generally a short intestinal canal;" and also that "the former class of animals are furnished with teeth, calculated by their broad and flat surfaces, as well as by the lateral movement of the jaws, in which they are set, to mince down the herbage and grain eaten by them;" and "the carnivorous animals with wide opening jaws have long and sharp fangs to seize and tear their prey." We ask, granting this, by what procedure, or steps of induction, does the writer draw the conclusion that from "the human intestinal canal being of medium length, and the human teeth being a mixture of the two kinds, it necessarily follows that man was designed to eat both vegetable and animal food."

The horse, and the class simiæ of the monkey tribe, possess an intestinal canal of a medium length, and have teeth more correctly speaking a mixture of the two kinds, characteristic of the herbivorous and carnivorous animals. Does it therefore necessarily follow, that the horse and the simiæ were designed to eat both vegetable and animal food?



We grant, that the "peculiarities of structure" possessed by the herbivorous and carnivorous animals, mark sufficiently the designs of Nature, with respect to the two kinds of food required by the two different classes of animals for their support. But it seems to us manifestly erroneous to conclude that because we have an animal whose organism is not sufficiently marked to justify us in classing it as an herbivorous or carnivorous animal, that we should therefore class it as being both.

Naturalists have divided the visible world into three great kingdoms, viz., the mineral, vegetable, and animal. LINNÆUS defines them by saying:—"Stones *grow*: Vegetables grow and *live*: Animals grow, live, and *feel*." Would it not be very erroneous to conclude, that because vegetables are neither minerals nor animals, but have properties peculiar to both, that, therefore, it necessarily follows they were *designed* to fulfil the functions of both; that is, were designed for the locomotion of the animal and the inertia of the mineral? Yet to such conclusions as these would the reasoning employed by the paragraph under review, naturally leads us.

But not only is the reasoning from which these deductions have been drawn erroneous; but we find it in direct contradiction to rules and premises laid down in other portions of the same work. Thus, at page 453 (article Zoology), speaking of the teeth, it is said:—"Thus by the form of the grinders" (molar teeth), "the nature of the food may be at once known." This rule is unqualified, and is one of the rules laid down by comparative anatomists. By turning to page 551 of the same edition, or page 119 of the last edition, *Account of the Human Body*, we are told, that "the grinders" (in man) "are suited for masticating vegetable and farinaceous matters, as nuts, etc." Here, then, applying the rule as laid down in one portion of the work, and the conclusions drawn from the rule in another portion of the same work, it would naturally lead us to infer, that the "ordinances of Nature" speak in favour of man being an animal destined to live on fruits and farinacea.

The following passages found on page 126 (or page 558 of last edition), corroborate the correctness of this conclusion, where it is written, that:—"Much discussion has arisen, whether man be more a flesh-feeding or herb-eating animal; experience demonstrates that he is equally adapted to become both—that he will live on an almost purely animal diet, as well as on one purely vegetable; although, were we strictly to compare the form of his jaws and teeth, and the general structure of his intestines, with those animals that live on

nuts and other fruits, and farinaceous or mealy substances, as for instance, the monkeys, the near approach of these to the human structure would indicate to us, that at all events a farinaceous diet is the most suitable to his natural organization. We thus find, among all civilized nations that bread, and the grains and mealy roots, in some shape or other, have always a preponderance in every meal."

It is somewhat strange how the "ordinances of Nature" can speak in so plain and emphatic a manner, that those who have "any faith in these, cannot for a moment doubt that a mixture of animal food is necessary for our well-being," when were we "strictly to compare the form of his jaws and teeth, and the general structure of his intestines with those animals that live on nuts, fruits, and other farinaceous and mealy substances, as, for instance the monkeys, the near approach of these to the human structure, would indicate to us that at all events a *farinaceous diet is the most suitable to his NATURAL organization?*" And in what way we are "violating an arrangement of the most important nature, by subsisting on a "fruit and farinaceous diet?" or how it "necessarily follows," from "the human intestinal canal being of medium length, and the human teeth being" [as is said] "a mixture of the two kinds, that man was designed to eat both vegetable and animal food?" seeing that the monkeys, whose structure approaches so near to that of man, live on nuts, fruits, and farinaceous substances?

The only point in the preceding paragraph which at all favours the idea of man being a mixed feeder, is the power he possesses of adapting himself to circumstances, by subsisting for a time, apparently without injurious consequences, on food unnatural to his constitution, which, however, is by no means peculiar to man. For though it is quite correct to say—speaking of animals living in a natural state—"the gastric juice varies in different animals. In those which feed on vegetable matter, it dissolves those substances only; whereas grain and vegetables pass through the stomach of a purely carnivorous animal without undergoing any change;" yet, as the writer himself informs us, "By domestication (that is, by artificial training), the qualities of the gastric fluid may be so changed, that animals accustomed to live entirely on flesh will exist and thrive on a vegetable diet. This is the case with dogs, and many birds."\* Not only will "animals accustomed to live entirely on flesh exist and thrive on a vegetable diet," but also animals accustomed to live on a vegetable diet—as horses, oxen, sheep—will

\* *Information for the People*, p. 552.

exist and thrive on a diet exclusively animal. We read (as quoted by GRAHAM, ¶ 839, *Science of Human Life*), that "Horses have been trained to eat animal food, so as to demand it with great eagerness, and devour it greedily; and sheep have frequently been so accustomed to animal food, that they would wholly refuse to eat grass," so that the fact of man feeding on a mixed kind of food, is no more a proof that he is adapted for such a mixture, than that the horse, the sheep, the dog, or the cat, are so adapted; for each, as we have seen, will live and thrive upon such a diet. No physiologist, or anatomist, that we are aware, maintains that the cat or the dog are omnivorous; and yet, ninety-nine out of every hundred who keep these animals, feed them upon a mixture of both animal and vegetable food.

The Creator, in his infinite wisdom, has given to man, in common with every other animal, a certain amount of adaptability to provide for the various contingencies of life. But every departure from the natural diet for which his organization is particularly *adapted*, must produce abnormal results. Unnatural substances taken into the system, create unnatural excitement; apparently, for the purpose of expelling as speedily as possible, the offending matter; and if the excitement be kept up by the continued introduction into the system of unnatural food, disease is produced, and though there is a continual struggle between the vital powers and the offending matter, yet sooner or later a crisis follows, and it depends upon the strength of the vital powers of the constitution for overcoming these *crises*, whether the man lives to a comparatively long or short period.

We much fear it is not possible to find an individual arrived at man's estate, residing in any of our large towns, who is in the habitual use of eating the flesh of animals, bread made of refined flour, and of drinking tea, coffee, and fermented liquors, who does not, more or less, manifest symptoms indicative of an unhealthy condition of the system. The state of the intestines, the fevered skin, the parched mouth, the periodical head-ache, and "the thousand other ills which flesh is [made] heir to," too commonly speak trumpet-tongued that man is violating the physiological laws which regulate his well-being, and disturbing the harmonious development of his physical organization. Disease must have a cause; and we think it an inquiry worthy of all aspiring to the character of public teachers, whether the eating of the flesh of animals is not what Vegetarians maintain it to be—one of the links in the chain of causes producing such results. Vegetarianism is advocated as a means to an

end, and tends most importantly to assist the true inquirer to ascertain correct principles in relation to human dietetics; whilst it recognizes always the great fact, that though "man is created to be the lord of the earth, and to occupy all portions of it, and is constituted with a wide range of adaptability to meet the exigencies of the circumstances and conditions in which he may be placed, yet it is always of necessity under this great and immutable law, that, in proportion as he turns aside from the truth of his natural and perfect constitutional adaptation, and educates himself, by virtue of his constitutional nature, he impairs all the powers of that nature, diminishes the general sum of his enjoyment, and abbreviates the period of his earthly existence."\*

Again, the conclusions drawn by the writer in the *Information for the People*, viz.—that "A balance between the two kinds of food is what we should observe if we would desire to live a natural and consequently healthy life," is in direct contradiction to facts. In addition to the facts to which our own observation could bear testimony, we may cite as illustrations the experience of individuals and nations recorded in the same work. Thus, we are told, that, "farinaceous food of all kinds—wheat, oat, and barley bread, oat porridge, sago, arrow-root, tapioca, and potatoes—are highly suitable to the human constitution. They generally require under two hours for digestion, or about half the time of a full mixed meal. The cottage children of Scotland, reared *exclusively* upon oat porridge and bread, with potatoes and milk, may be cited as a remarkable example of a class of human beings possessing, in an uncommon degree, the blessing of health." Again: "It has been found, for instance, that field labourers, including ploughmen, will live healthily for many years on a diet chiefly farinaceous—that is, composed of the farina of grains."\* And, "It has been said again, that the Irish labouring classes are a remarkably robust race, although their food consists almost exclusively of potatoes."† The superiority of a vegetable diet is evidenced again, where we are told, that "the Fins, who, as a nation, are decidedly sanguine, bear extraordinarily cold winters much better than their more bilious neighbours, the Laplanders."‡ Dr. LAMBE, however, whose researches on this subject have been very extensive, has published the reason for this difference, which we here quote:—"The Laplanders," says he, "are of a dwarfish stature. It may be thought that this is the effect of their polar cold. But we find inter-

\* GRAHAM'S *Science of Human Life*, ¶ 865.

\* p. 660.

† Ibid.

‡ p. 558.

persed amongst them, and inhabiting the very same country, numerous families of industrious Fins, who cultivate the earth and live chiefly on its produce; and this race, though they remain for centuries in the same country, do not appear to be in the least smaller than the Swedes or Norwegians. This difference, therefore, between the Fins and Laplanders, must be attributed mainly or entirely to diet.\*

How does it happen, we would ask, that "the cottage children of Scotland, reared exclusively upon the productions of the vegetable kingdom, should be cited as a remarkable example of a class of human beings, possessing, in an uncommon degree, the blessing of health," when those who "would desire to live a natural, and consequently, healthy life, should observe a balance between the two kinds of food?" Or, how it is that field labourers and ploughmen live so healthily on a farinaceous diet? And how does it come to pass, that the Irish, living on potatoes, are such a robust race? And the Fins are so much taller and fairer than their immediate neighbours, the Laplanders, if men, to live healthily and naturally, are to select a balance between animal and vegetable food?

Another reason appears to us to be apparent, why it does not "necessarily follow, that man was designed to eat both vegetable and animal food," in the fact that the flesh of animals is of a concentrated character, while the alimentary organs of man are evidently designed for bulk as well as nutriment; that is, that the food he eats should contain, not only nutritious, but also innutritious matter; and this natural balance of nutritious and innutritious food, can no more be disturbed without impairing the functions of the body, than man can breathe atmospheric air, charged with either a deficiency or an extra amount of oxygen, without suffering, sooner or later, for his error. The writer in CHAMBERS'S *Information*, seems aware of this law of human physiology, but fails to apply it, as we think, to the extent to which it is properly applicable; for he says: "One important consideration here occurs. There is need for a certain bulk in our ordinary food. Receiving nutriment in a condensed form, and in a small space, will not serve the purpose. This is because the organs of digestion are calculated for receiving our food nearly in the condition in which nature presents it, namely, in a considerable bulk in regard to its nutritious properties. The same law applies with respect to the lower animals. When a horse is fed upon corn alone, it does not thrive. Nature did not contemplate that all horses should readily

obtain a corn diet, but looked chiefly to grass and hay for their support. She therefore prepared the organs for the reception of something of considerable volume; and when a food of less volume is persisted in, her law is violated, and fatal consequences ensue. Civilized man is apt to pay little attention to this rule in his own case. Consulting taste alone, he is apt to refine his food overmuch, and reject what it were better for him to take.\*

Now all vegetable productions used as food, agree—when prepared in their natural state—with the law of nature here referred to, and supply to the human system the necessary amount of bulk, as well as nutriment, required for the healthy action of its functions; while, on the contrary, the flesh of animals is wanting in this necessary condition for the natural and healthy development of the human body, by containing, as it does, a large amount of nutriment in a concentrated form; while "the organs of digestion are calculated for receiving our food nearly in the condition in which nature presents it, namely, in a considerable bulk with regard to its nutritious properties;" thus supplying, as we think, another reason for dissenting from the conclusions arrived at by the writer under review.

One more reason for dissenting from this writer, is found in the article headed *Physical History of Man*. It is well known that different countries, and even different sections of one country, have peculiar dietetic habits. The English, for example, are proverbial for their love of roast beef; the Scotch, for their bannock, and oaten porridge; while the Irish have a world-wide reputation for their love of the "pratie." To reason from conventional ideas upon the subject of diet, and from sentiments taught, or naturally suggested, by the teachings of the writers of the *Information for the People*, such as we have quoted, we should naturally suppose the Scotch to be superior to the Irish, and the English far superior to both. But what is the fact? The *Information for the People* itself affords light on this subject. After quoting "a table drawn up by Professor FORBES, to exhibit the relative heights, at different ages, of the students attending his class, during a series of years, and belonging respectively to England, Scotland, and Ireland," where the number of individuals subjected to examination was very considerable, as many as eighty Scotch and thirty English being occasionally measured at once, we read: "This table places the Irishman uppermost in the scale of stature, the Scotsman second, the Englishman next, and the Belgian lowest. The comparison seems to be fair as regards the parties taken; for, if

\* LAMBE'S *Reports*, p. 173.

\* p. 661.

there were any peculiarity in their condition as students, it must have been common to all. As a comparison of national heights, therefore, the table perhaps exhibits conclusions pretty generally applicable, and we shall find it borne out by similar comparisons of *weight* and *strength*.\* Again: after quoting another table, showing Professor FORBES' inquiries as to bodily weight, we find: "Here, again, the superiority lies with the Irish, the others holding the same relative positions as in the case of stature;" and "The superiority of the Irish in point of stature is remarkable. We shall find it borne out by a corresponding superiority in physical power, as shown in the table of Professor FORBES, having reference to that characteristic." †

If, then, the facts drawn from "a fair comparison" of Englishmen, Irishmen, and Scotchmen, place the Irishman living largely upon potatoes—one of the lowest, or simplest kinds, of vegetable productions—as superior in point of height, weight, and physical power, to both the Scotch and the English, it appears to us to afford another reason why we should object to the teaching, that "A balance between the two kinds of food is what we should observe, if we would desire to live a natural, and, consequently, healthy life."

Other reasons might be found for objecting to subscribe to the teachings laid down in the *Information for the People*; but we have, perhaps, already said sufficient to show that there is a want of consistency in the conclusions drawn by the writer upon the subject of human diet; and we will, therefore, only add one more reason, upon the present occasion, for dissenting from him. This is found in the fact, that the deductions are opposed to the conclusions arrived at by some of the most eminent anatomists and naturalists that have ever existed; namely, Baron CUVIER, Professor LAWRENCE, Lord MONBODDO, BROUSONET, Sir EVERARD HOME, the celebrated LINNÆUS, RAY the botanist, M. DAUBENTON, GASSENDI, SYLVESTER GRAHAM, and others—men whose scientific acquirements and mental qualifications are universally acknowledged; one of whom—Baron CUVIER—Lord BROUGHAM, in his *Analytical View of the Researches on Fossil Osteology*, thus speaks of: "The great work of CUVIER stands among those rare monuments of human genius and labour, of which each department of exertion can scarcely ever furnish more than one; eminent, therefore, above all the other efforts made in the same kind. In the stricter sciences, the *Principia* of NEWTON, and in later times, its continua-

Vol. i., pp. 58, 59.

† p. 60.

tion and extension, in LA PLACE'S *Mécanique Celeste*—in intellectual philosophy, LOCKE'S celebrated work—in oratory, DEMOSTHENES—in poetry, HOMER—leave all competitors behind, by the common consent of mankind; and CUVIER'S *Researches on Fossil Osteology* will probably be reckoned to prefer an equal claim to distinction among the works on comparative anatomy."

Thus, in the opinion of LORD BROUGHAM, what NEWTON was in mathematics, what LOCKE was in metaphysics, what DEMOSTHENES was in oratory, what HOMER was in poetry, just such was Baron CUVIER in comparative anatomy; and still we read in the great work of this author:—"Fruits, roots, and the succulent part of vegetables, 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 tuberculous teeth, would not permit him either to feed on herbage or devour flesh, unless those aliments were previously prepared by the culinary processes."

If such be the opinion of Baron CUVIER, this of itself is sufficient to make adherents of the mixed diet, pause, ere they denounce the Vegetarian system without careful examination, since when the opinion just quoted is supported, as it is, by the corroborative testimony of the names we have just presented, it supplies a substantial reason for objecting to the teachings found in the *Information for the People*.

We conclude our review, by a short extract from GRAHAM'S *Science of Human Life*, a work containing the result of Mr. GRAHAM'S "observations, reflections, inquiries, investigations, and researches for more than forty years;" and which presents his opinion upon the subject we have here been considering:—"Nothing is more incontrovertibly true, then, than that so far as the masticatory organs (of man) are considered, comparative anatomy does not afford the slightest evidence that man is in any measure a carnivorous animal; and I am bold to affirm that such an idea never was drawn from any actually perceived resemblance between the masticatory organs of man and those of carnivorous animals, but it was derived entirely and exclusively from the dietetic habits of man; and being thus derived, it gave birth to the creative fancy which imagined and announced the resemblance; and this imagined resemblance has been confidently relied on by thousands, because they did not care to take the trouble to examine for themselves."\*

\* ¶ 826.

## THE AMERICAN VEGETARIAN FESTIVAL.

WE much regret that we cannot present our readers with a notice from any official authority of the recent proceedings of the American Vegetarian Society. From two or three sources, however, we are enabled to state, that the Annual Meeting announced for the 15th of September, was held, as proposed, in the city of New York, and that Mr. TEBB, as the delegate from the British Vegetarian Society, took part in the proceedings on the occasion.

The Public Meeting following the Annual Business Meeting of the Society, was addressed by several of the leading Vegetarians from different parts of the United States, including Dr. W. A. ALCOTT, Professor MUSSEY, Mr. de WOLFE, Mr. RIDER, and Mr. ANDREWS, as well as by Mr. TEBB, who delivered one of the most prominent, as well as effective, addresses presented on the occasion.

From some cause, the particulars of which we are not able to give, the arrangements in

connection with this festival had been altered, and no "grand Festival Dinner" was given, as was at first proposed. This seems to have been productive of considerable disappointment; and if we may judge from the remarks of the two or three journals who have reported and commented on the meeting above alluded to, some degree of less favourable impression as to the arguments of the speakers was produced on the occasion, than might fairly, we think, have been consequent on their first satisfactorily eating their way into the practice of Vegetarianism, before they were called upon to report the proofs so abundantly afforded of the correctness of its principles. We presume, however, that our American friends had, or believed they had, some good reasons for their alterations; and our opinion upon this, to us rather weighty part of the success of their Annual Festival, is suspended, at least till we have some correct information from which we can form our judgment.

## VEGETARIAN SOIREES.

IN the prospects of the season's arrangements in connection with the local Vegetarian Association in Liverpool, we are happy to see, that a monthly soiree has been decided upon, as one of the demands of their state of progress; and this we look upon as particularly cheering, and especially so to all those who, having caught at something of the principles, the result of attending the intermediate meetings or lectures, are desirous of considering them when practically applied. We cannot be offended, by being told that the Vegetarian system, after all, resolves itself into an eating question. We contend that we have a code of principles in support of our views, directing man to the choice of that food, which, in the order of his being, he was destined to consume; and which (though he may have the power of forsaking natural order) remaining unchanged, must necessarily be most to his advantage. And thus, if our system be identified with the feeding of the body, the duty of attending to this correctly never can be over-estimated,

as long as the physical structure shall continue to modify the operations of the mind.

The great difference between ours and the mixed diet system, is, we contend, feeding the body on the principle of order, instead of in the permissions of disorder, equally allowed, in the wisdom of the Creator, with other departures from order we see around us; and no doubt equally proving, when rightly apprehended, His mercy and benevolence.

Practically considered, then, ours is an eating question, and we cannot but hail the adaptation of teaching, which joins, as in the case of the Liverpool Local Association, principle and practice, in the way promised by the arrangements being entered into, which will present one practical instance of the system of living recommended, on a considerable scale; thus meeting, we feel assured, the wants of many desirous of experimenting on these festive occasions, as well as presenting a delightful opportunity of social intercourse.

We believe it has sometimes been con-

sidered, in relation to the annual banquets that have been given, whether in Manchester, Liverpool, or London, that a vast amount of the forethought and calculation, as well as the laborious details of working out complete systems of arrangement, such as have so happily and so brilliantly been offered to the public, even apart from the expense of such meetings, could, in a great measure, be spared, now that the knowledge of Vegetarianism is so much extended, and the facilities for practically entering upon it are so favourably presented, in information on the question of cookery. We, however, cannot but dissent from these opinions, and feel assured that the wear and tear, if any, consequent upon these large meetings, has been well repaid, not merely in the happy results produced upon those most interested in the practice of Vegetarianism, but on the public at large; and of this we think there is evidence of various kinds. We would, therefore, encourage all our friends in their various localities, to consider the practical application of their system of teaching, in the adoption of such meetings as these contemplated, and such as have already been held in uncertain intervals, in both Manchester, Liverpool, and London.

From our remarks, already, it will be understood that we are not much in favour of that kind of *soirée* sometimes given, where the bill of fare is so intellectual and spiritual, as to be altogether removed from the physical demands to which flesh is heir. We think all such meetings should have another name bestowed upon them; inasmuch as the term *soirée*, in our estimation, has something much more social attached to it; and whatever may be the blunders that have been committed in applying this word to either scant or defective entertainments, or to meetings where speeches were substituted for viands, the Vegetarian *Soirées* redeem the term from any such misappropriation; and just as was the case at our meeting at the Vegetarian *Soirée* in London, during the time of the Great Exhibition (though many misapprehended the term, from the unworthy arrangements with which it has been associated), it is found, as was notably the case on that occasion, that whatever other *soirées* (or "sorries," as they may sometimes have been called) may be, the Vegetarian *Soirées* afford the glow of comfort and satisfaction to the physical constitution, as well as supply food to the mind.

## OPPOSITION OF CONSERVATISM TO PROGRESS.

EVERYTHING around us indicates that we are in a state of transition. Change seems written on all sublunary things. The most durable objects, even, over which the elements seem to have no power, are still found, on close inspection, to be slowly passing away.

The various degrees of intelligence to which the human mind has attained, are equally the subjects of change and progression, though every step be contested with determined resistance. We cannot but be struck with admiration at the immense progress made within the last fifty years, in astronomy, geology, chemistry, and in everything characterized as the arts and sciences. Chaos is left behind; and though perfection is far before, we are between, and every year is bringing us nearer to it. Reason, if not revelation, asserts this; history and observation confirm it. If we carry the mind back to the time when "the morning stars sang together, and shouted for joy," thence to the early history of man; the fall; the call of ABRAHAM; the Babylonian captivity; to

DAVID; to CHRIST; Pentecost, etc.: or, if we take a review of profane history; of the rise and fall of Egypt; Persia; Assyria; Rome; and other kingdoms, and behold them passing from barbarism to civilization, and from civilization to barbarism; all these various events are seen to be tending, like confluent streams, to fulfil some great and grand design.

The movements of the Creator are progressive. It is no argument against this, to say there has been retrogression. The fall of one empire may be as progressive as the rise of another; a cloud as necessary as the fairest sunshine. We are still progressing, whether we will or not, and as certainly as that we are at present between the disorder of chaos and the grandeur of perfection.

In striking contrast to this progressive state of things, is the attempt to secure fixity of opinion, manifested by man. His disposition is decidedly conservative. Generation succeedeth to generation, but opinions are



sought to be preserved, and often do remain the same. What our fathers did, that, in a great measure, do we. Improvements have to be forced upon us. So strong is this conservative spirit, that the man must possess no small amount of moral heroism who dares to cross its path. Let him but refuse to wear a black, cylindrical, inflexible object on his head, called a hat; or a coat with appendages like a bird's tail; or shoes whose points resemble a goose's bill; or not submit to the practice of shaving the hair off the lower part of his face; or even adopt for himself dietetic habits contrary to those which custom has prescribed, and he is at once set down as a fanatic; and what a painful picture does the possible in his history from that time present. His motives may be suspected; his actions misconstrued; and his words misinterpreted; in short, he is a man "not to be trusted." Every thing reasonable and unreasonable may be brought in opposition to him. Arguments whose fallacies are seen and appreciated when applied to any other subject, if applied to him become insuperably established. Molehills may be magnified into mountains of defect; and thus it is, that persecution and petty annoyances constantly obstruct the progress of the man who dares to enunciate any new truth unacknowledged by the popular mind.

Reformers have invariably been called fanatics, though afterwards, when successful, they are dignified with the name of philosophers. Ofttimes the friends of their own houses have become their greatest persecutors; verifying the wisdom of Scripture, that a prophet who is not without honour, has, at least, none in his own country, in his own house, and among his own kin. It was thus that CHRIST, who went about doing good, was denounced as an impostor, and at last crucified; that PAUL, when speaking forth the words of "truth and soberness," was called a man "beside himself;" the fact supplying a reason why the disciples of CHRIST should be emphatically informed, that in this world they should have tribulation, and that the world would hate them, and say all manner of evil against them falsely, for His sake.

This spirit of conservatism is confined to no class. All improvements, whether in physics or morals, are invariably treated as unnecessary innovations. The biography of public benefactors abundantly proves this. ARKWRIGHT and WATT in mechanics; JENNER and HAHNEMANN in medicine; or GALILEO and NEWTON in philosophy, are but types of the moral heroism a man must possess, who dares to promulgate opinions contrary to the conventional usages of society.

This conservatism is, again, confined to

no particular country, nor to any degree of civilization. The Esquimaux, living freely upon his diet, with the luxury of train oil, would not exchange his condition to become a duke or a lord of Great Britain. No inducement could be held out sufficient to cause the Bushmen, brought from the interior of Africa, to remain in this country. It is as characteristic of the woolly-headed negro of Africa, and of the Red Indian inhabiting the back woods of America, as of the more refined inhabitants of our artificial towns and cities.

Seeing that this spirit of conservatism is so universal in its character, it cannot but be regarded as implanted for some wise and beneficent purpose. Good habits, when once established, can thus be as impregnable to change, as our present evil ones. What is now the most formidable obstacle to progress and right-mindedness, may, ere long, become the strongest bulwark in its favour. The works of God are right; and, ultimately, the great converters of opinion; and it is man's short-sightedness alone, which, for a brief period, persists in seeing imperfection in his decrees. Opposition to new opinions, arises not from any wilful opposition to truth. The aims and objects of men, in general, are to do what is right; and even opposition to improvement, is the best safeguard that what is ultimately adopted shall be beneficial and good in its tendency. Conservatism thus becomes, in fact, the best of schoolmasters, since the smallest amount of imperfection cannot escape the eagle eye of its criticism. Thus, as the errors of the past become slowly eradicated, are we raising up a fabric more perfect and enduring. Free expression of opinion is what all should covet. Those who criticise our conduct are our truest friends; and it is quite true that, "men are never so likely to settle a question rightly, as when they discuss it freely."\* No man can claim perfection for himself, or say that he alone has the truth. Fragmentary portions are, indeed, all the most favoured among men may expect to possess, since all are learners, from the cradle to the grave. This should teach us to be charitable to all, however we may differ from them; since one of the most difficult lessons we ourselves have to learn, will always be that of consistency.

Being, then, in a state of probation, and, at best, but marching on to one of perfection, whilst the opinions of men are ever antagonistic to the facts of physical science and moral progress, opposition to change, at the same time, being one of our most faithful friends, it behoves us, as earnest reformers, to weigh well all objections to our theories

\* MACAULAY'S *Critical and Historical Essays*, vol. i, p. 248.

and practices; to answer them in the spirit of love; to avoid recrimination and offensive personalities, and ever to believe that courtesy, good temper, charity, and a firm desire to elicit truth, are necessary qualifications for those who enter the field of controversy, or take the position of the moral propa-

gandist. The world is weary of its old dogmatic and selfish teaching, and holds the harder to erroneous custom for it; but if ever it craved, and was ready to acknowledge, the ministrations of charity, it is now, when men are beginning to perceive that all truth has but one source, and that that is Love.

### THE VEGETARIAN SYSTEM.\*

In resuming our notice of the valuable matter comprised in the introduction to the *Vegetarian Cookery*, we arrive at the treatment of the ordinary popular objections so commonly presented on a first acquaintance with the Vegetarian System. These objections are ably met; and we doubt not in such a way as to prove satisfactory to the minds of nearly all who would advance them. The matter contained in them, however, being somewhat similar, if not altogether in principle, at least, the same as has been given in our pages on past, or even recent occasions,† we need not here transcribe it; but merely remark, that the replies given address themselves to the objections, "what shall be done with the animals?" "how shall we obtain leather, fur, and other such articles?" "whence are we to derive our manure for farming purposes?" "what are animals made for, if not to be eaten?" and the opinion that "the declarations of Scripture are opposed to the principles and practice of Vegetarianism."

We, however, quote from the introductory matter preceding these replies, as showing the spirit in which Vegetarianism is advocated, and how erroneous are the popular impressions with which it is sometimes met.

"It is supposed that a diet apart from the flesh and blood of animals is intended as an offensive interference with the prevailing customs of society, and by a few even, that it is attempted to denounce the consumption of flesh as food as in some degree sinful. These objections are, however, altogether unfounded; inasmuch as the advocates of the Vegetarian System, though they base their arguments upon the principle, that man's natural and best food must be derived, in its leading characteristics at least, from the vegetable kingdom, and be altogether apart from the flesh of animals, leave untouched the freedom of individuals to accept or not the practice thus presented for the consideration of the reflective. The true spirit of Vegetarianism, is benevolence; and has its mission in informing the understanding and appealing to the moral feelings of the world, in relation to man's external habits, but throws not one reproach at the conscientious followers of the mixed diet system, who see no force in its

reasoning, or prefer to maintain their adherence to the more general practice of society.

"In regard to the apparent opposition of the system to all engaged in supplying the flesh of animals for the table, we take leave to say that there is nothing more in this than there ever must be in the opposition of error to the progress of truth; and if there be truth in the Vegetarian system, it cannot be blamed for the temporary conflict between it and a few existing interests. The grazier and the butcher have their vocations called into existence in obedience to the demand produced by the flesh-eating tastes of society, and our commiseration is especially evoked for the latter of these callings, which compels many of our fellow-creatures to pass their lives in an occupation more or less degrading, and in nearly every case offensive (where depravity has not completed its work) to the tastes and preferences of the individual. Far, then, from having hostility to any class of men thus condemned to an unfavourable occupation, we would merely no longer by our demands necessitate the existence of such a class, neither degrading any human beings, nor subsequently looking down upon them as inferiors, but giving to such, in the progress of our principles, an occupation more in accordance with the enlightenment of morals, as well as with their early preferences."

After the replies to the objections above referred to, attention is given to the more practical bearings of the system, as seen in the following matter, which we extract seriatim:—

"As a fit sequel to the various arguments already presented in the treatment of our subject, we now approach the experience of the system we would commend to the attention of the public, and regret that our space for this department is far too limited to admit of more than a bare reference to the evidence that could be brought to bear upon it. The doubt so frequently expressed, as to the possibility of subsistence upon a diet apart from flesh, ought long since to have been exploded, by the mere notice of the animal creation, where we see the massive carcasses of the herbivorous animals, actually built up on the simplest products of nature, and to a

† See vol. ii., pp. 64—66; vol. iii., pp. 11; *Controversialist and Correspondent*, pp. 13, 22.

\* Continued from page 67.

degree of strength and endurance of fatigue altogether surpassing those of corresponding developments in the carnivorous classes of animals. We will not, therefore, anticipate doubts at this stage of our reasoning, as to the practicability of the Vegetarian system of diet; since these must, necessarily, be removed by a very limited inquiry upon the subject. We present, however, the conclusion arrived at by the able writer in the *Review* from which we have already quoted:—‘In concluding, then, that the vegetable kingdom is perfectly capable of supplying the necessary wants of man under all ordinary circumstances; and that, in particular, it is quite adequate to the production of an amount of physical force, which can probably not be permanently surpassed on any other dietetic system, we consider that the advocates of Vegetarianism have a wide and secure basis of experience, such as can scarcely be shaken by any negative testimony—certainly not by the fullest proof of the unsuitableness of a vegetable regimen to *individuals*.’\*

“In regard to the experience presented by history upon this subject, we have already alluded to the primeval condition of man, in the antediluvian period. We find, also, the history of the great nations of antiquity identified with the simple habits we seek to commend. The Greeks and the Romans in the time of their early and most successful career, as well as the Persians under CYRUS, owed much of their physical strength and endurance of purpose, as well as their comparative freedom from the temptations in the path of conquering armies, to their simple diet and abstemious habits. We find that the Spartans of Thermopylæ, and the Athletæ of ancient Greece were thus educated; and that the latter were never deteriorated till they commenced the practice of consuming flesh as food, when they became slothful and stupid.† We find various nations wholly, or in a great measure, carrying out the practice of diet, apart from the flesh of animals, from generation to generation; as the higher castes of Hindoos, the Burmese, the Chinese, the Japanese, the inhabitants of the East Indian Archipelago, of the mountains of Himalaya, and of ancient and modern Egypt; in all of which, the prevailing practice is Vegetarian in the great mass of the people, condiments of fish only being used in the last named country, associated with the vegetable products which forms the basis of their diet.

“In modern times, we have the experience of the Irish, the Scotch, and the French, as abstainers, in the great majority of their numbers, from flesh as food; M. DUPIN

informing us that two-thirds of the population in France live without flesh-meat; whilst McCULLOCH, in his statistics, shows, that even in the city of Glasgow, in 1763, with a population of more than thirty thousand, the slaughter of bullocks for the public markets was a thing wholly unknown. Indeed, the peasantry, and hard-workers of all the countries of Europe—not excepting our own—are, in the main characteristics of their diet, abstainers from the flesh of animals—as in Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, and Portugal; the bone and muscle of all these countries being built up upon the vegetable products of the earth.

“As examples presented in the history of individuals, there are many that could be cited, both of ancient and modern times, as PYTHAGORAS, PLUTARCH, ZENO the stoic, DIOGENES the cynic, PLATO, EPICURUS, PROCLUS, EMPEDOCLES, SOCION, QUINTUS SEXTUS, APOLLONIUS, TYANÆUS, PORPHYRY, and, recently, RITSON, HALLER, DR. CHEYNE and LAMBE, NEWTON, SHELLEY, HUFELAND, the benevolent HOWARD, SWEDENBORG, WESLEY, and others, as well as many of the present time, who are identified with the Vegetarian movements in this country and America.

“Many instances, to prove the health, longevity, and strength of classes of men carrying out this practice, can also be quoted from the experience of the world. The Pattamars of India, who travel such extraordinary distances on foot, as carriers of despatches, mentioned by Sir JOHN SINCLAIR, subsist upon moderate portions of rice; the Poles and Hungarians of the Carpathian mountains, were of the hardiest and most untiring soldiers in the army of BUONAPARTE, their great endurance being justly traceable to the simplicity of their dietetic practices; whilst the men who lift and carry the heaviest burdens—as the porters of Morocco, Smyrna, and Spain, with the Coolies of Canton—are all adherents to the simplest habits of diet. The Greek boatmen, again, are instances demonstrative of superiority as to strength and development of body, as well as hilarity, which characterizes them, and bestows a cheerfulness over all their occupations. We quote one or two instances, to add force to our remarks upon this subject, and made necessary, perhaps, by the erroneous opinion prevalent, that the beef-fed and porter-drinking labourers of Great Britain are the strongest men in the world; while, in fact, their utmost lifting of weights and carrying of burdens does not in any degree approximate to the ordinary labours of the various classes of men of whom we are speaking,

\* *Medico-Chirurgical Review*, No. xi, p. 96.

† ROLLINS'S *Ancient History*, Vol. i.

whose diet is, notwithstanding, black bread, figs, dates, raisins, and other such fruits, and whose choicest beverage is a glass of iced water.

“The Greek boatmen,” says the venerable judge WOODRUFF, of Connecticut, who went out as the agent of the New York Committee for the relief of the Greeks, ‘are seen in great numbers about the harbours; seeking employment with their boats. They are exceedingly abstemious. Their food always consists of a small quantity of black bread, made of unbolted rye or wheat-meal, generally rye; a bunch of grapes or raisins, and some figs. They are, nevertheless, astonishingly athletic and powerful, and the most nimble, active, graceful, cheerful, and even merry people in the world.’ \* \* In Smyrna, where there are no carts or wheel carriages, the carrying business falls upon the shoulders of the porters; who are seen in great numbers about the wharves and docks, and in the streets near the water-side; where they are employed in loading and unloading vessels. They are stout and robust men, of great muscular strength; and carry at one load, upon a pad fitted to their backs, from four hundred to eight hundred pounds.’\*

“Sir FRANCIS HEAD informs us, that the South American miners that carry such immense loads, are fed on fruit, grain, and pulse. ‘It is usual,’ says he, ‘for the copper miners of central Chili to carry loads of 200 lb. weight up eighty perpendicular yards twelve times a day. When they reach the mouth of the pit they are in a state of apparent fearful exhaustion, covered with perspiration, their chests heaving, yet after briefly resting they descend again. Their diet is entirely vegetable: breakfast consists of sixteen figs and two small loaves of bread; dinner, boiled beans; supper, roasted wheat grain. They scarcely ever taste meat; yet on this simple diet they perform a labour that would almost kill many men.’†

“To identify the advantage of simplicity of diet in relation to health and strength in our country, we find SMITH, in his *Wealth of Nations*, says, that the men that did the hardest work in his time, as chairmen, porters, coal-heavers, were most of them from the Irish peasantry; and that those who continued their Vegetable diet, were the strongest men in the British dominions. Referring also to the statistics which had been brought to bear upon the relative strength of the English, Irish, and Scotch, under a class of experi-

ments instituted and conducted by Dr. FORBES, of Edinburgh, within a few years, we find that numbers of students were submitted to experiments in relation to average height, weight, and strength, the latter test being that of lifting weights, which resulted in the following statistics; the ages of the individuals compared being about twenty-five.‡

	HEIGHT.	WEIGHT.	STRENGTH.
English	. 68 inches	. 115 lb.	. 403 lb.
Scotch	. 69 ”	. 152 ”	. 423 ”
Irish	. 70 ”	. 155 ”	. 432 ”

We thus see, that as far as these experiments are instructive, they present a reproof to the prevailing impression in our country, and show that in the instances under comparison, at least, in which we have not the least reason to doubt the fairness of the conclusions arrived at, we have the more carnivorous Englishman surpassed in height, weight, and strength, by the frugal and abstemious Scotchman; he again being surpassed by the simply fed Irishman, whose frame has most probably, been mainly built up upon the simplest of all vegetable products.

“It might here be proper to introduce statistics in relation to the practical evidence of the members composing the present Vegetarian organization. Suffice it, however, to say, that these afford arguments for the adoption of the practice, notwithstanding the difficulties which have to be encountered in the transition from artificial and erroneous habits of life, to those even which are healthful and most in accordance with nature. The general experience is, that to the man in health the system is productive of more health and endurance; whilst from the great number of individuals who seek refuge in the Vegetarian practice from the various ills of long continued dyspepsia, the evidence is, for the most part, at least, that health is improved, and ultimately, completely regained in the carrying on of the system. The evidence which has been derived from the experience of the present limited number of the Society, is also of great value, in showing the comparative exemption from the attacks of illness, and the increased facilities in recovery with far less of the ordinary appliances of medical treatment; and this notwithstanding the difficulties necessarily besetting those who seek to depart from the prevailing practice of society, resulting, in many cases, in very defective arrangements in regard to the practical carrying out of the system, for want of the knowledge intended to be conveyed by the present work.”

\* GRAHAM'S *Lectures on the Science of Human Life*, p. 182.

† See *Fruits and Farinacea the Proper Food of Man*, p. 172.

‡ CHAMBERS'S *Information for the People*, pp. 58, 59, and 61.

## THE SPREAD OF VEGETARIANISM.

It is doubtless a fact of considerable interest to the members of the Vegetarian Society, that the adherence to Vegetarian principles and practice, has hitherto had precise relation to the extent of the information disseminated, commending their system to the attention of the public. Since the origin of the Society in 1847, it has been found, that the circulation of the knowledge of the existence of such a Society, merely, has ever been productive of useful results; and one mission of the present organization, is, still to promulgate this information, which, of itself, everywhere leads to inquiry, and is followed by precisely those results, which the examination of a system which commends itself to the reflective and humane, may be expected to produce. What, therefore, *Advocates*, tracts, and *Messengers* have hitherto produced, such like messengers of information will again produce, commending themselves to the attention of the zealous even more than in the preceding periods of Vegetarian advocacy.

With the object of facilitating the promulgation of information tending to apprise persons in distant quarters of the existence of the Vegetarian movement, and thus, doubtless, in numerous instances, to procure communications with the various centres of Vegetarianism, we purpose, in the coming volume of the *Messenger*, to furnish additional facilities to our friends, by publishing more frequently the reports of meetings,

comprising addresses likely to be most interesting to strangers. Hitherto, in connection with the ultimate appearance of the *Messenger*, as a volume of instruction on the principles and practice of Vegetarianism, we have been compelled to avoid the repetition of much matter, in connection with reports and otherwise, which would have caused considerable repetition, in the same volume, of the leading facts and arguments of Vegetarianism. It will be our duty, however, in the future numbers of the *Messenger*, in connection with the practical teaching of public meetings, to repeat such arguments as often as they occur; and, in many cases, we shall prefer to present the matter of addresses *verbatim*, in order that they may lose as little as possible of that directness of application more or less incompatible with condensed or abridged reports.

We also trust, with the object of leading to the more extended attention to Vegetarian operations, to offer facilities to our friends for the dissemination of more or less gratuitous information, calculated to throw strangers into communication with the various associations formed, or to be formed. There are, doubtless, thousands of the reflective of all large cities, who could thus be benefited, and led more or less into the practice of our system; and we regard it as most important, to take measures to direct the attention of these numerous classes of the most practical members of the community.

## THE VEGETARIAN MEETING IN NEW YORK.

SINCE the issue of our last number, the official report of the proceedings of the American Vegetarian Society, on the occasion of their recent Annual Meeting, has reached us. We find that the information we were enabled to give, is substantially correct; and though, to use the words of Dr. NICHOLS, in explanation of the alterations in their arrangements (which comprised a Vegetarian Banquet, on a scale similar to that so excellently and so successfully presented the year previously in the city of Philadelphia), "they

were obliged to present the play of *Hamlet* with the part of HAMLET omitted," we learn, that though this materially thinned the numbers desirous of being present at the meeting, "there was no lack of zeal and perseverance in the good cause of Vegetarianism."

We are desirous of presenting a brief notice of some of the features of the addresses delivered at the Meeting; but, previous to this, have, in our interest in the cause of Vegetarianism, a word to say on the subject

of the above-named portentous alteration of what, otherwise, we trust, was a very judicious plan for a Vegetarian Festival in the city of New York. Dr. MUSSEY, excellent and benevolent man! said that he did not regret that the Banquet was omitted, since the programme still presented "the feast of reason and the flow of soul," and he doubted not, this would be appreciated without the satisfaction of delighting the physical appetite to begin with. Vain philosophy this, we fear! We have been Vegetarians many years, but confess the humiliating fact, if such it be, that we love a Vegetarian feast, conducted with that beauty and order, and productive of the high satisfaction we have rejoiced in on so many occasions; and which, we feel assured, most of our American friends have also appreciated. We rejoice in such demonstrations of the bounties of Nature's great storehouse, so easily procured, without offence or injustice; and when the cup of individual enjoyment has been drained, we rejoice afresh in such meetings, at the happiness they obviously bestow over the minds and bodies of our meat-eating brethren. We, therefore, for our parts, will have none of the play of "*Hamlet* without the part of HAMLET;" and we much regret that the real cause of the alteration of arrangements, should for a moment have been operative; this being but one, as we learn, in connection with the preparation of a large banquet in a city where the principles of Vegetarianism were not supposed to be so interesting as to present a pecuniary guarantee for the undertaking. This want of confidence, we regard as the obvious mistake of Dr. NICHOLS, on whom the arrangements seem to have rested.

There is, however, in the results of the

meeting in New York, contrasted with the promise held out previously, a good lesson, not merely to our American friends, but to all else who are desirous of advancing the Vegetarian cause, by practical demonstrations of the nature of public banquets. The measures required for successful operations of this nature, cannot be lightly undertaken, or undertaken by those who have not a knowledge of the principle of providing for them; and, moreover, some little faith is required in relation to expenditure, though the preparations worthy of attention will ever, we doubt not, be at least so far appreciated by the public, as to present an overflowing hall, the only disappointment (as hitherto experienced) being, that the preparations had not been on a still larger scale, so as to have embraced a larger number of guests.

On the subject, therefore, of the arrangements for the New York Festival, in which our readers were doubtless, for the most part, much interested, though the Annual Meeting of the American Society was curtailed, and lost much of its interest in the estimation of the public, we feel assured that we have but to refer to the next demonstration of this kind, to show that our American friends have taken their measures more successfully, and in greater faith in the results; and we venture to say, that if the next Annual Festival shall come off in the city of Philadelphia, it will, with the intelligence and highly-educated characteristics of the Vegetarians of that district, more than redeem any mistake in the arrangements in New York; and we hope, too, extend its influence far and wide, in confirmation of the best and happiest system of living.

### THE MANCHESTER AND SALFORD ASSOCIATION SOIREE.

WE have pleasure in announcing that a Vegetarian Soirée took place at Christ Church School, Hulme, Manchester, on Thursday Evening, the 18th of November, on the occasion of the Annual Meeting of the Manchester and Salford Vegetarian Association, at which near three hundred guests were present.

We are happy to see that the opening of the season's proceedings in Manchester, has been thus successfully celebrated, and that precisely such a meeting as those we were anticipating in connection with the Liverpool Association, has already been secured by the active arrangements of our Manchester Vegetarian friends.



The arrangements were not understood to be other than those of a social tea-party; but, in addition to the usual supply of tea and coffee, with other accompaniments, there was a variety of preparations, illustrating some of the special features of Vegetarian provision, as well as dessert at a later period of the evening.

Mr. ALDERMAN HARVEY, as President of the Association, ably occupied the chair, and highly interesting and effective addresses were delivered by Mr. SIMPSON, Mr.

BETTENEY, Mr. BORMOND, and Mr. NELSON, these following the transaction of business in connection with the report of the past year's proceedings, and re-election of officers.

We hope, in connection with our plans, as above announced, to give the addresses delivered, in the succeeding number of the *Messenger*, and doubt not the matter of these will thus be made of more than interest and profit to the large and attentive audience present at the Hulme meeting.

### THE VEGETARIAN SYSTEM.\*

IN presenting the concluding portion of the Introduction to the *Vegetarian Cookery*, we are happy to observe, that the principles and practice of Vegetarianism have been treated, if briefly, still, in their full importance, as identified with the natural constitution of man, and its relations to the external world.

We do not think that the advocacy of Vegetarianism is complete, till it thus acknowledges the adaptation of man's being to the principles of the system, as well as to the relations of external nature, equally embraced within the wise appointments of the Creator.

Hitherto, it has generally, in the advocacy of Vegetarian principles, been considered, that the principle is established in the fact, that man considered as a physical, intellectual, and moral being, can best secure his natural and most complete development, on a diet consisting of fruits and farinacea, and altogether apart from the flesh and blood of the animal creation. But to state the case in this form, is obviously suggestive of a further inquiry; and we are happy to find, that in the Introduction to Vegetarianism under notice, the real principle is itself broadly stated, at once giving the reason why man should be best developed on the diet recommended to the attention of the reader. In our estimation, the Vegetarian system of diet, is thus established in the natural constitution of man, and is essential to the harmonious relations of his physical, intellectual, and moral nature, as well as to the external circumstances intended to surround him.

We regret that the brevity of the treatment of these questions, though appreciated with somewhat more of difficulty than a few of the leading and more external arguments in support of Vegetarianism, in being restricted to the objects of a mere introductory notice, is less powerful to procure the attention of the public than other portions of the *Introduction*; but we hope, ere long, to see

this subject more enlarged upon, and doubt not that the general reader will then be enabled to identify the virtue of the Vegetarian system with the perceptions common to all, even on a first perusal of these arguments; and thus, that those common objections to the reign of peaceful and harmonious principles, as deduced from the present disorder and contending influences manifested by the world, will no longer be advanced, or such principles considered to belong to the speculations and Utopias of the benevolent, but be readily acknowledged as a part of the institutions and highest order of the Creator.

“Having endeavoured to show that fruits, roots, and grain, are the natural food of man; what are the true nutritive qualities of food; that certain vegetables are more nutritive than the flesh of animals; that the origin of all nutriment is in the vegetable kingdom; that the cost of the principles of matter to form a given weight of the flesh, blood, and bone of the human system, if derived from the flesh of animals, is, at least, twenty-three times the expense of the same amount of flesh, blood, and bone formed from certain kinds of farinaceous food; that, on an average, the various articles comprised in a Vegetarian diet are more digestible than a corresponding average of the preparations from the flesh of animals; that the consumption of flesh induces a heightened pulse, tending to premature old age, and death; that flesh is tainted, in numerous instances, with various diseases; and lastly, having met several objections, and given a brief account of the experience of nations and individuals in all time, it will now be our duty to endeavour to unite this body of fact and experience with the principle that the Vegetarian system is established in the natural constitution of man, as comprised in the instincts of an animal nature, with the endowments of the intellectual and moral being.

\* Continued from p. 78.

“If any force be acknowledged in the arguments hitherto presented, it will be found to have relation to the intellectual aspects of the question; in which we trust that the facts adduced, and the reflection to which they necessarily lead, will tend to show that there is so far accordance between man’s faculties as a reasoning being, and the Vegetarian system of diet. It further, however, belongs to this portion of our subject, to point out the relation that exists between the instinctive nature and the moral feelings, and thus to support and confirm the conclusions of the intellect, in favour of a diet altogether apart from the flesh and blood of the animal creation.

“Although it is admitted that man originally subsisted on fruits and other products of the earth, it is sometimes argued that he has since become reconstituted, and is now adapted to the consumption of flesh, as well as vegetables. We have before called attention to the grave error of confounding the adaptability conferred upon man, with the principle of adaptation, which stamps upon man, as well as all other creations of the Deity, a precise relation to external circumstances. We at once acknowledge the force of habit as recognized in what is popularly designated ‘second nature.’ But this, as truly and graphically expressed, is ‘second nature,’ and presents nothing but the difficulty of change of habit, to prove that the adaptation of man to certain circumstances in himself and the external world, remains ever the same; and since any habit may be a ‘second nature,’ a change of customs can again convert the system to that higher and natural state, which ever secures the greatest happiness, because in accordance with the great principles by which the world is governed, and which are as unchangeable as the Creator himself.

“In searching out the instincts of man in relation to food and drink, we are beset with many difficulties, which are never found in relation to the inferior animal creation; but here, even, notwithstanding many years’ departure from sound principles of moral and physiological training, nature, we contend, is ever peeping through the perverse practices of society in relation to diet, and, if attended to, will convict custom of her folly and violation of natural laws. It is thus that the senses of sight, touch, and hearing, less subject to be depraved than the sense of taste, almost invariably speak out, where carefully observed, upon the subject of the consumption of flesh as food. There is nothing in the sight of the ox or sheep, which, apart from depraved practices, could possibly suggest the idea to man, that they contain, within their external covering, food

in relation to his stomach, and destined for his consumption. But there is a striking relation between the fruits of the earth and the instincts of man’s nature. The very sight of flesh, even when procured for the table, is offensive both to the eye and the touch; and thus it is, that all undepraved by the practice, feel an instinctive dislike to handle it, unjustly condemning the butcher and the cook to do that which would be most repulsive to their own feelings. In our large cities, in many cases, we even inflict fines for the carrying of butchers’ meat through the streets uncovered; and whilst our ‘Smith-fields,’ ‘Leadenhalls,’ and ‘Billingsgates,’ are notorious as public nuisances, our ‘Covent Gardens,’ and exhibitions of fruits and flowers, are ever associated with grateful sensations, presenting a contrast in favour of the latter, which all the instinctive feelings of our nature powerfully unite to confirm.

“The instincts of children, more than those of adults, speak clearly upon this subject; and it is obvious, notwithstanding the force of custom from one generation to another, that the preferences of children are for the fruits and farinaceous substances of the table; and where, as in Scotland and some parts of the continent, they are trained to the age of eight or ten years without any kind of flesh as food, when first partaken of, it is with loathing; and when they learn to identify it with the living animals familiar to them (with that instinct which adults even frequently demonstrate, in not being able to consume the flesh of classes of animals with which they have had some peculiar friendly relationship), it is with the greatest difficulty that this natural repugnance to flesh is overcome.

“We contend, then, that it is vain to say that the instinctive feelings of man are supplanted by the force of custom; and our faith in the humanities of existence leads us strenuously to contend for the position, that the slaughter of animals is opposed to the moral nature of man, and that the practice of consuming the bodies of animals, but obtains for want of reflection, and through that pell-mell state of existence which keeps the true facts of the case from being reasoned upon. We consider it would be a libel upon the tenderest portion of our nature, to suppose that the flesh and blood of animals could continue to be the food of any but the degraded of society, were it not for the keeping out of sight of the true incidents and accompaniments of slaughter; and there is no resisting the force of the fact, that the benevolence of man’s nature is shocked by an examination of the deformities of the system. A talented writer, in a beautiful article on *Human Progress*, in the *Westminster*

*Review*, \* forcibly remarks :—‘ The practice of feeding upon the flesh of animals, entombing their bodies within our own, has something in it repugnant to refinement.’ \* \* ‘ To get rid of the distasteful operation of killing, we employ butchers—helots of the modern world, whose very name we employ as a term of vituperation. This is not Christian, to say the least of it. We have no right to degrade any human beings, or regard as inferior those who prepare the materials that enter into the most intimate combination with our own persons. There is something humiliating in the sight of a delicate person, who faints at the sight of blood, or a butcher’s shop, and then sits down to eat of the carcasses that have there been cut up.’ \* \* ‘ All the animal food artificially bred by farmers or others, is, with little exception, unwholesome. The poison we take in by the lungs in the gaseous form, is not the only poison we imbibe. We make an outcry about cleansing the sewers of our cities, and yet make sewers of our bodies. We cleanse our outer skin, and pollute our inner skin.’ \* \* \* ‘ But we believe that the still obtaining consumption of animal food is simply a remnant of savage life, a custom doomed to vanish under the light of human reason.’

It is quite opposed to reason, as well as to the instincts and moral feelings of man, to contend, as some have done, that the tendency to destroy, in certain individuals—leading them to rejoice in the pursuits of the sportsman, and in bloodshed in various forms—is evidence of the natural character of man. These instances cannot properly be regarded as types of humanity, but as abnormal cases of the degrading effects of pernicious training; since all such can remember a time when they had painful and compunctious feelings to contend with, ere they became hardened to the condition of ruthless destroyers of the animal creation.

We are so deeply assured that the system for which we would raise our voice, is identified with the instincts and moral nature of man, that we would venture to rest the complete change of opinion on this subject in the well-ordered of society, on the full perception of the facts of the case, and especially in all who are most endowed with the high moral and intellectual nature of man. Come with us, we would say, and trace the treatment of the ox and the sheep through all their varied stages of cruelty, from the peaceful glade, where we behold them in a comparative state of nature, through all the horrors of railway transit and market cruelties, to the ‘den of infamy,’ where the acts of providing flesh for the table are perpetrated; and then wit-

\* No. cii. p. 10.

ness the cutting up and exposure of the various parts of these animals, subsequently tracing them through the domestic operations brought to bear, to convert them to the ordinarily approved dishes of the table; and we are convinced that the adult, as well as the child, would feel repugnance, and would ask the question—‘ Is this necessary?’—if the understanding did not at once accord with the instinct, and declare for a fruit and farinaceous diet, in all its purity and beauty, in which the intellect and moral feelings, combined with the instincts of nature, can alone rejoice.

‘ Again, we would contend that it is because we do not reason upon our dietetic practices, that our habits are utterly at variance with the nature of man. The butcher, even, can acknowledge the offences of society in these things, in being compelled to minister to depraved appetites: ‘ I would it were penal to kill lambs,’ says one of this class; and another, in repugnance at the features of his vocation, in denouncing the slaughter of that beautiful animal, the type of innocence and meekness, exclaims—‘ The lamb, sir, dies harder than any other animal; it sobs like a child when stuck with the knife, and continues so to do, as long as the blood flows, or any sign of life remains.’ It is thus that we contend for the principle with which we started, that our system is established in the natural constitution of man, and is essential to the accordance of his animal, intellectual, and moral being.

‘ Our further remarks have reference to the other position we hold, that the Vegetarian system of diet is essential to the harmonious relation intended to exist between man and the external world. We have here little to say, since, if the preceding features of our argument be established, this must almost follow as a necessary consequence. It seems to us, that it is only because man, in his depravity, perverts the order and ends of Providence, that any doubt can be experienced as to the adaptation of the external world to the philosophical and merciful principles inherent in man’s nature.

‘ It is sometimes argued that Vegetarianism is impracticable, from the supposition that the Esquimaux, and some other inhabitants of the earth, cannot adopt it; but we have no right to reason from savage or depraved courses of life, back to the relations of man’s intellectual and moral nature, to condemn the teaching these would of themselves prescribe; since these states of disadvantage and unhappiness are but the results of wandering from the original condition of man’s being; and we have a right to say, that had man never fallen from the order of his nature, he would never have been found

in the various phases of degraded humanity, but would have maintained and carried with him in all passages of his existence, the peaceful resources which would have enabled him to live in accordance with his true natural constitution.

"The virtue of this reform, however, like that of all others, is best arrived at, not by the force of reasoning, but by the practice of the System. It is thus that Vegetarianism, from whatever motive it may have been adopted, communicates to the individual an intuitive perception in accordance and identity with the higher principles of nature. This perhaps accounts for the fact, that those who have pursued the system but for a time, whether from accidental circumstances, or from conviction of its importance, commonly recur to their experience of that period with evident satisfaction. And this is natural, considering that the system is established in truth; and it is not surprising that to have carried it out only to a limited extent, should thus give that satisfaction which invariably attends adherence to the moral and upward-tending courses of life. In this light,—the result of experience—one by one, do the difficulties to the prevalence of the practice in the world disappear; till, from adherence to the system from limited or inferior motives in the first instance, the full breadth and importance of the question come at length to be recognized and appreciated.

"We would not be understood to speak of the good of adherence to the system, otherwise than as the result of obedience to laws in intimate relation with the greatest happiness of the human constitution; but claiming thus much for it, it will be seen that it involves important consequences to the physical and moral peace of the world. We fear it is vain to regard mankind as the sole object for the exercise of the principles of peace, and to say that when these prevail in relation to him, unity and harmony of purpose will characterize the conduct of men; whilst the fact is overlooked, that the conduct of mankind is powerfully influenced for evil, by the cruelties and mistaken practices carried out towards the brute creation. We contend, then, for our system, as essential not only to the harmonious relation of man's nature necessary to secure happiness, but also to his harmonious relation to the external world intended to surround him; and that the degree in which man practically acknowledges the importance of these and other kindred principles, will be that in which the peace and harmony of the world can exist. It is therefore no objection to this, that the world seems disorganized, and contentious to the

last degree, ever involving itself in acts the very opposite to those we would advocate as incident to the fairer and better history of man living in full accordance with the laws of his being. The discouragement of knowing the world as it is, necessarily ever detracts much from the philanthropic effort to make it what it ought to be; but though our views have to be judged of in the disadvantage of erroneous practice (requiring, if fully apprehended, to be examined with clearer perceptions than those influenced by the system against which we are contending), our strongest hopes are built upon the convictions which the practice of our principles will necessarily produce, and to this practice we believe facts such as we have stated, will day by day lead the enlightened and reflective of all classes.

"Our system, then, is the result of no new doctrine, but of principles established in human nature, and of a practice as old as the history of man. Vegetarianism in its mission, thus emphatically protests against the slaughter of animals for the purpose of human subsistence, and in putting the prevailing practices of society upon their trial, it invites the attention of the world to the principles of benevolence in which it is based.

"Our duty is thus performed; and admitting the defects of this exposition of the Vegetarian system, we would earnestly commend the system itself to the attention of our readers. We again call attention to the excellent work, already referred to, by Mr. SMITH, as well as to *Lectures on the Science of Human Life*, by SYLVESTER GRAHAM, of America; in which further and complete views will be found, concluding our present notice in the mild but emphatic words of HOWARD, one of the greatest philanthropists the world has ever known; who, a few months before the termination of his arduous and benevolent life, left the following as the result of his long experience of the merits of the Vegetarian practice of diet:—"I am firmly persuaded, that as to the health of our bodies, herbs and fruits will maintain nature in every respect far beyond the best flesh meat. The Lord planted a garden for mankind in the beginning, and replenished it with all manner of fruits and herbs. This was the place appointed for man. If these still had been the food of man, he would not have contracted so many diseases in his body, nor cruel vices in his soul. The taste of most sorts of flesh is disagreeable to those who for any time abstain from it, and none can be competent judges of what I say, but those who have made trial of it."

# SUPPLEMENT TO THE VEGETARIAN MESSENGER.

## THE VEGETARIAN MOVEMENT IN MANCHESTER.

JANUARY TO JULY, 1852.

JANUARY 7th.—The inauguration of the Manchester and Salford Vegetarian Association, which was announced as a Soirée, took place at the Mechanics' Institution. The large room being decorated with evergreens for the occasion, about three hundred members and friends partook of tea, after which the company adjourned to the lecture theatre.

Mr. ALDERMAN HARVEY, the President of the Association, occupied the chair, and in a short address elucidated the objects for which the Association was established.

JAMES SIMPSON, Esq., of Accrington, spoke of the advantages of the Vegetarian system of diet to all classes of society; whether the hard-working mechanic, or labourer, upon whose physical energies and toil-strung muscles, their support, and, it might be, that of large families, depended; or of the student, who toiled

“Hard thro' the hours of the sad mid-night watch,  
At tasks which seemed a systematic curse,—  
A course of bootless penance.”

Benefits would alike be experienced by these; and numbers, from every grade between these two extremes, have already testified to the truth of this statement. Mr. SIMPSON also spoke of the difficulties of the change of diet (which he admitted did sometimes exist) to those who had accustomed themselves to a free use of flesh-meat. In commencing the Vegetarian system, care should be always taken, not to run at once from one extreme to another, but to combine in the Vegetarian system, the same amount of nutriment (which might be readily seen from an examination of various chemical analyses) as had been previously taken under the old system.

Mr. SCHOLEFIELD had tried the system forty years. He could speak not only of the theoretical, but of the practical part of the subject; and his own appearance would testify as to whether it was calculated to produce health and vigour. He had no desire to return to the “flesh-pots,” but had an instinctive horror of them, and could not conceive how, when the mangled limbs of innocent and inoffensive creatures, were brought to the table, individuals, if they reflected upon the cruelties that had to be enacted to procure such dishes, could ask the blessing of the Almighty upon them. But he believed

that with the enlightenment of the coming age, and the progress of such institutions as those, with the spread of “Divine love,” and the “spirit that giveth life,” such a system must pass into oblivion.

Mr. LYONS, an engine-grinder, who, in his occupation, was subject to the extremes of heat and cold, and whose occupation was a laborious one, testified to the superior advantages of the Vegetarian system of diet, in enabling him to perform his duties satisfactorily.

Mr. Mc.GOWAN (the late Secretary of the Society), spoke of the signs of the times in relation to the dietetic reform; and stated some pleasing facts relative to its progress in Liverpool, his own immediate sphere of operation.

Mr. BORMOND, in his well known humorous style, which excited reiterated laughter and applause, further enforced the cause.

Mr. J. E. NELSON concluded the meeting by a few appropriate remarks, evincing the pleasure he had derived from being present on that occasion, and the universal satisfaction that had prevailed.

A plentiful dessert was provided during the evening, and the meeting, which had proved a source of unmingled pleasure, terminated about half-past ten.

February 4th, was held the first Conversazione of the Manchester and Salford Vegetarian Association, in the Society's room at the Mechanics' Institution.

Mr. R. MILNER presided, and after a few preliminary observations, called upon Mr. WM. TEBB, to introduce the subject appointed for the evening, an essay “On the extension of Vegetarianism in Manchester.” The essayist commenced by showing the importance of the Vegetarian principle, being a lesser luminary around the great central sun of revealed truth, to elevate the physical, mental, and social condition of man. That the opposition and ridicule which had been thrown against it, was common to every great reform that had hitherto blessed mankind. FULTON, TYCHO BRAHE, GALILEO, HARVEY, COLUMBUS, SOCRATES, PHALES, PHYTHAGORAS, LUTHER, KNOX, and MELANCTHON, had all borne testimony to this fact. The world's best men

had been her most despised ones, and the truths calculated to promote man's highest welfare, the most ridiculed. The opposition must be taken, therefore, as an omen of good rather than evil. Amongst the various means which might be used for the spread of truth, not least, must be considered the distribution of tracts. This had of late become one of the most powerful agencies in the promotion of every reform. They might be made available in a hundred forms; distribution from house to house, in boat, rail, or omnibus; by enclosing them in letters to friends, in books when lent or returned, left on the tables of reading or news rooms, and like messengers of mercy, blessing every one, and receiving no blessing in return. The delivery of lectures explanatory of the subject in all available institutions; the reading of essays, and introducing the subject before eclectic, debating, and other kindred associations, were means which have already been productive of much good, but in which there was yet a wide field for further effort. The introduction of the popular works on Vegetarianism, into public libraries, as SMITH'S *Fruits and Farinacea*, GRAHAM'S *Science of Human Life*, FOWLER'S *Physiology*, and others, which might generally be done by proposing the works in a book generally provided for the purpose, or suggesting them as suitable to one of the committee, would be found equally useful to further the reform. The essayist dwelt at length on the necessity of individual exertion, and quoted statistics from prepared calculations, showing the important results which might follow.

Mr. H. S. CLUBB corroborated, from his own experience in the extension of Vegetarianism, the utility of the various plans brought forward by Mr. TEBB; he would also mention another plan which he had carried out, and found equally successful, namely, the introduction of the subject in Sunday schools, either in the class, or by addresses to the children, taking for illustration such subjects as DANIEL the Prophet, and explaining that the cause of the health of the Hebrew children was natural, and not owing to any miraculous agency.

Mr. BETTENEX and Mr. SMITH, dwelt on the importance of persevering in the cause espoused, and the President of the Society urged the carrying into practice the many useful suggestions already brought forward, doubting not that the truth, which was great, would eventually prevail, and that mind, and not the appetite, would ultimately govern the world.

February 6th. Mr. TEBB (by special request) introduced the Vegetarian question before the Manchester Young Men's Truth-

Seeking Society, in the following subject: "Is the use of Animal Food necessary to promote the highest physical, mental, and moral development of the human race?"

The essayist first endeavoured to show, from comparative anatomy, as manifested in the teeth, alimentary canal, stomach, and articulation of the under jaw, that man was not designed to subsist, either wholly or partly, upon the flesh of animals, but was nearest in relation to the quadrumana, which subsisted upon "fruits, nuts, and esculent vegetables." The physiological facts were supported by geographical illustrations, showing that, in proportion as these laws of man's nature were adhered to, his physical powers were developed. Facts were adduced from ancient history and modern experience, to show that flesh, instead of promoting the moral sensibilities of man's nature, had the effect of positively blunting them, and rendering man cruel, revengeful, and ferocious. The sympathy existing between the body and the mind, and the testimonies of the great men in all ages, who had adopted and borne testimony to the advantages of a Vegetarian diet, were brought forward, to show that it was also accordant with man's highest mental interests.

The essayist was supported by Messrs. WATERSON, FREEMAN, the Secretary, and Mr. MILNER, three gentlemen speaking on the opposite side of the question; one, however, stating that he spoke merely for discussion's sake, and that he had been a Vegetarian a number of years, and would return to it as soon as he could master his appetite. Another had tried the system, when unwell, and believed it had saved his life, but did not think it would suit him in health; and a third gentleman offered to adopt it, so soon as it could be proved to be right from Scripture. The essayist briefly replied to several objections, but in consequence of the interest excited on the subject, was requested to adjourn it until the following week.

February 11th. Adjourned question introduced by Mr. TEBB, who opened the discussion with some remarks on chemistry in relation to diet, showing, from PLAYFAIR, that a much larger amount of those essentials necessary to supply the waste constantly going on in the body, was produced from vegetable than from animal food. Mr. TEBB then proved from LIEBIG, that grain and other vegetables yield all the essentials for the complete nutrition of the body, and that all other sources of food were secondary.

A discussion followed, in which Messrs. MILNER, WATERSON, STONES, and other gentlemen took part, the question being adjourned to the following week by Mr. STONES.



February 14th. According to an intimation given to the inhabitants of Heaton Mersey, by circular, a deputation from the Manchester and Salford Vegetarian Association arrived at about half-past 7, and proceeded to the Wesleyan School-room, which, in a very few minutes, was crowded by an attentive and inquiring audience.

Mr. J. E. NELSON was unanimously called to the chair. Before calling upon the gentlemen who had come from Manchester to address them on that occasion, he would briefly explain the object of the meeting: it was to elucidate the principles of Vegetarianism, a system of diet in which neither flesh, fish, nor fowl formed a part, but prescribed food which the bosom of nature yielded in abundance for the sustenance of man. In it there was found a sufficiency of every material requisite to produce "a sound mind in a sound body."

Mr. BUCKLEY, the Secretary, explained the object for which the Manchester and Salford Local Association was established:—"That it had not been formed in opposition to, but in harmony with the General Society, in the great cause of Dietetic Reform." This was the first deputation that had been sent out, and it was exceedingly gratifying to them, to see so numerous an assembly.

Mr. H. S. CLUBB dwelt at length upon the bearings of the subject, in a chemical point of view, as propounded by the first practical chemists, showing that beef, mutton, veal, etc., contained but 25 per cent of solid matter, whereas peas contained 84, lentils 84, barley 84½, beans 84, oats 82, and even potatoes, that "wishy-washy vegetable," as designated by flesh-eaters, contained 28, or 3 per cent more solid matter requisite for the formation of blood, bone, and animal heat, than was contained in flesh; whereas, again, while the former, even after the recent dearth, might be purchased for three or four shillings, the latter would cost from £2 to £3 10s. per 100 lb. Thus, not only in the essential constituents necessary to support the body, in supplying the waste continually going on, but also in an economical point of view, was the Vegetarian system possessed of superior advantages. He (Mr. CLUBB) had tried the system twelve years, and although the chemical, physiological, and moral arguments of the question, amounted almost to a demonstration in favour of Vegetarianism, yet the practical afforded the most convincing testimony; he would, therefore, strongly recommend all present to give it a fair trial.

Mr. W. TEBB was next called upon: he could not, like one gentleman present, boast of twenty years' practice, nor like another, of twelve years; for he had not yet tried it

as many months. So far, however, it had been good, and he was not conscious of any physical deterioration, but on the contrary, felt better able to fulfil the duties of life. He had never boasted of a strong constitution, but was thankful that he had been led to the adoption of a means, which, being founded on science (which was another word for truth), must be best adapted to build up the physical and mental faculties of the man. The chemical part of the subject had already been dwelt upon, he would say a few words on the anatomical phase of the question. This was a science by which man, by comparing the structure of one class of animals with that of another, was enabled to find out the food which the Almighty had designed them to subsist upon. Carnivorous animals, such as the lion, tiger, hyena, wolf, and others, had peculiar instincts and adaptations, to enable them to feed on flesh; sharp conical teeth, to enable them to rend their prey; claws, to seize it; a piercing eye, and a cunning and ferocious disposition. They would see these were at the utmost variance with those of man. His fingers were tipped with a beautiful enamel, to protect them from wounds, but were totally unfitted to tear; his teeth were short and even, the eye teeth not passing beyond the line of the others, and, consequently, not in the least resembling the sharp canine teeth of the carnivora. His instincts led him to abhor the dying agonies and exquisite torture which the other delighted in, and in no way was there any resemblance between the two. This was no mere assertion, but was the opinion of the greatest anatomists who ever lived. RAY, the greatest naturalist this country had produced; LINNÆUS, the greatest naturalist the world ever produced; SYLVESTER GRAHAM, the renowned American physiologist, who studied the subject intensely nearly forty years; GASSENDI, described by BACON as the most learned of philosophers; CUVIER, LAWRENCE, BELL, MONROE, ALCOTT, FOWLER, had all come to the conclusion, that man was not designed, by nature, to subsist either wholly or partly on the flesh of animals.

Mr. MILLS and Mr. FOXCROFT stated that their experience as Vegetarians, during a number of years, had been entirely successful; and further urged the adoption of the system upon those present.

So much interest and enthusiasm had been displayed by the audience at the foregoing speeches, that the Chairman put it to the meeting whether they would like a further elucidation of the subject, which was carried in the affirmative amidst loud applause. It was therefore understood that another deputation would address them that day fortnight.

February 19th. Manchester Young Men's Truth-Seeking Society. The adjourned question of Vegetarianism was introduced by Mr. STONES, who affirmed, that the eating of flesh was not essential to the highest state of moral and intellectual development, inasmuch as the greatest men, both of ancient and modern times, have been those who had been exceedingly sparing in their use of it, or subsisted without it altogether. No arguments had yet been advanced to overturn the chemical, physiological, and historical facts brought forward by Mr. TEBB, but it was only in some minor differences they had to agree. They must remember that there was no system of truth, which men were not capable of finding arguments against. The lion and the tiger had been alluded to, as specimens of flesh-eating strength. Did man wish to become fierce and revengeful like these animals? if so, flesh would answer very well. But this was not the case. The strength of these animals was of a character that was soon exhausted. Man wanted powers of endurance, such as might be found in the ox, the horse, and the camel. Not only these animals subsisted without flesh, as did the strongest, fleetest, largest, most beautiful, and useful in the animal creation. It had been said experience should be our guide, and that we all knew, from *experience*, what kind of food would best agree with our constitution. This was plausible, and might have some weight, had we been brought up according to our physiological instincts. But having daily and hourly broken the laws of our constitution, owing chiefly to the ignorance of society, it would be unreasonable to expect that nature would admonish us now, without very careful inquiry.

The essayist was supported by Mr. WATKINSON, Mr. TEBB, Mr. BARNESLEY, and Mr. BANGHAM.

Mr. FALKNER spoke in the affirmative, and the essayist replied.

The question was put to the meeting, and it was decided, with one exception, that the proper food of man was derived from the vegetable kingdom; and that the flesh of animals was not necessary to promote the highest physical, moral, and intellectual development of the human race.

February 26th. A Lecture on Vegetarianism was delivered by Mr. TEBB, at the Saville Street Independent School-room. Mr. CUTTING occupied the chair.

There was a prevalent opinion that Vegetarianism was a new doctrine, a sort of *Utopia*, which had only arisen within the last year or two, and that ever since creation it had been the opinion of mankind, that

flesh, as food, was the order of nature, and best adapted to promote his interests. A few facts would show the fallacy of this opinion. The oldest historian we had was MOSES, the most ancient history was the Bible, and at the beginning of that history, the grant of food by the Almighty to man was recorded: "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." It was the opinion of eminent commentators, that this was the only kind of food eaten for the first 1,500 or 2,000 years. Man stood upright, walked with God in the "cool of day," and all was pronounced "very good." This was also the golden age referred to by the ancient poets, when man

"Lived in innocence, and told  
A length of golden years; unflesh'd in blood,  
A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit and disease,  
The lord, and not the tyrant of the world."

The inspired writing also recorded that the LORD GOD planted a garden eastward in Eden, and caused therein to grow every tree that was pleasant to the sight, and good for food. The Almighty had not only respect unto man's taste, but to his sight, and even we might add, touch also; not one of his senses was offended, but all was in perfect harmony with the innocence and happiness designed in infinite wisdom. The lecturer showed that the scriptural testimony was abundantly supported by historical facts; when man had lived in accordance with the instincts of his nature, which were opposed to blood-shedding, his mind and body had been fully developed. The greatest intellects of ancient times, amongst which might be mentioned PLUTARCH, ZENO, PLATO, PORPHYRY, EPICURETUS, EPICURUS, PYTHAGORAS, and THEOPHRASTUS, had been Vegetarians, whose writings were full of intellectual vigour, and were to this day treasured by the student for their purity of diction and depth of thought, in addition to which most of them reached extreme old age. It had often been said, that the people of England were the most intelligent and long-lived race on the earth, and that in no country was flesh used to the same extent as here; *ergo*, it followed that flesh-eating made people intelligent and healthy. Mark the fallacy of this deduction, granting the premises to be true. It was an undeniable fact, that the men of whom flesh-eaters had most reason to be proud, were those who have abstained from it. MILTON, who wrote the most sublime poem ever produced, said, that if a man must write an epic for the nations, he must subsist on vegetables and water. NEWTON, whose intellect soared

above ordinary minds, as the sun soars above the earth, wrote his most abstruse works, and made his most sublime discoveries, when a Vegetarian. HOWARD, the philanthropist, who travelled throughout all Europe, and part of Asia, who visited nearly every prison and pest-house, at home and on the continent; who exposed himself to the most deadly effluvia, where even the jailor refused to follow,

“Down many a winding step, to dungeons dark,  
Where anguish wails aloud, and fetters clank;  
To caves bestrewed with many a mouldring bone,  
And cells whose echoes only learn to groan,”

preserved himself in health and strength, by the adoption of a diet of which flesh formed no part. WESLEY, who aroused a dormant church to new life and energy, whose exertions are almost without a parallel, who, it is said, was the means of bringing thirty thousand individuals to a knowledge of the truth, and who was the founder of one of the most energetic Christian Societies of modern times, lived solely upon the products of the vegetable kingdom during the last thirty years of his life. In addition to which, LOCKE, BACON, SHELLY, HUFELAND, BYRON, TRYON, and many other of our most illustrious countrymen, have borne practical testimony to the superior advantages of this diet. Abundant facts, corroborative of the advantages of a Vegetarian diet in a physical point of view, were brought forward by Mr. TEBB, and listened to with extreme interest, but a want of space forbids their enumeration.

At the close of the lecture, which lasted about an hour and a-quarter, Mr. NELSON addressed the meeting on the connexion existing between temperance in drink, and temperance in diet, or what was now commonly called Teetotalism and Vegetarianism; many present had doubtless already adopted the former, and he would strongly advise them to lay hold of another link of the chain of truth, and carry into practice the latter. Most of the arguments brought forward to defend the one, might be used equally successfully, and with as much truth, in defence of the other. There was no antagonism in truth, but perfect harmony throughout all its parts.

February 28th. Heaton Mersey. A second deputation waited upon the inhabitants of this populous village, further to elucidate the question of diet.

Mr. MILNER was called to the chair, upon which, he stated, that as it was not his province as chairman to occupy the time of the meeting, he would at once call upon the gentleman who had come to address them.

Mr. LYONS, in a long and humorous speech,

stated his experience as a Vegetarian. It had been more than successful; it had been glorious; both body and mind partook of the elasticity and health-giving properties of Nature's bill of fare. His occupation was an arduous one, working from half-past five in the morning until half-past five in the evening, in a workshop exposed to extreme heat and cold; he could therefore confidently recommend it to those who had to earn their bread by the sweat of their brow. Mr. LYONS concluded by singing the melody, “We'll win the day.”

“Thus on we'll go, a world to move,  
By cries, entreaties, truth, and love;  
And come what may, to stop our way,  
Our healthful feasts shall win the day.”

Addresses were also delivered by Mr. STONES and Mr. J. E. NELSON, on the practical bearings of the subject.

Several questions were asked by gentlemen present, on the difficulties which had presented themselves to their minds since the first introduction of the subject; which were replied to by Mr. TEBB and Mr. NELSON, upon which a warm discussion ensued, and was carried on until a late hour. A workingman had tried the system, and felt more determined to go on with it, by the additional arguments brought forward that night. The meeting, characterized for the lively interest displayed by the audience, and manifest desire to know the truth, terminated about half-past ten.

March 3rd. Mr. JAMES GASKILL lectured at the Mechanics' Institution, before the Manchester and Salford Vegetarian Association, on the “Flesh Fallacy,” showing the various constituents, and the exact proportion of gases found in animal and vegetable substances; hydrogen, oxygen, and azote, being in the same relative proportions found in the blood of animals, animal products, grain, and esculents. That man, in consuming the flesh of animals, strictly speaking, consumed only the albumen and fibrine, which had been originally derived from the vegetable kingdom, and served for the nutrition of the animal. Several other interesting scientific facts were elaborated, and illustrated by drawings.

The chair was occupied by Mr. ROBERT MILNER, and several members afterwards took part in a conversazione.

March 12th. Crown Street Independent School. A Conversazione was held amongst the members of the Improvement Society, in connection with the school. Mr. TEBB, who had promised to deliver a lecture on Vegetarianism, was prevented by a severe cold. Mr.

MILNER and Mr. GASKILL, however, being present, kindly undertook to explain the principle, and a very interesting meeting was the result.

Mr. J. E. NELSON read a lengthened and elaborate paper before the members of this Society on "the right pursuit of happiness." Various arguments were offered for the consideration of the members, drawn from the many erroneous and even degraded principles of conduct of individuals, with the unfortunate results produced, all tending to prove that the laws of man's nature have most intimate relation with his moral well-being, and that amongst these, sound principles of diet have most especially to be considered.

May 5th. Mr. NELSON, in the completion of the subject adjourned from the previous meeting, portrayed various evils resulting from the violation of nature's laws, and endeavoured to show that the attainment of happiness centred in a careful obedience to the laws of the Creator—physical, moral, spiritual; dwelling upon the importance of religion, at the same time that he directed attention to the study of all the works of creation.

A vote of thanks, proposed by Mr. BARKER, and seconded by Mr. BUCKLEY, was awarded Mr. NELSON for his valuable paper, to which Mr. NELSON responded.

June 18th. Cavendish Street Mutual Improvement Association. The Vegetarian question was introduced before the members of this Society by Mr. BAILEY, who read an affirmative essay to the question, "Would the Vegetarian system, if adopted by the English people, tend to their physical and mental deterioration?" The essayist contended, on the authority of Drs. J. S. WILKINSON and BARNES, that man was an omnivorous animal, the latter affirming that, as man was capable of subsisting on either kind of food, he was designed for both. A table, showing the amount of nutriment in various kinds of food, "prepared by a celebrated London Chemist," was quoted, their being only three articles of food, viz. peas, beans, and lentils, containing more albumen, or nutritious matter, than fle-h. That the flesh of animals was the best food for man, was sufficiently proved from Gen. ix. 3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things;" also, the fact of the Almighty sending quails to the children of Israel when in the wilderness. The essayist, therefore, thought that the abstinence from so impor-

tant an article of food, must lead to the physical and mental deterioration of the people of England.

Mr. TEBB, in reply to Mr. BAILEY, introduced various facts upon which the Dietetic Reform was based, shewing from the researches of the most renowned anatomists and naturalists, amongst which might be enumerated LINNÆUS, LAWRENCE, BELL, GRAHAM, RAY, GASSENDI, that man was not designed to eat flesh, and would not, if he subsisted according to the instincts and physiological adaptabilities of his nature. The reason, given by Dr. BARNES, that because man could subsist on both flesh and vegetables, he was therefore designed to do so, proved too much, as most animals could be made to live on food foreign to their nature. Sheep on long voyages, had been known to subsist on flesh; cows, on the coasts of Norway and Arabia, were fed on fish (which, by-the-bye, rendered them exceedingly ferocious); yet no one would, therefore, conclude that such was their proper food. The chemical table was of no authority, inasmuch as no name was attached to it; it was, moreover, opposed to BOUSSINGAULT, PLAYFAIR, and BERZELIUS. The grant of food to man in Gen. ix., was given under peculiar circumstances, the deluge had swept the "green herb yielding seed" from off the face of the earth, and NOAH had "not yet begun to be a husbandman." It was the will of the Almighty to preserve a remnant of the fallen race of ADAM; he therefore permitted them to eat under the law of necessity, what under ordinary circumstances would have been sin. The argument drawn from the provision of quails given to the Israelites was rather an unfortunate one, as it proved the reverse of what was intended. In the Divine grant of the "green herb," and "fruit," given to man in a state of happiness and innocence, all was pronounced "very good." To the murmuring Israelites GOD declared he would "bless their bread and their water;" but of the quails it was recorded, that "whilst the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague."

Various facts were elucidated, shewing that the bravest and most enduring races of the earth had adopted the Vegetarian system of diet, and that so far from tending to deteriorate the physical and mental faculties of the people of England, it would be the best means to invigorate them.

An interesting discussion amongst the members of the Society followed, which was kept up to a late hour of the evening.

THE BANQUET  
OF THE  
FIFTH ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

ON Thursday the 22nd of July, another of those brilliant and deeply interesting assemblages with which the Vegetarian Movement has now become identified, took place in the Town Hall, Salford, on the occasion of the celebration of the Fifth Annual Meeting of the Vegetarian Society. The guests assembled numbered 316; and many, as on similar previous gatherings, were from distant parts of the country, as London, and places beyond that, Cornwall even contributing to the assembly, which, contrasted with other festal occasions where a less pure principle of diet is recognized, had immensely the advantage of these, in about one half of the guests being of the fair sex. The following are a few of the names of guests from a distance, our space precluding us from the mention of many others from the country immediately surrounding Manchester, as well as those of the numerous guests whom we observed from the towns of Manchester and Salford:—Mr. F. T. VIEUSSEUX, Mr. S. HOUGHTON (London), Mr. W. BENNETT, Mr. A. W. BENNETT (Dorking), Mr. WM. MC GOWAN (Liverpool), Mr. J. NOBLE, Jun. (Boston), Mr. J. G. PALMER (Birmingham), Mr. L. ROSTRON, Mr. S. ROSTRON (Bowdon), Mr. J. CALLCUTT, Mr. T. HIBBERT (Knaresbro'), Rev. E. WARNE (Cornwall), Mr. W. L. ROBINSON (Wakefield), Mr. T. YATES (Blackburn), Mr. WM. SANDEMAN (Accrington), Mr. J. CUNLIFFE (Bolton), Mr. R. HINDLE (Darwen), Mr. R. THOMASES (Ormskirk), Mr. G. NEAL (Sheffield), Mr. W. DICKINSON (Colebrook-dale.) The following is the list of Vice-Presidents and Stewards who took part in the duties of the occasion. VICE-PRESIDENTS:—JOHN SMITH, Esq. (Malton), GEORGE COATES, Esq. (Eccles), J. G. PALMER, Esq. (Birmingham), L. ROSTRON, Esq. (Bowdon), JAS. E. NELSON, Esq., ROBT. MILNER, Esq. CHIEF STEWARD:—L. ROSTRON, Esq. GENERAL STEWARDS:—Mr. WM. HUNT, Mr. J. W. BETTENEX, Mr. P. FOXCROFT, Mr. B. HARGRAVES, Mr. WM. SANDEMAN, Mr. WM. TEBB. TABLE STEWARDS:—Mr. H. S. CLUBB, Mr. W. H. BARNESLEY, Mr. J. WRIGLEY, Mr. JOS. BURY, Mr. S. ROSTRON, Mr. H. THOMAS, Mr. W. HARVEY, Mr. A. W. BIRCHELL, Mr. G. CAMPBELL, Mr. H. J. HORDERN, Mr. JAS. BURY, Mr. F. T. VIEUSSEUX, Mr. B. THOMASES, Mr. R. T. CLUBB, Mr. G. BELL, Mr. J. MILLS, Mr. E. HARVEY, Mr. WM. MCGOWAN, Mr. T. LAURIE, Mr. J. T. NOWELL, Mr. JOS. HALL, Mr. G. BUCKLEY.

Our observation of the previous successful

meetings of this character, as held in Manchester, Liverpool, and London, enables us to state, that the late Banquet, whether, in the general arrangements, completeness of plan, taste displayed in the decorations, and unity of operations securing the comfort of the guests, or in the high satisfaction resulting from the spirit diffused on the occasion, surpassed any festival hitherto held. In confirmation of the correctness of our last observation, we feel assured that the merest stranger could not fail to recognize and experience the prevailing spirit of happiness, which seemed to be identified with the benevolent character and practice peculiar to the occasion; and when the complete and quiet arrangements, securing the happiness of all, were contrasted with the usual confusion and cold discomfort of large assemblies identified with the slaughter of animals, and the consumption of inebriating beverages, the conviction could not but at once be favourable to the progression towards those high and merciful principles established in the human heart, which are the leading attributes of the Vegetarian system.

As five o'clock approached,—the time announced for the commencement of the Banquet—the scene presented by the Hall, combined the impression of the brilliant, the tasteful, and the beautiful, beyond anything we have witnessed in relation to festal occasions. The whole hall was laid out with fourteen tables, twelve of which ran in four lines down the hall, from two platform tables, placed on a dais at the top or east end of the hall. The walls were tastefully decorated with large screens, or mottoes, containing various inscriptions referring to the Vegetarian system of diet, either drawn from the leading opinions of the greatest naturalists and physiologists, as CUVIER, LINNÆUS, and others, who have expressed their conviction that fruits, roots, and grain, are the natural food of man, or from the researches of modern science, which prove that the economy of nature is in precise accordance with these opinions of the greatest enlightenment, whether of the past or present. SHAKESPEARE, and MILTON also, presented their sentiments in favour of the high principles of simple diet, and the disadvantages of one of flesh, as tending to “do harm to the wit.” The west end of the hall presented a screen on which was inscribed the original “Appointment” of man’s food, as presented in Gen. i, 29; whilst the decorations behind the platform, comprised a beautiful arrange-

ment of flowers and evergreens, surrounding a shield on which was inscribed "Mercy and Truth," and beneath which was displayed the celebrated maxim of PYTHAGORAS, on an illuminated screen:—"Fix upon that course of life which is best; custom will render it the most delightful." White Doric columns, with capitals of flowers and evergreens, bounded these decorations, and ascending in spiral coils of green and gold, were the names of the distinguished worthies of ancient and more modern times, DANIEL, PYTHAGORAS, HOWARD, and others, who were adherents or practical teachers of the Vegetarian system. The various screens being bordered with evergreens and flowers, and united with graceful festoons of laurel and ivy, served to unite and bound the confines of the hall, and viewed in connection with numerous tall crystal vases of flowers placed upon the tables (which, together with the abundant supply of fruits, shed forth a delightful perfume), served to convert the whole scene, with its crowded company, and enlivened by the strains of excellent music, into a beautiful temple, the presiding spirit of which was a fit type of that progress of benevolence and humane principle, which the great majority of the well-wishers of society associate with the coming history of the world.

### THE BANQUET.

At a few minutes past five, the chair was taken by JAMES SIMPSON, Esq., President of the Society, on the right and left of whom were placed the following guests:—Mr. Jos. BROTHERTON, M.P., Mrs. SIMPSON (Fox-hill Bank), Mr. R. MARTIN, Mrs. BROTHERTON, Mr. J. ANDREW, Jun. (Leeds), Mr. JAS. SCHOLEFIELD, Mr. ALDERMAN HARVEY; Mr. J. SMITH (Malton), Mr. J. WYTH (Warrington), Mr. P. GASKILL (Horwich), Mrs. J. SIMPSON (Fox-hill Bank), Mr. J. NOBLE, Jun. (Boston), Mr. Jos. BORMOND (Halifax), Rev. J. B. STRETTLES. It is worthy of remark, as a highly interesting fact, that twelve out of the fifteen guests we have named, presented an aggregate of age amounting to 769 years, and bore testimony to the advantages and happiness of the Vegetarian system, by an aggregate experience of 466 years, or somewhat less than forty years for each individual; many others, of like terms of abstinence, being seated in the body of the hall. The Rev. J. B. STRETTLES, of Salford, having been called upon, said grace in the following appropriate words:—

"Be pleased, gracious Lord, to vouchsafe thy blessing upon the provision that has been made for us, and that is now set before us; and do thou so sanctify it to our temperate use, and us to thy good service, that whether we eat or drink, or whatever we do, we may do all to thy glory. We look for thy benediction on this interesting

occasion with the greater confidence, because, in the preparation of the feast we are about to partake of, no violence or cruelty has been offered or done to any of the innocent creatures of the field, no humane feeling has been outraged or offended, and the bounties of nature alone have sufficed to furnish forth the rich repast which is here presented to our delighted sense. It is in the support of our own life and health, that we seek, as food, what is necessary and good for us; and whilst thou hast made such bountiful provision for us in nature, we need not, and we would not, deprive of enjoyment and life the humblest and most inoffensive of thy creatures. And we beseech thee, therefore, O Lord, prevent us in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally may obtain everlasting life, through the heavenly influence of thy divine mercy and grace. Amen."

The following was the Bill of Fare, and represents the principal objects of provision for each table of twenty-four guests, which we think it will be well to intimate was not intended to represent the heavier and more complete provision of Vegetarian fare, but merely a lighter combination of Savoury dishes, Farinacea, and Fruits; and, after all, presented only this feature of the resources of the system.

### BILL OF FARE.

SAVOURY DISHES: Omelet Pies, Mushroom Pies, Savoury Fritters, Rice Fritters.—SWEETS: Tous-les-mois, Semolina, Farina, Sago, Cheese-Cakes.—FRUITS: Grapes, Pine Apples, Strawberries, Cherries, Preserved Fruit.—BEVERAGES: Tea, Coffee, Milk, Iced Water, &c.

The tables were presided over by the ladies whose names we here present:—Mrs. BROTHERTON, Mrs. JAMES SIMPSON, Miss BURY, Mrs. ROSTRON, Mrs. HARVEY, Mrs. MILNER, Mrs. HORDERN, Mrs. D. HORDERN, Mrs. FOXCROFT, Mrs. HOLCROFT, Miss HORDERN, Miss STRETTLES, Miss COLLIER, and Mrs. BUCKLEY.

After the repast had received the ample and satisfactory attention of the numerous guests, enlivened by the varied performances of the orchestra, thanks were returned by the Rev. E. WARNE, of Helstone. The PRESIDENT then rose, and in a brief and appropriate address, proposed the health of Her Majesty, which was most loyally responded to, and drunk in iced water, the company standing, and the band subsequently performing "God save the Queen."

At a quarter to seven o'clock, the PRESIDENT again arose, and proceeded to address the assembly. He congratulated all present on that important occasion, which, whilst to Vegetarians a subject of rejoicing, as identified with the Fifth Anniversary Meeting of their Society, was doubtless interesting to all others present, in their various



degrees of inquiry as to what was the natural and best food of man. For the information of some, it might be well to state, that the Vegetarian Society was established in 1847, and had gone on increasing from that time, and now numbered about 800 members. These members were drawn from all ranks and conditions of life, and their experience enabled them to speak with satisfaction of the Vegetarian system, as compared with their former practice of partaking of the flesh of animals. Some had abstained for one year, others for twenty, others thirty, and some who surrounded him at the time, as well as others, had abstained for upwards of forty-three years from the consumption of such food as involved the destruction of animal life. (Cheers.) They numbered in their ranks the man who worked at the forge, as well as the Member of Parliament; (cheers,) the man who wielded the pen, as well as those engaged in the various trades of the country; and the experience of these was, almost to a man, immensely in favour of the system of diet on which they were living. He would guard them, however, against supposing that these 800 of whom he had spoken, were all the Vegetarians that Great Britain presented. There were thousands of Vegetarians in the three kingdoms, who were not united in any society; and they were continually finding those, who, in their own cases and in the practice of their families, had adopted the system, but without having any connection with the Vegetarian Movement. The mission of Vegetarianism was one of benevolence; its main duty consisted in promulgating information as to what was the natural and best food of man. It sought to prove, by facts and experience, that the prevailing practice of the mixed diet was erroneous, and to lead men of less fortunate habits, to a system which promised increased physical, intellectual, and moral well-being. It was true that, in its advocacy, it necessarily put the prevailing practice of the mixed diet on its trial; but it did this in all charity. It said, "Leave that which is less happy, and adopt something better," whilst it left all in freedom to accept or refuse the reasoning offered on the subject; and none could be the worse for the exercise of this charity, and the dissemination of information believed to be important to the world. (Hear, hear, and cheers.) He granted that the system of abstinence from the flesh of animals as food appeared strange, and to all who had not given some degree of attention to the subject of physiology, it might appear absurd. And well it might appear thus, since they knew that the most potent influences that impeded the progress of all reformatory movements, were those of prevailing custom. It was not, therefore, surprising that men should say "How absurd!" Why, all progress was absurd to begin with, and it went on being absurd, till the Utopia of past years became the established fact of the present. It was so if we looked into the history of the world, and examined the progress of the great sciences, now established as ordinary facts. When TYCHO BRAHE first taught his system of astronomy, it was much more respectable and convenient to believe that the sun turned round the earth, than, with COPERNICUS, to believe that the earth

revolved around the sun; and fortunate was it for COPERNICUS, that his closing life only was associated with the wide promulgation of his opinions, since it was obvious that persecution awaited him, from the results shown in the history of his follower, GALILEO, who, for the adoption of the same opinions, was twice imprisoned, and, on his bended knees, before the Inquisition, was made to declare, that what he had taught was wrong, and thus to abjure the so-called heresy. The history of CHRISTOPHER COLUMBUS was an illustration of the difficulty of persuading men to change their opinions; though perseverance in his views had led to the discovery of the great American continent. They had FULTON ridiculed in connection with the steam-boat; and contempt poured upon STEPHENSON and the first project of a railway. Again, in regard to the practice which had most of all to do with the physical constitution of man, they saw HARVEY, the discoverer of the circulation of the blood, persecuted by his profession, and actually condemned and thrust out of society; whilst the subsequent history of the medical profession presented instances of denial and persecution in relation to almost every reform introduced, either as to the principle of treating the body, or the introduction of a medicine; until we came down to our friends Homeopathy and Hydropathy, which were also attempted, though in vain, to be extinguished in this way. (Hear, hear, and cheers.) Happily for truth, however, was it, that men said absurd only in the mass, whilst quiet reasoners went to work to examine what was so denounced. But for those who observed facts, reasoned upon them, discussed them, and then received them as new truths, how much would be lost to the world. (Hear, hear.) The atomic theory of Dr. DALTON, of Manchester, was thus only received like other truths that had preceded it; but the facts disputed, inquiry was instituted, reasoning followed, and, at last, the chemical world had discovered afresh, that what was disputed and denied to begin with, was simply, just as it had first been stated to be. (Cheers.) The lover of truth ought thus to have confidence in its ultimate adoption by society; since truth was ever justified, and men came, at last, to acknowledge its power, and (happily, if not, as in past times, through the persecution and martyrdom of the individual), to recognize those who had been the benefactors of the world. But if men had been proscribed for opinion's sake, rest assured that the questions involved in prevailing customs, were much more difficult to be got over. Men had always feared to relinquish an ordinary habit; and strange had every change appeared when first proposed. But how strange were certain customs with which we were not connected! On the one hand, we saw some of the savage tribes, the lower types of humanity, assailing the human brain, and seeking, by flattening the head, to produce what they admired as a mark of beauty. On the other hand, we saw the people claiming to be of the "Celestial Empire," adherents of a custom the very opposite of the former, and crippling the feet of all subjects above a certain class, to make them accord with *their* notions of the beautiful. Again: in civilized European and American

countries (was it in avoidance of these extremes?) they each assailed the physical constitution of womankind, and most industriously laboured to convict the Venus de Medicis of ungraceful proportions, in having too thick a waist. (Applause.) But in nothing did the unreasoning adherence to custom manifest itself so forcibly, in our time, as in the prevailing practice of the consumption of alcoholic beverages. (Cheers.) If there were not a startling anomaly in this system, would it be possible that 100,000 more temples could be dedicated to the service of the consumption of alcoholic liquors in our country, than there were temples dedicated to the service of God? If there were not anomalies in this custom, it could not be that 60,000 victims of alcoholic drinks were annually consigned to the tomb; whilst the rest of society was so blinded by the spirit of the system, as not to be able to discern whence the calamity arose. (Hear, hear, and applause.) But in the eating customs of society, there were also some strange practices carried out. Our polite neighbours, the French, ate frogs and snails, and called them luxuries! The Chinese ate cats and rats; and, in Berlin, an attempt had been recently made to set up the practice of eating horse-flesh; certain banquets having been prepared, almost every dish of which was composed of horse-flesh, in one form or other. The latter system, however, hitherto, did not progress rapidly; but when rank and fashion led the way, there was no saying what might ultimately be the result. Taking man universally, man ate everything, from the elephant to the ant; whilst, on glancing at the practice of cannibalism, we beheld all degrees of appetite manifested, from that of the convalescent queen of the Sandwich Isles, who hungered for the "delicate fingers of the white baby," to the wandering savage of Borneo, who was reported to carry with him the spit, or skewer, on which he expects to roast the flesh of the full-grown enemy of which he is in search. Customs, it was thus obvious, merely as customs, were all questionable, however important they might appear; and required to be examined and reduced to a just rationale; and every custom in the present and coming time, which had not truth for its basis, would have to give way before the light of knowledge and progress. It was at this stage of his remarks, that they entered properly upon inquiries tending to establish the correctness of the Vegetarian practice of diet. The prevailing customs of society had been supposed to be based upon certain arguments which were fallacious. What, he would ask, were the strong reasons which supported the meat-eating customs of society? First of all, man's teeth were supposed to prove that he was intended to be an eater of flesh. How easy was it to reason from custom up to nature, instead of taking nature herself as the standard. The fact was, that man, in his structure, both as regarded his teeth and intestinal canal, and other portions of his body, approximated most, not to the flesh-eating, but to the simiæ or monkey tribes of animals, which live upon fruits, roots, and other vegetable products. The greatest physiologists and naturalists of past times, who had directed attention to the subject, had concluded that man became an animal of

prey by acquired habit; and they saw from those extracts on the screens surrounding them [pointing to the decorations of the hall], what were the opinions to be drawn from the works of CUVIER and LINNÆUS, which showed that man's food was intended to be derived from the vegetable kingdom; whilst, if there was any virtue in the argument founded on the canine teeth, the horse, the camel, and the monkey, which were actually found to have these teeth more developed than man, should necessarily be more carnivorous than man himself. But it had been urged as a strong reason for eating flesh, that vegetable products were not sufficiently nutritive. By Vegetarian diet, he meant fruits, roots, and the various kinds of grain, as well as what were commonly denominated vegetables; and these articles were abundantly nutritive. Bulk was essential to food as well as the nutritive principle, as shown in the writings of Dr. JOHNSON, and others; and especially by the experiments of Dr. BEAUMONT. If, however, the most nutritive food were desired, it was necessary to come to peas, beans, and lentils, for these contained, respectively, 29, 31, and 33 per cent. of the matter forming blood in the body, where butcher's meat only contained 21 5-10ths; these vegetable products also containing 51½, 51½, and 48 per cent., respectively, of matter supplying the animal heat of the body; whilst the fat of the butcher's meat, much of which was wasted, contained only 14 3-10ths per cent.; the vegetable matter, again, affording a larger amount of ashes than the flesh, which ashes had an important influence in the conversion of the food into blood. So that if they desired the most nutritive food, they must not seek it in beef, but in vegetable products. Again: people had supposed that the nutritive particles of flesh were more valuable than those derived from vegetables; but this was a great mistake, inasmuch as all nutritive particles were identical, and originated in the vegetable kingdom; the leading chemists of the LIEBIG school having shown, that, in consuming the flesh of animals, the only nutriment derived was from the proximate principles of vegetables, on which the animal consumed had previously fed; and thus, that we got nothing in eating flesh which could not be derived, simply and directly, from the vegetable kingdom. Again: they were told that flesh meat was much more digestible; but here also popular opinion was convicted of error, for they found, from the tables of digestion by Dr. BEAUMONT, that taking the whole of the ordinary articles of Vegetarian diet, and comparing these with a corresponding number of preparations from the flesh of animals, there was an average difference in the times of digestion of the articles of the two systems, amounting to 22 minutes 33 seconds in favour of Vegetarian articles of diet. (Cheers.) Again, the sanction of medical men was pleaded in support of the meat-eating system. He freely admitted that medical men had prescribed the flesh of animals from one generation to another; but had they not, he would ask, also prescribed alcoholic beverages, till the more intelligent of their patients had shown them they could do better without them? (Hear, hear, and cheers.) and now, from 1,800 to 2,000 of the most

enlightened of them, when invited, had given their testimony in favour of complete abstinence from them. (Hear, hear.) The practice of medical men, in recommending flesh as food, arose from the want of knowledge upon the subject, as well as the necessities of their position; for the facts to which he had alluded, as to the composition and digestibility of food, had only been made known within the last few years, and would necessarily take some time to become operative in practice. Then, again, there was the stimulation of flesh-meat, which some people supposed was necessary for vigorous health. Unquestionably, stimulation was the result of the practice of using the flesh of animals, as compared with the effects produced by living upon vegetable products. But all acknowledged that this stimulation produced the quickened pulse, and the hurrying on of life; whilst Vegetarians found that the practice of their system produced a more patient endurance, both physical and mental, and proved that the feeling relied on by the meat-eaters, was merely stimulation without strength. This stimulation was produced by the  *kreatinine*  contained in flesh; the same principle, however, existed in tea and coffee; so that if they desired stimulation, it was not necessary to go to the bodies of animals for it, as they could find it in Vegetarian fare. But then, said people, can a man be really in the full enjoyment of health and strength, without the use of flesh as food? Why, it happened that we were mistaken upon this subject also, the strongest men, both of past and present times, being feeders on vegetable products, and not meat-eaters. Our beef-fed, porter-drinking, stalwart men of London, never glanced at such loads as those that the fruit-eating water-drinking porters of Smyrna day by day carried on their heads and shoulders. Did they know that these men had sometimes been known to carry a load of 800 lbs.? The Gallagoes of Spain, and the Greek boatmen, who were so notorious for their physical powers, lived on black bread and simple vegetables and fruit. The porters of Cairo and Constantinople rejoiced in figs and dates, and their greatest luxury was a glass of iced water. ADAM SMITH, in his *Wealth of Nations*, seemed to doubt the necessity of the use of flesh at all, and drew attention to the porters and chairmen of London in his time, who, he said, were principally from the sister kingdom, those who had continued their simple practice of diet being the finest men in the British dominions. It was, therefore, a great mistake to suppose that the greatest amount of strength was not found amongst Vegetarians. "But, is it safe?" said people; "the system has not been tried, and therefore it is suspect." The fact was, they had actually from two-thirds to three-fourths of the people of the world living upon vegetable products, and only a section of society who could afford to use a flesh-diet, these not being the men who did the hard work of the world. As to its not having been tried, the Greeks and the Romans carried out this practice in their highest state of civilization; and they noticed the latter as becoming sick only when deprived of their  *polenta*  (a preparation from barley), in time of war. We had CYRUS and his armies perform-

ing feats of valour and endurance unsurpassed, whilst subsisting upon simple Vegetarian diet. The Poles and Hungarians, which composed some of the finest portion of the army of NAPOLEON, lived upon vegetable products; and there were races of people in India, Japan, and many other countries, who lived from one generation to another, without ever tasting the flesh of animals. (Cheers.) Let them not, then, say that the system had not been tried; since many had tried it completely, and, in their own experience, seven times over. The body renewed itself in a series of years: every act of the body, and every thought of the mind, wasted some part of the body, and thus, in seven or eight years, the whole of the matter comprising it was changed, and became, in fact, a mass of fresh particles. Let it not, then, be said that the system had not been sufficiently tried in every way, for there were present, not only those who had carried it out for numbers of years, but many who had never partaken of flesh for upwards of forty-three years of their lives. (Cheers.) "But still," said people, "it is hard to separate ourselves from the customs of society." None, however, could contend for moral progress, unless they were prepared to carry out their convictions, though in opposition to prevailing custom. Again: "What are we to do with the mass of animals surrounding us? We should abstain from their flesh to our cost; for they would soon increase so fast as to eat us all up." (Laughter.) Again: "What shall we do for leather, feathers, furs, &c.?" or "Where will you get your manure from?" Permit him to say that injury was done to truth, when suppositious cases like these were put; we were not to suppose that all the world would become Vegetarians in a day. Let it be remembered, that no reforms came upon us at once; they always proceeded by slow degrees. As demand fell off, supply would fall off; and this would go on until demand being again reduced, supply would be adjusted to it, till animals no longer existed in inconvenient numbers. And as to manure; could there be any thing in manure, he would ask, that did not at first exist in the vegetables upon which animals were fed? The manure of the animal was only best adapted to produce the crops upon which animals fed. If they wished to produce crops for the food of man, they must take the waste and sewerage of our cities, which was now lost, and plough in green crops. LIEBIG had shown, that the fossil phosphates, which existed in such abundance in the earth in our own country, were of immense importance for this purpose; and would contribute to the future prosperity of agriculture, as the beds of coal had contributed to the production of manufacturing wealth. (Applause.) And then, as to leather, and shoes, &c.; where there was a sufficient demand, the supply would ever follow. Take an illustration in the article of pens. Before the introduction of the penny postage system, when there were few writers, the quill of the goose supplied the wants of the people; but when this system of cheap postage came into operation, doing more to raise and educate the masses than almost any other single measure, the supply of quill pens was no longer

equal to the demand, and millions of beautiful steel pens now superseded them; and it was interesting in the aspect of morals to state, that there were now more persons engaged in Birmingham in the production of this article, than were employed in the manufacture of arms, though that city might justly be regarded as the great armoury of the world. (Applause.) Thus, when demand had been set up, would knowledge, combined with humanity, supply our wants most completely, without the slaughter of animals. (Cheers.) There were, however, strong arguments for the adoption of the Vegetarian system. That principle had reasons which appealed to society at large; to the best parts of man's nature. Man's physical, moral, and intellectual being, were opposed to the shedding of blood. The instincts of his nature were opposed to the use of flesh as food. In taking up this position, he admitted it was difficult, at first, to say what were the natural instincts of man; but the desire to come to the truth, however, enabled a man to recover his natural instincts by the use of his reason; and those who give up the use of the flesh of animals, soon found their natural instincts revolt against it. The living animal had nothing in its appearance to indicate that, beneath its skin, there was anything in relation to man's appetite for food; but the luscious grape and beautiful peach, harmonized with our natural tastes. "But," said some, "are not the odour and taste of roast meat agreeable to our senses of smell and taste?" This was but from the force of habit, in supplying the demands of the system with food of this character. Whatever the odour or taste of all kinds of flesh might be, to those who abstained from their use, they soon became disagreeable. The sense of sight was offended by witnessing the processes necessary in preparing food of this character, whilst it was gratified with the sight of the waving corn and other fruits of the earth. The sense of hearing, too, was pained by the moans and sobs of expiring animals, which were often continued till life was extinct. Flesh, again, was repulsive to the touch. Man was, naturally, opposed to bloodshed; and it was only in depraved, or a few abnormal cases, that delight was experienced in slaughter. Man's intellectual nature reproved the practice of seeking food in the bodies of animals. Would they believe it, that chemical inquiries could develop a sort of folly in the consumption of flesh as food. We required three great principles to sustain the body; one to form heat, another to form blood, and a third to form ashes, which assisted in the ultimate transformation of the food into blood. We could form 100 lb. of blood in the body from beans for £1. 2s. 6d.; from wheat-meal for £2. 19s. 6½d.; whilst, if we took flesh meat,—the roast beef of Old England—at 6d. per lb., and he gave in the bone and waste parts, it cost £11. 12s. 6½d. to form 100 lb. of flesh in the body. (Cheers.) Permit him to say, that if the natural instincts of man's nature, and his intellectual nature, too, were repulsed by this system of the mixed diet, it could not be correct. The moral nature, too, was offended by the practices carried out in the slaughtering of animals for subsistence. It was

not true, to say that man delighted in bloodshed. Man, from first to last, in his normal condition, and in his relations to society, showed that love and kindness to his fellow-man were predominant. The female mind could hardly be more grossly offended, than by the identification of the articles of ordinary diet with portions of the slaughtered bodies of animals, from which these were supplied. To preserve these customs of society, it was necessary to thrust the processes of preparation of flesh out of sight, into cellars and back streets, that the brutality, the bloodshed, and the moral degradation, which were incident to the system, might not be known. In contemplating the kind and tender attributes of woman's character, he contended, that were the enormities of slaughter generally known, the practice would be at an end; and to those who had to educate the future manliness of the world, he would say:—

"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!"

(Applause.) Vegetarianism, strictly defined, might be considered to be the seeking of man's food in accordance with his natural instincts, under the approval of his intellectual and moral nature. It was essential to the harmonious relations of his physical, intellectual, and moral being; and when this belief became established, nothing could "hurt or destroy," in agreement with the prophecy. But we must have this agreement and harmony in man's nature, before we could expect the happiness we had a right to look for. (Applause.) Permit him to say, that in these aspects of man's progress, Vegetarianism was no mean subject. It was worthy the attention of all. It was happy to have adopted it, and both to see and feel the harmony that was intended to prevail. They were not obliged to take it up on those high grounds; still, in their practice would they find, that what was in harmony with the appointments of the Creator, and man's best and highest nature, almost necessarily led to those conclusions, and showed that Vegetarians were associated with the future advancement of the world. This system had no essential restrictions in regard to the lives of GOD'S creatures; but whilst it spoke peace to man, it showed mercy and love towards all the creation at large. Great and good men from the time of DANIEL, and before, down to HOWARD the philanthropist, had commended the system, by precept and example, and the words of HOWARD were most important, in his commendation of it:—"None," said he, "can be a competent judge of what I say, but those who have made trial of it." Permit him, in conclusion, to refer them to an excellent book on the subject, SMITH'S *Fruits and Farinacea the Proper Food of Man*, (applause,) for more precise information. The difficulty was not to find arguments in favour of Vegetarian principles and practice, but to select and compress these into the compass of a brief address. But he doubted not,

that many who were present at that large meeting, would see what was best; and then let him urge them not to fear any imaginary disadvantages in carrying it out. In accordance with the maxim of PYTHAGORAS, which they saw there [pointing to the screen behind him], let them "Fix upon that course of life which is best; custom will render it the most delightful." Mr. SIMPSON then sat down, amidst the earnest and repeated applause of the meeting.

After an interval, filled by the performance of the band, the PRESIDENT said he had the honour of calling upon a gentleman to address the assembly, who might be regarded as the pioneer of the more recent introduction of the Vegetarian system in this country, in the authorship of the book he had named to them. He begged to introduce Mr. SMITH, of Malton, who was much cheered on rising, and said:—In advocating Vegetarian principles before those who had not previously considered them, it was desirable to produce the conviction, that in abandoning a flesh-diet, neither health nor the pleasures of the palate were sacrificed. Indeed, if it could be clearly shown to him, that such would be the general and necessary consequences of the adoption of a fruit and farinaceous diet, he would at once repudiate it. Not that he recognized self-interest as the ruling motive for the observance of that which was right; but he was so satisfied of man's true interest being inseparable from duty, that the proof of injurious consequences from obedience to any assumed law, would go far with him to demonstrate that the law was not founded in truth. It would, therefore, be his object to show that naturalists, anatomists, physiologists, chemists, and literary men, who had recently honoured Vegetarianism with a notice, had, one or other of them, admitted the principal points for which Vegetarians contend; though it must be confessed, that they displayed great tact and ingenuity in their attempts to get rid of the consequences of their admissions. It was worthy of remark, that each person found the evidence in favour of Vegetarianism the strongest, in that particular branch of science which he had made his peculiar study, and urged his excuses or objections from those sources which he had least examined, or which were least understood. Why did they find those strong expressions in support of a fruit and farinaceous diet as the original and natural food of man, by LINNÆUS, RAY, DAUBENTON, GASSENDI, BROUSSONET, St. PIERRE, and CUVIER, as naturalists; by Sir EVERARD HOME, VIREZ, BARBIERE, and LAWRENCE, as anatomists; by ROGET and CARPENTER, as physiologists; by BELL and OWEN, as writers on the teeth; and by LIEBIG and PLAYFAIR, as chemists? It was because each having devoted an almost exclusive attention to his favourite science, discovered relations not observed by others, and recognized a collateral truth as an inference from established facts; so that what was irrefragable evidence to himself, from his intimate acquaintance with all the bearings of the subject, might appear weak and inconclusive to one who could not fully appreciate all the connecting links and relations. Each might be

disposed to qualify his inference by other considerations; but when he did so, it was generally from sources with which he was less familiar, or which afforded to his mind less distinct and less conclusive evidence. It also deserved special notice, that as new light dawned upon each science, they obtained additional and clearer evidence of the truth of their views, difficulties were resolved and doubts banished; no recent discoveries in the arts and sciences offering one fact opposed to them, when properly understood. It was gratifying to find that their opinions were daily attracting more notice, and that the first class Medical and Literary Reviews had given long and repeated articles upon them. First, let them hear what was said of Vegetarians generally, and of their publications. The writer of the article, "Physical Puritanism," in the *Westminster and Foreign Quarterly* for April last, said:—"We have never done going to and fro upon the earth, seeking whom we may review; and 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 the least attention, and none have assigned it a place among the new lights. The sign we mean is Vegetarianism. \* \* Modern Vegetarianism is by no means confined to visionaries and religious exclusives; it spreads among purists of a very different order. Not only æsthetical young men, with their hair divided down the middle, and demi-pique beards upon their chins, but sturdy men of action—men of the people, phrenologists, natural religionists, general reformers—have here and there begun to take it up. (Cheers.) It likewise has its votaries among the intellectual classes. Within our limited circle of acquaintance, it counts a physician, an astronomer, an electrician, a painter, a barrister, an independent gentleman addicted to radical reforms, a lady farmer, and an authoress." (Laughter and applause.) He begged to say that the points for which Vegetarians chiefly contended, were: 1st. That a fruit and farinaceous diet was the original food of man. 2nd. That it was his natural food. 3rd. That it contained all the chemical principles necessary for the renewal of the human frame, and for the production of animal heat. 4th. That it was consistent with physical strength and activity. 5th. That it was the best food during diseased action. 6th. That it was conducive to real sensual pleasure and enjoyment; to mental exertion, and intellectual culture; to the government of the passions and propensities, and to longevity. Now, let them hear what their opponents said upon these points. In the *Medico-Chirurgical Review*, Dr. CARPENTER (he believed) said: "We quite admit that man's natural instincts do not lead him to devour raw meat; so that, until the art of cookery was invented, he had no option between animal and vegetable food. In primitive ages men lived upon the fruits of the earth, and eschewed animal flesh; this we take to have been because they knew no better." Doubtless they then knew no better, and persons greatly erred if they *thought* they knew better *now*. (Hear hear.) All things requisite for the support of life



in man, as well as in the lower animals, should be recommended to notice rather by instinctive suggestion than by scientific dictation. Reason, or intelligence, might teach a man how to procure what instinct prompted him to appropriate; it might enable him to find a substitute for what was best adapted to his necessities when the latter could not be had, or when circumstances demanded a change; it might also teach him to regulate and control the promptings of instinct when in excess, but it overstepped its office when it acted in *opposition* to instinctive suggestion. No intellectual endowment would so effectually direct a man to supply himself with food or drink, as hunger and thirst; nor to that kind of food which was most appropriate to his wants and organization, as the senses of sight, smell, taste, and touch. Even when instinct was directed to operations assimilated to those which were produced by high mathematical research, it was found to be more correct in its results than intellect itself. But let them hear what Dr. CARPENTER himself said, in one of his excellent works. "Now it can be proved," he had observed, "by the aid of mathematical calculation of a very high order, that, in order to combine the greatest strength with the least expenditure of material, the angles formed by the edges of the planes which form the bottom of each cell of the bee, should have a certain regular amount, which was ascertained by the measurement of MIRALDI to be, for one,  $109^{\circ} 28'$ , and for the other  $70^{\circ} 32'$ . By the very intricate mathematical calculations of KÖENIG, it was determined that the angles should be  $109^{\circ} 26'$  and  $70^{\circ} 34'$ , a coincidence between the theory of the mathematician and the practice of the bee (untaught save by its Creator), which has been ever regarded as truly marvellous, and as affording one of the most remarkable examples of the operation of instinct. The very small discrepancy, amounting to only two minutes of a degree (or one 10,800th part of the whole circle), has been usually supposed to result from a slight error, in the observation of the angle employed by the bees; but Lord BROUGHAM, not satisfied with this explanation, has recently applied himself to a fresh mathematical investigation of the question; and he has shown, that owing to the neglect of certain small quantities, the result formerly obtained was erroneous to the exact amount of two minutes; so that the bees proved to be right, and the mathematician wrong." These words of Dr. CARPENTER should, he thought, teach him caution when speaking of instinctive promptings, and not allow him to say respecting the primitive inhabitants of the earth, they lived upon fruits, &c., "because they knew no better." (Hear hear.) Few, if any writers who had well considered the subject, denied that fruits and farinacea were the original food of man; and it rested, therefore, with them to show, that what was the original, was not also the natural and best food. But they believed that each of these latter admitted of independent and conclusive proofs, and that either of them being established was conclusive as to the truth of the other two. If they could show that this diet was most natural to man, the inferences were, not only that it was the best for

him, but also that it constituted his food when in his primitive state of existence. Again, if they could show, either by science or experience, that a vegetable diet was best for man, then might we fairly conclude that his organs were best adapted to that kind of food, and consequently, that it was more natural, and constituted his support during the earliest existence of his race. Let no one say this was reasoning in a circle; it only manifested a firm faith in that universal harmony of relation which reigned pre-eminent in the works of an omniscient GOD. (Cheers.) Anatomy and physiology triumphantly proved that a vegetable diet was most natural to man. The opinions of LAWRENCE, and other eminent men already mentioned, might be quoted; but he considered it unnecessary, these being so well known. It might suffice to introduce there the opinion of one of the most recent writers on the subject, and one whose judgement few would be disposed to question. Professor OWEN, in his celebrated work on *Odontography*, said:—"The apes and monkeys, which man 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 resemblance between the quadrumanous and human dentition, shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden." Some, however, attempted to deny this conclusion, and contended, because the teeth, stomach, &c., of man were not decidedly herbivorous, but in some minor points resembled the organs of the carnivora, that man was intended for a mixed diet. The more logical conclusion was, that man was neither herbivorous, carnivorous, nor yet omnivorous, but formed for a fruit and farinaceous diet, which might be considered intermediate between flesh and herbs. He was glad to find that one of the reviewers frankly acknowledged their inference to be the correct one. The *Westminster Review* observed:—"The ordinary and orthodox explanation of this circumstance" (the intermediate character of the human digestive organs) "is rather comical, for it is commonly inferred that man was hereby clearly intended to be omnivorous; he is not in possession of a proper organism for either flesh or grass, and therefore he is in possession of a proper one for both grass and flesh; he cannot eat flesh like a lion, nor grass like a bull, nor fowl like a fox, nor nuts like a squirrel, nor fish like a whale, nor green leaves like an elephant<sup>1</sup> and therefore he is the very creature to devour a mixture of the whole hypothek of edibles! (Laughter.) The Vegetarians put quite another interpretation on the fact: They argue, that since the feeding machinery of man is midway between that of the flesh and the herb-eating animals of the same order, his food ought to be midway between flesh and herbs; and they further assert, that a diet of roots, fruits, and seeds, is precisely such an intermediate fodder as is wanted. This syllogism is certainly more logical than the sapient conclusion of the omnivorous anatomist." (Applause.) But the reviewer continues: "Man is a tiller of the ground, and a cook. The fact of cookery is



a third element in the question, and puts an end to all anatomical analogies and arguments without inquiry." So all the beautiful and wise arrangements of man's structure, and the evident and admitted indications of nature, were to be disregarded, because the ingenuity of man could reverse them without entirely destroying his health. That which was intended to enable him to comply, with the least possible detriment to the varied circumstances of climate and civilized life, was to be employed in reversing nature, and in changing the direction of his instincts. This was upon a par with Dr. CARPENTER'S observation, "they knew no better." (Dr. CARPENTER had also said:—"Vegetarians forget that man was created a *progressive* animal, whilst the nature of brutes, with few exceptions, is stationary. The ruminants will be herbivorous, and the felines carnivorous to the end of their generation, the law of their conformation admitting little modification by habit or external circumstances." "It might be just as well affirmed, that man was destined to remain in the condition in which he still exists in the least-advanced portions of the globe,—not intended to till the ground, construct railroads, &c.—as that man was destined to live upon fruits and farinacea through the whole of his existence, because his progenitors found these the most available sources of nutriment." The analogy here employed was incorrect, the former part of the sentence referring to an unnatural, or, at any rate, defective condition; whilst the latter part alluded to a food which all evidence tended to prove most natural to man, and suitable to his most highly-developed condition, as a physical, intelligent, and moral being. (Hear, hear.) As he had previously observed, intellect was not designed to supplant instinct, but to watch over and assist in its direction; and he had so much faith in those expressive and forcible teachings of nature, called instinct, as to believe that no ingenuity of man could more surely direct him in his choice of food. Why should it be objected to man being destined to live upon fruits and farinacea, with the infinite variation of which they were susceptible, through the whole of his existence, if this were his most natural food; and if all the advantages of health, strength, enjoyment, and progressive advancement, were best secured upon it? (Cheers.) He firmly believed in the progressive development of man, both as an individual and as a race; but he must have more substantial reason before he could admit that this progress would be made by elevating intellect at the expense of instinct, and in opposition to the evident indications of design in the whole of man's wonderful structure. In fact, such progress would be a misnomer, for all real improvement must be based upon our sensations, instinctive suggestions, and the laws of our physical being. We might construct railroads, &c., to be whirled along on soft cushions, and in warm carriages, when circumstances required an easy and a rapid transit; but if we substituted these for the more humble but more natural mode of progression, we might rest assured we should be no gainers by the change. (Applause.) It would occupy too much time, to show how modern chemists acknowledged that an exclu-

sively fruit and farinaceous diet contained all the elements necessary for complete nutrition, for renewing the constantly wasting structure, and for producing animal heat. A few quotations, from recent writers and reviewers, would be sufficient. "Grain and other nutritious vegetables yield us," says LIEBIG, "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 casein) our blood, from which the other parts of our body are developed." Some had asserted that vegetables alone were not sufficient to preserve health, because iron, so necessary a constituent of the blood, could not be obtained in sufficient quantity from such a diet. But what said LIEBIG, again, upon that point? "Vegetable food," he observed, "especially grain, and, of course, bread, contain as much iron as beef or red meat generally." "Bread and water together," said Dr. BENGE JONES, "are the type of the food of man, as milk is of the food of the child." "Good wheaten bread," said Dr. CARPENTER, "contains more nearly than any substance in ordinary use, the proportion of azotized and non-azotized matter, which is adapted to repair the waste of the system, and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climes, and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone." He would merely observe, that various combinations of bread and fruits seemed best adapted to this climate, and that fruits were in a great measure necessary to supply vegetable acids to the system. Some persons imagined that the animal heat could not be sufficiently maintained upon vegetable diet, particularly in very cold climates; and he recollected a writer in one of the morning papers, who asked what Mr. BROTHERTON would do if he were in the frigid zone. (Laughter.) He might commence his reply, as Mrs. GLASS introduced her recipe for cooking a hare. She said, "First catch a hare;" so he would say, first catch Mr. BROTHERTON in the frigid zone (Much laughter): he had no doubt he would think his time much better employed in attending to the interests of his constituents, or in promoting the Vegetarian movement, than in visiting such inhospitable regions. (Hear, hear.) Yet even in the coldest climates, fit for the residence of man, his health and animal heat could be maintained without the flesh of animals. "The same high authority (Sir JOHN RICHARDSON)," observed Dr. CARPENTER, "says, that the servants of the Hudson's Bay Company are now finding out by experience, that although *wheaten* bread does not give them adequate support, bread composed of *maize* flour (which contains a large quantity of oily matter) answers every purpose; and that 2½ lb. of this flour is fully equal, or even superior, in sustaining the capacity both for muscular exertion and for bearing cold, to the 8 lb. of fat meat, which constitutes the usual allowance. We are inclined, then, to believe," he then continues, "that a purely vegetable diet, if it contain a due

proportion of oleaginous matter, is capable of maintaining the physical powers of the body at their highest natural elevation, even under the exposure of the extreme of cold, and that there is no proof that an exclusively animal or even a mixed diet possesses any advantage in this respect, that is to say, when we are concerning ourselves with bodies of men, and not with individuals. A vegetable diet may be adapted to the sustenance of man, even in the coldest climate in which he can support life." Had these been the words of a Vegetarian, they would have been considered a highly exaggerated statement; they were glad, therefore, to receive such evidence from so good an authority, and not a Vegetarian. Let them next hear what their opponents said as to a fruit and farinaceous diet being consistent with physical strength and activity. The writer in the *Westminster Review* said:—"Now we are ready to admit that Vegetarian writers (especially the author of *Fruits and Farinacea*) have triumphantly proved that physical, horse-like strength is not only compatible with, but also favoured by a well-chosen diet from the vegetable kingdom; and likewise that such a table is conducive to length of days." Dr. CARPENTER, also, in the *British and Foreign*, observes: "We freely concede to the advocates of Vegetarianism that, as regards the endurance of physical labour, there is ample proof of the capacity of what is commonly called the vegetable regimen, that is, abstinence from flesh meat, to afford the requisite sustenance." Again: "In concluding, then, that the vegetable kingdom is perfectly capable of supplying the necessary wants of man under all ordinary circumstances; that in particular, it is quite adequate to the production of an amount of physical force which can probably not be surpassed on any other dietetic system, we consider that the advocates of Vegetarianism have a wide and secure basis of experience, such as can scarcely be shaken by any negative testimony—certainly not by the fullest proof of the unsuitableness of vegetable regimen to individuals." "We are inclined to believe that a judiciously chosen vegetable regimen may be conducive to the greatest endurance of physical exertion," &c. (Cheers.) Then, as to the suitableness of vegetable diet in cases of diseased action, let them again learn a lesson from the same judicious and candid reviewer. "In studying the principles of dietetics," said he, "we may take a leaf out of the Vegetarian book, which may afford us materials for the improvement of our dietetic treatment of disease, even if we find no sufficient reason for changing our usual habits in health." "We are by no means sure, indeed, whether the entire dietetic treatment of dyspepsia ordinarily practised, is not fallacious; and whether, instead of a highly animalised regimen, it would not be preferable to have recourse to a simple vegetable diet." (Hear, hear.) Opponents considered the strongest argument against Vegetarianism to be the non-correspondence of their practice with their principles; because, while they endeavoured to show that a purely fruit and farinaceous diet was the proper food of man, the majority of their members made considerable use of milk, butter, eggs, etc.

A similar objection, however, might be taken to the moral practices of society. The faith of the Christian embraced a code of duties which he acknowledged his inability strictly to fulfil; but he would not, on that account, lower the standard to meet his own imperfections; nor was the objector justified in adducing the errors and failings of the professor in refutation of the law itself. The rules of the Vegetarian Society laid no heavier burden upon its members than any one was able to bear; for, by simply restraining them from eating the flesh of animals, a wide field was opened, suitable to the circumstances of all, at the same time that it did not prevent any one from carrying out his principles to their literal fulfilment. (Hear, hear.) It would occupy too much of their time to adduce further evidence, or to answer other objections, he would therefore conclude by earnestly recommending a fruit and farinaceous diet to all who had not yet tried it. Mr. SMITH then sat down, amidst the applause of the meeting.

The President next called upon Mr. BORMOND who begged to inquire if they did not think that summer season a very delightful time for extending Vegetarian principles? He had been thinking how delightful it was to be a Vegetarian. What work there was with meat in that hot weather! A butcher had recently come to a friend of his, who was a baker, and a Vegetarian too, and requested him to bake a couple of stoves or so of beef for him; he [Mr. BORMOND] supposed to keep it from rapid decomposition—or walking away from him. (Laughter.) Vegetarians had no trouble in keeping their bread and fruit any reasonable and convenient length of time; hence one cause of the thankfulness that swelled their bosoms when they passed the disgusting shambles. Men of simple habits of diet were generally thankful; but especially in summer, when the pleasing remembrance came to them, that they could so happily live independent of such corrupt food as that exhibited and prepared by the butcher—on which the fly, the maggot, and decomposition were ever ready to prey. He had often sat beside men who had had more than enough of one kind of flesh before them; and yet were discontented and unhappy, because other and better sorts were not there; and who, by their grumbling, disturbed themselves and others, while he had been in full enjoyment of his simple potatoes and bread; fully proving the scriptural proverb, "Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith." (Cheers.) But, in winter, as well as in summer, would their Vegetarian principles prove lovely and adapted to man, when the mind was enlightened thereupon. It was the mind that wanted regulating, rather than the body preparing. In the most of cases, when persons failed in the practice of their views, it was not that the spirit was willing, and the flesh weak, but the *flesh* was willing and ready, but the *spirit* weak, from ignorance and misdirection. They had to realize the truth of the maxim above the CHAIRMAN'S head [alluding to the rule of PYTHAGORAS]. Correct the mind, and the body would be found ready to obey, and follow in health and harmony. The internal state was

everything; our condition was that which we created; and much of misery was caused by unfounded fears for the future, and by numerous and clamorous wants. When the spirit was confiding and simple, the body was kept young a long time; because it made the best of the present, and left the future to some good angel. He would say, then, to the fair and gentle one, who sought the divining misletoe, and St. John's-wort, to deck her chamber wall (and oh! there was a beautiful spirituality even in that, for she but sought to realize the unknown, to look into the dread future, to see whether it should be bright and joyous, or dark and gloomy), to her we would say—"Trouble not thyself, thou fair form of life, to seek the divining twig, we will tell thee how to know thy future; yea, how to make it joyous, light and happy: *Live well now*, make the *everlasting present* thine, in a pure confiding life, and thy future shall be bright and happy; let each to-morrow find thee better than to day." (Applause.) Vegetarian principles, when practised from high and noble motives, brought with them the power and opportunity of enjoying the Present, the everlasting *Now* of existence. (Cheers.) The Vegetarian system had been honoured by the various reviews of the day, written by men of vigorous minds, but wanting the fiery earnestness necessary to tell a selfish world all the truth. Even LIEBIG had been drawn into inconsistency from this fault. Let them take care of their common sense, whatever uncommon sense might write or say. A safe standard was, so long as facts and nature, with human consciousness, harmonized with the testimony of learned men, to act on the teachings of such; but when the testimony of such men contradicted all such facts of human experience and observation, let them hold fast to their common sense, and let the uncommon go. (Cheers and laughter.) When men such as LIEBIG told them that alcohol and tobacco were good, the sufferings and anguish of the human race, from the use of such things, of themselves detected the blunder. All fact, all nature, all human observation was against the timid chemist, who dared not tell an abnormal crowd the truth. But when he told us that all the elements of nutrition were found in a well-selected vegetable diet, he saw this corroborated when he looked around him. He looked to the men of his native country, raised on Vegetarian food, and to the wrestling men who came down every year from Cumberland to Newcastle, and saw fine, powerful specimens of vegetable feeders. He looked on the animal creation—the elephant, for instance, who seemed to say, "Look at me! I eat no mutton-chops; but let me put my 'fantastic toe' upon yours, and feel my weight." (Loud laughter and cheers.) He looked upon the horse with his power and fire, with his patient endurance and beautiful form. He saw the animals around him, and his fellow man, built up and developed without the use of flesh, and so here, he saw that LIEBIG was right. (Cheers.) Some recent writers on Vegetarianism had admitted them to be right in the main; but would reason away the right. "No doubt," says one, "it is barbarous to extract nourishment from the human body

from the mangled remains of slaughtered beasts; and doubtless, as man advances in a higher and better life, such things shall disappear; but the present condition of human life forbids the application of Vegetarianism; the men who have espoused such a cause may do as prophets, and as such may be heard; but as matter-of-fact men, they cannot be listened to or obeyed." Now they (the Vegetarians) were both prophets and men of fact; their existence was a fact, and that of their healthy happy families, with three-fourths of the human race to boot, proved them men of tangible fact. And they were prophets, too, to such men as the reviewer: they showed him, and others like him, who worshipped the darkness of the past, and bowed down to the custom of the present, what the future shall be. (Cheers.) Yes, the return to the way of man's habit of diet had been surveyed, and marked out, just as definitely as he remembered the Stockton and Darlington Railway had once been, with its thin poles surmounted with red surge; and they [the Vegetarians] were the poles that were created by a wise Providence, to indicate the way of purity and mercy to a coming better time; so that when that necessity came on the world, it might have their experience and practice as a guide. (Loud cheers.) MACKAY, the people's poet, had beautifully set forth the position of such reviewers, with their fearful *buts*, by which they frightened themselves from the truth, as well as the hopeful and far-seeing. [Mr. BORMOND then repeated, in forcible and almost dramatic style, the "*Three Preachers*;" which was listened to with the greatest interest, and followed by the loud plaudits of the audience.] Lastly, they were not anxious, like others, about the body-feeding properties of diet. Enough was it for them to know, that such pure diet as nature yielded, was in harmony with their highest nature. Let the animal man seek for animal force and fibre in a flesh diet, if he would; but a mere animal life was not a manly life. Men who sought to live only a sensual body-life, might best find it in a full flesh diet; but the grossness of the animal nature was a closed gate to the heaven-bound spirit. He, for one, would have only a normal body, and not an animal body, like some huge Egyptian gate, to bind faster in darkness the spirit of all manhood. We should be men, not merely two-footed animals, that lived only to masticate and stow away a certain quantity of corrupting food for the body-life. Let them live the noble human life; and in the quiet chambers of the soul they would feel the deep emotions of the better and heaven-life, away from, and far beyond, the beings who simply cared for the gross appetites of the human form, disfigured and wanting the human attributes and affections. Such beings might exist in numbers, and man not be found, as when the prophet JEREMIAH said, "I looked, and behold there was no man;" that was, he presumed, possessing the spiritual as well as the physical integrity of man. To such mere animal man, the Vegetarian practice might be a stumbling-block; and to the selfish it might appear foolishness; but, to the man seeking for a full nature, a comely body, a clear understanding, and a *regenerated will*, it was wisdom and power. Mr. BORMOND then concluded a powerful ad-

dress, by earnestly enjoining all who had received new impressions as the result of that meeting, to vitalize them in their experience; and thus what was valuable, as in the instance of the wheat sown liberally on the "good ground," would live and bear fruit in the future lives of each; and sat down amid the loud applause of the audience.

After the usual interval for music and refreshment, the PRESIDENT next called upon

Mr. BROTHERTON, M. P., who was received with enthusiasm. He would not say he did not expect to be called upon to say anything, but he could say with great truth, that very little had been left for him to say. They had heard long and eloquent addresses, in which almost every argument had been used to show that the eating of flesh-meat was not only unnecessary, but injurious, both to the health and well-being of man. It had also been shown very clearly, that a diet of fruits, roots, and farinacea, was not only more healthful, but also more conducive to happiness than a mixed diet. After these things were known, what was to hinder the adoption of the Vegetarian practice? It had been shown to be most excellent; why then should mankind hesitate to adopt it? Unfortunately, there were three hindrances, which were very powerful—custom, prejudice, and appetite. Mr. SIMPSON had shown the variety of customs that prevailed in the world, and such as men, as they became more intelligent, would certainly abandon; but there was nothing too preposterous in custom for men not to sanction. Prejudice, they all knew, was in favour of what was established. Appetite, they were all well aware, was often stronger than reason. He asked, again, seeing what powerful arguments had been used in favour of Vegetarianism, why mankind would not at once adopt that beneficial system? He knew very well there was not a person in that hall, or out of it, who would advocate the living entirely on flesh-meat. There was not any person who would advocate drunkenness; but the prejudices and subtle reasonings of the world were such, that they were in favour of this mixed diet. Something had been said of the remarks in the *Westminster Review*. Many attempts had been made, and they would almost suppose that the persons writing those excellent articles were converts to the system; but there was great subtlety in those remarks; they admitted that to take flesh in large quantities would be injurious, but they must have a little, and this they thought could do no harm. And so with regard to temperance; they all would condemn drunkenness, but the most powerful opponents were the friends of moderation—of which term they could not give a definition—for moderation meant anything from a quart to a barrel. (Laughter and cheers.) If they were convinced that it was possible to live without animal food, were they willing to show this by adopting the Vegetarian practice? He thought they had seen there that night, that Vegetarians did not practise any very great self-denial. He did not think it possible for any to go away and say that man could not be well supported on a Vegetarian diet. But it was one thing to be convinced,—to have the opinions changed—and another thing to be willing to

change the practice. (Cheers.) They were all so wedded to custom, that although they saw what was right, they still acted wrong.

"We know the right, and we approve it, too; We know the wrong, and yet the wrong pursue." There were many there that night who would see that they (the Vegetarians) were right, would admit their arguments to be correct, and admire their practice; but to-morrow will act as they had done before. This was the weakness of human nature. This showed the necessity for establishing a society for the purpose of setting a fashion, for nothing was so important for the well-being of society as good customs, and nothing so difficult to eradicate as bad ones. He would not recapitulate the vicious customs which existed in society; but he would refer them to an account by a recent traveller, of the Landes department in France, which contained 3,500 square miles, and was occupied by a people engaged in the rearing of sheep and cattle. They believed in witchcraft, and walked upon stilts; and it is only very lately that they had been induced to eat potatoes, for they believed that potatoes produced apoplexy. They have only very lately began to milk their cows; for centuries and centuries they had religiously believed that Landes cows gave no milk. But was the experiment never tried? Scores of times. An anxious farmer from a neighbouring department would go to a Landes farmer, and urge him to milk his cows. "Landes cows give no milk," would be the answer "Will you let me try?" would perhaps be replied. The Landesman would have no objection, and the cow would be brought and milked before him. Well, seeing that, they would say, would convince him. Not in the least; the farmer would say, "Aye, there are a few drops, perhaps; but it's not worth the trouble of taking. Our fathers never milked their cows, and they were as wise as we are." And next day he would have relapsed into the old creed, that Landes cows never gave milk at all. And so he made the application that night from that table. They saw that there was sufficient for the support of man's life in the vegetable kingdom; but to-morrow they would say, that "We cannot live without a little flesh-meat." Now, this was the reason. Why was it so difficult to induce mankind to renounce what they had long been accustomed to? As the practice of abstinence from intoxicating liquors had been hindered by those who contended for moderation, so the practice of abstinence from the use of flesh was checked by those who used small quantities of animal food, thus countenancing and sanctioning the practice. This did all the mischief; this prevented society abandoning the habit of the mixed diet, because those who used the smallest quantity sanctioned the practices of society. The appointment, in the first chapter of Genesis, showed that man was intended to subsist upon vegetable products. Nature confirmed it. It was admitted by all, he believed, that for 1600 years man did live upon the fruits of the earth, and did not partake of animal food at all. If that were so, was it not a proof that his organization was suited to that kind of food? Was there any

reason to suppose that his organic structure was altered, when some persons say there was permission given to partake of animal food? (Loud cheers.) This shows that GOD had provided for man the food best for him. Whilst men kept to that food, they were happy; when they deviated from it, then came all the evils which have resulted since then. They are not teaching any new doctrine, but calling man back to that truth at first taught, and seeking to enable him to obtain that happiness for which he was intended. He knew there was great difficulty in convincing men who did not wish to be convinced. There is a difference between desiring to understand a question, and being determined to misunderstand it—between having a friendly desire to see the subject in harmony with what was true and good, and having a determination to see the contrary. (Applause.) It seems to him that mankind thought they could live in the most disadvantageous habits, and yet enjoy all the privileges and happiness of men. No persons were so difficult to convince, as those who supposed the question was taken up on religious grounds. Now every thing that had been said that night, was designed to show that man was intended to live upon the fruits of the earth, and not upon a diet of flesh. It was in accordance with the law of nature; it was in harmony with what was written in the first chapter of Genesis: "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." They find, again, that the practice continued for 1600 years; and when men began to depart from it, it was said:—"Flesh, with the life thereof, which is the blood thereof, thou shalt not eat." And again:—"It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." And in the apostolic decree, in the Christian dispensation, they were told that if they kept themselves from these necessary things, viz. "from things strangled and from blood," they should "do well." Now he asked, had these words any meaning, or had they not? It was very easy for those who wished to cavil, to find difficulties, and casuistries which appeared to sanction a contrary practice. The teetotallers had these difficulties to contend with: they were asked, "But did not JESUS CHRIST make wine? Did not the apostle recommend the taking a little wine for their stomach's sake? Did not the patriarch get drunk, and yet was he not the servant of GOD? They forgot the instances of DANIEL, SAMSON, JOHN THE BAPTIST, and others. Those they looked upon as exceptions, but he contended that they were examples for our imitation. Were they not to adopt that course which scientific research, and experience, demonstrated to be in harmony with man's nature, and conducive to his best interests? They had the highest authority for the Vegetarian practice; they had the approval of the wisest and best of men in all ages; and the practice was in favour of humanity, and the health and happiness of man. He could recommend this system as a means of happiness here and hereafter. There was nothing so pernicious as the mixture of what

was good with what was admitted to be bad, whether in diet or drink. It was this mixture which ruined everything. We saw it in the prevailing habits of intemperance, and in religious society. Men thought they could join that which was evil to that which was good. This profanation was carried to a lamentable extent. They had seen some, for the attainment of particular purposes, associate bribery, the beer barrel, and the Bible. It was this mixture of things which ought to be separated, that was the bane of society. If they wished to extend the Vegetarian system, let them come out from the mixed diet system, follow out their convictions, and the result would be health, comfort, and happiness. Mr. BROTHERTON then resumed his seat amidst repeated applause.

Mr. JOHN ANDREW, Jun., of Leeds, was next called upon. He greatly rejoiced in having the opportunity of meeting with so many distinguished advocates and friends of Vegetarianism. In the course of the evening, much had been said, and well said; but the subject was far from having been exhausted. He could do little more than give his testimony in favour of the system they were met to discuss and promote. About sixteen or seventeen years ago, he and a friend went on a temperance mission to Ripon, and on that occasion, they met with their excellent friend, Mr. SMITH, who then resided in that city. The subject of diet was introduced to their attention by Mr. SMITH, who related his own experience, and the result of his inquiries into the anatomy and physiology of the human frame. Since then, he (Mr. ANDREW) had several times been on the verge of adopting the system; but he did not come to a decision until the visit of their President, Mr. SIMPSON, to Leeds, towards the close of last year. For several years previously, it had been his almost invariable practice to take little or no animal food, when he had had any great exertion of body or mind to undergo. His health had for many years been good; but it had been more regular and uninterrupted since he had abandoned the mixed-diet. (Hear, hear.) He could, therefore, most unhesitatingly give his testimony in favour of a fruit, root, and farinaceous diet. He would venture to make one or two remarks to inquirers. In judging respecting this or any other system of diet, it was unfair to compare two individuals together. In the capability, for instance, for labour and toil, it was impossible to find two individuals so nearly alike as to be fit to be placed against each other; and the fairest way was, for each individual to be compared with himself. After a fair trial of the Vegetarian diet, he might compare his state of health, and bodily and mental vigour, with his state of health under the mixed-diet of former years. He believed there was every thing in fruits, roots, and grain, which the human system required; and he could not sympathize with the opinion that animal food was necessary for building up and renewing any part of man's beautiful physical structure. Let them not reject the system, because they could not see the force of all the arguments employed in its favour. All did not look at a question from the same point of view; and arguments



which might appear feeble and illogical to one person, might be cogent and conclusive to another. He trusted that what had been said that evening, would induce many persons to investigate the subject, and adopt the system. Those who took time to think and inquire before adopting a system, were generally the most likely to persevere. He trusted that there would be fresh accessions to the numbers of the Society, as the result of that evening's engagements. (Applause.)

Mr. J. NOBLE, Jun., of Boston, was then called upon, and said: He trusted it might not be considered profane in him to use the words which were uttered on another and higher occasion:—"It is good to be here." It had been good for the body, for they had had nature's bounties to feast upon; it had been good for the eyes, for these and other senses had been delighted; and they had had a rich harvest of thoughts for the mind to feast upon. They had truly been refreshed in spirit, and he trusted they would go away induced to carry out their principles most zealously, and resolved to induce others to follow them too. That was the first anniversary he had attended; but he did not intend it should be the last. (Cheers.) He, too, had had much pleasure in meeting with the founders of their Society. The Vegetarian system was like the Welsh pedigrees, which were the longest of all. They had heard of the man who had recounted his pedigree, which extended back many generations, until he came to an interval with this memorandum, "About this time the world was created." And so, he thought, about the time the Vegetarian system was founded, the world was created; for we read that before the Adamic creation, there had existed six races of animals, all of whom, there was reason to believe, were Vegetarians. (Laughter.) The CHAIRMAN had told them that his was to be a practical speech. He had had the experience of about two years, and therefore was a practical man, because he had not merely examined the arguments, but had proved them. He had never found any difficulty in leaving the mixed-diet system, and taking up the Vegetarian practice. He commenced the practice of Vegetarianism some years ago, as an experiment, and his friends were aware of it; and after a little time one would say, "I don't think you look so well as you did when you used flesh." Again: another told him, "It may answer for some people, but I don't think it will do in your case." He felt well himself, indeed, better than before; but, to satisfy his friends, he returned to his old practice. After some time, he did not feel satisfied without carrying out his convictions, and so he determined to give Vegetarianism a fair trial. (Hear, hear.) He took the precaution, however, this time, to say nothing about it; it was kept a profound secret from all except his own family. In a little time, everybody was saying, "How well you are looking now! much better than you did when you were trying Vegetarianism." (Laughter and cheers.) And so he had continued the practice with improved health, never suffering from bilious affections, to which he had been subject when using animal food. So that those persons who said, "How ill you look," when they

knew he was practising Vegetarianism, thought he looked remarkably well when he was trying it unknown to them. The most difficult opponents were those who urged that Scripture was against Vegetarianism. These difficulties, however, originated in mistake. Scripture was not given to teach us astronomy, or any of the other sciences, but to "teach us the way of salvation," and when we departed from this use, we were subject to err. GOD had given us two books; the book of nature, to teach us natural laws; the Bible, to teach us spiritual laws. Let men learn the truths of science from the book of Nature, and let the revealed will of GOD teach them spiritual truths. He liked to keep each of these in their proper place. All references to science in the inspired writings were just given in the popular impression of the time; and in twisting these to make them square with our present knowledge and views of science, we degraded the book, and wrested it from its proper use. Permit him to remark, that we had just as much truth as we lived. Let him urge upon them the importance of organization. Truth floating about in an abstract form, could accomplish nothing. It was necessary for GOD himself to take upon him a human nature, to reach and influence our nature. It was said of one, "I have given him for a leader of the people," and this had been done to every man in some measure. "Has he given thee the truth, my brother? he has given thee this that thou mayest lead others to the attainment of the same truth." Let them then all unite and be more active in its promulgation, for it would prevail. (Applause.) He had a type of it. They must know, that the day previous was his first visit to the city of Manchester; and he had thought he would walk about, and see what was worthy of notice; and, in Deansgate, he had come to a place, low, and dirty looking, and had had only to put his nose inside, to find out what it was. It was the flesh-market. It was empty, however; had the flesh been there, he did not know what the smell would have been. He thought this was a good type: *it should be empty!* and on its empty space, a fruit and vegetable market should be established. Yes, their system would prevail; man's happiness would be promoted by living in simplicity, and in harmony with the laws of GOD: he would be more fitted for happiness, and usefulness. Depend upon it, that obedience to GOD's natural laws, was the way to secure our highest life. If we infringed the natural law, we suffered pain; and if we infringed the spiritual law, we also suffered pain. Let them carry out this principle in their practice; for the LORD hath spoken it:—"They shall not hurt nor destroy in all my holy mountain." (Applause.)

Thanks were then given to the ladies, for their services in presiding at their respective tables; and to the PRESIDENT, for his services, and earnest desire to advance the Vegetarian cause.

The PRESIDENT, who, on rising to close the proceedings, was received with the greatest enthusiasm, acknowledged the compliment to the ladies, and to himself; and the meeting terminated at a quarter to 11 o'clock, the band performing the National Anthem.



## AMERICAN VEGETARIAN SOCIETY.

## PROCEEDINGS.

WE find that the business of the Annual Meeting was transacted at Clinton Hall, New York, as previously announced, on the 15th of September, under the presidency of Dr. W. A. ALCOTT, and that after the notice of communications from Great Britain and elsewhere, the attention of the meeting was directed to an address from the officers of the Vegetarian Society of Great Britain, which, as comprising matter of importance to the Vegetarian movements of both countries, we here present to the attention of our readers.

## ADDRESS FROM THE BRITISH VEGETARIAN SOCIETY.

ADDRESS from the Officers of the VEGETARIAN SOCIETY of GREAT BRITAIN, to the Officers and Members of the AMERICAN VEGETARIAN SOCIETY.

## VEGETARIAN FRIENDS:

As co-workers with us in labouring to bring about a Dietetic Reform, such as shall increase the physical, intellectual, and moral well-being of society, we heartily and affectionately congratulate you on the progress of our respective Vegetarian movements since last we had the pleasure of addressing you; and appoint Mr. WILLIAM TEBB, of Manchester, an earnest labourer in the Vegetarian cause, as our representative at your approaching Annual Meeting, charging him with the presentation of this our communication to you.

It affords us the more pleasure to offer you a word of congratulation, from our present position in relation to the occasion of our fifth annual meeting, held on the 22nd July, in as much as we are aware that you are also about assembling for the celebration of your annual festival, in the city of New York. We pray that numbers may take advantage of the occasion, to add strength and influence to your labours, and that social benefit, and the highest public advantages, may be the result of your meeting together as a Society, for the third time in the history of your Vegetarian movement.

It is highly interesting to contemplate the fact, that the respect for our principles is day by day increasing in our country, and that this respect is extending, as we find from the various communications of individuals, into the neighbouring kingdoms of Europe. The doubts as to the practicability of our system, are everywhere giving place to inquiries of such a nature as to lead to the conviction, that each year our system becomes more practical in public estimation, and calls for increased and improved organization. This view of the duties of our position, naturally directs our attention to what we have already had the pleasure of proposing to you, *a more combined operation of the two Vegetarian Movements of Great Britain and America.*

Well aware of the importance of numbers in the teaching of principles, and the virtues of

organization in their promulgation, we have, since the formation of our Society in 1847, directed our special attention to procuring the formal adhesion of Vegetarians to our cause; thus, as much as possible, increasing our public influence, whilst we have, at the same time, essentially ministered thereby to the private and social benefits resulting from such combination. It was in this spirit that we suggested a mutual exchange of Honorary Members from the two Societies; and though at the time of our previous address, your constitution did not readily present facilities for this, we now rejoice to find, that by subsequent alterations, it has been made to approximate to our own, so as to adapt it to all the important benefits of co-operation.

We would therefore, upon this, to us very important subject of consideration, again urge the exchange of Honorary Members between the two Societies, from time to time; and as this, to be as important as may be, necessarily presupposes a careful registration of all who are Vegetarians, but have not hitherto been enrolled in the Registers of the British or American Societies, we trust the arrangement would act as a stimulus to increase our numbers, on both sides the Atlantic (from the additional motive of desiring to greet each other, from time, by the substantial honour of presenting such additions to the members of each Society), and thus materially contribute to the public influence of our movements.

We are happy that this proposal presents a feature of business for your consideration in your coming Annual Meeting; and the more so, because we feel assured that you have every disposition to co-operate with us in the service of the great principles with which the Vegetarian system is identified; and we shall look forward with interest to the report of your proceedings in September next, with the strong hope that you have decided upon giving such earnest attention to the working out of the details of your organization, as shall enable you to offer us the assistance we have proposed to you, and thus virtually to combine the two separate movements of England and America in one great Society, teaching truths most intimately associated with the welfare of the world. With us, as with you, individual opinions are not made the test of membership; but whoever sees it good, for any reason whatever, to abstain from the flesh of animals as food, is received by our Society. But though no code of opinions upon the Vegetarian practice could properly be prescribed (all views pertaining to such practice being left to be settled in accordance with the degree of knowledge or conscientious conviction of each individual), it is interesting to contemplate the progression of view that seems naturally to result from the careful practice of the Vegetarian system, when combined with due attention to the study of its principles. We are progressively developing the fact, which ultimately we doubt not will be patent to the reflective and well-ordered of the mass of society, that the Vege-

tarian system is established in the natural constitution of man, considered as a physical, intellectual, and moral being, and that the practice may strictly be defined, "as the seeking of man's food under the combined teaching of the natural instincts, the intellectual perceptions, and the moral feelings of man;" and as the most complete happiness is the result of the temperate and harmonious exercise of the endowments conferred upon man by the CREATOR,—of obedience to laws, human and Divine—we earnestly look forward to the period when public estimation shall more and more assent to the fact, that the Vegetarian system is in harmony with all that is good, and essential to the highest progress of mankind.

With heartfelt prayers for the success of your coming Vegetarian Festival, and the general establishment of our principles in the United States of America.

We remain, Vegetarian Friends, yours faithfully and respectfully,

JAMES SIMPSON, President,  
J. G. PALMER, Treasurer,  
GEORGE BUCKLEY, Secretary,

On behalf of the Officers of the British Vegetarian Society; and committed for presentation to Mr. WILLIAM TEBB.

Manchester, Aug, 2, 1852.

#### REPORT OF THE CORRESPONDING SECRETARY.

We find from the report of the Corresponding Secretary, that considerable progress has been made in the estimation and attention directed to the Vegetarian principle and practice by the American public; that the influence of the Festival of the past year has been most useful, in directing attention to Vegetarianism, through the newspaper and periodical press having called attention to the proceedings on that occasion.

Attention was specially directed to the address from the British Vegetarian Society, and reciprocation strongly recommended to be acted upon by the members of the Vegetarian Society, many hundreds of Vegetarians not having joined the movement; to which fact the attention of the officers of the Society is especially directed, for the furtherance of the objects of the movement, believed to be so essential to the physical, intellectual, moral, and spiritual well-being of the human family.

#### ELECTION OF OFFICERS.

We find that the principal Officers of the American Society are the same as were elected at the previous Annual Meeting, an increase however, being made to the number of Vice-Presidents.

#### PREAMBLE AND RESOLUTIONS.

We present the following, seriatim, as the report of the Committee on Resolutions.

For the third time, we, the members of the American Vegetarian Society, have been convened

in Annual Meeting, to discuss the merits of the Vegetarian cause, and the propriety of urging its adoption upon our fellow-men. We can truly say that all our anticipations in relation to the practice of abstinence from the flesh of animals as food, and the substitution of pure, nourishing, and healthful fruits, grains, and vegetables, has been confirmed and strengthened, as best calculated to secure the requirements of our nature. We, therefore, reiterate our confidence, and it is hereby

*Resolved*,—That Vegetarianism recommends itself to every rational being, as unfolding the true dietetic laws of Man's Nature, and the first and most essential mode of sustaining and maintaining the physical powers in a healthy normal condition, so as to render them efficient organs for the development of the human soul—

1st. Because the Science of Comparative Anatomy emphatically and unequivocally declares, that man is *not* constituted either as a Carnivorous or Omnivorous being; but that his organization strictly places him with the frugivorous and farinaceous.

2nd. Because the Science of Chemistry proclaims, in the language of LIEBIG, one of its most eminent expounders, that "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."

3rd. Because the Science of Physiology demonstrates that all the functions of the human body work with greater ease, and the blood is much purer, when sustained upon strictly Vegetarian diet, than upon flesh-food.

4th. Because History, sacred and profane, unitedly agree in describing man to have been sustained from the vegetable kingdom, whilst in a state of purity in Paradise, and during the Golden Age.

5th. Because our own Experience, respectively varying from one month to nearly half a century of years, and of almost every trade and profession, not only proves that man can be sustained in the enjoyment of health upon farinaceous food and fruits alone; but that they constitute the most agreeable and very best food to gratify healthy, unperverted palates.

6th. Because Benevolence shrinks from giving unnecessary pain even to the brute creation; instinctively prompting man to feed his body in harmonious accordance with sound reason and the merciful and peaceful sentiments of his nature; rather than procure his sustenance by acts of tyranny and cruelty, that would shock the feelings of the most savage and atrocious, were they not already heart-hardened in such barbarity.

*Resolved*,—That the Temperance Movements, to be of efficient and lasting duration, must unite with the Vegetarian Cause in diffusing a correct knowledge of the laws of Eating as well as Drinking,—so that, by mutual combination, a physical and moral regeneration of the whole man may be secured.

*Resolved*,—That Sabbath School Directors and Teachers are hereby requested to present the subject of Vegetarianism to their respective

Schools, in its moral and humane aspects; and by its legitimate tendency, aid the progress of man, and the cause of vital Religion.

The above are respectfully submitted by,

R. T. TRALL,	} Committee.
T. L. NICHOLS,	
JONATHAN WRIGHT,	

#### PUBLIC MEETING.

THE meeting assembled at the Chinese Buildings, at half-past seven, on the evening of the day of the Annual Meeting, at which the attendance was not so great (probably from the cause already named) as at the two previous Festivals held in connection with the annual business of the Society. In addition to the leading speakers on the occasion—Dr. ALCOTT, Dr. MUSSEY, Dr. DE WOLFE, Dr. NICHOLS, Mr. ANDREWS, Mr. RIDER, Mr. TEBB (as delegate of the British Vegetarian Society), Mr. WILLIAMS, Mr. BROOKES, and Dr. TRALL were present; also Mr. METCALFE, and about 25 other Vegetarians from the city of Philadelphia.

The speaking on the occasion was in connection with sentiments, to which each address was more or less particularly directed.

Dr. ALCOTT presided, and on commencing the proceedings, said he considered the cause of Vegetarianism to be that of humanity, practical Vegetarianism lying at the root of all true reform, moral, social, or political; and though something might be attained without it, the onward march in human improvement would never be rapid till the importance of Vegetarianism become fully acknowledged. Vegetarianism, however, was not living on the inferior articles of food with which the uninformed impressions of some identified it. Vegetarians held the doctrine that bread was the "staff of life," and contended for fruits and farinacea as the proper food of man, at least after the period of infancy. Dr. ALCOTT then directed attention to the mistaken practice of cultivating the earth to produce food for cattle, these being consumed, in obedience to the perverted tastes of society, to the sacrifice of the immense resources of the soil, when cultivated in accordance with science for the production of the food of man. Allusion was then made to the evils of war, and the social practices of destroying animals, and the fact pointed out, that a few generations of adherents to Vegetarian principles would have the effect of reforming society in many particulars, and in putting an end to that relentless and indiscriminate war against the lower animals, to which the world had become accustomed. It was then attempted to be shown, that the habits of nations were much influenced by the character of their diet, and instances were cited, illustrative of the peaceful habits of various nations subsisting on vegetable diet. The intimate connection of Vegetarianism with the progress of the temperance principle was also commented upon, the use of the flesh of animals and that of alcoholic beverages,

going together, and, as a consequence of this, the disuse of alcohol necessarily directing the advanced in Temperance principles to Vegetarianism. It was impossible for man to partake of the flesh of animals, and such dishes as produced a morbid and diseased appetite, with the practice of only water drinking, and the train resulting in intemperance, had thus its infancy as well as its full development. The philanthropic efforts being made in America to stem the social evils and licentiousness of society, would also be materially aided, and never could be successful, without a scientific adoption of Vegetarianism. All, therefore, who aspired to a higher life, and believed in that nobler destiny to result from wisely underlaying all the schemes for social reform, should become missionaries of Vegetarianism.

Dr. T. L. NICHOLS addressed the meeting in the absence of the Rev. W. METCALFE, the Corresponding Secretary, whose temporary indisposition prevented his being present. He cited instances illustrative of the disadvantages of partaking of the flesh of animals; and showed how much this was opposed to the tastes and practices of man in an improved condition. He pointed out the proximity of the slaughter-house to the dwelling-house of the refined and delicate lady, and then contended that the human tastes which demanded flesh as food, were unnatural, the unperturbed tastes directing man to the choice of fruits and farinaceous substances, while repugnance and disgust were ever more or less associated with the practices and products of the slaughter-house.

Mr. TEBB spoke at length upon some of the leading arguments of Vegetarianism, in acknowledging a sentiment, doing honour to the Vegetarians of England, and embodying the hope that the two societies of Great Britain and America would co-operate for the elevation and fraternization of man. He remarked, that a few weeks ago, he had had the pleasure of being present at the Salford Vegetarian Banquet, and witnessing an earnest demonstration on behalf of Vegetarianism, by gentlemen, whose vigour of mind and body bore testimony to the capabilities of that simple diet upon which they had subsisted. He had now the pleasure of appearing at the anniversary of the American Vegetarian Society, although with some reluctance, as his Vegetarian experience had been of comparatively short duration, and the testimony of long practical experience, which was the best of all, he was therefore unable to give. At the banquet which he had just alluded to, however, they had sufficient to satisfy the most scrupulous. They had the testimony of those who had abstained from animal food a month, and those who had abstained near fifty years; that of the hard-working mechanic, upon whose toil strung nerves, depended the support of large families; and the man of letters;—including many (amongst whom he might mention the esteemed President of the English Vegetarian Society) who had never tasted the flesh of animals. The sentiment to which he had to respond, was "The Vegetarians of England." In reference to their Society, he would remark, that it numbered present eight hundred members. This was,

however, by no means, the real statistics of Vegetarianism in England; for, in one city alone, it was well ascertained that there were hundreds who, though adopting the system, had not yet connected themselves with the Society. In reference to the system of diet itself, abundant testimony had already been given by the gentlemen who had preceded him. As to its adaptability to the human constitution, Great Britain had been able to furnish not a few facts on this head. PROFESSOR FORBES, of Edinburgh, a few years ago, tested the height, weight, and strength of eight hundred Englishmen, Irishmen, and Scotchmen; and contrary to all expectation, it was found that the vegetable-eating Irishmen were the tallest and strongest, the oatmeal-eating Scotchmen the next, and the beef-eating Englishmen the weakest and smallest. JOHN BULL felt somewhat astonished at this result, but it was only one of those facts which science was almost every day bringing to light, to lead men into truth. In coming along the rail-road from Philadelphia to that city, the other day, he was distributing some Vegetarian tracts (a plan of promoting truth, which he invariably adopted in travelling), and a gentleman who read one of them, said "This system will do very well for those who are engaged in sedentary employment, but the mechanic who has to work hard for his living, must have something more nourishing to support him." He had replied, by giving him a few facts, and which, as that was an objection often argued against the system, he would repeat. He told him that the peasantry of Scotland and Wales, who tilled the sterile mountains, and made them "to blossom like the rose," lived almost entirely on the products of the vegetable kingdom; the peasantry of Ireland, all the world knew, were Vegetarians from necessity; the same might be said of those living in the agricultural counties of England, and these were the men of whom they boasted, as being the bone and muscle of their country. This fact was not, however, by any means confined to Great Britain. It had been calculated that from two-thirds to three-quarters of the entire population of the globe, were practically Vegetarians. In travelling through Normandy, last year, he had found the peasantry (who were supposed to be the finest race of men in Europe) to exhibit a complete confirmation of this fact, their diet being entirely composed of fruits and vegetables, and the latter of the coarsest character. A friend of his, a Norwegian, informed him, that in the interior of Norway, amongst the labouring population, the use of animal food was almost unknown, and that the peasantry not unfrequently reached from one hundred to one hundred and twenty years of age; and it must also be remembered, that this was one of those cold countries in which it was affirmed that man could not subsist without animal food. In a work published in England, only a few months ago, he had found from analyses made by LEIBIG, PLAYFAIR, and BOUSSINGAULT, three of the most distinguished chemists of modern times, that the above opinion was proved entirely fallacious. It would be borne in mind, also, that the nutriment derived from vegetables was identical with that derived from flesh, and, as LEIBIG told them,

contained starch, sugar, gum, carbon, albumen, and caseine, and that in consuming flesh they only consumed these principles. From the tables to which he had referred above, it would be seen that vegetables contained all the elements necessary to support life, were much sooner digested, and more economical, in short, were in every respect best adapted to support the physical requirements of the system. There was, however, a yet more important argument, in relation to the advantages to the mind. They were all aware of the sympathy existing between the mind and the body; that as the one was healthy and vigorous, the other would be energetic and vigorous also. The superior advantages of a Vegetarian diet in this respect, was no new theory, but had found corroboration in every age of the world. ADAM, the father of the human race, would not, he presumed, be deficient in intellectual power. He had, on the contrary, been supposed by many philosophers to have been one of the wisest of men. His diet pronounced by JEHOVAH himself to be "very good," was "fruits and herbs." DANIEL, the prophet, and the three Israelitish children, who were fed on lentils and water, were, says the inspired historian, not only fatter and fairer, but in all matters of wisdom and understanding "ten times better than all the magicians and astrologers of the realm." THEOPHRASTUS, who succeeded ARISTOTLE in the Lyceum, and who lived to the age of one hundred and sixty-seven, saw that eating flesh made the mind dull. PYTHAGORAS, the celebrated founder of the Grecian and Roman philosophy, who, it is said, made one thousand converts to Vegetarianism by one oration, made abstinence from flesh a part of his philosophical teaching. PLATO, ZENO, EPICURETUS, PORPHYRY—in fact, Dr. WHITLAW said, that all the philosophers from SOCRATES to FRANKLIN, had given their testimony in favour of a vegetable diet. The most illustrious men of modern times had corroborated in their testimony, that of the ancients. Sir ISAAC NEWTON wrote his most abstruse works, and made the most profound discoveries, while a Vegetarian. MILTON, who wrote the most sublime poem the mind of man had ever given birth to, "who soared into the spirit land, and held converse with the CREATOR," said, "The epicure may indulge in wine and a free life, but he who would write an epic for the nations, must subsist on vegetables and water." MILTON became a Vegetarian, and wrote *Paradise Lost*. Their own immortal FRANKLIN averred, that when he had any extraordinary work to do, either bodily or mental, he abstained from the use of animal food. WESLEY, who founded one of the most energetic Christian societies of modern times; who, it was said, was the means of bringing upwards of thirty thousand to the knowledge of the truth, has recorded in his diary, thirty years before his death, that he had left off eating animal food, and bore testimony to the advantages he experienced by so doing. HOWARD, the philanthropist—who, in seventeen years, travelled between sixty and seventy thousand miles through Europe and Asia, to alleviate the sufferings of humanity, descending into dungeons where the gaoler refused to follow,

diving into pest-houses, and remaining for weeks in lazarettos, who had the courage to rebuke kings and emperors—was maintained in health on simple fruits and vegetables only. LAMARTINE, the first President of the late French Republic, the poet and statesman, who during the revolution of 1848, by his undaunted courage, and the power of his soul-stirring eloquence, quelled the lust of an infuriated mob, and turned their purpose from one of bloodshed to mercy, was brought up on, and avowed that his keen perception and sensibility was owing to, a vegetable diet. SWEDENBORG, GREAVES, TRYON, and HALLEY, and other illustrious men, had borne similar testimony in favour of a bloodless diet; and when it was considered that these had been the lights and pillars of the world, the expounders and propagandists of every thing that was true, lovely, and of good report, their testimony was of the highest value.

Professor MUSSEY responded to a sentiment, in honour of the illustrious men of science, who have borne evidence in favour of the Vegetarian practice of diet, in showing that the natural food of man consisted of fruits, roots, and grain, as LINNÆUS, CUVIER, DAUBENTON, and others; and we much regret that the American report only enables us to give a very brief abstract of the remarks of this well-known physiologist, Dr. MUSSEY related several anecdotes of the cure of disease, effected on the Vegetarian diet, particularly in dyspeptic diseases, and stated that he himself was cured at fifty years of age, in the same way, and had enjoyed good health for the last twenty years. At one time, he had been attacked by intermittent fever, and had been advised by his doctor to take the flesh of animals, when recovering. He did so, and found that he became worse; he then abandoned it, and was cured, never having eaten any since. He contended, that from the internal structure of man, he was designed to eat vegetables, fruits, and grain. This was evident from the teeth and the motion of the lower jaw. Man was not carnivorous like the bear and other animals. He then proceeded to show how much more economical it was to subsist on the products of the vegetable kingdom, than upon the flesh of animals, and that thirty-three times the population of the globe could be supported on the Vegetarian principle of diet. He believed it was well known, that those tribes that lived exclusively on flesh were stupid, and they had all seen that men who had eaten large dinners of flesh, could scarcely count five. Sir ISAAC NEWTON had written the principal chapter in his great work—that on optics—on vegetable food and water. Dr. MUSSEY then related a case where a gentleman in Cincinnati had been taken with a bilious affection, twelve years ago, when a French physician, after giving him large doses of medicine, had built him up on beefsteaks and French wines and brandy; the attacks, however, had returned, and he had come to him (Dr. MUSSEY), who had prescribed a strict Vegetarian diet, including potatoes, rice, and other farinaceous food, and he was happy to say that he had since that period maintained his health. In the fluctuating, pork-eating community of America, he confessed

it was not easy to get people to conform to a strictly Vegetarian diet. He then related an amusing anecdote of a young lady who was very dyspeptic, and who, in reply to his inquiries, stated that she had been dieting—living on fish, veal, chicken, and eggs. He had advised her to lay these things aside, and on her doing so, her cure had been perfected.

Dr. C. H. DE WOLFE, presented a sentiment doing homage to the illustrious Vegetarian teachers of mankind, from the ages of antiquity to the philanthropists of modern times, enumerating the leading Vegetarians of ancient times, as well as referring to all who had “seen that the highest life of man must be in harmony with nature.” He felt very poorly qualified to do justice to the CAUSE in an off-hand, hasty speech; and much less did he feel equal to the laborious task comprehended in the sentiment, having reference, as it had, to some twenty or thirty illustrious characters, and embracing a period of time from the “sages of antiquity,” down to the present—the day of the world-renowned and beloved LAMARTINE. Dr. NICHOLS had put on his shoulders a load much more befitting the back of another—a load tolerable only to the broad massive frame and mind of “the author of a hundred books” (among which were those having reference to the *cause*, the illustrious personages named in the sentiment, the countries in which they lived, etc.), whose person then graced the chair. Being called out, without preparation, he would not attempt more than an allusion to the sentiment, but what he intended to say, should be in praise of Vegetarianism, though he felt his position, after hearing the able and eloquent remarks of those who had preceded him, was nearly as bad as the man who, as the story went, was found in his neighbour’s cellar, stealing pork. He didn’t respond when “called out,” but said, after being importuned—he “*hadn’t anything to say.*” He (Dr. DE WOLFE) had not been stealing pork, but had formerly been guilty of eating the scrofulous filthy stuff! They (the dietetic reformers) were catechized as to what they intended to accomplish out of “saw-dust bread, cabbage leaves, cold water, and moonshine.” They were represented as “lean, lank, hungry-looking creatures, hardly of sufficient substance to cast a shadow;” but he offered himself a living, standing, and physically able confutation of the “*soft impeachment.*” He had the pleasure of attending the Vegetarian Banquet held in London last season, where he saw, for the first time in his life, persons who had never eaten animal food during their whole life; and others who had abstained *forty-two years*. These persons were none of their lean, lank, shadow-casters, he could tell them, but “*fat and sleek*”—harmoniously developed, of rubicund countenances, the pictures of mind, soul, and health; such as it would do them good to look upon. Some persons honestly thought they (the Vegetarians) were limited to “*criminal diet,*” bread and water; while others who affected to ridicule them, knew better, and were familiar with the various farinacea, fruits, and vegetables, which swelled the catalogue to such inviting dimensions, as to make even the mouth of an epicure to water, and to



extort a lazy sigh from an animal-eating gourmand; yet these persons continued to lust for the flesh-pots, tobacco, and whiskey, as though disease were better than health, a living-death preferable to approximating perfection, mentality and spirituality of less value than sensuality and low grovelling animalism. "What did they intend to accomplish," would any ask? He would tell them a few of the many blessings they anticipated, and *believed* would follow their reform, just in the ratio that their principles were lived out—the elevation and regeneration of the world. Their reform was truly a Christian enterprise. The destruction of *war, slavery, intemperance, land monopoly, aristocracy, etc.,* and the building up of Christ's kingdom, a Democracy, Fraternity, Equality, and Righteousness. These were some of the things which they expected to accomplish. Indulgence in animal food and its usual counterparts, were the main causes why those evils continued, and, to a great extent, of their having ripened into such hateful maturity. Man's selfish animal nature was excited by their incessant use, and his moral and spiritual nature proportionably blunted and dwarfed thereby. Phrenology and physiology taught them these important facts, namely, that the selfish and animal propensities were located at the base of the brain, and were the first to be excited by unnatural stimulants; and in the ratio that one class of organs were unduly exercised, another class were dormant, and their natural energy taken from them. Hence, the evil of stimulating meats, drinks, condiments, etc. Of the contaminating and immoral influences of *pork and tobacco*, Dr. ADAM CLARKE was well aware. He once remarked, "Were I to offer a sacrifice to the *Devil*, that would best express my loyalty to his *Satanic Majesty*, it would be a *roasted pig* stuffed with tobacco." It was his opinion, drawn from personal experience and observation, and he was happy to say that he was not alone in the conclusion, but was surrounded on that occasion, with a "cloud of witnesses," of whom he felt proud, that the spirit of murder, slavery, and all forms of intemperance, and transgression, were created and ripened by eating animal food. He said *emphatically*, it made men animal, sensual, and devilish! True, some pretty good men indulged in animal food, drank alcoholic liquors, and smoked and chewed tobacco, but they were "like angel visits, few and far between." They wished to suppress no truth, but they marvelled how such things could be. The only solution at hand was, that some were born with more harmonious natures than others,—were "natural reformers"—and were less influenced by such foods and drinks. A sample of that kind was to be found in the person of a benevolent "mother in Israel," somewhere in the state of Maine, who was a great friend to everybody *excepting herself*. She indulged in flesh-meats, snuffed and smoked tobacco, used rich pastries and condiments, and outraged almost every known principle of health and life; not excluding "a little spirit for a medicine," (!) etc. She often consulted the

doctors, and as often refused or neglected to follow their prescriptions and advice. She called her physician in at one time, when he, knowing her peculiarities, remarked:—"Well Aunt TEMPY, what ails you to-day?" She replied, "O, lor me, doctor, catarrh in my head, distemper in my throat, bile in my stomach, pleurisy in my side, lumbago, I believe you call it, in my back, constipation of the bowels, white swelling on one knee, and rheumatism in t'other, and—and *finally I'm not very well myself, doctor*"!! There was one of their *omnivorous animals!* and with sorrow he said it, there were more than a "few of the same sort," all over the country. In addition to the moral and physical benefits resulting from their system, of all persons, *Vegetarians* were best qualified to know from experience the meaning and value of economy, and that word was full of meaning. Dr. BENJAMIN FRANKLIN, he believed, once made the estimate, that one day in a week, rightly devoted to labour, by all able to perform manual effort, would supply the entire world with all the *necessary animal wants*. Only think what slaves the world were to their base passions and lusts! What a base appropriation of time and means to pamper the animal man, when the intellectual, moral, and spiritual man could thereby be restored to its Adamic and primitive holiness—which was but a "*little lower than the angels*." One practical example illustrative of the economy spoken of, and he would conclude. *Clear pork*, in some sections of *Manie*, retailed for *fifteen cents*. per lb., whilst the best of *wheat flour* cost only three cents per lb. So that they could purchase *five lb.* of flour for the same price that they paid for one pound of pork. Now the chemists informed them that the flour contained some eighty-eight per cent. of life-sustaining principle, while pork contained less than twenty per cent. He would call the flour eighty, and the pork twenty, for convenience, and what was the result in figures? Why, *five pounds* of flour, each pound of which contained four times the amount of nutriment contained in a pound of pork, could be bought for the price of *one* pound of pork—or *twenty* times the nutriment for the same cost. In another form, if fifteen cents. worth of pork sustain *one* man a given period, then the same sum invested in wheat flour (unbolted) would sustain *twenty men* the same time!!! Dr. DE WOLFE then concluded his able and powerful address, by urging the friends present to greater earnestness in the service of the truth, and expressing the hope that the facts to which their attention had been directed, would stimulate to renewed zeal and confidence in the Great First Cause, the source of universal truth, the only sure basis of all reform.

The memory of SYLVESTER GRAHAM was then acknowledged, by the meeting all standing; and brief addresses having been delivered by Mr. ANDREWS, and Mr. T. RIDER, a vote of thanks was given to the President of the Society, and the meeting terminated.



# THE VEGETARIAN CONTROVERSIALIST AND CORRESPONDENT.

## INTRODUCTION.

As in this department of the volume of the *Vegetarian Messenger* just completed, we propose presenting articles of controversial interest to Vegetarians. With the widening of the circle of influence of the Vegetarian movement, the opportunities of taking up matter of this kind necessarily increase; and, in the present year, we doubt not, a very much greater range of subjects, involving questions of the highest importance in relation to diet, will be put before the public. In the popular, as well as the more scientific objections raised against the Vegetarian System, we feel that there is always great interest, and much to make the objections worthy of our notice; since, in the event of such objections containing nothing which a more complete view of the subject would not, of itself, answer, such objections, arising in the minds of nearly all persons, on a first hearing, or a limited view of the Vegetarian principle of diet, we consider the dealing with them, not merely a matter of respectful duty, but one of the greatest profit to the public at large. We entertain no fear for the virtue and stability of the Vegetarian System, as established in the original and constant principles of the human constitution. And thus it is, that we court objections from those who have any to present, whether raised by such whose opinions are, of themselves, of weight in society, or the humble individual of no pretension to consideration; and all that we claim in relation to all classes of objections alike, is the bringing to bear of the knowledge and judgement of our own experience, and that of others, on what may be advanced upon any question whatever, assured that the ends of truth will thus be most faithfully served, and the public themselves essentially benefited.

We propose, also, to super-add more or less of such correspondence as may involve interesting points of discussion, or communication, where such can be profitably presented, without the necessity of material condensation, and give occasion for replies of general utility.

We would not, in the various new questions raised upon the subject of Vegetarianism, be considered to be responsible for all the views entertained by individuals, and sometimes promulgated in the pages of the *Controversialist* and *Correspondent*. But we hold it to be a great advantage, in the many unsettled questions in relation to the principle and practice of diet, as well as on other subjects, to present a variety of views upon them, leaving it to the judgement of our readers to cull any benefit such articles may contain; not doubting, but that where opinions, even more or less erroneous, are advanced in the spirit of candour and philosophical inquiry, there will always be found something, either of direct use, or cautionary profit in their perusal.

## UNSCRUPULOUS OPPOSITION.

It is somewhat curious to notice how little valid matter, intended to be shaped as argument against the Vegetarian theories and practice, has hitherto been presented. In most cases, those who have noticed the system unfavourably, have seemed to lack arguments of any kind, and simply, almost harmlessly, to reiterate old standing perversions of truth, and prescriptive custom almost as old as the establishment of error itself; whilst really scientific facts, and the positive teaching of experience, were altogether disregarded, or, more probably still, unknown, in the un-reasoning adherence to prevailing habits.

In a few cases, however, as exceptions to the instances above mentioned, there have been others, where most unscrupulous opposition has been manifested. We would not in this, altogether impute wilful perversion; but attribute what has been done, to a mixture of want of information, to a want of candour, and to the grave error consequent upon the love of disputation, in

first engaging to prove a thing wrong, and then, drawing upon all sources within the reach to secure this.

## QUOTATIONS FROM LEARNED AUTHORITIES.

Wherever quotations are presented in disputation, it is always well to refer to them, and thus to verify the correctness, or not, of the light in which they are put, and the inference to be drawn from them. To give an instance showing the necessity of this, Dr. A. COMBE has been quoted in opposition to Vegetarian arguments, in relation to some of his remarks upon the subject of the consumption of the flesh of animals as food, and just such false inferences drawn from passages in his writings as suited the purpose of the time. One passage in question,\* speaking of a general conclusion on the part of medical men, in favour of the consumption of the flesh of animals, is advanced by Dr. COMBE, not, however,

\* COMBE, on *Digestion and Dietetics*. p. 134, Edition of 1836.

by any means as conveying his own opinion, but, on the contrary, *for the purpose of being refuted* in the succeeding passages of his writing. The inference, however, from the opinions of medical men, has been presented under the sanction of Dr. COMBE'S name; but, as forcibly illustrating the unscrupulous opposition in question, the refutation following it in Dr. COMBE'S own words, has been altogether suppressed, and kept out of view.

Again, LIEBIG has been used to oppose other views of the Vegetarian system, in quotations from a recent work of his,\* so as to convey wrong impressions, and such as, in themselves, are more or less unwarrantable.

“THE WATER OF FLESH NUTRITIVE.”

The above is an argument attempted to be shaped under the authority of LIEBIG, in support of the virtue of the flesh of animals as more nutritive than vegetable products, and claiming, that besides the solid matter contained in flesh, the water also combined with it is nutritious; or, in other words, in accordance with the use of the word nutrition in the LIEBIG school, can produce blood in the human system. LIEBIG, in speaking of the mineral ingredients of flesh,† and in showing that lixiviated meat (meat from which the alkaline salts have been washed) is exhausted of its nutriment, and in describing the effects of salt in absorbing and withdrawing from the meat, the greatest portion of its juices, remarks:—“Every housewife knows that flesh meat, sprinkled with dry salt, without the addition of a drop of water, is found, after a few days, swimming in brine, and that the weight of meat diminishes considerably when laid in brine, while the water increases. Fresh meat, in fact, contains more than three-fourths of its weight of water, which is retained in it as in a sponge. But the power of flesh to retain and absorb brine is far less considerable.” “Hence,” he subsequently states, “it happens, that flesh meat in contact with dry salt, allows water to flow out, because its water becomes brine. But this expelled water, which is found surrounding the meat, is not pure water, but juice of flesh—soup with all its active ingredients, organic and inorganic.” By joining the former and the latter portion of these sentences, however, without relation to the circumstances in which the words are used, a quotation purporting to be from LIEBIG, has been presented as follows:—“Fresh meat contains more than three-fourths of its weight of water; but this water is not pure water, but juice of flesh—soup with all its active ingredients, organic and inorganic.” And thus the opponent of Vegetarianism attempts to prove, on the authority of LIEBIG, that the seventy-seven per cent of water, as well as the solid matter found in beef, is nutritive; thus giving the nutritive value of flesh as cent per cent.

POPULAR CONCLUSIONS *versus* ANALYSIS.

Other instances of like nature could be presented, where advantage is taken of the unques-

tionable tendency, on the part of LIEBIG, to pay deference to popular usage, in presenting a remark in relation to popular conclusions, as shown in the observations of centuries, that flesh-meat is esteemed beyond other articles of food in the restoration of the forces, the way in which the remark has been opposed to Vegetarian arguments being such as to lead the mind of the reader to conclude that LIEBIG spoke from the facts of analysis, in the way in which he is generally supposed to do, instead of from prescriptive opinion. Were the facts of analysis consulted in relation to such a passage, however, it would be to set the facts of the LIEBIG school of chemistry against the remarks of LIEBIG complimentary to prevailing taste.

“THERE ARE NO VEGETARIANS.”

The most unscrupulous, however, of the objections to Vegetarianism, whether in those presented as arguments, or drawn from the incidental remarks of the public prints, will generally fall short of that in which the denial of the existence of Vegetarians has been made. Notwithstanding the organization of the Vegetarian Movement, with its hundreds of members of all degrees of Vegetarian experience, from the few months to upwards of forty years, and even of the whole life in the second and third generations, with hundreds and hundreds who have adopted the Vegetarian practice without being identified with the Movement, and this without going to the people of other countries than our own (who, for a series of generations, have carried out the Vegetarian system), the statement above given has been made. We much fear that the substitution of opposition like this, is but the result of the pressure and necessity of the man who first pledges his arguments, and then has to seek for them, and like others, such as we have alluded to, are advanced only for lack of something valid. This last statement is grounded upon the definition of the term Vegetarian, as other than that applied to it by the Vegetarian Society itself, which both gave birth to the term (as representing the members of the movement subsisting mainly upon the products of the Vegetable kingdom, fruits, roots, grain and vegetables, though not exclusively so, and eschewing the flesh of animals as food) and has given wide notoriety to it. To re-define the term, therefore, and raise any objection whatever on the ground of the fact that the majority of Vegetarians partake, more or less, of animal products (as milk, butter, &c.), we scarce need to say, is altogether beside the question, since the term Vegetarian, imperfect as all terms usually are which are intended to express a system and class of ideas, is still one of the best that could be adopted, as representing the main feature of the diet of Vegetarians, which ever must be the vegetable products of the earth.

In exposing the unfairness of such attempts at argument as the above, we would not, however, be understood to make more of them than they merit. Even as perversions of the truth, we doubt not, as we stated in the outset, they have been advanced not altogether with the

\* *Familiar Letters on Chemistry.* + *Ib.* p. 430.

purpose of perverting the truth; and as we have been charged with keeping them back, we believe one or two of them have been presented as important discoveries; and though best regarded as mistakes, both in relation to the public and the individual, having attracted somewhat of attention from the assurance with which they have been presented, we have thought it well thus to notice them, in order that none within our circle of influence may be misled by them.

## CORRESPONDENCE.

From the variety of questions submitted to us, we are compelled to draw a conclusion very complimentary to our knowledge, as well as our benevolence of purpose. We have questions of science, and cookery, communication of social difficulty, and all sorts of revelations in relation to health, submitted to us for our specific opinion or advice, from those who are desirous of adopting the Vegetarian practice, or have already made some attempt or other to commence the system. If in addition to our vocation as Editor, and the various other duties in which we are engaged, we could conveniently establish an office in some favoured locality or other, for the dispensing of advice in relation to the removal of the moral and physical ills of life, we feel that we should be properly installed in the position assigned to us by many of our friends, whilst, at the same time realizing much of the wisdom of that maxim which prescribes the full occupation of the time in usefulness, if not in benevolence of action towards others. It happens, however, that we are already too closely occupied to be able to do all that our good-will might suggest; and we thus beg the consideration of our friends in relation to their communications, if we should, sometimes, have seemed insensible, or should, hereafter, appear so to the variety and interest of the matter submitted to us. As above stated, it will now be our duty, however, to give effect to such as can well be brought within the sphere of our duties.

## DOES VEGETARIAN DIET INDUCE SCROFULA?

A correspondent inquires of us why medical men so generally prescribe flesh-meat to their patients, if what they state be not correct, that vegetable food is productive of scrofula? We cannot precisely answer for the various opinions of medical men, upon the subject of diet; but when they come, as our correspondent says, to testify against abstinence from flesh-meat, we generally understand that they speak rather from prescriptive conclusions, dating from a time when there were no real facts to guide the judgement or understanding as to the composition and digestibility of food. But they confound Vegetarian diet with a low, refuse diet of inferior vegetables, such as the poor, in times of scarcity, more or less subsist upon; or, again, and this is perhaps the most powerful reason of all for the opinions they frequently hold upon the subject, there are very few who have had an opportunity for careful inquiry into the Vegetarian system, so as to compare instances of individuals, living upon

the Vegetarian diet, with parallel cases in those living upon the mixed diet. Amongst the members of the Vegetarian Society, there are a very large proportion, in relation to numbers, who belong to the medical profession, and carry out the practice, not merely in their own individual cases, but in their families. Like some of the physicians of America, these have examined both sides of the question, and have had instances of comparison, by which they could fairly judge; and, like Dr. MATTSON, of Boston, having seen abundant reasons to change their old opinions, they not only carry out the practice themselves, but where the prejudices of society will permit them, recommend the diet to their patients. We feel assured that when society shall be a little more willing to hear the opinions of intelligent medical men, in relation to the well-being of the patient rather than the likings of the patient, the treatment of all such afflicted with scrofula will become less and less related to that kind of food, which, apart from Vegetable products, is directly productive of it; and that the use of fruits and farinaceous substances in abundance, will then be really established as the popular and most successful remedy for the purification of the blood, wherever there is a tendency to scrofula.

## FAILURE IN VEGETARIAN EXPERIENCE.

From time to time, as the knowledge of Vegetarian principles spreads, we are made aware of instances such as the following:—

SIR.—Being desirous of becoming a permanent member of the Vegetarian Society, I have twice, for many months, tried the system, and the last time for more than a year; but eventually I became seriously ill, the first time from *tic dolozeux*, and the last time from palpitation, and I consequently resolved to delay trying the system further, until I should be made more fully acquainted with Vegetarian Cookery.

For many months I appeared to derive essential benefit from Vegetarian diet; but, after this, the appetite became satiated, and the strength failed from want of variety in diet (so I imagined), or, it may be, that Vegetarian diet would not agree with me under any circumstances, which I most sincerely trust is not the case, though I fear to make a third trial, and thus to awaken the prejudices of my friends against the system. I should be glad of any information you can communicate in relation to my case; and am, Sir, your respectfully obliged,

Leamington.

M. S.

SIR.—Your well-known zeal in the cause of Vegetarianism, induces me to trespass for a moment upon your time, to ask your advice. Myself, and some five or six of our family, were much delighted with the beauty of the truths so earnestly advocated in this town, on a recent occasion, by the President of the Vegetarian Society. Acting upon the convictions produced, all our family adopted the Vegetarian System. At the end of three months, my mother was troubled with what we believed to be flatulency, which caused her to be seriously indisposed for about a month, and she has, in consequence, returned to flesh-eating, the pain since this having left her, and she now being nearly well.

My father was last week taken with the same complaint (which, according to our family doctor's idea, is caused by the want of meat), and he has now been confined to the house for nearly a week. The object of this is to know, if you can advise us how we are to get rid of these impediments to our practice; as, to speak the truth, we do not place much reliance upon our flesh-eating doctor, whose

judgement will, we fear, be partial. It is also well to state, that *we do not wish to give up the purer life that we have adopted*. Any advice you can give, as to what particular food we should, for the present take, or avoid, will much oblige, Sir, yours most obediently,  
*Liverpool.*

A. F.

It is easy to understand that every thing of the nature of a cold, or a fit of indigestion, assailing any one in the earlier stages of practice of the Vegetarian System of diet, even though nothing unusual, but such as may have been common in previous times, is almost certain, in the want of knowledge of individuals, and the solicitude of friends that all doubtful experiments should be eschewed, to be at once charged upon the new system of diet adopted.

There may have been nothing in the two cases cited (the first of which is from a lady), notwithstanding the opinion of the friends, or medical man, that would not equally have occurred had the diet not been changed. But it is because that many mistakes are not unfrequently made, that we draw attention to communications such as these, and present a few remarks upon them. The advice we have to give in all cases where persons change their system of diet, is, to mind the one they adopt is sufficiently nutritious for the demands of the system, and that rude changes of diet—such as going at once from the free consumption of the flesh of animals, to a diet comprising merely the inferior vegetables, previously consumed along with the flesh-meat eaten, and other additions of the mixed diet arrangement—be avoided; inasmuch as a systematic attention to the proper amount of nutriment previously taken into the system, is thus, very frequently, altogether neglected. The degree of appetite of individuals, should also have relation to the greater or less degree of nutrition of their food. Where the appetite is small, we would recommend the more nutritious articles of farinaceous and vegetable food, combined with the albumen of eggs and milk; and thus that the system may become progressively accustomed to the change of habit. The nutritious kinds of soup, will also be of great value here. But, where the appetite is large, and the system active, these precautions above given, are the less necessary (though we commend the consideration to all), in the abundance of food (though of the less nutritious character of vegetables) consumed, with farinaceous food and fruits, there being always an abundant supply of nutriment for the wants of the system. We would especially recommend these considerations to the attention of those, who, being delicate to commence with, are desirous of adopting the Vegetarian System in relation to health, and call attention upon this subject, to an article of the coming number of the *Messenger*, in which the difficulties to the successful carrying out of the Vegetarian System, are treated. Where failure occurs, and when duly traced to its cause, it will generally be found to arise in defective practice of diet, combined with the dyspeptic, or other more or less abnormal condition of the experimenter. We recommend, also, attention to the subject of Vege-

arianism in its theories, as tending to give confidence, as well as information, as to the plan of procedure. We know no case where this plan has been adopted, which has led to other than satisfactory results, or not been free from that prejudice raised against the truth, which a less careful, or injudicious practice may develop.

#### VEGETARIAN COOKERY.

**COOKING VEGETABLES.**—Many communications are made, and opinions asked of us, on the subject of cookery. We beg to say, that all intelligent cooks should be aware, that every kind of vegetable intended to be eaten whole, should, when put to boil, be placed at once in *boiling* water. This especially applies to such vegetables as potatoes, which have generally the outer covering removed to begin with. When, however, it is required to produce a pulpy food, such as is required in the making of soup, the vegetable should be put into *cold* water, and the heat gradually raised to the boiling point. The reason for this is, that where the boiling is commenced from the moment the vegetable is immersed in the water, the albumen of the vegetable is partially coagulated near the surface, and serves to retain the virtue of the vegetable; whilst (as in the making of soup), where the heating is commenced from the time of putting the vegetables into cold water, the albumen is slowly dissolved, and actually mixes with the water, a process which, though required for the production of a nutritious soup, it will thus be understood is very improper when the vegetables are intended to be used otherwise. We wish all cooks were but aware of this simple requirement in cooking the potato, which has generally all its *albumen* boiled from it and lost in the water, whilst nothing but the starchy matter is left behind.

**SOUPS.** R. H. S.—It is quite true that much of the time required for the preparation of soups depends upon the quality of the water used. Whenever the water contains lime in any considerable quantity, the boiling of the ingredients composing the soup has to be continued much longer, and the soup, after all, cannot be comparable with that prepared with water purer in composition. The best water for the production of soups, as well as, indeed, for every other purpose, is that found in the neighbourhood of the sandstone rock; and the soups made with such water, do not require one half the time for boiling that is required where the water is inferior. The times for the preparation of soups named in the various recipes, as from six to ten hours, may, we are aware, be reduced to three or five hours, by the use of really good water. Where, however, this important element cannot be procured, and it is an inconvenience to continue the preparation of food for a number of hours, our correspondent is correct in the supposition that the operation can be broken off, and resumed without material injury in the preparation of the soups. In all cases, the ingredients for soups, if of a dry and hard nature, as peas, barley, rice, &c., should be steeped in water before-hand.

## VEGETARIAN CONTROVERSY.

Mr. J. J. GARTH WILKINSON, in a recent work of interest,\* calls attention to the subject of Vegetarianism. "A controversy" says he, "that may one day be of importance, and whose data seem coeval with history, requires a passing mention while we are speaking of human food. It has been held by many individuals, and even by sects, that vegetable substances are our natural and proper aliment, and that our taste for the flesh of animals is an acquired and a morbid appetite, the gratification of which unmans us in our better part, aggravates whatever is low and fierce in our characters, and discourages our highest and gentlest affections, and our calmest reasons." Making allowance for a degree of peculiarity in the style of expression in the above passage, we are quite willing to take it as the expression of our own opinions, so far as the statements go. We are compelled, however, to acknowledge the controversy in question to be one of present interest, and not to refer it, as Mr. WILKINSON here does, to a future period in the history of man. The various evidences that can be adduced in the dietetic experience of nations and individuals, already establishes the various features contended for as the result of partaking of flesh as food in the above passage; and we feel assured that it can only be when attention has not been completely drawn to the subject, and especially to its practical bearings, that it can be referred to the future, instead of being regarded as a fact for present consideration and adoption.

## THE NATURAL FOOD OF MAN.

Mr. WILKINSON remarks that, "as to what is natural to man, the above argument is suspect." "An old writer," says he, "has pithily remarked, 'that many things which would be preter-natural in a natural state, are natural enough in the preter-natural state in which we live at present.'" "Human nature," he then adds, "indeed, is always changing by its own act and deed,—by its own choice of change; and no change in which it concurs is to it artificial, but it remains human nature still. The career of mankind is a line and chain of new human natures, and nothing is so natural to us now as artifice itself." We alluded above to novelties in style, but here it would seem, in spite of the assurance that all great principles long since established have been long since more or less known, there is something, if correct, which ought to uproot many of our established notions as to the endurance of natural laws. We take leave, however, to suppose that Mr. WILKINSON has somewhat missed his way in the above remarks, in confounding the adaptability recorded of the nature of man with the *adaptation* which necessarily takes precedence of that. Unquestionably, the world is perpetually subjecting itself to changes, and however much removed these may be from man's primitive ideas and tastes, we know well that practice, even in these things, induces what is popularly well designated

\* *The Human Body and its connection with Man.* CHAPMAN AND HALL.

as "second nature." We would therefore define Mr. WILKINSON'S artificial conditions when most natural to be those of second nature, and not to have relation to the primary leading characteristics of humanity, declared in the history of man, like the instincts of the inferior animal creation, to be constant and unvarying. We know well, and it is a wise provision of the Creator, that man can subsist upon various kinds of food, in various unfavourable conditions, from the principle of the adaptation in his nature to the circumstances into which he throws himself, in the freedom of his will and perversity of wrong-doing. And it is by this principle that the species preserves its existence in the many unfavourable phases of human nature. But though this is the case—and the mercy of heaven is demonstrated by it—man has unquestionably his instincts in relation to food; and his animal nature generally, which would guide him to those objects surrounding him, between himself and which there is, not as in the previous case, merely adaptability, but adaptation. It is in this natural state, and in these instincts, ever peeping through even the highly artificial habits of man, that we contend, apart from other arguments, that the Vegetarian system is proved, and that the products of the vegetable kingdom are the original, natural, and best food of man.

## OBSERVATIONS ON THE TEETH.

Mr. WILKINSON then follows the above with a remark in support of the present habits of society in relation to the teeth, as follows:—"For the rest, experienced anatomists and physiologists, reasoning from the teeth, and from the comparative properties of the intestinal tube, its length, and so forth, are confident that the human being is omnivorous, and they have the historical and geographical fact, if not the right, upon their side." We do not dislike the doubt expressed in the words, "if not the right," above given; and we think that very little inquiry would satisfy the impartial, that these conclusions are mistaken, and have been made by very few, and these by no means "experienced anatomists;" but, on the contrary, those who have attempted to reason from prevailing practice, and thus to establish what they consider the natural habits of man, instead of putting nature first, and being ready in the cause of truth, if necessary, to convict practice of her wrong-doing. Again, we feel assured, that Mr. WILKINSON'S leisure has not permitted him to look fully to the question he is now treating; and we are happy that his remarks are presented rather in alluding to the system of Vegetarianism, than to any very critical notice of it. Again and again have we quoted the strong opinions upon this subject,\* which rest upon the basis of evidence which no false reasoning can touch—that of the greatest naturalists that have ever lived, and some of the most talented physiologists following these; whose general conclusions have been, that, both from the teeth and the intestinal canal, and all other

\* Opinions of Naturalists. See Indexes, vol. 1 and vol. 2.

features of the human subject, "fruits, roots, and grain, seem to be the natural food of man," and that he only consumes flesh "by acquired habit." It may be true, that embracing the whole of the dietetic practices of man, in civilized and savage condition, from the one who feeds and eats domestic animals only, to the other who begins with his fellow man, and ends with the most loathsome reptiles, man may be called omnivorous in his practice. The facts of practice, however, are not those with which we have to do, but those of *nature*; and thus have we again to revert to the adaptation of man's animal structure, which is altogether removed from his practice in following out the teachings of a fallen and degraded human nature.

#### THE VARIOUS ALIMENTS.

Mr. WILKINSON continues:—"There seems to be a series of aliments required by the different races from the equator to the poles; the vegetable predominating at the equator, and running by a lessening scale down the sides of the globe; the animal commencing, if I may so speak, at the polar end, and likewise running by a lessening scale, modulated according to climates, towards its minimum in the torrid zones. Thus we have the highly-baked white meats of India, passing through long gradations to the raw red flesh and blubber of the Arctic regions; and again, by a curious inversion, the highly-flavoured vegetable dishes of India, decline in the same manner towards the insipid vegetable cookery of the North." Mr. WILKINSON here speaks to facts as they are in one phase of the general practice of men, though we beg to take exception to these statements in relation to certain nations and tribes, as well as to the inferences he seems inclined to draw from the statements. But, perhaps, we have here again, as in the previous instances, prevailing custom amounting to "second nature," contended for as what is really natural. To look at men as they are, either in relation to dietetic practices, or morals, we could deduce little to prove the correctness of the declarations of leading naturalists and physiologists on the one hand, or, on the other, that the world is built by the Creator on the high moral principles of benevolence. Man unquestionably consumes flesh-meat, much as is pointed out in the above passage; but we regard this simply as an evidence of his departure from his original and natural tendencies to food, whether in relation to tropical, intermediate, or polar regions. It is a fact that varieties of food seem required for the various portions of the earth, and such are, certainly, presented in the varied products of the vegetable kingdom, and such as are, unquestionably, suited to the wants of the body in all circumstances.

In regard to the polar regions, we have sometimes to contend with doubts in the direction of the applicability of the Vegetarian system. We know, however, that it requires much less faith to suppose it possible that man can exist in the most inclement parts of the earth, than it does to conceive that the Creator intended the human species to exist in these extremes of the earth's

surface and climate. It is shown that vegetable food can be procured even in the extreme north;\* but we contend that the arguments are fallacious which take man in a degraded and fallen state, and present his prevailing dietetic practices, and his condition in that state, as objections to the adoption of the Vegetarian system, as established in the natural instincts of the human family. We have a right to infer, that had man never departed from his sound dietetic habits, he would have either never been found in the far-off regions of the north, or would have carried thither the arts and resources of civilized life.

It requires a considerable degree of philosophy to look at the dietetic practices of the world, without, as it were, being condemned to see these through shreds of animal flesh; but, in fact, the difficulties to the application of Vegetarianism in the present condition of many sections of the earth's inhabitants (but to whom it is not sought to be applied), is no more an objection to the truth of the system, or the happy results of its application, than the impossibility of applying the morals of Christianity to the very same tribes of the earth, is a valid argument against the potency and paramount advantages of the Christian system. Man has fallen, and in physical practice as well as morals; but in the degree in which he returns to those principles, on which the whole of existence, as well as he himself as a part, is built, the happier can he become, the higher can he ascend, and the closer will be his relation to the Great Author of existence.

#### "PRESERVED MEATS."

S. G.—It is well known to be correct, that the failure of one of the African expeditions was charged upon the badness of the "preserved meat" supply, which comprised a considerable portion of the provision of the expedition. It is this to which allusion is made in *Household Words*, in calling attention to the infamous practices resorted to, in the established trade in diseased flesh, carried out to such a fearful extent in London, as well as, in a less degree, in most of the large towns of the country. The sensation produced by the discovery of the immense amount of bad meat, as well as putrid matter, tallow, and blood, along with the worst kind of offal and refuse, is due to the bringing to light, an immense fraud on the part of the contractors for the supply of preserved meats to the victualling establishment of the navy, and is to be separated from the practice of putting the flesh of animals in canisters, and disposing of these as the ordinary "preserved meats." The acts of these contractors cannot fail to be discovered, on the opening of the canisters containing the matter they had passed off as the food intended to be purchased; and, indeed, this was declared previous to the examination at all, by the foul odour discovered in the stores where these "preserved meats" were laid up. But what our correspondent inquires after is, and what the public is much more interested in, than in the circumstances recently developed in the

\* See *Vegetarian Treasury*, p. 2.



Clarence Victualling Yard at Portsmouth, is the regular trade established in meat thoroughly diseased, but still mixed up and prepared in such ways as not readily to be detected by those who consume it. The recent trial at Liverpool, and similar cases in Glasgow, expose somewhat of the processes resorted to in the ordinary "way of business;" and if the meat-eating public were wise, they would lay up these facts for their guidance, in relation to the degree of support they would offer to the manufacturers of sausages, *polonies*, and all sorts of "preserved meats."

#### THE FLESH OF TORTURED ANIMALS.

T. W.—It is probable that reference may have been made in *Household Words*, to the taste of the epicure in preferring the flesh of tortured animals to any other; but to this we cannot refer our correspondent, though probably to be found in connection with the articles *Nice White Veal*, *The Heart of Mid London*, or, *The Cattle Road to Ruin*, if at all. We have heard of the torturing of animals, and even of the "whipping of pigs to death," in order that the flesh of such animals should be more savoury when cooked. Notwithstanding, however, the unscrupulous conduct manifested towards the brute creation in such a reckless spirit, in every thing that relates to the preparing of flesh as food, we cannot cite instances of the present practice of the enormities above alluded to. The *rationale* of the preference for meat that has been tortured, or, in other words, hunted previous to being killed, rests on the chemical fact that immense quantities of oxygen have been absorbed in the continuous hard breathing of the animal during the chase; and this, with the lowering effect produced at the same time through terror and exhaustion, has the effect of setting up almost a degree of partial decomposition, even before the death of the animal. This accounts for the ready decomposition of the hare hunted with dogs, previously to being killed, as well as that of the stag, under similar circumstances; and it is to this additional "tenderness" of the meat, no doubt, that the preference is given by the epicure. Indeed, to procure this tenderness in mutton, and induce as complete an approximation as possible to the flavour of venison, we are aware of the fact, that it is sometimes buried for a certain time; and thus, in the decomposition commenced, the "fine flavour" superadded to the original taste of the mutton, presents the closest possible approximation to the "tender," or, as we should say, partially decomposed haunch of venison. Of course, we ought to be aware of the progression there is in taste, and of the correctness of the homely adage, that "one man's meat is another man's poison". To the credit of the world, however (as it seems to us in our simple tastes, and our earnest advocacy of the carrying out of that principle of diet which the researches of science, combined with the appointment of man's food, declare to be simplest and best), the tastes of the epicure are not the ordinary tastes of the meat-eating public, and are only arrived at in the cultivation of the appetite for kinds of meat taken as

food, which to the unsophisticated, are anything but agreeable, and never can be healthful.

#### VEGETARIAN DIET AND SCROFULA.

A correspondent addresses us the following letter:—

SIR,—You will confer a favour upon a constant reader of the *Messenger*, as well as a consistent Vegetarian, if you will answer the following question as soon as possible, and show, in as plain language as the ease will admit, what is your opinion upon the subject.—Does abstinence from the flesh of animals impoverish the blood and produce scrofula?

I have been repeatedly informed that this is the case, and various instances have been mentioned to me of Vegetarians commencing to eat the flesh of animals in order to regain their usual health and strength, and that they have thus got rid of the disease referred to.

My own private conclusion is, that Vegetarian diet is not productive of scrofula. I cannot, however, refute the cases which have been referred to me; and therefore, an elucidation of the matter is most desirable. I am, Sir, yours respectfully,

*Stirling.*

D. B.

We answer, at once, plainly and emphatically, that our belief is, that Vegetarian diet is not productive of scrofula. Where cases occur, if at all, where this is stated to have been the case, very trifling inquiry generally proves that such subjects have subsisted upon anything rather than a judiciously-selected diet of which the flesh of animals formed no part. Refuse vegetable matter, ignorantly prepared, and taken into the system without any relation to the wants of the body in regard to nutrition, cannot for a moment be justly confounded with Vegetarian practice. We are fully assured, as above stated that were all the cases where scrofula is said to be developed (as mentioned to our correspondent), carefully inquired into, they would present instances of utter disregard and ignorance of the requirements of correct diet, as well as other unfavourable habits; and with such cases as a basis for argument, the results, as at once seen, cannot but be fallacious; but with such, Vegetarianism is not in any way connected. We refer our correspondent to the article of the *Messenger*,\* "Vegetable Food a Preventive and Cure of Disease;" as well as to the strictures on remarks of the kind mentioned by our correspondent, as found in the *Vegetarian Controversialist*, † for further information upon this subject.

It is perfectly established, that the flesh of animals without admixture of vegetable food, is productive of scrofula, and scorbutic affections of all kinds, to an enormous extent; and that the most complete cures for it are vegetable food, and the administration of vegetable acids, as is the daily practice amongst seamen. We refer, also, to the excellent article extracted from *The Medico-Chirurgical Review*, ‡ to show that the usual erroneous prescription of meat in such states of disease as those complained of, notwithstanding the partially counteracting influences of farinaceous food, is of itself directly productive of the disease in question. Farinaceous and vegetable food, with abundance of fruits, will ever be found the readiest and most efficacious cure for affections of this kind, with

\* Vol. II. p. 49. † Ibid. p. 3. ‡ *Vegetarian Con.*; p. 24.

due attention to the nutrition of the system, in relation to the articles used. We refer also to the *Controversialist and Correspondent* of the past number, for further matter upon this subject.\*

#### THE STUDY OF ORNITHOLOGY.

We insert the following letter, as interesting, and likely to be useful to others more or less similarly circumstanced with the writer.—

SIR,—I am a student of ornithology, and also of anatomy, and in pursuit of these useful and interesting subjects, I shoot birds, occasionally, as specimens.

Now, I wish to know if you consider this a *sin* (cruel I often feel it to be), and whether such a practice will prevent my consistently becoming a member of the Vegetarian Society, which body I wish to join, having for nearly a year abstained from the flesh, blood, and fat of animals as food, and being entirely convinced of the truthfulness of the principles you advocate. An early answer will much oblige, Sir, your obedient Servant,

Glasgow.

R. R.

In reply to the above, we beg to state, that the Vegetarian Society admits as members all who have abstained from the flesh of animals as food for one month and upwards, and are desirous of co-operating with others in promulgating a knowledge of the benefits of Vegetarian diet. Our correspondent is, therefore, admissible as a member of the Society. As to the inquiry whether we consider it a sin to kill birds (and this whether with the object named or any other), we perceive that our correspondent entertains a somewhat erroneous notion of the opinions held by Vegetarians. Things may be morally wrong in the estimation of one, without amounting to sin in another. Intelligent advocacy of Vegetarianism, therefore, can never for a moment impute sin to the destroyers of animals, whether or not they subsequently consume their flesh as food; for, though it might be offensive to us, as well as to others, in our present views thus to act, and might so offend the conscience, we at once declare, that in our opinion, where no such conviction is operative, there can be no such imputation laid, all being left in freedom to act in accordance with conscience.

There is, however,—and we have observed it over and over again—a growth in relation to morals in the practice of the Vegetarian System; and though, at present, our correspondent destroys birds in relation to the pursuits of study, we venture to predict that a little further progress in the spirit of Vegetarianism, will make this more and more difficult, till, ultimately, the practice will be disused.

#### VEGETARIAN COOKERY.

**OATMEAL PORRIDGE.**—On the subject of porridge making, a lady writes us, as follows:—

SIR,—I see that both in the *Vegetarian Messenger* and *Penny Cookery*, the recipe for oatmeal porridge recommends, first the mixing of the oatmeal with cold water. My servant, who is a Scotch-woman, and a celebrated maker of porridge, condemns this plan, and mixes porridge by scattering the meal into the boiling water, with the hand, and continues the boiling for a long time. I take the liberty of mentioning this, as, perhaps, some may try the recipe as published, and not liking porridge so prepared, leave off

what I believe to be very wholesome food. I am, Sir, yours respectfully,

Glasgow.

C. M. C.

Another correspondent also inquires of us the philosophy of our way of boiling porridge.

On the question of these grave conflicts of opinion in the preparation of an excellent kind of food like oatmeal porridge, duly estimated in Scotland, Lancashire, and Yorkshire, but, we regret, less known elsewhere, we are forcibly reminded of the wit of DEAN SWIFT, on the subject of the proper end at which an egg should be broken. SWIFT relates an anecdote of two nations who quarrelled on this subject, and having fought a battle about it, and being mutually much weakened in the quarrel, the question was submitted—as grave questions generally are, at last instead of earlier—to arbitration, the result of the decision being, that it was proper to break the egg at that end, which, in the judgement of individuals, should be “most convenient to them.” Precisely, in this case, therefore, would we recommend our friends to adopt the one of the two recipes for making porridge, which they think most agreeable and convenient to themselves. In defence of our advice, in presenting one of the ways in question, we beg, however, to say, that especially in new questions of cookery, we hold it to be a virtue, when two recipes are to be had, to take that which is the simplest. It is found, moreover, that the equal boiling of the meal, where the porridge is made by the former instead of the latter method, is best secured, as well as the avoidance of lumps, the porridge being smoother, and less objectionable to the tastes of most persons not educated in the partaking of oatmeal as an article of ordinary diet, though we believe the other recipe would generally be preferred in Scotland, and amongst established eaters of oatmeal.

**BREAD MAKING.**—D. B.—There are several baking powders used in the making of bread, cakes, &c., besides MILLER'S baking powder, which has been considered one of the best. We regret, however, that we cannot confidently vouch for the purity of any of these; as, when the effervescence has taken place, there will still be sulphate of soda, and other impurities, more or less left behind in the bread. We wish we could confidently recommend some process for bread making, wholly unobjectionable; but, even the hydro-chloric acid and carbonate of soda process, used in making unfermented bread in accordance with the recipe of “a physician,” is not unobjectionable, after overcoming its niceties. (as to the impurities left behind), from the difficulty of procuring pure carbonate of soda. The best instructions for making *fermented* bread will be found in GRAHAM'S *Science of Human Life*. Germann yeast is considered to produce the purest and best ferment. Where bread is sought altogether free from ferment, it can be made variously, one kind of which is the Cornish “forth-right-bread.” But these kinds of bread are much heavier than people generally prefer, and where not mixed and baked with considerable skill, would generally be considered objectionable where other bread could be had.

## VEGETARIANISM IN THE FUTURE.

Mr. WILKINSON, in the continuation of his remarks upon Vegetarianism, in the work from which we quoted in our previous number, gives the following, as expressive of his opinion of what may possibly be the habits of society in the future:—"But to recur for a moment to the Vegetarians (not to do them an injustice), although we accept the testimony of the anatomists and physiologists, and the dictation of facts, as of value for the present, yet it must be admitted that it is not conclusive for the future; for in a being mutable like man, capable of improvement and of deterioration, with power to alter his mind, and therefore his brains and his body, it is difficult to see to what extent his anatomy may have conformed to his habits, good or evil. No doubt our frames have changed with the times since the world began." We think there cannot be a doubt left, on the anatomical and physiological arguments here alluded to, as the result of a careful inquiry into the conclusions of the leading authorities referred to,\* as to the natural dietetic character of man having direct relation to fruits, and farinaceous and vegetable products, and not to the flesh of animals as food. As to "the dictation of facts," we trust we have already shown that there is nothing in these to disturb the impressions arrived at in the examination of the question as to what is the best food of man; although, as previously stated, man can subsist upon a great variety of articles besides those between which and his physical constitution there is the most complete relation. Again, we have the repetition in this and subsequent passages by Mr. WILKINSON, of the mistake with which he seems to us to have set out, in confounding the capacity of man to subsist in artificial habits, with those dictated by the instincts of his nature. Unquestionably, however, in relation to physiology, there are changes induced by long continued artificial habits, though none of importance, we believe, in relation to the anatomical structure of man. The gastric juice is stated, on the authority of physiologists, to differ in some degree in relation to its solvent properties, and to have most exact relation to the general characteristics of the diet adhered to; or, at least, this has been strongly inferred, within certain limits. In stating, as Mr. WILKINSON does, that man "may conform to his habits, good or evil," we consider that this ought to be interpreted merely in relation to the marked tendency there is in the human constitution to adapt itself, as far as possible, to the circumstances of habit. Thus, again, we have to call attention to this admirable law of the providence of the Creator, as expressed under the term adaptability. But, though this power is brought to bear daily in the preservation of the species, it can only act within certain limits, and never, we firmly believe, to the extent which Mr. WILKINSON seems to recognise, of extinguishing the real natural tendency of the constitution, expressed so clearly, both in the laws stamped upon man in relation to food, and in all other circumstances of external life.

\* LINNÆUS, CUVIER, MONBODDO, RAY, LAWRENCE, and others; see p. 5.

As shown above, man may, and too frequently does subsist in disregard of the natural constitution of his body, to a certain extent; but this is always living at a disadvantage; and notwithstanding his departure from the natural laws, even for a series of ages, the anatomical and physiological structure of man never can be so perverted, as not to bear testimony to the advantages of a return to the natural laws stamped upon them by the Creator.

## MODIFICATION OF THE CONSTITUTION.

Mr. WILKINSON then adds other remarks, intended to show that existing customs cannot be considered as fixed points to govern the future, and illustrates his position by stating, that, "A new appetite for flesh, conceived in the mind, and daily gratified, could not fail in the course of generations to mould the consumer to the desired end;"—and infers that this has already been accomplished in relation to the present state of the world as regards the consumption of flesh as food, "for where," says he, "is the race that abstains from flesh unless either religion, or strict necessity, forbids its use. The question, therefore, like other administrative questions, is of times, and wants, and wise expediency." Again, we must deny the rash inference which confounds prevailing custom with natural law, and calls habit natural, *because it prevails*. The reiteration of the mistake made, if to be combatted step by step, would but amount to a repetition of the great facts involved in the principle of the power we have to do, within certain limits, otherwise than it is wise for us to do, if we would secure the greatest happiness. Man is an animal in regard to his physical constitution; and by analogy between himself and the brute creation, as well as by the practical observation of the world's history, his natural constitution is as it was created, and will ever doubtless remain so, subject to the modifications which are the result of wandering from the ways of wisdom, but which never, by any power, can re-constitute the nature of man.

## THE SUBLIMITIES OF TEMPERANCE.

In referring to the probability of the change in dietetic practices being in the direction of Vegetarianism, Mr. WILKINSON gives the following, with which we are much more at home:—"If by other sorts of temperance the members of society find their thoughts calmed and deepened, their senses refined, and their emotions more constant, powerful, and peaceful, it is hard to say to what new sublimities temperance may not aspire; what fresh interpretations it may not assume, or how it may not assault the carnivorous man. Every herb and every fruit may presently be for our meat, as in the days of our first parents." It is precisely because experience presents results such as these to which Mr. WILKINSON alludes, that the Vegetarian system begins progressively to command more and more the attention of the reflective and progressive. In proportion as man is redeemed by the cultivation of the intellect and moral feelings from the dominion of mere sensual life, we cannot but feel assured that our system will progress; and it is precisely because this change is now going on in society

more than at any previous period in the recent history of man, that we are entering, year by year, into what Mr. WILKINSON here designates as the "sublimities of temperance," but what may more appropriately be described as the government of the principles of the sensual man by the higher attributes of his nature.

#### THE PREVALENCE OF VEGETARIANISM.

Mr. WILKINSON concludes his remarks, though anticipating the ultimate progress of Vegetarianism, by contending that man "is potently omnivorous" in the nineteenth century, and doubting whether the vegetable kingdom be sufficiently comprehended to supply the various qualities of food necessary for the support of man. It is true, that the raising of food for cattle, the elements of which, alone, if taken in diminished proportion by the consumption of their flesh as food, must certainly immensely reduce the "abundance and to spare" of the resources of the vegetable kingdom. But these are still abundant;—even bounteous—and as the demand for flesh falls off, and land becomes reconverted to its natural and only legitimate use, that state of the earth, of the herb bearing seed, with the fruit-tree yielding fruit, will again be restored. The fields and gardens need not now even "be more humane" to feed their two hundred and fifty millions upon vegetable products, whilst eighty only could be maintained on flesh;\* and in regard to "the stomach putting forth the hands of a more inventive agriculture, before the Vegetarian crusaders can be allowed to wave their leafy flag over the city of the cooks," if this need at all to be done, it will certainly arrive in the progress of agriculture, with which our present resources, in relation to food, are but comparative, and immensely to be increased in the wise combination of science and art, in the future. In short, the day is already at hand, though it may not be readily seen by those whose attention has merely been absorbed in the artificial habits of town life, or in the want of reasoning upon daily practice, when the Vegetarian system shall be seen to be practical, and when the world can enter upon that change in dietetic practices which can be readily identified with the order and happiness of improved life. Happily for our system, it rests not merely on theory, but on facts of deep practical interest; and since all moral ends and upward tending courses of life are readily identified with the advantages to be found in their adoption, the Vegetarian practice will prove, notwithstanding any temporary difficulties in the change, that the physical constitution of man can be best ministered to in the resources of the vegetable kingdom, whilst neither intellect nor morals can be offended by the most critical examination of the system, but each abundantly gratified in the principle of harmony there ought to exist between the external and intellectual and moral being of the "noblest work of God."

#### HOLLOWAY'S PILLS.

D. B. inquires of us how it comes, if our system

of diet be the most healthful, that Mr. HOLLOWAY, whose pills and ointment are reported to have cured so many extraordinary cases of scrofula and broken legs, should recommend his patients to use such a quantity of animal food.

We certainly cannot be responsible for the advice of Mr. HOLLOWAY, or that of the medical profession generally, in their free prescriptions of the flesh of animals as food. We have, however, a deep conviction that much of the present treatment of disease, as a business, depends most materially upon the consumption of the flesh of animals, and stimulating drinks. As for Mr. HOLLOWAY, we consider the recipe he gives for holding by the free use of flesh meat, as precisely the one of all others to make him business in the sale of his pills and ointment, without, however, imputing to him a knowledge of the real facts of the case and we are thoroughly convinced that the greater practical reliance there is placed upon meat diet, the greater will be the number of cases such as Mr. HOLLOWAY, in his announcements, is so prominently identified with, scrofula and broken legs being but the ulterior results in numerous instances, of erroneous system of diet, in the first instance, and subsequently that of severe medical treatment.

#### RASH DECLARATIONS.

The *Family Herald* has recently given place to the following paragraph, which has also found its way into other public prints:—"Vegetarians. Mrs. SWISSHELM concludes an article in her *Pittsburg Advertiser*, directed against the Vegetarians, with the following poser:—"As for not making walking sepulchres of themselves, it is what not one of them can avoid. Every one of them has swallowed a hecatomb of living creatures; and the difference between them and beef-eaters is, that they prefer to gulp their prey alive and whole, while the others have theirs killed and dressed. Fruit, vegetables, and water, teem with animal life, and the more of these one eats and drinks, the more happy families he consigns to a living tomb. Then he swallows whole nations without deriving the benefit he might by eating a thousandth part of a single animal of another class."

It has been remarked, that Vegetarians are ready to laugh with those who laugh, or to reason with those who like first to examine before they laugh at a thing. We confess our disposition, even to enjoy a little fun at the expense of our "cabbage theories;" but then the fun should have something in it, something worth laughing at, such as we generally get in the notices of our friend *Punch*. We are obliged, however, to set the above down as rash assertion, without reason or wit to recommend it. The will, and not the understanding, it is said, characterizes woman in general, in the leading attributes of her character; but where ladies edit periodicals, we presume they will generally have taken on more or less of the attributes of the character of the opposite sex, in an unusual degree of the cultivation of the intellect and judgement. We are sorry, however, we shall have to look for this in other productions by Mrs. SWISSHELM than the one before us. In

\* *Vegetarian Supplement* p. 28, vol. i.

the meantime, however, we beg to reiterate the declarations of science upon the subject of the living creatures found in fruits and water, none such existing, either in the one or the other, except where decomposition has occurred, in the first instance, and fermented vegetable matter has been introduced in the latter; and whilst in either of these cases, the sense of sight and smell are a certain guide to the facts of the case, it is perfectly correct that the flesh of animals may be both diseased, and contain numbers of parasite animals, without this being known to the consumers.

#### KNOWLEDGE OF PRINCIPLES.

We present the two following communications, as forcibly illustrative of the advantages of as extensive a knowledge of the theories and principles of the Vegetarian system, as can be secured within the reasonable limits of inquiry:—

SIR,—I believe you are open to communications from the public, and kindly respond to inquiries. I have lately been much interested in the subject of Vegetarianism, and were I a strong, hale man, should not hesitate at once to abstain from all animal products, especially flesh. I happen, however, to be just the reverse, having, for upwards of seven years, been lame in the ankles, from nervous debility, with my entire system also weakly, and wanting vigour. Remedies sought, and applied from time to time, have, alas! but tended to aggravate my symptoms generally. I have pursued the strictest habits for a long period, and, under homœopathic advice, am now enjoying a fair share of general good health, though my limbs are still greatly debilitated (my walking powers being limited to two or three minutes only per hour, which I accomplish, however, without difficulty, or the assistance of a stick). My appetite is always good. At times, by advice, I have partaken thrice a day of animal food, but for twelve months ending last February, twice, since which time I resolved to confine myself to meat at dinner. For months have I had doubts as to flesh being, as it is so commonly believed, preferable for one in my condition, and have had thoughts of leaving it entirely off. My friends, however, seeing me better than I once was, and dreading a relapse, are opposed to the change in my diet which I am threatening.

I presume, from your position, you will be able to advise an invalid such as I am. All I desire is to be assured of the right path, and then shall I perseveringly pursue it. Judging, then, from my present position, and previous habits, shall I, by abstaining altogether from animal food, run the risk of endangering the health and strength I still continue to be blest with; and whether is wisest, to leave it off at once, or, if not, at what rate? I am, Sir, yours respectfully,

*Southwark, London.*

W. B.

SIR,—I am in a very debilitated state of frame, and, having tried a great many proposed remedies, I have been thinking of adopting the Vegetarian system. With a view to adopting and leaving off animal food entirely, I have, for the last fortnight, taken only a small portion of lean meat with my bread and vegetables at dinner, and for breakfast and supper nothing more than brown bread and fruit. GRAHAM'S *Science of Human Life* I have been reading with much interest. To my medical man I have not mentioned the matter, for he has so often descanted upon the necessity of animal food, at least once a day, that his influence, combined with that of my friends, might oppose a complete barrier to my intentions.

I have been wishing for some intelligent quarter from whence, in my perplexity, I could gain sound advice; and it has struck me that you are just the source I so much longed to be put in communication with. Experience is everything.

From the dietetic course pursued the last fortnight, as

detailed above, I find, if any difference, an improvement in my feelings generally. I am strict as to quantity, and am fully prepared to follow perseveringly the GRAHAM system of diet, if I could but free my mind of all doubts as to the danger to which friends (from prejudice, I believe), so freely prognosticate. The more I read, the more I become interested, as well as the more hopeful of improving my bodily condition, by becoming a Vegetarian.

I shall be most happy, and esteem it a great favour, to have your opinion upon the adoption of Vegetarianism in my case, as well as upon the propriety of the disuse of butter, milk, and eggs, of which I am very fond; and whether you think my health would most probably be benefited by total abstinence from all animal products, as well as flesh-meat. Milk, and milk and water, with water, have been my sole beverages for years. With many apologies for thus intruding, I am, Sir, your obedient servant,

*Kingston-on-Thames.*

B. W.

The two communications above presented, with others of like nature, would, of themselves, present great difficulties in relation to the advice to be brought to bear upon them, whether medical, or general such as can be given in our pages, but for the real resources presented in all such cases, by a knowledge of the principles and practice of Vegetarianism, as arrived at by the study of Vegetarian works, and the facts they present. In such cases, nothing can stand (not even the private advice of the medical man) in the stead of a theoretical knowledge of the subject. Had this information been possessed by our correspondents, we presume we should not have been favoured with such elaborate communications, inviting the responsibility of advice. Without confidence in the practice of the Vegetarian system, as the effect of reading and understanding the subject, the results of practice are invariably more or less critical, and subject to lead to disappointment. Every ache and pain to which the body is subject, with every ailment experienced in years past, is, after the adoption of the new system of diet, set down as peculiar to it, by the ignorance of friends, if not more or less so by the experimenter wanting more complete information upon the subject. This is why we invariably advise the study of the Vegetarian system, previously to a practical appeal to its merits. Our correspondents, however, stand for a class of inquirers, and throw out some points for reflection, which general reading might not answer. In cases similar to the first, we would remark, that diet, though of importance, is not all that may be required to restore the system in the shortest time, though probably errors in diet, combined with other excitements, may have induced the state of system complained of, and from which it has hitherto been so difficult to recover. The pertinent inquiry, as to whether the Vegetarian system of diet is safe in such a case, may, however, be answered at once. Its judicious practice, in relation to the circumstances of the individual, will be most likely to produce the greatest degree of benefit to be derived from diet; if not, as has occurred in similar cases of debility, complete recovery itself. To our opinion upon the subject, however, we would superadd the words, "learn the theories and experimental history of the Vegetarian system;" and thus that very conviction will be secured, which will



make the patient in a great degree independent of the assurance of individuals on the one hand, or the counteracting influences of friends and general medical advice on the other. Where failure in Vegetarian practice occurs (however rarely that may be), its prominent feature is the hankering after the old system, for want of knowledge and confidence in the new one. And thus we say to both our correspondents, recommending the progressive adoption of the system, with the advice given above, that the Vegetarian system is perfectly safe, and the best adapted to restore the body in debility and sickness, as well as to maintain it in health, and prolong it in life.

As to the question raised by our second correspondent, as to the disuse of substances such as milk and eggs; for reasons already presented, we do not consider this change judicious in the first instance, because not so safe in the limited appetite and artificially stimulated condition of the weak subject, as a careful use of those articles, at least for some time, and, at all events, in the transition state. Fruits should be more and more partaken of in all Vegetarian practice; but it seems to us, that the safety of the system, in the change from the stimulating and artificial habit of body induced by a free and long-continued consumption of flesh as food, requires, in such cases of debility, at least that the change should first be made without abjuring milk or eggs; and that the rejection of these, or not, from the diet, is rather a question for the ulterior practice of the Vegetarian, than that of the first essays in the system; and especially, as above stated, where the appetite of the experimenter is limited, or the system debilitated by sickness.

#### THE PRINCIPLE OF VEGETARIANISM ACTIVE.

A conviction of the necessity of promulgating the knowledge of the benefits of the Vegetarian system, has to be produced, and reduced to practice, before the power of the individual can be at all measured in the production of usefulness to his circle of society, or the public at large. We present the following as representing the feeling of, we fear, too many of our Vegetarian friends, not wanting in any degree in the private conviction of their lives as to the goodness and importance of Vegetarianism, but wanting merely in the perception of their just relation to the activities of life and the sphere of usefulness surrounding each, so as to reduce their influence to the mere effects produced by the observation of others on their peculiar practice, and for all else to hide "the light under the bushel."—

SIR,—I reside in a part of the world where the benefits of the Vegetarian system and practice, could they but be brought to bear, would produce most important results. In city life, especially, as it seems to me, the advantage of this system is most required. I have it not, however, in my power, to add anything to the cogent reasons for the adoption of our principles which have been brought forward on various occasions. I am now above sixty, and from my observation of the wants of society, I believe that the general or universal practice of Vegetarianism, as it is understood by our Society, would add much to human happiness. I think it has increased mine; and although I stand alone here in this matter (not one of my family or acquaintance agreeing with me in sentiment on the sub-

ject), I feel no desire to return to my former habits of living. Such, however, is the force of habit, and the prejudice of education in favour of a flesh regimen, that I am not acquainted with a single individual in this country who has adopted the Vegetarian practice. One striking feature of the mixed diet system is, that our medical men have plenty to do, and are likely to reap, for years to come, a good harvest from the follies of mankind. I wish anything could be done, in my part of the world, to produce a change of opinion upon this subject. I am, Sir, respectfully yours,  
Dublin.  
H. J.

We beg to communicate to our correspondent, a fact which will remove his impression of isolation, which is, that the Emerald Isle, contains many adherents of the Vegetarian system, and some of them earnest ones. Indeed, we look upon the dietetic practice of the peasantry of Ireland, teeming with interesting facts as it does, as extensively corroborative of the very system which our correspondent would have promulgated to the citizens surrounding him. It is true, the dietetic practice of Ireland is not what we would properly call Vegetarian, but something beneath the features of a well selected diet of the very plainest kind in the Vegetarian system. But we cannot but direct the attention of our correspondent, to the certain appreciation of a knowledge of the principles of Vegetarianism by a people presenting, even as the result of subsisting mainly on the potato, the bone and muscle which rear most of the permanent works of labour in this country and America.

We would recommend activity to our friends in these apparently barren localities, with nothing but isolation to begin with. In popular phrase, "the boot is not on the foot it was understood to be," but on the other; and thus Vegetarianism occupying no permissive position, but one of active charity, it behoves all, whatever their age and position, to consider what each can do to promulgate its principles in their circle of society. The consideration will, we are convinced, be but the parent of some act, or series of acts resulting in usefulness; and beginning to act in the service of truth in relation to others, we feel assured will certainly dispel the impressions of that class of our friends who think there is nothing to be done to stem the disadvantages of prevailing custom, by making them assiduous in spreading their knowledge for the benefit of society. The consumption of flesh as food exists as the result of conviction that the mixed diet system is the best to subsist upon; and thus it becomes the duty of those who, having tried that system first, and the Vegetarian system subsequently, and having proved the latter by far the happiest and best, to promulgate this knowledge for the benefit of their circle. There is no isolation felt; for, in this activity, all men are brethren; and all men, when the truth is presented to them, will manifest their appreciation of it by arriving at those convictions which will lead to the abjuring of old and mistaken practices, and the adoption of those that are better and happier. What then are we doing to secure these results? we respectfully suggest as the inquiry for our correspondent, and for the class he represents, who feel that the cause of Vegetarianism can owe nothing to them.



## MORAL AND SCRIPTURAL OBJECTIONS.

W. B. writes, that he has been giving his attention to our system of diet, and has been much gratified with many of its facts and arguments, in relation to the external bearings of the question. He says, he has been almost *ensnared* by the force of these, to the adoption of Vegetarian habits; but has been saved by a recurrence to the teaching and influence of Scripture, which is so opposed to our notions, that, whatever may be our apparent merits as adherents of a humane system, they are no better than so many delusions, when compared with the instructions of the Bible.

Our correspondent, if conversant with what has been written in reply to objections such as the above, might, we think, have been spared much of his misapprehension. The same objection here raised, however, occurs in frequent instances; and it thus becomes our duty, from time to time, to meet the inquiries raised upon the subject. The great difficulty in replying satisfactorily to such objections as the above, arises, not so much from the nature of the objections, as from the more or less conflicting opinions in society, as to what is the true standard of judgement upon such subjects. It is believed by our correspondent, and similar objectors, "that the declarations of Scripture are altogether opposed to the principle and practice of Vegetarianism;" and to this our remarks will here be restricted, relating as they do rather to a reference to the principles of Scripture, than to quotations and the specific explication of certain passages. On this subject, we trust we cannot be misapprehended, when we state, that our convictions lead us not merely to acknowledge the importance of the revealed truths conveyed in the Scriptures, but the expressed facts also of the laws and institutions of the Creator, as day by day promulgated in the history of the world. We have always endeavoured to show, that our system is in accordance with these; and that, thus, science, as the true interpreter of facts, must necessarily be the handmaid of higher and more important truths, there being ever, no doubt, where the frailty and error of man are excluded, perfect accordance between the revealed truth of God and his spoken voice in the facts of creation. We would contend, then, on this subject, for the harmony we believe ever exists in both the word and works of the Creator; and we see no reason whatever, but the contrary, for the objection brought against our system, that Scripture nullifies, by its opposition, the reasoning which is generally readily acknowledged in relation to our external arguments. In confirmation of our view of the subject, we see that the appointed diet of man is that for which we contend; and that he never partook of the flesh of animals till he fell from the order of his early state. Since this, we are free to admit, as the Scriptures show, that the consumption of flesh has more or less prevailed in the various phases of man's history; but this we say, respectfully, but firmly, has always been to the disadvantage of man in such habits; and if sanction be sought from the practice of the Jews, we contend that

this reasoning is most fallacious, since many things occurred in their wanderings and departures from the sound principles by which they refused to be regulated, which, as we learn in the subsequent history of Scripture,\* were by *permission*, and in relation to their fallen state. To receive, then, the authority and sanction of particular passages of Scripture history for the consumption of the flesh of animals as food, without regard to the general principles of Scripture, is, in our estimation, more or less to betray Scripture, just as it has too commonly been betrayed, and made to sanction war, capital punishment, slavery, and even degrading social anomalies, authority for all these being sought in the various passages of the fallen history of man. We hold, then, upon this subject, by the promulgation of the appointed food of man, as simply and beautifully expressed 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 the which is the fruit of a tree yielding seed; to you it shall be for meat."† And the more forcibly do we adhere to this, because scientific revelations of the greatest enlightenment of our time, declare for precisely the same; and manifest that what was prescribed upon this subject, when all things were declared to be "very good," is still the natural and best food of man.

J. B. has also been examining our system, and weighing it in accordance, as he states, "with his instructions;" and has come to the decided conclusion, that "it is found wanting." It is quite sufficient for him, that the principles of the New Testament should be taken for his guidance; and, for his own part, he rests satisfied with the injunction of the Apostles, to "abstain from blood, and from things strangled."‡

We are never such uncompromising adherents to Vegetarianism, as to wish to force it as a necessary practice upon any. Our mission we believe to be one of benevolence and peace; and thus to be altogether opposed to every species of hard dealing and coercion. It seems somewhat curious, however, as has been wittily remarked, that the more strenuous the objections to our system, from Scripture, the more nearly do they generally come from the class of dependents, in one form or other, of the present system of supplying the bodies of animals for food. It is thus, that certain passages of Scripture are most commonly quoted by the butcher; and, certainly, we should always be most tolerant when such are presented from this quarter, being desirous in our concern and commiseration for the unfavourable calling forced upon this class of society, to deal tenderly with such unfortunate brethren, in leaving them as much argument as will keep them easy; whilst, at the same time, we are labouring to give them a better calling in the future, when society shall progressively cease to require its social executioners of this kind.

We are, therefore, not inclined to attempt to reply very pertinently to our correspondent upon this subject; and take leave merely to hope, that

\* Matthew xix. 8.

† Genesis i. 29. ‡ Acts xv. 29.

his convictions may be somewhat altered upon a further examination of the question at issue, begging, at the same time, to correct his impression upon the passage he quotes, by informing him that it is impossible to partake of flesh without also partaking of the blood. The red colour of all butchers' meat (not to mention the gore which is sometimes seen to issue from it when carved at table), is all due to a portion of the blood left behind in the bundles of fibres, blood-vessels, and nerves, which compose the flesh of animals. To wash this entirely from the flesh, would present a buffish-white flaccid mass of matter, which would at once be denounced as anything but healthful. We may mention, further, also, that commentators are of different opinions as to the interpretation of the words "things strangled," and that Dr. ADAM CLARKE maintains that it means any animal subjected to a violent death. In this interpretation of the passage, in connection with the above fact in regard to blood, the authority quoted by our correspondent, might lead him much nearer to the Vegetarian system of diet than he was aware. It may also be of interest to him to know, that CLEMENT of Alexandria, says of ST. MATTHEW, that "he abstained from the eating of flesh; and that his diet was fruits, roots, and herbs," whilst CALMET declares that ST. JAMES and ST. JOHN never ate either fish or flesh, and ST. JAMES (minor) observed "the laws of the Nazarene from birth; eating nothing that had had life, or drinking anything capable of intoxicating," whilst MINUTIUS FELIX, in his defence of the Christian religion, represents OCTAVIUS, the principal speaker, as saying:—"We Christians dread the thoughts of slaughter, and cannot bear to look on a carcass; and we so abhor human blood, that we abstain from that of beasts." But we forbear to proceed further upon this subject, lest we interfere with the freedom of our correspondent, in leading him to the unwelcome conclusion that the principle he has adopted, as being safe and most suitable for his guidance, if carried out, would be most likely to place him in the category of Vegetarians, amongst whom we trust his own inquiries will ultimately lead him, and to the increase of his happiness and well-being in every respect.

D. B. H. finds that many people will have it, that Vegetarians make their "hobby" a religious question, by assuming that the practice of a pure and simple diet generally accompanies an improvement in the moral habits, as well as a bettering of the mental and intellectual condition of those who take up the system. "This," says he, "they are inclined to deny, on the ground (as they assert), of its being simply attended by physiological benefits." We are very happy that our system does not necessitate a code of opinions; and that, all being agreed upon the simple fact that it is good to abstain from flesh as food, each can be left to his particular reasoning and arguments in support of that position. We will not, therefore, cavil with those who make the Vegetarian question one of physiological consideration merely; any more than we would quarrel with the man who would make it

a mere eating question, and adhere to it for the greater variety of its preparations, and the high purity of its gustatory enjoyments. We think there is reason in the system sufficient for all. But, whilst we give this freedom to individuals, we beg to claim the same for ourselves; and to say that, in our experience of the system, we see the question in many lights beyond what, at first view, it could possibly present. We are such strong believers, moreover, in the entire constitution of nature in principles of truth, that we believe there is a general harmony extending from the least to the greatest fact of creation, which can be more and more perceived, the more man regulates his conduct in accordance with the principles of his being, whether external or moral. It is thus that, for ourselves, we are never able to separate external truth, in its advantages, from moral truth and advantage; and this is why, if the Vegetarian system may be found to be good in the physiological, it cannot, to our minds, be otherwise than favourable to, and in accordance with, moral truths. In this, we would not make matter act upon spirit; but we know that morals, at the same time, are immensely affected by the medium through which they are made to act, just as the manifestations of mind or intention are immensely modified in the attainment of their objects, by the feeble or strong instrument presented by the body through which they have to act. This is looking at the question, however, in its individual parts, and not from what we believe to be the great principle of Vegetarianism; which, to us, at least (though, again, we beg to say we fetter no individual's thought in the declaration), is indissolubly established in the principles of man's nature. We contend that the principle of seeking food, in accordance with Vegetarian practice, is the only one which can accord with man's instinctive, intellectual, and moral nature; and that to live otherwise, must thus be to live at disadvantage, and more or less in unreasoning adherence to prevailing customs, the result of departure from the natural principles of diet; and that an examination of these principles will prove that man cannot gratify his natural instincts for food, in harmony with the teachings of intellect and his moral nature, whilst he partakes at all of the flesh and blood of animals. We thus inevitably, in our principle, unite the advantages of Vegetarianism with all that relates both to the external and moral man; but, again, we repeat, though we believe this to be the result of fair reasoning upon the question, these views are by no means necessary to the practice of Vegetarianism, which may be adhered to, as above shown, from the force of one or a few arguments of the practice, without waiting till the question can be seen in some principle of general combination of the various views under which it is practised.

D. B. H. is opposed in his advocacy of Vegetarianism, by the denial of the possibility of there being any benefits resulting from his system of diet, where any can be shown, other than those pertaining to health; and his declarations, as to experiencing greater placidity of mind, as well as

improved health, since he adopted the system, are denounced as fallacious, cases being sought in support of this opinion, from the habits and character of the poor Irish (as being "practical Vegetarians"), our correspondent being asked, ironically, whether the general practice of Vegetarianism would produce a moral and social state of life, such as characterizes certain districts of Ireland, where the potato constitutes the food of the inhabitants, and where beef is never seen?

In reply to the above, presented for our consideration, we cannot but hazard the assertion, that the objectors have not been large observers of human nature. Did they ever, we wonder, note the difference produced in certain classes of society, resulting from the disuse of alcoholic beverages? Did they never witness, under the influence of this one reform, man rise from a state of complete degradation, to an appreciation of his duties and responsibilities as an intellectual and moral being? Unquestionably, external habits, as regards food and drink, are worthy of the greatest consideration, when we reflect, that all manifestations of mind, in this state of existence, have to be made through the body,—the temple of the soul—and that these must be immensely affected by the order, or departure from order, in which the external habits of the individual are grounded. It would be vain to expect high and benevolent purposes and conduct from the man degraded by gluttony and drunkenness, just as much as it would be to expect powerful manifestations of strength to be exerted through the diseased or withered limb. Obedience to those principles of diet, which will secure the most normal condition of the human frame, are, therefore, in our opinion, of the greatest importance, in relation to the manifestations of the moral, as well as to the physical condition of man; since what will be found to be in accordance with physical health, must ever, we apprehend, be favourable also to the moral principles of his nature.

In relation to our brethren of the Emerald Isle, whilst we acknowledge the force of the fact, that even a simple diet, consisting almost exclusively of the potato, with not general additions even of buttermilk, produces a class of men numerous, healthful, and with the general characteristics of hilarity, the hardest work of the three kingdoms, and America, resting on her stalwart sons of labour, we do not mean to say that it is the potato and buttermilk that would constitute true Vegetarian fare, but an abundance of food derived from the vegetable kingdom; which, in the course of Providence, is ever maintained as the cheapest, whilst it can equally be demonstrated, the best food of man. On the matter touching the moral history of our neighbours, we beg to take exception to the assumption, that the manifestations alluded to proceed, in the first place, from a Vegetarian people, the Irish being carriers out of their simple practices of diet from necessity, and not from a knowledge of the principle that vegetable products constitute the natural food of man, whilst they will generally be found to consume, to a considerable extent, alcoholic beverages, where

identified with riot and disorder. Next, we beg to suggest, that Vegetarianism is but an important means to important ends, and that other elements are required to educate the moral and intellectual man, whilst this system has especially to do with his physical constitution. In this aspect of the question, we contend, simply, that the Irish have never had justice done them, and that subsequent periods are required to show what Ireland will be in its peasantry, when temperate and wise laws have done as much for the intellect and morals of Ireland, as even the diet of potatoes and buttermilk has done in building up her fine specimens of manly strength, and healthful and beautiful women. Again, it is fallacious to look to disorder amongst our neighbours, and ask whether this is due to their practice of simple diet; as the question might at once be met by another inquiry; whether, if the Irish are denounced as riotous and ungovernable on the potato and buttermilk, their conduct would be milder, and their government free from anxiety, on roast-beef? We do not contend for the cultivation of one leading feature of man's nature, but for all the leading features. The Greeks and the Romans in their Vegetarian history, as well as the Spartans of Thermopylæ and the Persians under CYRUS, were the greatest soldiers of ancient times, and far surpassed their descendants in physical valour and endurance when the eating of animals had been resorted to. In the spirit of the above objection, it might just as reasonably be asked; were these men in their fighting practices moral instances of Vegetarianism? or were the Poles and Hungarians, the best soldiers of BONAPARTE'S career, also Vegetarian in their native practice, moral instances of modern times? We answer, no, in our conviction that war and bloodshed of every kind is but evidence, not of morals, but of the want of morals, as well as of high intellect; but what we say, is, that all these men present powerful instances in support of Vegetarianism in its *physical* aspects; and all that is wanted to complete human nature, whether in relation to Ireland, or other countries, would be to minister to the intellectual and moral condition of man's nature, as completely as the physical wants have been supplied in the past and present history of nations on Vegetarian diet; and then it is, that we shall see man fully developed, in his three-fold nature, of physical, intellectual, and moral being, and really and truly as he was destined to be, the "noblest work of God."

#### "TENDER MEAT."

S. W.—Reference is made to the incipient putrefaction commenced in animals hunted to death, in the *Royal Agricultural Journal for England*,\* where it is stated, on the authority of Dr. LYON PLAYFAIR, that the flesh of the stag, hunted to death, is unfit to be eaten, "because the force expended in running has occasioned the destruction of the tissues of the body." Reference is also made to the peculiar tenderness of the flesh of the hunted hare, and to the barbarous custom charged upon former times, of rendering "bacon

\* Vol. iv. p. 227.

delicate by whipping pigs to death," mentioned in our previous number. We find an instance, confirmatory of these effects produced in the partial decomposition of the bodies of animals, in the modern practice at Rome, previous to the slaughtering of cattle. It is stated, on the authority of the EARL of ESSEX, that "before cattle are killed in Rome, it is the custom to drive them round the walls of the city at a rapid pace; a driver, on horseback, follows with a kind of spear or goad, in order to accelerate their running; they are thus put in the position of a hunted hare or stag, and their flesh acquires the tenderness which is desired by the butcher; in all these cases, an artificial state of decay is excited." It would be quite opposed to the teachings of hard experience, to entertain a thought of incredulity as to the cruel practices carried out in relation to the preparation of animals, whose bodies have subsequently to be consumed as food; and as long as men feel at liberty to resort to the ultimate process of masticating and swallowing the flesh of animals, there need be no surprise felt at the statements made in connection with the death of the calf, or the lamb, or at the conduct of the avaricious feeder of geese, who nails their feet to the floor during fattening, to prevent the expenditure of a particle of food by the motion of the animal. Pigs have been fed in close cages, with only sufficient room to eat and lie upon their bellies; and Strasburg geese will be continued to be fed with all the cruelties incident to the production of the *pâté de foie gras*, so long as appetite and avarice shall continue to be brought to bear in procuring food from the flesh and blood of the animal creation.

#### MARTYRS TO MUTTON.

In the advanced stages of dyspepsia, cases are frequently found similar to the following, presented by a correspondent:—

SIR,—Being a dyspeptic subject for the last ten years, I have been induced to trouble you with a few lines, to ask the favour of your advice, having occasionally seen your publication, the *Vegetarian Messenger*. My stomach is so weak that I dare not live upon any other meat than mutton. If I transgress this rule, I feel such intense weakness of the legs, with such a sinking sensation of the stomach, as well as all over my body, that I feel I cannot perform the duties of my station. As soon, however, as I take some mutton, I enjoy a moderate portion of health. I am of highly nervous and weakened constitution, through my long-standing disease; and often think that if I could get anything that would supersede mutton, I should rejoice in being relieved from such a tyrannical habit, as this has become. Whatever quantity of bread I were to eat, it would not relieve me of the sinking and weakness of which I have spoken. Again, I find all kinds of vegetables, except potatoes, injure me. If you can give me any advice, I shall feel very thankful. I am not a teetotaler, though I scarcely ever touch anything stronger than tea or coffee. I always seem sleepy, and never feel refreshed when it is time to arise. Begging pardon for thus troubling you, I am, Sir, yours obediently,

*Isle of Wight.*

W. S.

Such a case as the one above presented, cannot fail to awaken sympathy in a numerous class of sufferers, as well as concern in all who have the happiness of knowing the sensations of a real

and positive state of health. The excitements of business, added to carelessness in diet and drink, as well as in relation to the wants of the skin with neglect otherwise, are the preliminaries to thousands of cases like this of our correspondent, where the main course of treatment consists in the prescription of mutton, in one form or other, as the principal article of diet, whilst scarcely any vegetable food is permitted to be taken, one vegetable after another, in extreme cases, being taken away, till the patient is reduced to little more than the "chop under-done," and dry bread. Such treatment frequently develops some of the worst forms of scrofula, notwithstanding that mutton, here again, is the leading prescription in the cure of this disease, as well as that of dyspepsia; and truly, how much a person subject to this course of treatment is to be pitied, the distressing nervous symptoms of the disease destroying anything like stability of purpose, with nearly every degree of those feelings which belong to health; and, in the main, we believe, from adding to the original ailments, the stimulating and highly febrile action kept up in the system from the condemnation to the almost exclusive consumption of mutton, or other flesh of animals. The mitigating and restorative effects which would result from the treatment of the disease with farinaceous and vegetable products, and especially with fruits freely combined with these, we regret, is not known, or practised by medical men. It is thus, an exceedingly difficult task to give profitable advice in questions like the above, which are not purely dietetic, but also medical questions. Undoubtedly, diet alone, in most such cases, would, however, with other attentions to health, after a time, procure a restoration of the system. But the nervous condition of such patients, most unfortunately, is nearly ever such as to prevent the carrying out of any such system with sufficient endurance of purpose to procure restoration, apart from other aids in relation to medical treatment, as well as such as are required to re-establish the broken spirit of the patient. Such treatment as that presented by our correspondent, converts the system to the utmost condition of artificial habit; and, from this state, it is necessarily very difficult to attain even a course of more natural diet, without inconvenience arising from the change. The principle of procedure, however, is safe, from the time it is seen that fruits and farinaceous substances are productive of restoration to health, in a vast number of cases less severe than the above, and others equally severe;\* and all that our correspondent would require to attend to on the subject of diet, in intelligent purpose, and conviction of the truth of the Vegetarian theory, would be to proceed carefully in this direction, making free use of the albumen of eggs during the earlier stages of his practice, so as carefully to secure the necessary amount of nutriment in the limited consumption of the other kinds of food he would be able, in his defective appetite, to consume.

\* See case in *Vegetarian Tract*, No. 3, Speech of JOHN SMITH, Esq.

## CRUELITIES PRACTISED TOWARDS ANIMALS.

A recent number of the *Family Herald*, presents a somewhat amusing conflict between the editor and two of his correspondents, MERCY, and A DETESTER OF CRUELTY. The former looks upon sporting as cruel, and will not accept the apologies of the editor for the practice. "If MERCY," says the editor, "were to kill her own beef, or superintend the killing, the calves would suffer very little. But MERCY could not do that, her feelings are too sensitive; so she leaves that to the trade, and the trade bind the calf most cruelly tight, and jolt it alive for miles, and torture it afterwards in a scientific manner to make the veal white. And this," adds he, "results from delicacy, fine taste," &c.

We wonder whether the editor of the *Family Herald* ever himself inspected the killing of a calf. He says the execution that takes place out of sight, is always the most cruel kind of execution; and thus he is led to argue, that MERCY, in her disposition to prevent cruelty, should thus superintend the death of the calf. Our own opinion is, that MERCY is not safe in her practice, if she act thus, since the inspection of the ordinary processes of slaughter, even when conducted with the least amount of suffering to the animal possible, is ever so disgusting and utterly repugnant to the feelings of all but the depraved, that the eating process might be most sensibly affected, by the painful impressions produced in witnessing an animal full of sensibility and vigour suddenly deprived of life; whilst the thought might be suggested, that whilst flesh, in such circumstances, is repelled by the offended sensibilities, the vegetable kingdom contains abundance of food that may be received, not only without compunction, but with the greatest satisfaction.

The editor wishes to contend with DETESTER OF CRUELTY, by reasoning the point as to there being cruelty in sporting, and asks whether there would be less cruelty in killing as a trade than killing as a sport. "I suppose," says he, "our correspondent approves of killing in some mode or other;" and subsequently adds, "we cannot tell what he means; but of this we are certain, that no moral advice can ever be of permanent service to society that is not in harmony with the laws of nature."

DETESTER OF CRUELTY, as it seems to us, only half acknowledges the law implanted in man's nature, opposed to the slaughter of animals; and the reply to his objections is somewhat more removed from a true perception of the case. Certainly, "no moral advice can be of permanent service, which is not in harmony with the laws of nature;" but the fact is overlooked, that the laws of nature will not permit the slaughter of animals, without offence to enlightened reason, and the moral feelings of our nature; and thus, to be in harmony with ourselves, a course of conduct must ever be prescribed, in relation to diet, which will not bring man into opposition with his own feelings and instincts. It is amusing to see how the editor attempts to reason away the cruelty of fox hunting, which he designates "a rich man's folly,"

the evil of which consists more in the huge expenditure for hounds than the cruelty to the fox; "the fox," says he, "without being hunted, would die the death of a felon, instead of dying full of excitement and courage on the field, a death less painful than a natural and accidental one." Bull-baiting and cock-fighting are admitted to be cruelties; but fox-hunting is still legitimate sport. We may well smile at this attempt at reasoning, which seems to savour of disposition to tolerate the fashionable tastes of the day, rather than anything else; and we doubt not that when intellect and moral feeling is somewhat more cultivated, the toleration now claimed for fox-hunting will cease, and the practice be enumerated with the bull-baiting and cock-fighting already rendered vulgar. A real knowledge of the cruelties inflicted in any of these cases, would essentially advance the period to which we look forward with hope, and from the circumstance above mentioned, that it is only man depraved who can ignore the cruelties of all field sports, and take pleasure in being an actor in them.

## FAST VEGETARIANS.

Their somewhat startling deviation from the prevailing practices of society, necessarily presents Vegetarians as "fast men." They are understood to seek to bring to bear a system of diet which, in subverting much of the present routine of domestic arrangements and substituting new plans in their place, is readily open to the charge of revolutionizing the "comfortable practices" so long obtaining amongst us, and of falling foul of even the most notable characteristic of English cheer. But, added to the above novel features of Vegetarianism in this particular, there are certain individuals who are much faster than the majority of Vegetarians, and seem to expect to bring to bear peculiar ideas of their own, somewhat difficult to be accomplished, as it seems to us, through the aid of Vegetarianism. Unquestionably, the adoption of one truth is the best of all openers of the eyes to the perception and subsequent adoption of other truths, and thus we rarely find, that those who have adopted the Vegetarian system for any time, are not also identified with other systems, claiming, more or less, to improve and reform society. But one truth thus practically carried out, leading to the adoption of other practices, which deviate from those of the mass of the public, tends most certainly to the bringing out of individual characteristics, and in the more or less eccentric practices noticed, to stamp the adherents of new systems as "odd men," or "fast men;" and it is no matter of surprise, therefore, that if the singularity is not started in the adoption of Vegetarianism, the other reformatory systems adopted, should lead to the adoption of this. Thus the system is calculated to claim amid the ranks of reformers, individuals in whom independence of thought and eccentricity of conduct will here and there be most remarkable.

C. H. C. seems to be a correspondent of the above character, and whilst we have been flattering ourselves that our system of life has been healthfully advancing itself in public estimation,



writes to denounce our slow movements, and to express that he is somewhat scandalized by our evident want of progress. It seems to us, however, that he is simply a "fast man," and cannot quite put up with the necessarily slow progress with which reformatory movements of all kinds are beset. He inquires, of us, why Vegetarians have not, within the last three or four years, realized something more striking and brilliant than the man who suggested the building of the Crystal Palace; or something more successful than the committee who filled that Palace with the evidences of industry and art of the whole world; or why they do not strike forth some bright light of progress, as much surpassing the present railway system of locomotion, as this does the old dirty, disagreeable, and cruel stage-coach system.

The advocacy of Vegetarianism and its practice in society, is doubtless tending, day by day, to bring men more into that temperate and happy state of life, in which the physical being can become improved and placed, as it ever ought to be, under the influence of the intellectual and moral nature of man; and since the greatest works of art are, for the most part, associated with adherence to natural laws, we conceive that, already, much of what has been done to advance and reform the world, is more or less intimately associated with degrees of the principles we seek to bring to bear in society. We will not, therefore, say that the truths we especially seek to advocate, have not already had to do with the great works of the world; though we certainly would not for a moment damp the ardour of those who are desirous of doing still greater things for humanity than those to which our correspondent especially directs his attention. We are not, however, in love with strange projects, presented in such a way as to add difficulties to the progress of the truths with which they may be more or less identified. As remarked above, we are somewhat strange already, in the estimation of the world, and can well afford to be so; but, if we superadd to the ordinary difficulties of our position, in adopting theories which have no basis of reasoning to recommend them, we necessarily lose our influence even in the advocacy of the positive benefits of Vegetarianism, whilst we charge upon the system itself, the disadvantages and errors of our own mistakes in the estimation of the public. This is why we confess we are somewhat shy of the benevolence of individuals, which, in carrying out the Vegetarian System, appends it to some project for making a paradise of the world, nicely and conveniently, within a given period of time, if people will but assemble in "some domestic home," "model village," or "happy colony," and dispense with many of the inconveniences of our present system, such as hard money, and usages in connection with which the individuals themselves may have met disadvantages which the world at large has not. We acknowledge the amiability and benevolence of all such of our fast friends, and will labour to stimulate to exertion in every way which will tend to make men wiser and better; but we confess we cannot, in the service of the truth we advo-

cate, go along with them in the projects to which we allude. Our policy is to take men as they are and make them better; and labouring with the mass of Vegetarians to promote the progress of our system (but without any extraneous eccentricities attached to it), whilst the various other duties of life receive our continuous attention, we think the cause of humanity will best be advanced.

As to our want of progress, in the estimation of our correspondent and a few fast friends, we must submit to the disadvantage of seeming slow in our movements. It is sufficient for us, however, to recognise the fact, that with very limited resources, our progress has been steady from the beginning, and is, to us at least, surprising, when we come to look back upon the smallness of the appliances brought to bear. The recognition of our system as one of the *isms* of the time, in the notices given to it in various quarters, is, if nothing else be cited, confirmation of the correctness of our view, the system being extended far beyond the precincts of the organization which first presented it to the public, of which fact the following quotation from a recent article in the *Westminster Review*,\* presents a somewhat amusing picture:—"But modern Vegetarianism is by no means confined to visionaries and religious exclusives; it spreads among purists of a very different order. Not only by æsthetical young men, with their hair divided down the middle, and demi-peaked beards upon their chins, but sturdy men of action—men of the people, phrenologists, natural religionists, general reformers—have here and there begun to take it up. It likewise has its votaries among the intellectual classes. Within our own limited circle of acquaintance, it counts a physician, an astronomer, an electrician, a painter, a barrister, an independent gentleman addicted to radical reforms, a lady-farmer, and an authoress. It is undoubtedly a growing faction even here." We would therefore recommend patience to our friends who wish to progress faster than is possible, with careful attention to the practical, permanent, and extended advocacy of the system already established.

#### THE LOVE OF KILLING.

J. R. suggests a difficulty to us, in relation to our system of humanity, in calling attention to the fact, that there are many persons whose destructiveness is so great that it must be gratified. "There are men," says he, "who care nothing about the meat-eating system in itself, but merely follow it for the gratification it affords them in their own love of killing." And he therefore thinks, "they had better far indulge their feelings in killing animals, than in killing men."

We take leave to believe that the type of humanity here presented by our correspondent, is a very anomalous one. In our travels we have never come in contact with any such class, or even individuals of such a class. Unquestionably, destructiveness is, by natural endowment and subsequent education, very much augmented in

\*Article, *Physical Puritanism*, No. ii, April, 1852, p. 408.



certain individuals beyond its usual aspects in others; and such, we grant, are the least likely to become enamoured of Vegetarianism, especially when this tendency to destroy is associated with strong combativeness, and what by the phrenologist is designated alimentiveness, leading to a strong leaning to the pleasures and satisfactions of the palate in which such persons may have been educated. But all such individuals, we regard as exceptions, and not as ordinary types of mankind, in whom destructiveness exists only in such degree as to make it a valuable aid in moral improvements, and does not suggest bloodshed and slaughter of any kind. Though, therefore, we do not for a moment place animals in the same category as man, we think there is no occasion to provide subjects for the slaughter of such individuals of accidentally diseased tendencies, if to be found, any more than there is to provide subjects for plunder for those who, in their diseased acquisitiveness, have become thieves, and prey upon society. We recommend our correspondent to examine human nature carefully, venturing to assure him beforehand, that he will find nothing, either in it or its relations to the world, that is not constituted in relation to a system of benevolence; whilst the business of life is to put out, or extinguish error by ministrations to the truthful principles established by the Creator. Thus the world will become, day by day, more advanced; and society will not need so much to consider men in their vices, as to provide for the enlargement of their virtues.

#### A DOUBTFUL PRACTITIONER.

The following case presents a singular instance of that combination of semi-conviction on the one hand, and want of complete information on the other, with which persons sometimes take up the Vegetarian system of diet:—

SIR,—I have recently been trying the Vegetarian system, but have begun to fear that the diet may not prove sufficiently nourishing and strengthening for me; perhaps from the exertions I have ordinarily to undergo, such as most at this day are engaged in, as well as this being accompanied by more or less continued excitement. I am also somewhat undecided in my purpose, from hearing recently that one or two persons have died in consequence of attempting to carry out your system of living. The first of these was a gentleman, who, as I hear, lived at Birmingham, of the name of —; and the last of these is mentioned in the paragraph which I enclose, having cut it from a local paper, announcing a death which recently occurred, and traceable, in the opinion of medical men, to the Water Treatment and Vegetarianism.

I have read some tracts and other matter upon the system; but, in my limited experience, I necessarily feel anxious, and wish to know something more than I do as to the safety of the practice, especially when I hear of cases such as these I have mentioned, where persons are said to have sacrificed their lives to experiments in diet. I shall be much obliged, as well as others of your readers, I doubt not, by any reply you can make upon the subject; and dare say, in your experience, you will be able to give me more confidence in my present practice; or, at any rate, some advice upon the subject, and am, Sir, your obedient servant,

Edinburgh.

M. J.

We are happy to afford any assistance in our power to our correspondent, and all such similarly circumstanced. We believe, however, that the

number of practitioners who enter upon the Vegetarian system without a fair acquaintance with it, is larger than might be expected. There are certain arguments in connection with the system, which, to certain minds, are very conclusive; and these once settled, with tolerable circumstances as to a trial of the system, the practice of Vegetarian diet is, in one way or other, commenced, sometimes, we regret to say, however, very imperfectly, in regard to a selection of articles used as food, as well as injudiciously, in relation to the previous artificial habits of the practitioner. It is not surprising, in such cases, that when the practice is due to a partial consideration of the system, and probably to the force of arguments which do not carry with them considerations of the physiological benefits of the system, that the opinion of friends, as well as, in many cases, the opinions of medical men, when thus brought to bear, should be productive of doubt as to the safety of the practice in relation to health.

Any new system has necessarily to bear opprobrium, and it does not surprise us for a moment, that many false accusations should be brought against the Vegetarian system; and, in most cases, that the doubt and uncertainty in the practitioner should bring into peril the continuance of the best system, even though he may have experienced nothing but benefit from it. When to the above is superadded the ordinary accidents of colds, indisposition, and illness, the difficulties are rendered much greater; and just as might be anticipated, and as occurs perpetually, ailments of all kinds, though previously visiting the experimenter on his old diet with greater inconvenience than on the new diet, are set down as first attacks, and altogether due to the want of beef and mutton. We are, however, too well acquainted with the world, not to understand that very little of this unfair dealing is due to anything but the love and anxiety of friends. There is, however, occasionally, a degree of malevolence mixed up with the warnings thrown out, which is both false and very prejudicial to the ends of truth. For instance, we could adduce evidence from many Vegetarians, to whom these alarms above mentioned were sounded, not merely by their immediate friends, in their anxiety that they should do themselves no harm, by "eating like other people," but from medical men, who gave it as their decided opinion, that if the practice were persevered in, death would necessarily follow within a brief period. To the credit of that firmness of purpose, in adherence to convictions of the truth of the system, we are happy to say, that these threatened consequences have not shaken the confidence of many such, even in their early practice, and coming into the system under the disadvantage of years of dyspeptic suffering and severe medical treatment. They have been firm to their convictions, the result of the knowledge of the system they relied upon; and health, and far higher enjoyment than they ever previously knew, have been their reward.

In regard to the cases alluded to by our correspondent, the only two of which we have heard (notwithstanding the many disadvantages

and misconstructions to which our system is necessarily subjected), we beg to say, that the first relates to a gentleman, who, with broken constitution, was said to have made some experiments in abstaining from the flesh of animals, some time since, which, not being satisfactory, he discontinued, to turn to some other experiments, such as is not unfrequently the case with persons of ruined health, who have tried unfortunate means to recover health so long, as to be unable, apparently, to adhere to even anything calculated to be of service. In some further experiments of one kind or other, this gentleman's life at length came to a close; and having once tried Vegetarian experiments some time before his last illness, this was necessarily remembered, and cited by some one as the cause of his death, though, certainly, not by those who knew the circumstances of the case. In regard to the latter of these cases, we find that a tradesman, of broken health and shattered nervous constitution, submitted himself, some time since, to Water Cure treatment (with what degree of judgement we are not aware), but found himself essentially worse, and was led to try the Vegetarian system of diet (we know not here, whether judiciously or not, in regard to his carrying out the system in partaking of those things most suitable to invalids), but did not recover his health, and recently died.

We are called upon to state the fact (though certainly, from the strictures pronounced upon our system from time to time, it would appear not to be altogether proper), that Vegetarians, even, when the body has ceased to be fit to carry out its duties, die much as others die, as well as that they are ill, when laws in relation to the human organism are disobeyed; and all that we contend for in our system is, not that these accidents should not befall the body, but that they are less easily, and less likely, to be visited upon the human frame in adherence to Vegetarian diet, than to the mixed diet. Notwithstanding the chance opinion of medical men in the case above mentioned, that death occurred without any organic disease, and in their opinion was traceable to the Water Cure and Vegetarian practice, our own conclusion, as will be that of numbers who have tested the value of medical opinion in such cases, is, that this gentleman died as the consequence of a ruined and shattered nervous system, and that his taking up Vegetarian diet was only at such a period of decay, as not to be able to arrest the sinking of the system, having probably, however, prolonged, instead of shortening his life. And we are all the more confident in the correctness of our conclusions upon this subject, from the fact, that this gentleman maintained his confidence in his practice, as we understand, to the last, which we have a right to conclude he certainly would not have done, with the decided opinions of his friends and medical men in the opposite scale, but for some potent influence in his convictions that he was right in his practice, though he might have adopted the system too late to stem the serious consequences altogether due to his loss of health before taking up the system.

We have given our attention, at length, to the above, under the impression, that the matter here elicited by our correspondent will meet similar cases, which must certainly arise in the increasing numbers of adherents to the Vegetarian system. With regard, however, to the meeting of these difficulties, we consider nothing so important as a general knowledge of the theories of the system of Vegetarianism. Our correspondent, we conceive, would not have addressed us if he had possessed this knowledge; and, added to the general clearness of view, as well as the happiness incident to the practice of Vegetarianism, in intelligence as to its leading features, would have felt a confidence, which is no small element of the satisfaction of the system. The opinions of medical men are always to be received upon these subjects with caution, at least; and, from the fact that they have had no proper opportunities (and this with scarce an exception) of being conversant with the practical results of Vegetarianism, any more than that they are possessed of its leading arguments in relation to scientific facts. We have frequently taken occasion to show that our system, in relation to many of its features, is proved by facts developed subsequently to the medical training of the great majority of the present practitioners; and that facts in relation to the composition and digestion of food do not now, even, form a necessary and essential feature of ordinary medical education. Whenever, therefore, Vegetarianism is carried out judiciously, and in intelligence as to the force of its arguments (and this we would have Vegetarians fully aware of), the subject of such practice is capable of communicating information to medical men, and not truly subject to have his practice denounced; and he will find, that the philosophical medical man will be glad to elicit information from him, and be himself a learner upon the subject, and most willing to note the facts of the case.

We have before stated, that we deprecated the sudden taking up our system without an understanding of its facts and arguments; and the more so is caution here necessary, when the health of individuals is broken, or seriously injured, to begin with. Harassing business excitements, added to physical exertion, are probably taxing the health of our correspondent, as they do thousands of individuals in the competition of business; but the bare facts of our system should show him, that it is unreasonable to add the excitements and abnormal effects of consuming flesh to the disadvantages just enumerated, and that that system is best for his dietetic practice, which will secure the greatest calmness of the system, whilst it communicates, at the same time, the greatest endurance of physical constitution. Cases, such as these above quoted, tending to disturb the practice of individuals, are thus, in a philosophical point of view, of no moment, and speak nothing against our system; though, we regret, that *the want of information* may rob individuals of confidence, and may make even idle tales prejudicial to their continuance in a system, which might, otherwise, have lengthened life, and very much increased its comforts.

## ORIGIN OF VEGETARIANISM.

In a volume of lectures recently issued,\* we notice several remarks by the late DR. J. S. WILKINSON, of Manchester, to which we beg to call attention, the subject of the lecture from which we quote being *The Philosophy of Eating and Drinking*. "Within the last few years," says DR. WILKINSON, "there has been a new system of diet recommended by a certain class of well-meaning individuals. They style themselves Vegetarians, and the system is called Vegetarianism. They recommend living entirely upon vegetables, with the addition of eggs."

We are much surprised that DR. WILKINSON should have thus spoken of the question of Vegetarianism, as a "new system," since a moment's attention to the history of man, with which DR. WILKINSON, as a lecturer on the physical condition of the human frame, we presume must have been conversant, shows that this practice of diet obtained before any other, and whilst identified with the early history of man in "the herb bearing seed and the fruit tree yielding fruit," has always, in all time whatever, been the leading characteristic of the diet of the great majority of the nations of the earth, numbering from two-thirds to three-fourths of the earth's population. This is, however, an erroneous impression, pretty generally expressed by the public, when first attention is drawn to the Vegetarian System. The antiquity of Vegetarianism, notwithstanding as above stated, is greater than that of any other dietetic system, and the "class of well-meaning individuals" who have more recently brought it before the notice of the public, have merely directed attention to the subject afresh, as correctly represented in the following quotation:—"This fundamental question of diet is not now raised for the first time, but has been brought again and again under consideration during every period of the world's history, though, by the zeal and assiduity of its present advocates, it has been lately made to assume an importance, among certain sections of our community, which it never before presented." The statement that any particular articles of diet are expressly recommended, is, however, erroneous, the requirements of the Vegetarian Society being merely abstinence from the flesh of animals; though this being prescribed, fruits, farinaceous, and vegetable substances, necessarily form the basis of a Vegetarian diet, with or without the addition of other substances, such as may be procured without the destruction of life.

## BENEFITS OF VEGETARIANISM.

"It is quite undeniable," says DR. WILKINSON, "that many persons are benefited by resorting to such a mode of diet; and those who have given themselves to excesses in eating of rich dishes, and have made their stomachs a 'thoroughfare for wine,' acknowledge themselves to be vastly improved in health by such a simple regimen." We beg to superadd to this communication, that not only those who have violated natural laws by excessive eating, and making themselves

\* *Literary and Scientific Lecturer*, vol. ii. p. 110.

"thoroughfares for wine," are benefited by the adoption of the Vegetarian practice; but, as far as our experience goes, all those who, from the moderate practice of the mixed diet, turn to Vegetarianism, experience great improvement, both in relation to health and the general sensations of the body, and, through it, as an instrument, of the mind also. This is to be regarded as making well better, instead of "leaving well alone." Facts warrant us in stating, that this is the common experience of those who adopt Vegetarianism otherwise than in pursuit of health; whilst the long established abstainer from alcoholic liquors, as well as others, realizes, in the system, the true practice of temperance, the change in question being by no means dependent upon the leaving off of alcoholic beverages, but being an enlargement of the practice of temperance, and where the practice of abstinence from alcoholic liquors has not been previously adopted, necessarily, and without apparent effort, comprising this reform in that of the general practice of diet.

## UNNECESSARY OPPOSITION.

We sometimes receive additional confirmation of the correctness of our principles, as far as we are ourselves concerned, at least, from the mere circumstances of the opposition frequently shown by persons in very limited degrees of information.

R. J. writes to say, that he cannot consider himself as one of the advocates of the Vegetarian system. "Man," says he, "is not an animal in any sense of the term; but man is man, his body being the human body. He is also a compound of everything that exists, and if omnivorous in regard to his mind, by analogy he ought to be so with regard to his body."

We are not at all desirous of making our correspondent a Vegetarian against his will, but simply, if at all, by the force of conviction, which we think most likely to arise in the minds of those who give a careful, and, as far as may be, unprejudiced attention to our system. As to man not possessing an animal nature, we are not inclined to waste words, recommending our correspondent to a little careful observation in relation to the facts pertaining to what he calls "the human body" of man. We presume that attention to this subject will teach him that the human nature of man is ever regulated by laws in relation to external life, in many respects simply such as also affect the lower animals, and the existence of which detracts in no way from the characteristics of his intellectual and moral nature, which establishes the great difference between him and the animal creation, to the condition of which our correspondent has been unnecessarily jealous of having man lowered.

Certainly, the history of the world presents man busied in pursuits of various objects, which attract him in connection with what is considered estimable in relation to intellect and morals on the one hand, and sensuous existence on the other; but, it so unfortunately happens, in the immense range of thoughts and subjects which attract, and are sedulously pursued in the various phases of the condition of man, there is an immense amount of what is evil, and to be

eschewed. Just so, whilst we do not deny that man has the power to subsist upon an immense variety of substances, and actually does so subsist, taking the range of practices from what is called civilized, to the most ignorant and depraved habits of savage life (eating everything from the elephant to the ant and vermin), there is much also in this extensive bill of fare with which man, in the cultivation of the high interests of his nature, ought to have nothing to do, and the practice of consuming which, results in nothing less than disadvantage, contamination, or degradation. The considerations involved in the freedom of man's condition, often lead to most fallacious results, both as to morals and his physical habits; and thus there is the greatest reason to work out those principles which relate to his true nature and interest, and these will then be found to limit the artificially omnivorous character of his diet to that which is simple, healthful, and in accordance with the cultivated state of his nature; whilst the working out of the great principles of his intellectual and moral being, will redeem him from the errors and false principles prevailing in society, making a pure diet, and a pure course of conduct in relation to the present and the future, more and more harmonize.

#### MISINTERPRETED QUOTATIONS.

R. J.—We recently took occasion to object to the methods resorted to to disprove Vegetarianism by particular references to Scripture,\* and recommended such as are most prone to deal with our question in that way, to be careful whence they drew their authority, and in noticing the incidents and circumstances of the relations of their quotations. A correspondent will not say that our system is not true, but seems inclined to it, though he has not yet sufficiently studied it. He has, however, one somewhat sweeping objection, which he presents as a climax to his uncertainty. He thinks "Vegetarians would do much better, to devote their time and attention to 'cleansing the inside of the cup and platter,' never fearing but 'the outside will be clean also,'" quoting, at the same time, the passage, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth."†

It is unfortunate for the quoters of Scripture, when the whole circumstances of passages on which great stress is laid are not duly considered; or when, in the pride of human reason, men persist in giving an explication of every difficulty presented to their attention. The somewhat serious objection here raised, applies not merely to Vegetarianism, in the way in which our correspondent presents it, but to other Temperance principles as well, and even to the taking of medicines. Would our correspondent for a moment say, that the swallowing of alcoholic liquors, or of any more concentrated poisonous matter, would not "defile the man?" Day by day, to the disgrace of society, as it would be were the question really apprehended, morals and religion are outraged by that which

\* *Controversialist and Correspondent*, p. 13.

+ MATT. xv. 11.

proceedeth from the mouth, as the result of the degrading practice of swallowing alcoholic liquors; and numerous are the instances where individuals not merely "defile" themselves, but destroy life in swallowing poisons. It is therefore of use to notice a few circumstances which seem to have produced the passage above referred to. To "eat bread," or sit down to meat "with unwashed hands," as we read, was denounced by the Pharisees, at the house of one of whom the sentence above spoken by our Saviour was pronounced, in reply to the objection of the Pharisees, that some of the disciples eat bread, "with unwashed hands." The passage in question is thus a simple reproof to the straitness of the custom of the Pharisees, whose complete adherence to these external habits of cleanliness, as well as "the washing of cups, and pots, brazen vessels, and of tables,"\* whilst they neglected to practise the true principles of charity; our Saviour instructing the Pharisees in the fact, that not the small amount of impurity that might possibly be conveyed with the food to the stomach could be productive of defilement, but commending rather the purification of the heart, than strict adherence to external observances.

#### REASONS FOR BEING A VEGETARIAN.

W. S., "in order to be able to give to every one that asketh, a reasonable answer for not conforming to the flesh eating practices of society," has written out the following "reasons for being a Vegetarian"

1. I am a Vegetarian, because the primitive injunction of the Almighty to man, when in a state of purity and holiness, was, "Behold, I have given you every herb bearing seed, which is on 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."

2. I am a Vegetarian, because I am no where led to believe from Scripture, or any other authority, that the mechanism or physical structure of the human body is in anywise different now from what it was when the Creator pronounced it "good."

3. I am a Vegetarian, because during the time man abstained from the flesh of animals as food (i.e. from the Creation, to the period preceding the Deluge) the average length of his life was much greater than since.

4. I am a Vegetarian, because I find that, although the Divine permission was given to man to eat flesh, as Divine permission was afterwards given to the children of Israel to have a king (1 SAM viii.), there seems to have followed a punishment, in like manner; for we find that his days gradually shortened from that period.

5. I am a Vegetarian, because I find the anger of the Almighty raised against the children of Israel, when they demanded flesh of MOSES, see NUMB. xi. 19—20; also v. 33, where we are told, "That while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a great plague."

\* MARK vii. 4.

6. I am a Vegetarian, because I find the eating of flesh constantly used in the Old Testament as a symbol of the worst abominations, while the praise of the promised land was, that it yielded grapes, figs, and pomegranates; and was a land flowing with milk and honey.

7. I am a Vegetarian, because I find, that DANIEL and his companions, who ate pulse and drank water, were "fairer and fatter in flesh than all the children which did eat the portion of the king's meat," (DAN. i. 15.)

8. I am a Vegetarian, because I find, that those who abstain from animal flesh as food (other habits being correct), live to a good old age. Among others may be named the early Christians, many of whom lived from one hundred to one hundred and twenty years. LEWIS CORNARO, Old PARR, HENRY JENKINS, with a host of others.

9. I am a Vegetarian, because I find the unvarying testimony of Vegetarians to be, that they enjoy a comparative immunity from disease. Many who have lived to old age have scarce had a day's sickness since adopting the Vegetarian practice. Not a single case is known, although a rigorous inquiry has been instituted, of a Vegetarian being attacked with cholera, during the late visitation either in this country or in America, where, especially in New York, they are very numerous, and where the disease was extremely destructive. When the epidemic did enter the dwelling of a Vegetarian, it was to take some flesh-eating member of the family. JOHN HOWARD, the philanthropist, visited, while living on a Vegetarian diet, dungeons and other abodes of wretchedness, where fevers and malaria were raging so violently, that his guides durst not enter.

10. I am a Vegetarian, because I find, that the "brave Spartans, who, for muscular power, physical energy, and ability to endure hardships, perhaps stand unequalled in the history of nations, were Vegetarians, as well as the armies of Greece and Rome in the time of their unparalleled conquests, the departure from their simple habits being soon followed by their decline:" also, because, "in the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to; but when flesh meat was adopted afterwards, those hitherto athletic men became sluggish and stupid."\*

11. I am a Vegetarian, because I find that many of those bright geniuses who have opened out to the world fresh tracts of thought, and travelled the untrodden paths of knowledge, have, from their own private convictions, become Vegetarians: Among others may be named PYTHAGORAS, PLATO, PLUTARCH, JOHN WESLEY, BENJAMIN FRANKLIN, EMANUEL SWEDENBORG, JOHN HOWARD, A. DE LAMARTINE.

12. I am a Vegetarian, because I find, that those who live on a Vegetarian diet, are, as a class, heavier, and capable of lifting greater weights, than those who live on a mixed diet; as proved by Professor FORBES from experiments

\* See *Vegetarian Messenger* vol. i. p. 25; also, Preface to ROLLIN'S *Ancient History*.

on flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen; the Scotchmen being superior in height, weight, and strength, to the Englishmen, and the Irishmen superior to both.\* The "Laplanders, living on flesh, are a diminutive race, while the FINNS, who inhabit the same climate, and live chiefly upon the products of the soil, are as fine a race as the Swedes or Norwegians: the difference," says DR. LAMBE, "must be attributed mainly or entirely to diet."

13. I am a Vegetarian, because I find Vegetarian diet gives a more youthful and beautiful appearance to the "human face divine." ADAM SMITH, in his *Wealth of Nations*, informs us, that the greater part of the most beautiful women in the British dominions are said to be from the lower ranks of the people of Ireland, who are generally fed with potatoes. The peasantry of Lancashire and Cheshire, also, who live principally on potatoes and buttermilk, are celebrated as the handsomest race in England.

14. I am a Vegetarian, because I find those animals which, for powers of endurance and rapidity of motion, are made subservient to the wants of man, derive the whole of their strength and nutriment from the vegetable kingdom: such are the horse, the camel, the elephant, &c. &c.

15. I am a Vegetarian, because my feelings are shocked by the quivering limbs, the horrid moans, and the melancholy whinings of the poor animals, as they receive from the "Butcher" those wounds necessary to end their existence; for I believe, that had Infinite Wisdom designed me to use flesh as food, he would not have implanted in my bosom an instinctive abhorrence of such deeds of blood.

16. I am a Vegetarian, because I find the matured convictions of the most eminent naturalists known, namely, LINNÆUS, DAUBENTON, GASSENDI, SIR EVERARD HOME, BARON CUVIER, RAY, the Botanist, PROFESSOR LAWRENCE, LORD MONBODDO, MR. THOS. BELL, and others, is, that the teeth, the stomach, the cellulated colon, indeed the whole of the internal and external structure of man, clearly indicate his adaptation to a fruit, farinaceous, and vegetable diet.

17. I am a Vegetarian, because I find the testimony of the most eminent organic chemists, LIEBIG, BOUSSINGAULT, PLAYFAIR, and others, is,—

(1.) That, in consuming the flesh of animals we consume, strictly speaking, only the vegetable productions which have served for their nutriment; and consequently obtain them at "second hand."

(2.) "That vegetable albumen and animal albumen, and vegetable fibrine and animal fibrine, are identical, scarcely differing even in form."† I should therefore obtain not the slightest advantage as regards the quality of the article by feeding on flesh.

(3.) That flesh contains only 25 per cent. of solid nutriment, 75 parts being water, while

\* CHAMBERS' *Information for the People*. Sheet: *Physical History of Man*.

† LIEBIG'S *Familiar Letters on Chemistry*.



many vegetables, such as grain and other farinaceous food, contain from 80 to 90 per cent. of solid nutritious matter.

(4.) That man requires in his food a large proportion of carbonaceous material to keep up the heat of the body. That "butchers' meat" contains much less of this than vegetables, consisting of flesh-forming principle, with 14 per cent. of fat for animal heat; while all vegetable productions used as food contain flesh-forming principle, more heat-forming principle, and more ashes for the bones, and a portion of "innutritious matter." I am therefore a decided gainer in every point of view, by obtaining my food direct from the vegetable kingdom.

18. I am a Vegetarian, because the experiments of Dr. BEAUMONT on the body of ALEXIS ST. MARTIN (who was accidentally wounded in the side by a gun-shot, in such a manner as to leave an opening to his stomach, and enable Dr. B. to examine the operation of digestion in a human body), prove that when flesh is taken into the stomach, it causes an excited and inflamed appearance of the coating of the stomach, somewhat similar to that produced by taking alcoholic drinks, so much so, that Dr. B. calls flesh "heating and stimulating."

19. I am a Vegetarian, because economy being one of the grand distinguishing features of nature, and the productions of the vegetable kingdom four to five hundred per cent cheaper than the same weight derived from the flesh of animals, I consider it to be unnatural, as well as unphilosophical and unbusiness-like, to pay so much dearer for an inferior article.

20. I am a Vegetarian, because I find Infinite Wisdom has implanted in those animals which feed upon flesh, instincts to seek their food by night, while man's natural instincts lead him to sleep by night, and eat and work by day.

21. I am a Vegetarian, because a large proportion (some say 19 out of every 20) of the animals slaughtered for the public market, are diseased; which is caused by putting the animals in an unnatural condition, *absolutely necessary* to fatten or otherwise prepare them by bleeding, &c. for the public market. CHARLES LANE, in his essays on dietetics, says, "There can be no doubt, that to the eating of swine is to be attributed the exceeding prevalence of scrofula, measles, and other cutaneous diseases so common in Britain."

22. I am a Vegetarian, because I find those animals which live on flesh are vicious, savage, and dangerous, while those that live on vegetable productions are mild, docile, and tractable. Even animals naturally savage, by being fed on meal porridge, bread, milk, &c. seem to lose their natural ferocity and become domesticated, as instance the dog and the domestic cat, while sheep, and other gentle animals, have become savage and dangerous when fed on flesh.

23. I am a Vegetarian, because I believe that a Vegetarian diet, by contributing to the physical health of man, improves likewise his moral condition, as well as conduces in no small degree to the healthy development of the intellectual faculties; since it must naturally follow, that

by rendering the instrument clear and pure, the acts of life will be materially influenced in being identified with that which is clear and pure also.

24. I am a Vegetarian, because the principle contains within itself a protest against Slavery, Capital Punishments, War, Intemperance, and other evils of society: also, because the active benevolence of its principles foster and encourage all movements, having for their object the well-being and moral elevation of the human family.

Reader, if thou art a consumer of flesh, thou or I must be in error. I have given thee twenty-four reasons which induce me to abstain from flesh; and if thou conscientiously believe the eating of flesh to be natural to man, or in harmony with the revelations of science and philosophy, I trust it will be because thou hast four-and-twenty better reasons for thy practice, than these I have advanced for mine.

#### CASES OF DEBILITY.

A medical correspondent favours us with the following communication, on the subject of such cases of debility as those presented by two correspondents in a recent number of the *Messenger*.

SIR—From reading the letters of W. B., and B. W., at page eleven of the *Controversialist and Correspondent*, I am induced to offer a few remarks through your pages, for the consideration of these correspondents and others in similar circumstances, and in explanation of the condition into which the body sometimes falls. I regard these cases as those of organic debility, which induces enlargement of certain vessels, tumefaction of parts, and pain; all which, by modern medical practice, would be met by stimulants of flesh, spices, spirits, mercury, &c.; but which I have discovered, after long suffering, yield only a momentary relief, soon losing their power, and ultimately inducing prostration. It is a law of organic faculty whether of motion, secretion, or sense, that prolonged excitement induces irritation and fainting, death ultimately terminating that faculty which was in itself an endowment to an organ, and might have been preserved by an obedience to the laws of nature—subject to such variations as accord with the climate, atmosphere, and food destined to sustain life—by departing from which, nature is disturbed, and disease developed, as in the cases of your correspondents.

I however consider these but the beginning of my own case; and beg to assure your correspondents, that by leaving off meat entirely, and not mixing meat and vegetables together, their stomachs are most likely to put on one uniform healthful function; and that if they confine themselves to the products of this climate and soil, the functions of the body are most likely to be invigorated and renewed; so much so, in all probability, in the course of two or three years, under judicious management, as to astonish all who have observed their cases. To secure this, nothing is required but care and firmness to continue the treatment, resisting the importunities of well-meaning but thoughtless friends, who cannot conceive any perfection greater than that of their own bodies reared on things alien to their nature, and the substance of things which *move of themselves*.

I might mention cases in confirmation of the above; one aged thirty-seven, and another forty-eight, abandoned by ordinary practitioners; with another of nineteen, at present under my care, who are now enjoying better health, and greater hope of life, than they have previously known within their recollection. Their diet has been Vegetarian, with vinegar and other acids, as fresh lemon-juice, mixed with water; but neither taking tea, coffee, cocoa, or sugar, honey being a substitute for the last.

I am, Sir, your obedient Servant,

Bedford.

A SURGEON.



THE MOST NUTRITIVE ARTICLES OF FOOD.

Resuming our observations on the opinions given by Dr. J. S. WILKINSON in alluding to Vegetarianism,\* we find the following statement:—“But I am not at all prepared to admit many of the views entertained by Vegetarians, such as ‘that there is as much nourishment in cabbage and cauliflower, as in beef and mutton.’ To make such a statement is, in my opinion, absurd.” We hardly need to say, in reference to the above quotation, that Vegetarians are here made to say what they do not say, and never have said, thus giving occasion for being denounced as making an “absurd statement.” Individual’s, it is possible, though not probable, may have erroneous impressions of the nature here attributed to the whole body of abstainers from the flesh of animals; but the general and most practical views hitherto declared on the composition of food, as originating amongst chemists of the greatest repute, are both well understood, and have been widely disseminated by Vegetarians. In the tables referred to by Vegetarians, the composition of the flesh of animals, comprising the flesh-forming and heat-forming principles, together with mineral ingredients, or ashes—matter such as can be converted into the substance of the human body, has been carefully compared with the communications of chemists, as to the amount of the same principles to be derived from certain articles of the Vegetable kingdom, the principles of these last being declared in the researches of Baron LEIBIG, to be the *original* principles of nourishment, and hence transferred only to the flesh of animals. Referring to the figures of these statements, we beg to say, that chemists have never presented “cabbage and cauliflower” as more nutritive than flesh-meat, but only the richer kinds of wheat, peas, beans, and lentils. In point of value, however, for the production of the heat-forming principle, nearly every vegetable production known, is very much richer, as well as immensely more economical, than the fat of flesh, from which the same principle may be derived; whilst, as to ashes, which play an important part in sanguification, or the conversion of the food into blood, vegetable products again are here much richer than the flesh of animals, as seen in the following statements expressing the composition of 100 lb. of each of the articles named, and the degree in which the essential principles of each serve the wants of the body, in accordance with the most generally accepted chemical theory of nutrition:—

show the facts of the case; and, until these are disproved, our views upon the subject of the nutrition of food will, doubtless, remain established—showing certain kinds of Vegetable products (if not, *cabbage and cauliflower*) to be more nutritive than beef and mutton for the formation of blood; these and all ordinary articles of vegetable food, being, at the same time, much richer in the principles producing animal heat, and ashes, whilst they contain innutritious matter.

THE ASSIMILATION OF FOOD INVARIABLE.

“The flesh of animals,” says Dr. WILKINSON, “corresponds, in chemical composition, with that of our bodies; and therefore requires to undergo but little change to nourish us.” We have here, in a few words, a statement presenting one of the most popular fallacies advanced in support of the consumption of the flesh of animals as food. With those who have not reasoned on questions of diet, but merely take for granted such statements as the one here presented, the flesh of animals must necessarily be considered all-important. The opinion, however, is well worthy of the ridicule that has been thrown upon it when advanced in its grossest form, leading to the supposition “that a piece of flesh from the ox or sheep, could be transferred, with a trifling surgical operation, from the dead carcass of the animal, to the living body of the man.” The fact is, that all these gratuitous statements merely accord with the prejudice existing upon the subject, and are about the most unjustifiable which scientific men, who are really acquainted with the subjects of physiology and chemistry, could plausibly present. When the process of converting food into the living tissues of the body is fairly inquired into, it is the same simple process for all kinds and qualities of food containing nutritive elements. Flesh, just the same as the most ordinary vegetable product, has to be submitted to the solvent properties of the gastric juice, to be converted into chyme, and subsequently into chyle, the last product, as shown by Dr. BEAUMONT and others, manifesting precisely the same appearance and characteristics in this last state, previously to its being converted into blood. There is thus no advantage in relation to the conversion of flesh into the substance of the body; but, on the contrary, apart from the question of nutriment, several disadvantages can be pointed out, arising out of the stimulation induced by it in the system, and in its tasking the powers of digestion more than various articles of farinaceous and vegetable food, as seen by a reference to the tables of digestion by Dr. BEAUMONT, a few instances from which are here presented, the numbers attached to each article of diet expressing the time of digestion, from the experiments on ALEXIS ST. MARTIN.\*

CONTAIN :				SUPPLY TO THE BODY:		
WEIGHT.	ARTICLE OF DIET.	SOLID MATTER.	WATER.	FLESH FORMING PRINCIPLE.	HEAT FORMING PRINCIPLE.	ASHES.
lb.		lb.	lb.	lb.	lb.	lb.
100	Butcher's Meat	36.6	63.4	21.5	14.3	8
„	Wheat-meal	85.5	14.5	21.0	62.0	2.5
„	Peas	84.0	16.0	29.0	51.5	3.5
„	Beans	86.0	14.0	31.0	51.5	3.5
„	Lentils	84.0	16.0	33.0	48.0	3.0

VEGETARIAN DIET.		FLESH DIET.	
	H. M.		H. M.
Barley Soup	1 30	Chicken Broth	3 0
Bean Soup	3 0	Mutton Soup	3 30
Soft Boiled Rice	1 0	Chicken	3 15
Boiled Tapioca, Barley		Roast Beef, Beef	
Milk	2 0	steak	3 0
Bread (fresh)	3 15	Roast Mutton	3 15
Potatoes, Beans, Parsnips	2 30	Boiled Veal	4 0
Eggs (variously cooked)	2 37	Roast Duck	4 15
Custard	2 45	Roast Pork	5 15

The preceding statements, from analyses by PLAYFAIR, BOSSINGAULT, DAVY, and others,

\* See page 21.

\* See BEAUMONT'S *Tables of Digestion; and Vegetarian Treasury*, Vol. ii. p. 9.

## THE PATRIARCHS AND ANCIENT GREEKS.

Following the above remarks, we find Dr. WILKINSON complacently settling the question of diet in his own way, by a cursory reference to experience. "That the eating of flesh does not tend to shorten life, we learn from the longevity and health of the patriarchs. That it does not tend to impair the development of the body, we learn from the corporal beauty of the Greeks." It would have been rather curious, as well as amusing, we feel assured, to have been favoured with Dr. WILKINSON'S authority for this statement, acceptable only in the ordinary pre-judging of the question, and with those who have not had time or opportunity to enter into impartial inquiries as to what really and truly constitutes the best food of man. It seems to us, that there is a very gratuitous inference in the first of these references to the patriarchs, much too carnivorous in its character for the conclusions of those who have carefully studied the early history of the Scriptures. The longevity of the patriarchs, and of the other early inhabitants of the earth, where literally interpreted, we know, is commonly attributed to the simplicity of their diet, and other habits of life; and the consumption of the flesh of animals in the period subsequent, if not somewhat anterior to the history of the flood, is commonly considered, even by the adherents to the mixed diet system, as identified with the shortening of human life. Dr. WILKINSON, however, seems here to give a passing revisionary glance at these commonly settled features of history, and thus to attempt to convert their evidence to the very opposite of its usual bearing, in attempting, as it will seem to many, to serve the purpose in hand. In regard to the reference made to the corporal beauty of the Greeks in support of the practice of consuming flesh, we are obliged to say, there is little more reason in this, than there would have been in referring to PATHAGORAS and his followers as adherents of the mixed diet system. The most famed periods of Greek and Roman history, are identified with abstinence from the flesh of animals, and subsistence upon the fruits and other vegetable products of the earth, whilst the consumption of flesh belongs, in both these ancient nations, to the periods of their decline. The corporal beauty of the Greeks, therefore, cannot be referred, in justice, to anything but their established habits of diet anterior to the prevalence of luxury, when the ordinary consumption of flesh was unknown amongst them. As confirmatory of the history of diet in this particular, showing that similar development of the physical constitution of man is consequent upon the same species of training, we find that the laborious exertions and simple habits of some sections of people in the East, and in modern Greece, presents precisely similar and most complete developments of the human frame; such inferences being drawn, not merely from the experience of the partially civilized, but from that of the unlettered savage, as found in recent periods in the Marquesas, and other islanders of the South Seas, an instance of which we here

present:—"Judging from the accounts of all navigators who have visited the Friendly and Society Isles, I am inclined to think," says a recent voyager, "that the people of the Marquesas and Wellington Islands, excel in beauty and grandeur of form—in regularity of features, and of colour, all the other South Sea Islanders. The men are almost all tall, robust, and well made. We did not see a single cripple or deformed person; but such general beauty and regularity of form, that it greatly excited our astonishment. Many of them might very well have been placed by the side of the most celebrated master-pieces of antiquity, and would have lost nothing by the comparison. One man (a native of Nukahina) whom we carefully measured, corresponded perfectly in every part, with the Apollo Belvidere. The food of these people consists of bread-fruit, cocoa-nuts, bananas, yams, batabas, etc., and mostly in a natural state."

## MORTALITY AND THE EATING OF FLESH.

We next find Dr. WILKINSON resorting to a very fallacious conclusion, in relation to the dietetic practices of our own country:—"In the year 1685," says he, "in this country, one half of the population ate meat twice a week, and the rest had none; but we do not find that the bills of mortality were then more favourable; on the contrary, the deaths were one in twenty-three, whilst now they are one in forty." We are well aware, that in the period to which Dr. WILKINSON here alludes, the consumption of the flesh of animals, as compared with the present practice, was trifling in amount, and almost restricted to the "better classes" in the country. The reference, however, to these times, is generally accompanied on the part of those writing on public health, by an intimation which Dr. WILKINSON here suppresses, of the unhealthiness of the diet of these times. Fresh vegetables could rarely be procured, and at least a proportion of the mortality which occurred, was the result of partaking of the amount of meat referred to as salted provisions, without an admixture of fresh vegetable food; this practice, together with other unfavourable circumstances, engendering scurvy to such a degree, as to amount to little less than a scourge. As accounting, too, for the mortality being greater in these periods, it is necessary to consider the many disadvantages the result of the want of knowledge and consequent civilization of our countrymen. Our own conviction is, that had the present consumption of flesh meat prevailed in those times—characterised by ignorance and disregard of the laws of health in so many ways, with the land undrained, and the dung-heap at the door, or the narrow streets, and foul atmosphere reigning there—the mortality would have been much greater than it was. We therefore think it highly erroneous, and unjust, to refer to these periods of near two hundred years ago, with all their numerous characteristics of ignorance, all tending to abridge life and human happiness, and cite their mortality as in any degree due to the want of a larger consumption of the flesh of animals.

## FLESH EATING AND CIVILIZATION.

Dr. WILKINSON concludes his remarks\* with the following, after all, we think, but a negative affirmation of the benefit to be derived from the consumption of the flesh of animals, even accepting it as intended to be received:—"The truth is, that you will generally find the amount of flesh meat eaten by a community to correspond much with the development of civilization, and the progress made in agriculture; and if it be plainly cooked, and taken in moderation, there will be little fear of injury to any constitution." Dr. WILKINSON here confounds the supply necessarily incident to the demand of an intelligent and thus a powerful people, with his own estimate of the importance of a certain amount of the flesh of animals. It cannot, however, be a matter of surprise, that with the resources developed by the commercial advancement of our country, the popular estimate being in mistaken preference for the flesh of animals (from believing this to be the most important article of human diet), the knowledge and enterprise brought to bear, should produce an ample supply of what is so much esteemed. "If flesh be plainly cooked, and taken in moderation, there will be little fear of injury to any constitution," says Dr. WILKINSON, in most intelligible reliance on the wisdom of the diet ordinarily practised. We trust, however, that the dietetic inquirers of the world, already ceasing to take this position for granted, will be more and more directed, through the unceasing labours of all who take an interest in the physical and moral development of man, to that which constitutes his natural food; and thus we doubt not that such conclusions as the above, will be more and more negated by the masses of our countrymen, just as they are already daily negated by the practice of individuals. In reference to the consumption of flesh, as identified with civilization and progress; we would say, that our country is developing itself, not through the aid afforded by adherence to habits opposed to the human constitution, but in spite of these; and just as the intelligence of the present period is immensely beyond that of our social condition two hundred years ago, so will our progress from this time embrace all questions in relation to public health, and not merely those consisting in the purification of the external atmosphere, and in other general attentions to the laws of health and well-being, but in all that relates more immediately to the physical and moral health of the world. It is in this inquiry, that our assurance of the progress of Vegetarianism is based; because it will be found advantageously identified with the natural, and, consequently, most favourable condition of man. We believe the above remarks of the late Dr. WILKINSON are the last directed by him to the subject of Vegetarianism; and we much regret that the labours of his life, in many respects most useful, in relation to the appliances of physiological research to the health of the community, were not carefully directed to the Vegetarian system of diet, thus leaving him only in

the category of those who recommend the flesh of animals in the most moderate quantities. The above remarks presented in his lecture, we regard as little more than incidental, and as made only in relation to a question of considerable interest in the locality where the lecture was delivered. We should, however, be sorry to judge the general statements of Dr. WILKINSON in the immediate branches of his physiological teaching, as we are compelled to treat his incidental remarks on Vegetarianism; but have felt it necessary to allude to the latter, to counteract, in some measure, the disadvantage to truth, which could best have been obviated by what we now regret is impossible—the study of the Vegetarian question by Dr. WILKINSON himself.

## VEGETARIAN FARE AND ITS DIGESTION.

T. W. refers us to a recent number of the *Home Companion*, where there are certain references to Vegetarianism. "It is generally acknowledged," says the editor of the periodical named, in his cursory and somewhat friendly remarks, "that vegetables are highly nutritious articles of subsistence, but less easy of digestion than animal food." Our correspondent does well to direct attention to this, and similar errors commonly promulgated as facts, and most deeply rooted in the prejudices of the community, in their practice of looking to the butcher's stall for the best gifts of the Creator's providence. As to the digestibility of Vegetarian fare being less than that of flesh, we beg to say that the mistake on this subject is as great as could well be made. On referring to our previous number,\* we find even ordinary vegetables, as potatoes, beans, and parsnips digested in two hours and a half, whilst roast mutton requires three hours and a quarter. It will take some time, notwithstanding our reiterated corrections of this error in such a variety of ways, before the true facts of the case can reasonably be expected to become generally known. There is, also, a perpetual confounding of the diet of Vegetarians with potatoes, cabbage, and turnips, or such inferior vegetables as adherents of the mixed diet commonly consume with the flesh and fat of animals. Whereas, in fact, the diet of Vegetarians ranges within a wide, and almost (for variety, when the combinations of cookery are brought to bear) inexhaustible store of vegetable products, commencing with beautiful and luscious fruits, passing thence, through the great variety of dried preparations of fruits, to the numerous farinaceous products with which the Creator rewards the labour of his creatures, in the teeming harvests of various countries. Beyond these, we have the various articles including the varieties of green vegetables, and roots; all which, apart even from combinations which may be secured by the addition of milk, and other animal substances procured without the destruction of life, comprise the great catalogue of provision we present in the term Vegetarian diet. It is therefore very erroneous, as in the above extract, to be ever confounding vegetables with *vegetable products*. But we fear that our correspondent, and all others happy enough to be of his habits, must

\* See *Controversialist and Correspondent*, p. 26.

\* *Controversialist and Correspondent*, p.

for some time longer bear with the misconception of the resources of Vegetarianism in the estimation of the public. The misconception, however, should, of itself, stimulate Vegetarians to increased efforts, in promulgating the knowledge of the abundant and never-failing resources and enjoyments of their benevolent bill of fare.

#### THE ASHES OF PLANTS.

E. S. R. has heard of the theory attributing the greatest disadvantage to a free consumption of certain articles of vegetable food, which contain a considerable amount of mineral ingredients, or ashes. The theory in question is designated "The Ossification Theory;" and, as according to this, "natural death is the result of the hardening of the important vessels of man's system, it follows that the kinds of food containing most hardening properties, are the most injurious, whilst those which contain the fewest will necessarily tend most to the prolongation of life." Our correspondent, then favours us with a list of the various amounts of "ossifying matter" found in different vegetable products, as represented by their mineral ingredients, and is very desirous to have our opinion upon the subject. We have for some time been aware of the theory in question, recently promulgated in a small work upon the subject, in which wheat (containing its  $2\frac{1}{2}$  per cent of ashes), contrary to the popular estimate of its value as the "staff of life," is designated as the "staff of death." We cannot presume to decide boldly upon such questions as these, without a series of facts, such as have not hitherto been presented, as far as we are aware, to guide the conclusions. It is certain, however, that the acids of fruits, even on this theory (more or less disadvantageous to the Vegetarian system), are recognized as counteracting the evils set up by the free use of such an article as wheat, the acids of fruit dissolving the carbonate of lime principally considered to be prejudicial in the ashes of wheat. We, however, believe that the theory in question is mistaken, and regard the ashes of plants as highly important, carbonate and phosphate of lime being essential for the bony structure of the human and all animal subjects. Some of the mineral ingredients, moreover, as proved by Baron LIEBIG'S researches, are most essential for the ultimate process of converting food into blood, and even that where these mineral ingredients have been expressed from flesh, or withdrawn by the process of salting, there remains behind but a small portion of matter really available for the nutrition of the system. Again, in point of experience, our observation leads us to the conclusion, that it is altogether mistaken to fear such consequences from the exclusive subsistence on a Vegetarian diet; for, though it is true that this comprises fruits, which contain trifling amounts of mineral ingredients, in those cases where Vegetarianism has been carried out for even forty years, with even a very limited use of these as an ordinary article of diet, we know instances of the greatest liveliness and activity in persons of from seventy to eighty years of

age. In other cases, we see that, after forty years' total experience, the body is supple and active as in youth; and such evidence would seem altogether to negative the theory in question. Being friendly, however, to inquiry, we would at least look upon the theory in question as one of interest, and as indirectly prescribing the free use of fruit. The supple and manly forms of the South Sea islanders, and their power and activity in all manly exercises, living as they do almost exclusively upon fruits, is at least favourable and suggestive of the more free consumption of fruit than is ordinarily practised (in the difficulties probably of procuring it) amongst Vegetarians; and thus, if "the ossification theory" should gain somewhat more attention, we think it will at least serve a useful purpose, in pointing to this freer use of fruit, with its juices ever tending to remove obstructions, and to purify the vital fluids of the body.

#### RECOVERY FROM DISEASE.

The following interesting communication of a correspondent, is valuable, in the exceedingly limited degrees of confidence in entering even judiciously upon the Vegetarian practice, in states of disease:—

DEAR SIR,—Feeling that every one who derives benefit from a system ought to make it known, I am led to offer my private experience of Vegetarianism as a guide to others who are least likely to feel confidence in a change of diet, having now most happily practised the system for about twelve months. For a long time previous to this, I had suffered from serious symptoms of consumption, diabetes, annual attacks of dysentery, and colds on the chest; but since I became a Vegetarian, I owe it to truth to state, that as respects these old evils, I am almost a new creature. I am now much stronger, and feel little of the painful lassitude I was formerly never free from, and can now go through my work of visiting the beds of the sick and dying, from morning to night, preaching seven or eight times a week, as well as speaking weekly at teetotal abstinence meetings (having been an abstainer from alcoholic beverages all my life), without more than ordinary fatigue. These blessings being mine since I became a Vegetarian, ought, I feel, in all fairness, to be put down (under the blessing of God), in favour of the change in my dietetic system. But what uncertain guides and how prejudiced are our friends and medical men on these subjects. With one consent, wherever I go, my improved looks are acknowledged; though those who compliment me, drop their remarks as soon as they are informed of the change to which my looks are due, my doctor, I am sorry to say, ranking with the most prominent of these. But holding it to be wrong to be either "doctor-ridden," or "friend-ridden," any more than "priest-ridden," I maintain my practice, and only regret this conduct on account of those who practise it, hoping that others in circumstances similar to my own, may not be deterred from adopting Vegetarianism as a curative agent, I am, Sir, respectfully yours,

Liverpool.

E. S. R.

We readily admit the greater difficulty of such cases as the above; and especially since a complete change of diet such as we advocate, is rarely, if ever, undertaken in such circumstances, till nearly everything else has been found ineffectual, and the system has become charged with medicines. What is good, however, for the man in health, is happily shown, when judiciously undertaken, to be good also for the patient labouring under a complication of diseases.

## "PHYSICAL PURITANISM."

We regret that our arrangements, and the pre-occupation of our space, have hitherto prevented us giving our attention to a highly interesting, as well as important article, in one of the recent numbers of the *Westminster Review*,\* in which the leading reformatory movements of our time, having for their object the purification and progress of man, are ably reviewed under the title of *Physical Puritanism*. The article in question contains much that is instructive, as well as interesting, whilst manifesting, at the same time, here and there, a vein of wit, which makes it amusing to all who notice the progress of the times.

It will be our duty, in connection with the remarks we shall make upon the above-named article, to present as much of the matter it contains as is likely to prove interesting to our readers (so far as it relates to Vegetarianism), under the separate phases of what is favourable; what is misconceived and merely requires correction; and lastly, some points on which we are directly at issue with the reviewer.

We are much obliged by the space devoted to our system, and its arguments, some of which receive, for the first time, any special notice. In writing at the same time on the various systems which are especially addressed to the physical condition of man, as homœopathy, mesmerism, the water cure, teetotalism, and Vegetarianism, we are not surprised at the greater space devoted in this article to the question of diet. Looking at society at large, it is easy to see which of these subjects, when advanced in connection with the practice of individuals, will attract the greatest attention, and be productive of the liveliest interest. In public estimation, homœopathy is made a question of treatment for the sick; mesmerism mainly so, apart from its features of interest in relation to psychical phenomena; the water cure, mainly, again, to those who have lost health; whilst teetotalism is unfortunately referred to the wants of the drunkard, and the less favoured masses of society; whilst Vegetarianism as generally applicable, and as brought to bear both in the health and well-being, as well as in the debilitated condition of the physical constitution of man, at once demands more attention, and will address itself directly to the wants of the individual, as long as the important and practical inquiry, "What is the best food of man?" shall continue to present itself in the ever-recurring necessities of physical existence."

## MODERN VEGETARIANISM.

In noticing the signs of the times, we find the system of Vegetarianism, as practised by individuals under the organization of a Society, thus alluded to, in the opening of the article under notice:—"We have never done going to and fro upon the earth, seeking whom we may review; and we have of late 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

\* No. ii, April, 1852.

none have assigned it a place among the new lights. The sign, we mean, is Vegetarianism."

We hardly need take exception to the slight error embodied in these remarks, consequent, probably, on the limited attention bestowed upon our system, which, only in the limited advocacy of five years, under the organization of a Society, has not merely become recognized as one of the *isms* of the day, but has commanded attention in leading scientific reviews, considerably earlier than that presented in the article from which we quote, and in the various aspects of scientific attention, has certainly, in the brief space of time named, procured as much of this, as the earlier but kindred Temperance movement had effected in fifteen years of earnest advocacy.

Our reviewer notices amusingly the tendency of the educated to resort to practical inquiry upon our system, whether as the result of considering the example of DANIEL and CYRUS of old, or the more modern pleadings of SHELLEY, NEWTON, and LAMBE; and after speaking of the sections of individuals who have maintained the practice of abstinence from the flesh of animals as food, including a glance at the Bible Christian Vegetarians (to one or two instances of which we may subsequently recur), he speaks of modern Vegetarianism as by no means confined to the classes he names, but as spreading among "purists of a very different order;" and then we have the amusing group enumerated, as adherents to the system, to which our attention has already been directed,\* including aesthetical young men, with their hair divided down the middle, and demipeaked beards upon their chins; sturdy men of action—men of the people, as phrenologists, natural religionists, and general reformers—who have begun to take up the system; the physician, the astronomer, the electrician, the painter, the barrister, the independent gentleman addicted to radical reforms, the lady-farmer, and the authoress, being all comprised within the circle of the acquaintance of the reviewer. "It is undoubtedly," says he, "a growing faction, even here. It seems to flourish more generally, however, in the United States of North America." Allusion is then made to the organization of a small portion of our "native root—fruit—and—grain-eaters," in the formation of the Vegetarian Society in 1847; and then we read:—"What with these confederated enemies of orthodoxy in diet, and what with those terrible Bible Christians, and what with the unregistered reformers sprinkled all through society, and what with nobody knows how many sceptics and *considerers*, it is not to be doubted that Smithfield and all butchers, Billingsgate and the whole guild of fishmongers, Gore House, and every present cook (to say nothing of farmers' wives, licensed sportsmen, and regular poulterers), stand in jeopardy of their very existence—as such. In one word, to speak seriously, it can no longer be concealed that Vegetarianism is now an embodied power, be it for good or evil, among the elements of British and American civilization. It may look fantastical, it may be feeble; but it is certainly alive. If it is but a puny and supernu-

\* *Controversialist and Correspondent*, p. 18.



merary sort of thing, it is also very young, and it cannot be denied that it is able to boast of as ancient and honourable an ancestry as any in the world." \*

#### THE VIRTUE OF PURITANISM.

In justice to the spirit of this review, and as presenting a principal feature of its philosophy, we quote the following summary, in relation to the criticism brought to bear on the systems already named as treated under one general head. "What verdict soever science may pronounce on all these things in the long run, we are clearly of opinion that not only the popular physiologies of the day, but also the other and more questionable causes adduced, from homœopathy to teetotalism inclusive, are doing a world of good in their own way; as criticisms, if not yet substantive realities, in the right direction, if also extreme; and with honesty of intent, though sometimes with fanaticism. Let not the homœopath then, nor the mesmerist, nor the hydropathist, nor the phrenologist, nor the sanitarian, whether philanthropic or socialistic, nor the teetotaler, nor yet the vegetarian, take it amiss, that his institute is classified here as part and parcel of that various, but unanimous organization, whose mission is the redemption of the national constitution of body from the innumerable ills entailed by a long indulgence in the use of poisonous and excessive pleasures. It is something to be so much, if it be no more; and none of these adventurers for the general benefit will be offended at being esteemed as, at least, of that degree of worth, if he remember how unailing an accompaniment of the decline of empires is the depreciation of the national habit of body." We have, then, as part of this declaration, a degree of fear expressed, lest, in the general beneficial tendency of the system under notice, things worthy of being perpetuated should be supplanted, even while they are ministering to the unquestionable benefit of a purer physical life throughout the nation. The following are the concluding remarks upon this subject:—"In the actual circumstances of the case, then, it is incumbent on the competent to search the principles of these new and philanthropic confederacies to the bottom. For our own parts, we wish to say something concerning Vegetarianism, not at all by way of pretending to settle the question, but in order to fence the inquiry from certain inadmissible methods; and our object will be attained if the quick resentment of its opponents be in any degree abated, and the hasty pace of its advocates somewhat slackened, so as to bring both parties into a more scientific frame of mind to the study of the subject."† We freely admit the philosophy of this, and admire this entry upon the threshold of Vegetarian arguments, trusting that all who read the subsequent matter of this review, will at least take the benefit of the good intention here expressed, and learn something further in accordance with the spirit of Vegetarianism, in relation to temperance in their advocacy, and the necessity of being fully convinced of the virtue of the system, from the

\* Page 439. + pp. 420, 421.

sound influence of both facts and experience.

#### CONSUMPTION OF FLESH IN ENGLAND AND FRANCE.

T. W. suggests the inquiry, whether a statement made by the editor of the *Home Companion* be true, in regard to the comparative consumption of the flesh of animals in England and France:—"It has been calculated," says the notice above alluded to, "that in England, each individual consumes on an average 134 lb. of butchers' meat to every 50 lb. of animal food consumed by a Frenchman, and yet our countrymen are in no wise inferior in physical strength to our Gallic neighbours." We cannot justly criticise thy data from which these statements of the quantity of butchers' meat consumed is made; but, as far as our knowledge of the meat-eating practices of France and this country goes, we are much inclined to doubt its correctness. "The meat eating classes of both countries, are the classes in easy circumstances, and those classes of artisans who earn the highest wages. The bulk of the population of both countries, however, subsist, almost exclusively, on vegetable products. As to Englishmen being "in no wise inferior in physical strength to our Gallic neighbours," we think there is nothing to remark in relation to strength amongst the meat-eating classes of either country, strength and labour being principally found amongst the eaters of grain, potatoes, and other simple food.

#### ORDINARY DIET OF THE ANCIENT ROMANS.

T. W. The *polenta*, a preparation from barley, formed the principle diet of the Romans; other articles of vegetable food, in less degree, being no doubt used by them. The notable instance recorded of the disease breaking out amongst them, when compelled to use the flesh of animals as food, in their defence of Libybaeum; and their restoration to health when relieved with grain by HIERO, has already been presented to the attention of our readers.\*

#### FOOD IN THE ARCTIC REGIONS.

It is a common objection, even to the practice of our system in temperate climes, that it does not contain the essentials requisite to maintain the animal heat of the body in extreme northern latitudes. This is a strange but a most erroneous impression, and can only be advanced in want of knowledge as to the composition of food. It has often been shown, that the flesh of animals contains nothing which is not to be derived from the products of the vegetable kingdom, and the elements of all food originating there, the elements of starch and oil found in these, serving precisely the same end as the oil and fat consumed by the Esquimaux. Much confusion originates in the minds of individuals, the result of a very limited acquaintance with chemical terms expressing the composition of food, and in the error of confounding the abnormal results of stimulation and fever, consequent upon partaking largely of flesh, with the calm, normal characteristics of the heat-forming principle of food derived from the vegetable kingdom. Thus,

\* *Vegetarian Treasury*, p. 7.



carbonaceous products, the term used as expressing the animal heat-producing principle of food, are supposed by many to be proper only to the flesh and fat of animals; whilst they really exist in much greater quantity in vegetable food, forming from fifty to seventy per cent of grain and the richer kind of pulse, whilst the fat of flesh contains less than fifteen per cent. It is true that the lean of the flesh of animals also contains carbon, as well as the fat; but this proportion has to be used in the formation of blood in the body, the production of animal heat resulting from the fat accompanying this, in part, but principally, in civilized countries, from the carbon of vegetables consumed along with the meat. Where this supply of carbon from the vegetable kingdom is not secured, the animal-heat principle must either be derived from large quantities of oil, or fat, or, as formed in the bodies of flesh-eating animals, by the decomposition of the waste tissues, in the excessive restlessness they manifest when confined, or in the toils they have necessarily to undergo in pursuit of their prey. Seeking carbon to form the animal heat of the body from the vegetable products of the earth, is, indeed, essential to the civilized and reflective pursuits of mankind; whilst restlessness characterizes its production from the fat of animals and the decomposition or waste of the tissues of the body. In confirmation of our views, we find Capt. PARRY stating, that the animal heat of the body, as was observed by him in his Arctic expeditions, could be quite as completely maintained by the consumption of good bread, as by any animal substance. In further evidence, notwithstanding the moderate living of British sailors in regard to quantity of food, as compared with the savage gluttony of the Esquimaux, we find that the latter were as much subject to the unfavourable action of cold as those consuming much less food, and especially such as that on which the Northern savages most luxuriate—the fat and blubber of fish. The following is a quotation confirmatory of this extracted from a recent article on the food of the Arctic Regions:—“We expressly deny that the Esquimaux can or do bear extreme cold and privations, better than Englishmen who have been a season or two in their country. Arctic explorers testify, that the natives always appeared to suffer from cold quite as much as Europeans; and what little we have ourselves seen of Northern countries, induces us to give ample credence to this.”

#### “SOMETHING FOR THE VEGETARIANS.”

We have been requested to give insertion to the following communication, in reply to a paragraph under the above heading, which has appeared in many of the public prints, as extracted from the third edition of Dr. GREGORY'S work on *Organic Chemistry*.†

SIR,—I am a disciple of Vegetarianism, and thus opposed to some of the views advanced in a paragraph understood to be written by Dr. GREGORY, and which, with the accom-

paniment of the name of a well-known chemist, however erroneous it may be in itself, seems to have gone the round of some of our leading newspapers. The article was shown to me by my opponents; and I think that the subject thus brought so prominently before the public, is worthy of a little attention; and not seeing it noticed hitherto in the *Vegetarian Messenger*, I beg, with your permission, to offer a few remarks upon it.

In the commencement of the article, Dr. GREGORY says:—“Of all food, perhaps good bread, made from the whole meal of wheat, oats, or rye, is the most economical, since nature supplies in it the due proportion of sanguinous, respiratory, and mineral matter.” So far, so good, and I think Vegetarians will take no objection to the admission here made so obviously in their favour. But we find the same writer next going on to say:—“But since the fibrine of flour is identical with that of flesh, and fat corresponds to a certain amount of starch, fat meat agrees closely with bread, and has a better proportion of ingredients than peas, beans, or lentils. Hence the doctrine of the Vegetarians is founded on a mistaken assumption, that there is a radical difference between meat and vegetables.” Here we have it admitted, that flesh-meat, even of the best kind, is only secondary to our bread—“the staff of life.” Now it is most intelligibly proved beyond a doubt, that that kind of food which is most easily digested, and which contains the proper amount of ingredients, is the best; and as every one knows that fat meat is indigestible, it seems to me very questionable, that it has any right to be reckoned here even as secondary, or be made to take precedence of peas, beans, and lentils, as having “a better proportion of ingredients” than these. This last question, however, I must leave to those who have more knowledge of chemistry to guide them than I have. In confirmation of the general opinion on the subject of fat meat, I beg to quote from Dr. DAVIDSON'S *Treatise on Diet* (p. 10), where we read:—“Under the primary deductions, fat or oily substances were enumerated as very indigestible. It has been the opinion of some authors, and is still believed by a small portion of the public, that the fat of quadrupeds is light and easily digested. This is contrary to the experiments of Dr. BEAUMONT, who found that pork, fat and lean, and stewed with beef, requires from five to six hours for chymification; and few decided dyspeptics who have once dined heartily on fat pork or beef, will have any particular desire to repeat the experiment.” As for the doctrine of the Vegetarians being founded on the assumption of there being a radical difference between meat and vegetables, it is obvious from the remark, that Dr. GREGORY is not acquainted with the arguments advanced in support of the Vegetarian system, or he never could have made this mistake, since one of their most prominent arguments put before the public, in exposing the fallacy that flesh-meat contains nutriment peculiar to itself, has shown that its nutriment comes from vegetable food (is vegetable food in its principle), and thus that it is much wiser to seek it primarily in the products of the earth, than secondarily from the bodies of animals.

Again, Dr. GREGORY says:—“It is certain that the structure of man fits him for the use, though not the exclusive use, of animal food; and even the Vegetarians do not exclude milk, cheese, and eggs, all of which are animals; the first, about equal to meat in sanguigenous value; the two last, greatly exceeding it. A man may feed as fully, nay more fully, and form more blood on a vegetable diet, one of peas for example, than on one of very fat meat.” I should like to be told how milk, cheese, and eggs, are animals; but all Vegetarians do not partake of these articles of diet, and still are able to maintain the complete health and vigour of the body, as completely, if not more so, as it would seem, in this more simple state of Vegetarian diet, than those who do. Again: if man can live more fully, and form more blood from peas, than from very fat meat, as Dr. GREGORY here states, even in cases where there is the most rapid wear and tear of the system, why eat flesh at all? Again we are told: “There is no known difference in the power of forming blood, between flesh and bread, if

\* CHAMBERS'S *Journal*, *New Series*, vol. xvii. p. 93.

the flesh be mixed with sufficient fat, or some starch; and there is one reason why flesh should form part of man's food, besides that derived from the structure of his teeth and digestive organs, namely, that since the chief use of food is to supply the waste of muscle, the best substance for this must be the muscle of animals." To me, it seems that there is inconsistency between the beginning and the end of these statements; for, if there be no known difference as to the power of forming blood between flesh and bread, how is it, I would ask, that the muscle of animals can be the best for this purpose? Here, too, man is liable, again, to go wrong, unless he keeps to a sufficient allowance of fat or starch for the flesh consumed; almost suggesting the use of scales and weights at table, to ensure these due proportions. Neither does practical experience prove, that the pound of the muscle of an animal, imparts more strength than the pound of well-selected vegetable matter; for this is directly in opposition to some of the previous admissions, as well as to the facts of analysis.

But, going further, we read: "The only true principle of diet is to obtain the necessary amount of sanguigenous matter, of respiratory matter, and of mineral matter, no matter from what sources. In applying this rule to man, a mixed animal and vegetable diet is obviously the best; both as being in the end most economical, because flesh is nearest of all to what it has to supply; and because, although fat can replace the starch of vegetables as a source of heat, the ashes of vegetables yield a more abundant supply of alkalies." We have here the old notion put forth, almost leading one to suppose that a piece of beef could absolutely be *stitched* into the body; whereas, again I refer to the real fact previously stated: "There is no known difference in the power of forming blood between flesh and bread,"—since all food has to be submitted to the process of digestion, to become chyme, and subsequently chyle, before it can be converted into blood. As to a mixed diet being best and most economical, how can this be, even on the showing of Dr. GREGORY, where he states, that "good bread made from the whole meal of wheat, oats, or rye, is the most economical, since nature supplies in it the due proportion of sanguigenous, respiratory, and mineral matters;" and we know that a hundred pound of the flesh of the body can be formed from beans for £1 2s. 6d., whilst a hundred pound formed from beef, even at sixpence per pound, without deducting the waste, or bone, would cost £11. 12s. 6½d.

I ask, therefore, is this teaching (as it seems to me, out of a desire to give praise to something preferred, but without any merit to warrant this) worthy of a moment's attention by the unprejudiced; or even granting that we need not be particular from what sources we draw our supplies of nutriment (to which I for one don't assent), is it rational that we should believe, that a mixed diet is, in the end, most economical?

As to the remarks of Dr. GREGORY on man's teeth and digestive organs affording a reason why flesh should form part of his food, the statement must be regarded as further evidence, leading to the opinion that little attention has been given to the arguments advanced in support of the Vegetarian system. Dr. GREGORY's opinion, however, without any disrespect to him, cannot weigh with that of the greatest anatomists and physiologists such as LINNÆUS, CUVIER, RAY, and others, and such men as Professor OWEN of modern times; and these are all agreed in the fact, that "man's physical structure," both in regard to "his teeth and intestinal canal," show that he "was destined to consume fruits, roots, and grain."

Lastly, and as a climax to what has gone before, we find the following:—"The instinct of man agrees entirely with this view, and, like all one-sided and exclusive ideas, Vegetarianism is inconsistent with nature. Still, it is certain that men can over-eat themselves more easily with animal than with vegetable food, and that they can live upon vegetables alone. But they are not intended, by their structure, to do so, and even on vegetables may easily live too high, especially if milk, cheese, and eggs be added."

What does Dr. GREGORY mean by alluding to Vegetarianism as a "one sided and exclusive idea," inconsistent with nature? There are only very few persons, in my estimation, who could examine this censure of the Vegetarian system, and compare it with the real arguments which are commonly advanced in support of it, without applying these epithets rather to the mixed diet advocacy, than to the Vegetarian system; and I cannot help thinking that a very little acquaintance with the merits of the latter, would have saved Dr. GREGORY these unseemly words, as well as the errors into which he has fallen. I trust I have not been presumptuous in speaking my mind on the writing of a learned chemist, whilst I am only a working man in a printing office. It matters, however, much less that I should commit a mistake, than that one in a prominent position like Dr. GREGORY should get wrong in his statements, which are 'so ready to be seized upon by many who do not think for themselves, and especially those who want things to be no better than they are. Dr. GREGORY's remarks strongly remind me of the caution thrown out on a recent public occasion, to try the declarations of men of reputation and scientific knowledge, by the standard of common sense, and not to suppose that there is anything so learned as not to be understood by this rule; and so, all who fairly examine the real facts which support the Vegetarian system, will take no harm from such remarks as those of Dr. GREGORY, but will readily see that they belong to the stock of other statements made under the sanction of authority, without being sufficiently correct to stand the test of examination. I am, Sir, your obedient servant,

Leeds.

L. B.

We find that our correspondent has embodied the whole of the remarks of Dr. GREGORY, as correctly quoted from the work already named. In this case, as in all others hitherto, where anything has been written which has been understood to be counter to the arguments of Vegetarianism, a correct reading of the objections, proves them to be harmless, in what might first be looked upon as their strongest points, whilst directly useful in many other particulars. Thus, we thank Dr. GREGORY for the admissions commented upon in the above letter, and think it favourable, that he should assist in showing, as we have so often had to do, that the Vegetarian system is not one of *starvation*, and that man "can not only live on vegetables alone," but that he can "form more blood on a vegetable diet" than one of "very fat meat; and that he may "easily live too high," especially if milk, cheese, and eggs be added. We agree with the maxim of an able physician, that the easy in circumstances are perpetually suffering from taking too much food, and food too nutritive in its composition; and thus, on the Vegetarian system, when it is prescribed both chemically and physiologically, it is only by the most laboriously occupied, that any considerable amount of the most nutritive articles of food can properly be taken; but we still hold it a very important fact, as taught by Vegetarians, and as here admitted by Dr. GREGORY, that the nutritive resources of the vegetable kingdom are, if required, greater than those presented by the bodies of animals. Dr. GREGORY, in the above quotations, speaks of a diet of peas as more nutritive than very fat meat; he might, with equal truth, have said that a diet of any kind of meat whatever. We have also to acknowledge the important admission in relation to "the ashes of vegetables yielding a more abundant supply of alkalies" than does the flesh of animals; for this is a

subject of high importance, in relation to the health of the body, and one which will, doubtless, shortly command the highest attention, as a consideration in relation to maintaining that condition of the blood which is most important in enabling the body to resist disease—essential, in short, to the normal condition of the human frame.

Our correspondent has noticed the leading misapprehensions of the Vegetarian question, the result, we are inclined to suppose, of the want of a little leisure to enter into more careful inquiries on the subject. Besides the inaccuracies pointed out, however, we are compelled to observe, that the remarks of Dr. GREGORY, even if correct, are much too exclusively chemical in their character, to be of practical value. Fat meat, it is well known, cannot, in the wants of the body in relation to food, with advantage to general health, be substituted in more than a very limited amount, for the bland and farinaceous products of vegetables, in the ordinary habits of life; and thus, it is erroneous to compare fat meat with peas, beans, or lentils, or, indeed, with any of the more nutritive articles of vegetable food. As to "the better proportion of ingredients" found in fat meat, as compared with peas, beans, or lentils, we confess we are somewhat at a loss to understand the remark of Dr. GREGORY, following, as we do, the same authorities which he refers to. The proportion of the respiratory matter of peas, beans, and lentils, is 22 to 10 of sanguigenous ingredients, whilst fat mutton has 27 to 10, and beef only 17 to 10. But why, we would say, contrast fat meat with either peas, beans, or lentils, which, though containing the most sanguigenous, or flesh-forming principle of any food, contain really the least of the respiratory matter? Why not have contrasted the fat meat with wheat, which contains 46 of respiratory to 10 of sanguigenous, or with oatmeal, rye, and barley, which contain 50, 57, and 57, respectively of respiratory matter, to 10 of sanguigenous; and the more so, as, in the words of Dr. GREGORY, as well as in accordance with the teaching of LIEBIG "the best proportion for a working man is about 5 of respiratory, and 1 of albuminous food; and for a young animal, 3 or 4 of respiratory to one of sanguigenous matter."

We are scarcely inclined to deal justly, much less hardly with those who comment on our system; because we know that it is difficult to see impartially on a first consideration of the question of Vegetarian diet, from without the films of a long established and erroneous system of mixed diet practice; and because we are so sure of our position, as to know that anything which directs the attention of the public to it, is more or less of service. We therefore pass over the remarks of Dr. GREGORY on the subject of Vegetarianism, "like all one-sided and exclusive ideas, being inconsistent with nature." Dr. GREGORY, in his position, both as that of a chemist, and truthful inquirer, otherwise, we regard as certainly in advance of his order; and whilst we regret the erroneous teaching of these remarks, unfortunate so far only as they meet the eyes of those who do not examine for themselves, we have faith

to believe, that but little inquiry into our views will be productive of a great modification, if not of a complete change of opinion upon our system, obviously, as hitherto, not duly inquired into. We should, however, we confess, have derived satisfaction, if not profit, from an exposition of a statement advanced by Dr. GREGORY, that "the instinct of man," agrees entirely with the view he advances, as to man's diet having been intended to comprise both the flesh of animals, as well as vegetable products. Our teaching upon this subject, goes to prove that man's instincts are opposed to the seeking of food in the flesh and blood of the animal creation; and despite ages of departure from what we consider to be sound principle upon the subject, we think our views are still daily slyly corroborated by the various bundles of fibre, blood-vessels, and nerves, presented in the flesh of various animals, being disguised under various curious names; and by the repugnance felt to that social executioner, the butcher, as well as by the careful way in which the processes by which flesh is procured for the table, are almost invariably ignored.

#### NOTES FROM THE WESTERN WORLD.

We present the following communication from a young and active Vegetarian, who sailed for the United States in August last. It is interesting to remark, how zeal and intelligence in any cause, can find opportunities of spreading a knowledge of the benefits of the system with which the individual is identified. Wishing our correspondent health and strength to carry on his labours of usefulness and benevolence, we make extracts of those parts of his communication most likely to prove interesting to our readers.

DEAR SIR,—Having recovered from a tolerable share of sea-sickness, and been rapidly restored to health and strength under the invigorating breezes of the Atlantic, I take the opportunity of communicating with you. We had 437 passengers on board, and you may be sure they were rather of a promiscuous character. We had Jew and Gentile, whigs, Tories, democrats, and free-soilers; a tragedian, seven ministers, three Sisters of Mercy, and three or four slave-holders. During our convalescence, we discussed all manner of questions, slavery, teetotalism, Vegetarianism, politics, and religion. \* \* \* I said we had discussed Vegetarianism, we have done more, although the number on board was great, almost every one has had a tract, an *Advocate*, or a *Messenger*; and one or two publications of a more useful character have been left in the library for general reading. The result has been various, and not altogether uninteresting or unprofitable. One gentleman was acquainted with a family in Pennsylvania, who had practised the system for a quarter of a century; another knew a gentleman in Chelsea (England), who had lived for a number of years, and increased in health and strength, on milk and bread. An Englishman on board had delivered a lecture against Vegetarianism, before a literary society in England: he had read GRAHAM. He showed me a synopsis of the same, and we had some conversation upon the subject; he acknowledged that the arguments brought in favour of Vegetarianism were very cogent, and he had almost been convinced by them. I gave him further information on the subject, and he promised to give the system a trial when he got to Canada. Three other gentlemen, with whom I had conversation, have offered to do the same; and others are favorably disposed towards it. A young man, also, was acquainted with a gentleman in Quebec, who had abstained from flesh for more than a dozen years, although he had eaten fish.

This is a good illustration, showing that in the most cold and inclement countries, the flesh of animals is not necessary.

With the clergymen, and doctors, I could make but little headway. One of the former, however, thought, as he had always eaten flesh, he should do so to the end of the chapter. A Dr. Mc K—, from Virginia, who I understand is the owner of thirty-five slaves, on being presented with a copy of the *Messenger*, very coolly crushed it up and put it in his pocket: I made no demur, believing that the time was not very far distant, when the information contained in that publication would be more universally respected, as part of that truth which is to make men free.

After being seventeen days on the water, I arrived safe in the city of Brotherly Love, on Saturday, the 28th of August. \* \* On the Monday following, I made my way to Dr. W. M—, who very kindly received me. Shortly after supper, in stepped Mr. Jonathan and Mr. Joseph W—, one of whom, I believe, has been a Vegetarian 25, another 12, and Mr. M— more than 40 years, all exhibiting signs of health and activity. This was a tolerably good beginning to an introduction to the Vegetarians of this country; we spent the evening very pleasantly together.

Proceeding from Philadelphia to New York, and having taken up his abode at a "boarding-house," our correspondent says: "I am very comfortably located here, and can carry out my dietetic habits very well. Indeed, with the profusion of fruits and vegetables, and those of a very superior character, I manage much better than I ever did in England, and am inclined to think that America is the place where Vegetarians will vegetate better than in England. We have peaches, pines, mush melons, water melons, grapes, corn, squash, beans, sweet potatoes, tomatoes, egg plant, and other fruits and vegetables not common in England. I cannot understand how men, in the midst of such a bountiful profusion of these things, which make a delightful appeal to their senses, should think of putting to death creatures sensitive like himself, to draw nourishment from their flesh and blood. We must 'hope on, and hope ever.'"

I have not visited Niagara, and am afraid I shall not be able to do so this summer. I have, however, sent *Messengers* and tracts to Cincinnati, on the Ohio; they have also been distributed in Philadelphia, New York, Jersey, Brooklyn, on board omnibus, rail, and boat, and I have also sent a few more to Australia, through a gentleman who is leaving this country for that, and has kindly promised to take them. In the boarding house where I am staying, is a lady, who adopts the Vegetarian system of living; so you see I have already found company; from what I learned, she knew nothing of the existence of a society. \* \* Fare well for the present. Your's faithfully.

New York.

T. W.

#### PRACTICAL EVIDENCE.

Our duties frequently invite us to a notice of communications bearing upon the practice of the Vegetarian system; and we have therefore pleasure in calling attention to the following two communications:—

SIR,—After more than two years trial of Vegetarianism, and being thoroughly convinced of the truth of the principles upon which the Vegetarian Society is based, I think it but just, in enrolling my name as a member amongst those who I now see are in advance of the civilization of the rest of the world, to endeavour to be instrumental in inducing others to adopt the same mental, moral, and health-saving system, as far as stating my own experience can do this.

My knowledge of the Vegetarian practice has not been confined to an idle or easy life; two years and nine months having been spent in the arduous occupation of a sawyer. I am fragile of frame, but was considered as fast a workman in my trade as any the town could produce; though few, if any, had less physical endowments than myself. But though wanting in physical power, I had an endurance about me, which, for continued labour, was far superior to mere strength, and this stamina, which I owed to my vege-

table diet, surprised all; but though my fellow workmen freely acknowledged my activity, they would not own its origin to be anything but what they called "pluck," nor could anything I said shake their belief.

I think it well to state, that, at the time I commenced the vegetable diet, I suffered from a chronic liver complaint, and that it was to attempt to cure this that I entered upon its adoption. I had come to the conclusion that farinaceous and vegetable substances ought to be more easy of digestion than animal and vegetable mixed; and supposing that the easiest digested food, in giving nature an opportunity of righting herself, would tend soonest to the cure of my disease, I entered upon the new system, without, however, expecting to command the same degree of strength for carrying on my employment. Contrary to my anticipation, however, I found, as above stated, that I not merely recovered my health, but increased my activity, and enlarged my physical endurance, at the same time.

If, Sir, I have found the principle answer so admirably in such a case as mine, surely I ought to make it known, for the benefit of many who need to be informed of the way I have been restored to health; and if I, in carrying out the occupation I did, could so easily maintain myself, it will be easily understood that now, being a reporter, I do not need to ask any of the stimulation supplied by the flesh of animals. I am, Sir, yours truly,

Hastings.

H. P.

DEAR SIR,—In the course of my travels, I have been enabled to procure some data in relation to the practice of Vegetarian diet, that may be somewhat interesting to you. In travelling recently from Perpignan, in France, to Figueras, in Spain, I had three stalwart, healthy-looking Spanish yeomen as travelling companions. My interest in their appearance, led me to inquire of them on what articles of diet they principally subsisted. "On bread, beans, peas, and light wine," was the answer. "Do you never eat meat, that is, the flesh of animals?" said I. "Very rarely, almost never," they all replied. I was then led to explain to them how much more nutritive was such vegetable food, than food composed of the flesh of animals. "Ah!" said one of these, "I now understand something which once puzzled me very much indeed. Sometime ago," he continued, "I worked at a very rich farmer's house, where we had every night a splendid supper. We ate nothing but beef, roasted, or stewed; and this we ate as freely as we pleased. Every morning, however, we rose weak and hungry. At six o'clock, we were obliged to eat a good quantity of bread, in order to be able to work with our wonted strength and alacrity: whereas, when we stuffed our stomachs with bread and beans, we never felt hungry in the morning till we had worked two or three hours." This communication led me to make some further inquiries, the result of which was, that I became convinced that one-half the peasants in the coasts of Catalonia, could not work either so long, or so much whilst engaged in their labour, if they consumed the flesh of animals instead of farinaceous food, their common aliment.

Discussing the subject of Vegetarianism with Dr. Pasenal, an eminent allopathic physician at Mataro, he said, "I see, that man destined to inhabit, modify, and adapt himself to all parts of the world, is capable of living either on the flesh of animals, or vegetable food; but my experience in regard to man, is in favour of the latter. Among our people, who live exclusively, or almost exclusively, on wheat, or Indian corn, made into flour, I do not find one-tenth the sickness I find amongst those wrongly-designated 'the more favoured classes,' who live chiefly on the flesh of animals. When an individual living on maize, or wheat, becomes sick, I have not one-tenth the trouble to restore him to health, compared with what is required to restore a meat-eater, even in precisely similar attacks of disease."

I have pleasure in submitting the above for your use in any way you may think proper; and am, dear Sir, yours truly,

Barcelona.

C. M.

## BASES OF VEGETARIANISM.

In resuming our notice of the article entitled *Physical Puritanism*,\* we find the following introduction to the treatment of *Vegetarianism in particular*, one or two statements of which it will be our duty to correct:—

“The Vegetarians of these times attempt to ground their doctrines on tradition, science, and experience. They contend that the flesh of animals was obviously not intended for the food of man in Eden; that the traditions of all nations of antiquity point back, with emphasis, to some golden age of innocence and apples; that even during the silver age which followed the expulsion, mankind preferred acorns to bacon, and managed to live nine hundred years a piece upon this bloodless diet; that their betaking themselves to butchery was actually coincident (if nothing more) with the corruption of their way before the Lord, and with the declension on the age of brass; and that it was not till after the purgation of the world by the flood, that God gave us a formal permission to take every living thing that moveth for meat; but all these considerations transcend the reach of scientific criticism, and, therefore, the less said about them the better.”

We are well aware, whilst recognising the wit of the above description, that the great majority of Vegetarians are far too practical in their adoption of the system, to embrace the whole views here alluded to, and so long as the bond of union which secures the present activity and progress of the Vegetarian movement remains the same, and tends to unite all who are agreed in the opinion that it is good to abstain from the flesh of animals, without involving a code of opinion as essential to this practice, it will only be amongst the minority of the Vegetarians, that arguments from tradition and the early history of man, however important, will be held in esteem. This is subsequently affirmed, indeed, though rather too comprehensively, in the remarks following the above extract:—“To tell the truth, it is only a small number of the modern Anglo-Saxon Pythagoreans that attach any importance to the proof drawn from the garden of Eden and the deluge: and it probably sits very loosely on all of them, even of such as are willing to catch at every available plea for their peculiarity; always excepting the Bible-Christians aforesaid.”

In regard to the religious body here referred to, it is due to them to state, that incorporating abstinence from the flesh of animals and alcoholic beverages as part of their external discipline as a religious body, they draw their arguments in support of this from the teaching presented by the early history of man, to whom fruits, roots, and grain were appointed as food,† as well as from the general spirit of the principles of the Christian dispensation, supported and corroborated as this is by the many facts to be brought to bear in support of the Vegetarian practice. In relation to Vegetarianism, therefore, whilst the Bible-Christians present some of the oldest instances

of the practice to be found in our country, or America, the opinions of the majority of these Christians, we believe, will be found the same as the majority of the more inquiring members of the Vegetarian Society, with whom tradition, and the original appointment of man's food, are found to be precisely accordant with the anatomical and physiological opinions of the greatest weight, as well as the more recent facts of science, and can thus never fail to be a subject of great interest, though much more remote than the practical facts which have led to their adoption of the system. We are, therefore, obliged to take exception, and to correct the impression here presented to the reader, quite assured that the subsequent teaching of Vegetarianism must continue to be identified with as much as is known of the primitive history of man.

## MAN AN INTERMEDIATE ANIMAL.

Following the above extract, we have reference made to the old attempt at reasoning from the practice of consuming the flesh of animals as food to the supposed laws of the human constitution prescribing this.

“The secular or rational vegetarians appeal to the anatomy of man, a book of Genesis which is much more to the purpose in the present instance. It is matter of scientific notoriety that the jaws, flesh, stomach, bowels, and the whole eating and digesting apparatus of man are just intermediate between those of the carnivorous and the herbivorous or grass-eating mammals, to state the case somewhat broadly and without detail. The ordinary and orthodox explanation of this circumstance is rather comical, for it is commonly inferred that man was hereby clearly intended to be omnivorous: he is not in possession of a proper organism for either flesh or grass, and therefore he is in possession of a proper one for both grass and flesh; he cannot eat flesh like a lion, nor grass like a bull, nor fowl like a fox, nor nuts like a squirrel, nor fish like a whale, nor green leaves like an elephant, and therefore he is the very creature to devour a mixture of the whole hypothek of edibles! The vegetarians put quite another interpretation on the fact. They argue that, since the feeding machinery of man is midway between that of the flesh and the herb-eating animals of the same order, his food ought to be midway between flesh and herbs; and they further assert that a diet of roots, fruits, and seeds, is precisely such an intermediate fodder as is wanted.”

The above comparison of the two arguments is ably presented, and the syllogism of the Vegetarians is subsequently admitted to be “certainly more logical than the sapient conclusion of the omnivorous anatomist;” though here, as in other features of this review, to which we shall now have to refer, much ingenuity is exercised to get rid of the import of the admission made.

## THE PHILOSOPHY OF FASTING.

M. J. inquires of us our opinion, as to the meaning of the term fasting, and the expediency of the practice.

In reply, we must beg to refer our correspondent, in the first instance, to the various opinions

\* *Controversialist and Correspondent*, p. 29.

† See *Genesis*, c. 1, v, 29.



held by different persons on this subject, as showing that fasting is capable of a variety of definitions. No doubt, the process of abstaining from the flesh of animals (though that of fish be excepted), has been long known in Roman Catholic experience, to be productive of benefit, as calculated to subdue the excess of animalism in mankind, and by the avoidance of unfavourable stimulation, to secure the more complete action of the moral man over his physical being.

In our estimation, however, whilst we acknowledge the effects anticipated by the process of abstaining from certain meats, as above referred to, we think it much wiser not to apply the stimulus and consequent disorder to the animal constitution at all, than to administer this four days in the week, and then, on the other two, to seek to reduce it, in a measure, by the change of diet, and the partial mortification of the appetite.

As to fasting from food altogether, we always consider this, except with some specific object in relation to some extraordinary medical treatment where absorption is required, to be exceedingly prejudicial to the health of the body. It is true, that the bilious frequently derive benefit in their indisposition in abstaining altogether from food; but, to begin with, such persons are generally found to have overloaded their systems, by taking far more than the wants or the health of the body demand. This species of repentance for wrongdoing, therefore, is merely amusing, if just, because it tends but to restore them to the condition of those who are not guilty of eating unreasonably at any time. As to others, who are of different habit, such attempts to make themselves better, in indisposition, cannot be other than prejudicial to health.

#### JOINING THE VEGETARIAN SOCIETY.

S. H. has hitherto declined connecting himself with the Vegetarian Society, though he acknowledges the importance of that organization. He wishes in his actions to say, "I am a free man, belonging to no body, bound by no pledge, not even united in name to others of similar views—but one who is adverse to the practice of flesh-eating." He considers that, "if a man belongs to a Society, people think his conduct is affected by the fact that, at some certain time, perhaps from whim, or for reasons that he scarcely recollects he became a member of such a Society." He wishes to be considered as adopting his practice, not "because he is a member of a certain Society, but because he finds himself as a man, and as a Christian, helped by it in his endeavours after 'a life, more pure, more fair.'"

The above objections to organization, to which we have been requested to refer, are not unfrequently advanced by individuals, though, in nearly every case, such adherents of Vegetarianism are more or less active in inducing adhesion on the part of others. In the first place, the form of joining the Vegetarian Movement, when correctly

considered, does not amount to a pledge, but is merely a declaration of qualification, showing that the diet has been Vegetarian for a certain time, and leaving untouched the reasons, be they few or many, for the adoption of the practice; and expressing an earnest desire to co-operate with others in promoting a knowledge of the benefits of the Vegetarian System. S. H., like many others, seems to forget that there are two spheres of duty, in both of which man can act most importantly. No doubt, the private and social sphere, will always be the most important; but there is also a public sphere of action, in which the intelligence and interest of numbers are combined, and this, in its effects upon the masses of society, is infinitely beyond the influence of the social sphere of action, be it ever so extended. Again: all such persons must overlook the fact, that we are perpetually combining for useful purposes, and that the world could not be carried on, in its present state, without this. This combination is seen, in the systems of worship which surround us, and in every step taken in politics: and through this combination millions come to be possessed of information on various subjects, who never would without this. Would anybody for a moment suppose, that such an important political principle as that of free trade, for instance, could have been recovered for our day and generation, without combination, and that organization which disseminated far and wide an intelligent understanding of the question? Or, again, can any of those who oppose themselves to societies, and think they have greater social influence in the teaching of principles apart from them, say, that instead of joining a Christian church, or society, they would have done better either to themselves or others, to have kept themselves in isolation, and apart from the trammels which are supposed to be incident to the advocating of truth in connection with any combined movement.

In our judgment, we have all public as well as private duties, and though we have to "let our light shine" in our private lives, we have also, as it seems to us, to unite and to combine the lesser lights of individual existence, and placing these prominently before the world, like the great light on the column, lead others to inquire and adopt, who never might otherwise come within the sphere of social influence and example. It is thus that God and his truth can best be served, and we earnestly hope that, ere long, great numbers who practise our system in private, will be induced to come forward and lend a helping hand, in the otherwise unnecessarily arduous labours of our movement. We are all recipients of blessing and happiness, in the degree in which we co-operate with others in the adoption of truth; and all experience seems to show the confirmation of this, in the increased happiness and activities of those who, having at first stood aloof from us, at length put the "hand to the plough."



# THE VEGETARIAN TREASURY.

## INTRODUCTION.

IN continuing the *Vegetarian Treasury*, in the Third Volume of the *Messenger*, we feel that we are consulting the tastes of our friends and supporters, as well as the interests of the public who favour us with an occasional notice. In the scientific and popular writings of the times, and in many of the ancient authors who have directed their attention to the question of diet, numerous extracts are constantly being presented to the attention, which, directly or indirectly, present some feature of interest in connection with the objects of our labours; and in presenting such extracts, as well as the original matter of experience (again and again arising in the practical carrying out of the Vegetarian theories), we are sure that we shall best present opportunities for realizing correct and favourable impressions of the Vegetarian system.

It will be our purpose, then, in the present volume, to continue the plan already adopted; and, if deviated from at all, we purpose doing this merely with the object of securing notice to a wider range of matter than we have hitherto preferred to adopt, but all bearing, at least incidentally, on the Vegetarian system, and thus being pertinent to the duty before us, which is to search out and promulgate truth in relation to the physical and moral well-being of man, objects of the highest consideration, as affecting the interests of both the present and future existence of the world.

### IMPARTIAL VIEW OF VEGETARIANISM.

Vegetarianism is philosophically discussed by the medical profession. Farinaceous food is the chief food of the human race. The immense majority of mankind are, undoubtedly, although not exclusively, Vegetarians. A vast preponderance of medical authority may be adduced, if not in favour of extreme Vegetarianism, in support of using more of vegetables and less of animal substances than the well-off classes generally eat. But to the vulgar and the press, Vegetarianism is very ridiculous. The teeth of man are not those of a carnivorous animal; they do not enable him to tear flesh; they are adapted for crushing plants and fruits. Carnivorous animals have short bowels, while those of man are long. Men clearly were never intended to be carnivorous animals chiefly, which many of the wealthy people of England make themselves. Hasty changes in habits of living (were all the Vegetarians say proved to be true), can never be advisable, while the great truth continues, that the health of man is the creature of his habits. But the subject is one of the gravest importance. What adds to it is the fact, that the digestibility of food is a subject on which, notwithstanding much has been written and spoken, absolutely nothing has been ascertained. The man who denounces a leg of roast lamb, as an immorality, may seem to be an impracticable and hair-brained enthusiast—a fit victim for the wit which “shoots folly as it flies;”—but when the wit has sparkled, and the laugh is over, the thoughtful and philosophic mind will feel how important is the solution of the questions boldly raised by the *Vegetarian*.—*Standard of Freedom*, Aug. 16, 1851.

### THE NAMES OF PROVISIONS.

The names of provisions throw some light upon the mode of living among the higher and lower classes of our population. Bread, with the common productions of the garden, such as peas, beans, eggs, and some other articles which might be produced in the cottage garden or yard, retain their Saxon names, and evidently formed the chief nourishment of the Saxon portion of the population. Of meat, though the word is Saxon; they ate probably little; for it is one of the most curious circumstances connected with the English language, that while the living animals are called by Anglo-Saxon names, as oxen, calves, sheep, pigs, deer, the flesh of those animals when prepared for the

table, is called by names which are all Anglo-Norman, beef, veal, mutton, pork, venison. The butcher who killed them is himself known by an Anglo-Norman name. Even fowls when killed receive the Norman name of poultry. This can only be explained by the circumstance that the Saxon population in general was only acquainted with the living animals, while their flesh was carried off to the castle and table of the Norman possessors of the land, who gave it names taken from their own language. Flesh meat, salted, was hoarded up in immense quantities in the Norman castles, and was distributed lavishly to the household and idle followers of the feudal possessors. Almost the only meat obtained by the peasantry, unless, if we believe old popular songs, by stealth, was *bacon*, and that also is still called by an Anglo-Norman name.—*Gentleman's Magazine*.

### FEMALE EXPERIENCE.

A lady informs us that, at the age of 52, she was induced to become a Vegetarian; and that an adherence to her practice, for about 3 years, has led to a most striking change in her health, which she desires may be made public. Whilst a partaker of animal food, head-ache and derangements of the stomach were her constant companions. Now, she is free from the disorders; and, consequently, no longer uses those medicines, which, as a flesh-consumer, she so frequently required. Her health being so much improved, she can undergo a far greater amount of physical exertion, than before her change of diet. She wishes every success to the Vegetarian movement, and feels confident that, as the sensibilities of her sex become enlisted in its success, its progress (mainly dependent on their exertions) will be greatly promoted. The above is one more instance of a return to nature proving advantageous at an advanced period of life; and offers, along with other cases of a similar description, a practical answer to the objection often urged, that “young people may safely become Vegetarians, but a change of diet on the part of adults is attended with much danger.”

### NEW TRUTHS.

If any one advances anything new, which contradicts, perhaps threatens to overthrow, the creed which we have for years repeated, and have handed down to others, all our passions are raised against him, and every effort is made to crush him. People

resist with all their might; they act as if they neither heard nor could comprehend; they speak of the new view with contempt, as if it were not worth the trouble of even so much as an investigation or a regard; and thus a new truth may wait a long time before it can make any way.—GOETHE.

#### VEGETABLE FOOD ABUNDANT IN LAPLAND.

There is no more common objection to the universal applicability of Vegetarian principles, than the notion held, by those who have not examined the facts of the case, that vegetable food cannot be procured in the cold regions of the north, and there is nothing more opposed to the truth. GEORGE COMBE commences his *Constitution of Man* with the following illustration of the reason for what exists:—"It is a matter of fact that arctic regions and torrid zones exist; that a certain kind of moss is most abundant in Lapland in mid-winter; that the rein-deer feeds on it, and enjoys high health and vigour in situations where most other animals would die." It is well known, or, if it be not, it ought to be, that this "Iceland moss" is a most nutritious vegetable, and, when properly cooked, becomes well adapted for human sustenance, especially in cold climates. What, then, is the value of this far-fetched argument of our Anti-Vegetarian friends?

#### APOLOGIES FOR FLESH-EATING.

There is a large class of intelligent people, who, having acquired a certain amount of information on the subject of Vegetarian Diet, manifest, when they are visited by Vegetarians, a great amount of shyness and perplexity, and frequently apologize if a portion of an animal body be placed on their tables before their vegetable-eating guest. I have frequently received apologies of this kind, although I have not made the slightest allusion to the subject. For my own part, I need no such apologies. If my friends are conscientious in their adherence to these old customs, and believe them to be right, I never wish to condemn them for it; but, if, as in such cases appears to be more frequently the fact, they feel a degree of consciousness that these habits are mistaken, and that the Vegetarian practice is most in accordance with truth, they are certainly committing an offence against their own convictions in continuing the flesh-eating practice. It is, therefore, not to me they apologize, but to their own consciences; for there is the offence committed. Such circumstances, however, are indications of the power of truth; and continued progress seems to promise that the tables will, ere long, be turned, and that the presence of the "trophies of slaughter" will, in intelligent society, become offensive to the finer feelings of social intercourse.—B. B.

#### DANGER OF OFFENDING THE SENSES.

In making the immensely extensive preparations for the reception of the Queen, on the occasion of her recent visit to Manchester, we read the remark from the *Manchester Examiner and Times*, that "the idea of covering with large platforms, the shambles in Deansgate, and Swan street, seems ingeniously calculated to answer a double purpose."

"What would offend the eye in a good picture  
The painter casts discreetly into shade."

We perfectly agree with the propriety and ingenuity brought to bear upon the above joyous occasion. We even discern the promise of better times, in relation to the localities in question, if not as to the doubtfulness of the existence, in times to come, of such unsightly places as *shambles*. Perhaps, even the odour of the two places in question, which doubtless visited the assembled guests in these favoured localities, would, of itself suggest a better state of things, in relation to a practice of procuring food, the accidents and

concomitants of which, have so assiduously to be kept from the eye, in order that nature may not speak out too plainly to prevent any further participation in the system.—R. F.

#### CROSSHWAITE.

He was not only, I soon discovered, a water-drinker, but a strict Vegetarian, to which, perhaps, he owed a great deal of the almost preternatural clearness, volubility, and sensitiveness of his mind.—*Alton Locke*.

#### BOOTS AND SHOES WITHOUT LEATHER.

It must be gratifying to Vegetarians to know, that it is no longer necessary to wear the skins of other animals in order to protect their own. Invention is sure to keep pace with the progress of great principles, and whilst one part of society is busily engaged in disseminating moral truths in relation to humanity, another is providentially at work in rendering those truths practical by the inventions of art; whilst the result is to increase the health and happiness of man. An article has been produced, called *Pannus Corium*, which seems calculated to effect all that can be required for the upper parts of boots and shoes, without the use of any animal substance, whilst, when similarly blacked and polished, it presents the appearance of calf-leather, and possesses the decided advantage of avoiding unequal pressure to the foot. As gutta percha provides the sole completely, "Vegetarian boots or shoes" are produced at about the same cost as the ordinary boots and shoes.—C. H. S.

#### A VEGETARIAN SONG.

Tune.—"Troubadour."

How many both feast and grow fat to excess,  
On the flesh and the blood of the brutes!  
Nay! stain not your lips with such food, but come  
Alone, as man ought, upon fruits. [feed,  
We've tasted your flesh-meats of yore, it is true,  
But ne'er may we taste them again,  
Since now we've resolved and determined for us  
No creature shall ever be slain.  
On rich luscious fruits which the earth ever yields  
In abundance, alone will we live,  
And pure sparkling water alone will we drink,  
For health and stern vigour 'twill give.  
And as we do thus, our simple repast  
We will ever partake of with joy;  
No thought or of pain, or of death shall intrude  
Our innocent feast to annoy.  
Thus will we right gladly, and cheerfully bear  
All the words of contempt or of scorn,  
For such is the true philanthropists share,  
When with virtue the world he'd adorn.  
We know very well whatsoever be said,  
That though "foolish" and "mad" we may be,  
The rest of mankind would do well to become  
As "mad" and as "foolish" as we.  
And ever, and ever, we'll cling to our cause,  
For 'tis a great cause of the right,  
We know that the truth is for all human kind,  
And we wish all to bask in its light.  
Its blessings, we know, should be shared by the  
whole  
Of the rest of the children of men;  
That earth may be truly a garden of joy,  
And the golden age come once again.

R. S. ROBERTS.

#### AVERAGE COST OF FLESH-DIET FOR TEN PERSONS.

We have ascertained, from many calculations, that amongst the middle classes, the value of the average amount of flesh-meat eaten in London, amounts to about 6d. per head per diem, where the party is left to follow his own inclinations without restriction or guidance. Upon this average, the butchers' bills for ten persons amount to about £90 a year.—*Illustrated London News*, June 21st, 1851.

## "A GOOD DINNER!"

What an old and familiar phrase! How many sweet associations, and happy thoughts, and pleasurable sensations crowd around this fondly-cherished, and, to Englishmen, dearest of all present joys, and most precious of objects worth living for! Good clothing, good lodging, a good education, good manners, a good name,—psha!—what are these, compared to a good *dinner*? The term is perfectly respectable too; and not more so than the thing itself. "But what Englishman ever thought of a good dinner on peas or cabbages? No! we are not such ninnies as those who would regenerate the human race by frightening us from the table where a single vestige of a 'murdered animal' might be seen, in case the ghost of the departed brute should appear, and 'tax us with the bloody and remorseless deed!' Why, the very idea of a good dinner without flesh is beyond human comprehension; it can never be realized; it can be indulged only by the miserly and narrow-minded, who look with envy upon the enjoyments of the table—of the 'good things of this life,' and would deprive us of these because they dare not relish such themselves." Thus the use of flesh is argued every day.—*The Mission of Vegetarianism.*

## THE ASSURANCE OF KNOWLEDGE.

C. T. is engaged in the ever-shifting, but practical operations in the construction and permanent maintenance of railways; and thus writes in relation to his Vegetarian practice. "You say you think I am a Vegetarian." "I am both a Vegetarian and Teetotaler, and have been for the most part of my life. It seems to me, that no man who knows his own system, or the laws of life, with the conditions of health, can be anything else; because, then, he would be setting the laws of his own nature—which are the laws of the great God of nature—at defiance, in acting otherwise. I often smile, if the smile be a bitter one, at the many substitutes there are for temperance, exercise, and cleanliness; but none of them answer so well as the things themselves."

## HUMOROUS REMARKS OF A CONTEMPORARY.

HAFEZ SHIRAZI SAYS:—

"Avoid hurting any living animal, and do whatever thou likest,  
For in my book of laws there is no crime but this."

Modern European Vegetarians are not likely to carry out their theories to such an excess as this, but they nourish the same spirit of tenderness to animals—of hatred to war and violence—the spirit of meekness, gentleness, and universal harmlessness; and it can only be because the natural and intellectual atmospheres of the country and the age in which they live, are unfavourable to such excess, that they do not develop it, for there is no definite limit prescribed by their philosophy. Some of them entirely abstain from eggs and milk, because they are animal substances; and a feeling is already beginning to grow in opposition to wool, because it necessitates the practice of sheep-shearing, which is regarded as a robbery. How far they intend to go we know not; they are on the way to somewhere; but where that somewhere is cannot be positively determined, even by themselves; for they know not what the next generation of Vegetarians may bring forth. But never mind, so long as they preserve their health and their strength—their cheerfulness of mind and vivacity of speech—it matters not, even if it come at last to cold water and cucumbers! Indeed, we should be very glad if we could be brought to this, for nothing better evinces a good constitution than the capacity for enduring cold, and living warm and comfortably on cold diet and cooling beverage. Hot food is weakening to the system; and the appetite for it, the corporeal feeling that craves it,

is a symptom of weakness. So far, therefore, from dreading a system that would enable us to live on cucumbers and cold water, we should actually regard it as a species of regeneration.—*Family Herald, No. 392.*

## FEVER AND PESTILENCE.

That a highly organized diet is the requisite fuel to fever, is universally acknowledged by the practice of the medical profession, who invariably forbid it in such cases. The instinct of the patient is a still surer guide. Not, I trust, in presumptive defiance, but in humble dependence on Him in whose hands alone are the issues of life, and with a grateful heart, the practical Vegetarian walks fearless of contagion. He knows, that in proportion as he has lived in accordance with the first laws of our nature, there is no inflammatory matter laid up in his constitution ready to take fire like touchwood on the approach of a spark; no congenial soil or matrix in which the floating seeds of contagion can take root and germinate; no mass of unused and unhealthy material ready prepared, and needing only the introduction of the smallest exciting cause to decompose at once. I believe there is no instance of a Vegetarian, either here or in America, where they are very numerous, being carried off by the cholera. Far be it from us to rely on any outward means of security from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday;" but why should we wilfully multiply the causes of danger, or increase the empire of disease?—*What is Vegetarianism, p. 22.*

## DIGESTION OF FAT.

Under the primary deductions, fat or oily substances were enumerated as very indigestible. It has been the opinion of some authors, and is still believed by a small portion of the public, that the fat of quadrupeds is light and easily digested. This is contrary to the experiments of Dr. BEAUMONT, who found that pork, fat and lean, and suet with beef, required between five and six hours for chymification; and few decided dyspeptics who have once dined heartily on fat pork or beef, will have any particular desire to repeat the experiment.—*Dr. DAVIDSON'S Treatise on Diet, p. 10.*

## AFRICANS AND AMERICAN INDIANS.

Why do the slave-holders of South America find it necessary to obtain, at so great a risk and cost, the grain and fruit-eating sons of Africa, to till their cotton and tobacco fields, and to endure all the oppressive labour incident to that unhappy institution; while, on their own soil, the American Indian is allowed to roam in freedom, to hunt, and eat the buffalo, fearless of the slave-hunter and his blood-hounds? I have seen the skeletons of the American Indian and the African, and while the latter is firmly built, possessed of large, strong bones, evincing a capability for great and long continued labour, the structure of the former is much more slender, the bones being small, and the system evidently incapable of a tithe of the exertion the swarthy son of Africa is called upon to endure.—PHILO.—*Glasgow Sentinel.*

## THE TULLIAN SYSTEM OF AGRICULTURE.

It is a pleasing indication of the result of the present agricultural commotion, caused by large importation of corn, that the farmers are turning their attention to all kinds of improved methods in the cultivation of land. The system propounded by JETHRO TULL, of COBBETT notoriety, is now being seriously discussed in the leading agricultural papers, and the grand principle of this system is the application of those natural resources of vegetable life and sustenance supplied by the atmosphere by means of continual tillage. The soil is to be continually fallowed between the rows of the crops at the time they are growing

in order to present new surfaces to the action of the air and the sun's rays, so as to secure thereby more fully the atmospheric food of plants. The discoveries in this direction go to show that the inexpensive elements which nature thus abundantly supplies, will, with the use of the various vegetable manures in the form of charred peat, and green crops, render the present extravagant system of stock-feeding for the supply of manure, as absurd, in the eyes of all practical men, as it is expensive and unprofitable. Thus are the progressive steps of science and art preparing the way for moral and humane principles.—H. C. U.

#### APPETITE IN HARMONY WITH INSTINCT.

"Be watchful," said the late eccentric Dr. KITCHENER, "of the effects of the food which you take; avoid whatever appears to irritate, and eat only that which experience has proved acceptable." MONTAIGNE, in his *Essay on Experience*, says:—"My appetite is in several things of itself happily enough accommodated to the health of my stomach; whatever I take against my liking, does me harm, but nothing hurts that I eat with appetite and delight." This is a condition which is the happy reward of complete obedience to the unimpaired instincts of our nature.—B. C.

#### A PIG'S TEMPER AND DISCIPLINE.

ELIJAH RIDINGS, the Lancashire poet, related to me the other day the following anecdote:—"I once saw a pig which all the children in the neighbourhood were afraid of. It was exceedingly wild; its eyes stood out with fierceness, and it presented more the appearance of the wild boar than that of the tamed and educated pig of our English sties. I inquired on what the pig had been recently fed, and found that a butcher's boy had, for some time, supplied it with the offal of the slaughter-house. I immediately had the pig fed exclusively on bran and barley-meal, mixed with warm water; and the result was, that in the course of a very few days, the pig lost its ferocity, and the children could play with it without fear or danger. Its eyes resumed a milder aspect, and the animal became tame and manageable.—H. S. C.

#### THE ANCIENT BRITONS.

BOADICEA, Queen of the ancient Britons, when about to engage the degenerate Romans, encouraged her army by a fervent and eloquent speech; and amongst other reasons why they should conquer, she says:—"The great advantage we have over them is, that they cannot, like us, bear hunger, thirst, heat, or cold; they must have fine bread, wine, and warm houses. To us every herb and root are food, every juice is our oil, and every stream of water our wine." "In those times," remarks Lord KAIMES, "our fathers were robust, both in mind and body, and could bear, without much pain, what would totally overwhelm us.—REYNOLDS'S *Miscellany*, No. 79.

#### THE FLESH OF SWINE.

The way of this animal's living is so lazy and inactive, and the odour and filth it continually feeds upon, show us plainly that its flesh is full of vicious and gross juices; that it is fit to produce humours of the same nature, to cause indigestion, and several other inconveniences.—LEMERY'S *Treatise of Foods*, p. 156.

#### THE COUNTRY versus THE TOWN.

On observing the pale-faced mechanic hurrying away to his morning labours, we almost regret, with ROSSEAU, that great cities should have become so numerous, that mankind should be congregated in such mighty masses; and think, not without pain, of the many long hours the artisan must pass in the tainted atmosphere of a crowded manufactory. But how different are our feelings on seeing the gardener resuming the badge of his trade, or

the plough-boy harnessing his well-trained team! Though the toils of both may be hard, they are surrounded with every object that is rural and inviting; the grass springs and the daisy blossoms under their feet; the sun tells them by his shadows how the day waxes or wanes; the blackbird serenades them from every hedge or tree; and they enjoy, moreover, the inexpressible pleasure of beholding Nature, in her fairest forms, rewarding most munificently their skill and industry. How does the citizen sigh for such scenes! and how soon, when his fortune is made, does he hurry away from the confines of a second Babel, to sink the merchant in the gentleman farmer! Few strive to rival the handicraftsman by making their own shoes, or any other needful article of dress; but all, yes, all who are able, strive to trim their own gardens, and superintend the cultivation of their own property.—ELIZA COOK'S *Journal*.

#### MISTAKEN KINDNESS.

Pastry-Cooks' shops are to children a very abomination, and an intolerable nuisance. There is no method so common by which foolish parents, friends, and nursery-maids, express their attachment, feigned or real, to children, as by stuffing them with the gross and vile dainties of a confectioner's or pastry-cook's shop. When it is recollected that such dainties are made to sell, and that hogs' lard, common fat, salted, and not very fresh butter, dripping, and solid grease, as well as flour and eggs, enter into their composition, we cannot be surprised that the stomachs of these innocent creatures become clogged and disturbed, and that they are made ill; and then, because they are sick and disposed to eat nothing else, nothing else is offered to them! Medical men, and all sensible people who look on children without that mistaken and blind fondness which misguides their parents, know too well, that this habit is a prolific source of disease, vitiates the appetite, and disinclines it for simple and wholesome food.—Dr. CONQUEST.

#### DANGER OF DELAY.

If an internal principle be deficient of its corresponding external, it is every moment in danger of practical dissipation.—*Intellectual Repository*, No. 136.

#### THE DAY AFTER THE REVEL.

Roll, roll the pill of calomel,  
And mix the sable draught,  
We've loved the Christmas feast too well,  
Too much have cramm'd and quaff'd!  
Ah! put my flannel nightcap on,  
Bind up this aching head,  
"I'm not at home," mind, all day, John,  
To bed, to bed, to bed!

O gracious! that snap-dragon's snap  
Is rankling very sore,  
I've been a very foolish chap,  
And won't do so no more.

Good LINDLEY MURRAY, pardon grant,  
Thy rules if I infringe;  
Talk grammar any how I can't,  
With this stomachic twinge!

O turkey, beef, plum-puddings, mince,  
O brandy, wine, and rum,  
Next day what miseries to convince  
Your hapless victim, come!  
Bring the hot water for my feet,  
Take down the gruel, do;  
Yah—I'd as soon be hang'd as eat,  
Here comes my physic—ugh!

*Family Herald.*

#### DIET BETTER THAN MEDICINE.

Diet alone will often suffice to remove impediments to cure, and when it does, it is better than medicine.—DICKENS'S *Household Words*, No. 53.

## ACCORDANCE OF PHYSICAL AND MORAL TRUTHS.

Whatever is physically injurious, is necessarily prejudicial to the growth of morality. Two truths never contradict each other; and thus the ground which Vegetarians have chosen to occupy is clearly substantiated. It cannot be supposed that animal food is best adapted to our constitution, if to obtain it a single feeling is violated, kindness hindered in its propagation, suffering to any creature wilfully inflicted, or a law of nature broken. Otherwise, nature would contradict herself, and men would doubt the existence of Supreme Benevolence. In a state of ignorance and inexperience, violence and error have been and always will be committed; but unhappiness and confusion invariably exist in that condition, as the proper check and punishment of error, and as the natural stimulant and direction in seeking the way of escape from the consequences of past mistake. Thus society advances in knowledge, refinement, and morality; and we may discover the extent of the ignorance amongst us, by ascertaining the amount of the human suffering which prevails.—*The Mission of Vegetarianism.*

## SOUND TEETH.

According to the opinion of the most eminent naturalists and comparative anatomists, the natural diet of man is of the simplest kind, consisting chiefly of vegetable matter; his natural beverage, *water!* and the pure uncontaminated atmosphere, the natural, and only proper, supporter of respiration: and were man to live in conformity with the unerring dictates of nature, he would unquestionably enjoy perfect health, and, as a necessary consequence, sound teeth. The reverse of this, however, is the case. Instead of satisfying the demands of hunger with that simple, but wholesome diet, with which the vegetable world so abundantly supplies him, man satiates and pampers himself with the dead, often putrid, and not unfrequently, diseased carcasses of animals, once endowed with life and sensibility like himself. When thirsty, instead of resorting to the fountain flowing with nature's nectar, gushing with health, prepared for him "without money and without price," and possessing qualities in the highest degree refreshing and invigorating, he racks his invention, spends his money, and wastes his time, in preparing fluids, which, instead of quenching, only increase thirst—instead of invigorating, produce exhaustion—instead of giving health, bring on disease—instead of supporting life, invariably cause untimely, and often violent death.—*SNAPE'S Physiology of the Teeth*, p. 36.

## A SUPPER AT FRANKLIN'S.

The *Stirling Observer* of September 26, 1850, relates, on the authority of *The Shoe and Canoe*, the following characteristic anecdote, which, as it shows that not only FRANKLIN, but some of his most illustrious and successful colleagues were content with simple fare, we have great pleasure in presenting to our readers. When FRANKLIN had been printing some of his plain truths in his newspaper, one of his subscribers met him in the street, and freely told him that his politics would ruin both him and his country, and concluded by requesting that his name might be erased from his list of subscribers. Dr. FRANKLIN replied, he was sorry to lose him, but his wishes should be obeyed. A few weeks afterwards, the ex-subscriber was surprised by receiving a note from FRANKLIN, inviting him to supper. He went, and found the perverse editor in plain lodgings, at a side table, leaning on some books, in his usual easy humour. Supper was being laid on a round oak table, on which a neat handed girl had spread a white cloth. On this was afterwards placed a shining firm cucumber, a pot of butter, a large

china jug of water from the spring, a loaf of bread, three cool lettuces, some leeks, a piece of ripe cheese, and a little jug of foaming beer, "more brisk than strong." The well known Dr. RUSH was the next visitor who arrived, and he was followed by Mr. VAUGHAN, most probably then full of young projects, and ripe for discussion. To the surprise of the first visitor, WASHINGTON next made his appearance, and his square grave face seemed to relax into goodfellowship when he saw his company and preparations for "making a night of it." The able and honest HANCOCK, and one more, completed the party. "So slender a repast," continues the narrator, in such an humble room for such a party, consisting of the first men of America, puzzled the subscriber severely. All these guests were in their prime, splendidly and variously endowed. Each had passed the day in labouring for the good of others, in the senate, the army, or in private life. They now came together for well earned relaxation. The hours were only too short for the out-pourings of their full minds. Twelve o'clock saw them home. A few days afterwards the subscriber again met Dr. FRANKLIN in the street, and said he:—"A thousand thanks for that delightful evening. I saw the lesson you were reading me. You meant to show that a man who can entertain the first and best of our country upon a cucumber and a glass of cold water, can afford to be politically honest!" "Well friend," FRANKLIN smilingly replied, "something of that sort." This little incident, like many others in the life of FRANKLIN, shows the tendency of simple dietetic habits to promote both the spirit and the practice of that genuine independence and honesty of character which are of great importance in every position in life, and especially requisite for one who seeks to promote and establish justice and truth in the world.

## ADHERENCE TO CONVICTION.

My parents being in rather poor circumstances, they brought up their children (six) in a very plain manner; *tea, coffee, butter, and cheese* we scarcely knew the taste of; meat was occasionally used as a little addition to our farinaceous diet. With such a regimen it is not surprising that we seldom wanted medicine. My mother generally acted the doctor's part. I left home at the age of 19, and became a journeyman grocer, weighing at the time 144 lbs. Till I was 29, I continued to live in different situations, *boarding in the house*: invariably "*faring well*," as it is termed; meat, tea, coffee, &c., being, daily, freely partaken of. At the age of 30, I adopted a Vegetarian System according to GRAHAM, having the previous year been preparing myself for the change. Up to this time, I had lost about 22 lbs. in weight, since leaving home; and for the first 12 months of my Vegetarian practice, I lost weight still more rapidly, weighing at the commencement of my second year's practice only 118 lbs. For this steady decrease in weight, I felt satisfied there must be some cause; and of *course* my friends cried out most bitterly at my change, seeing I was getting so rapidly worse! This I saw was the case; but I could not lay it to *nature's* diet, and it only confirmed me in the belief that there is something more than the relinquishing of meat required; I persevered still more closely in adherence to GRAHAM. I found myself in other habits besides those of wrong food, I was enabled to rid myself of; and can now say that I am rapidly recovering all that I had lost, gaining both in flesh and energy, and a decided improvement in the nervous system, which it appears had been the most affected. I may here just state one principal benefit; that is, of having overcome drowsiness, which had attended me for many years, so as to deprive me of most opportunities of reading, and very much lessened the



enjoyment and benefit of attending a place of worship. For the last two months, this foe has been quietly withdrawing himself; and I can now sit down and read any dry book at any hour of the day or night, without feeling drowsy as formerly. Many a time I would willingly have given £5 to be rid of this troublesome companion; but I have learned that the gifts and blessings of God are not to be purchased with money: "Obey and live," is the command; and all who seek with humility for God's truth shall find it, and will know and constantly increase in knowledge, so long as they continue faithful to the light which is given them, and as they abide in the light, so will it shine more and more unto the "perfect day."—T. H.

#### CAUTIONS TO FOOT PASSENGERS THROUGH SMITHFIELD.

Take care of your toes, or they will be trodden down by drovers' hobnailed shoes; take care of your eyes, or they may be probed by the iron goods at the ends of drovers' sticks; take care of your head, or it may be broken by blows meant for an unlucky ox; take care of your pockets, for all the thieves are not inside the building you have just passed, and where canvas money-bags are seen, there nimble fingers often congregate. The human throng is as thick almost as the quadruped one; and for blows or losses, there is at Smithfield, on market morning, little time either for sympathy or redress.—DICKENS'S *Household Words*, No. 46.

#### CATTLE BREEDING A DECLINING TRADE.

One of the most experienced men in the district,—himself an eminent breeder and first-rate judge— informed us that one season, thirty-four of his high-priced and high-bred cows missed having calves, and so great are the risks attending this business, that it is every year narrowing itself into fewer hands.—*Report on the Agriculture of Yorkshire, by the Times Commissioner*. Whilst the reproduction of cattle is so unprofitable and expensive, it seems needless to answer the question so commonly put to Vegetarians, "What is to be done with the animals?" The difficulty, in the minds of such querists, arising from the supposition that the adoption of Vegetarian habits will be sudden, is altogether mistaken and groundless. Cease to create a demand for them, and the already declining trade will gradually become extinct, the question being strictly of a commercial character.—C. B.

#### POISONOUS SAUSAGES.

Dr. ROESER gives an account of eight persons who were poisoned by sausages at Limmethousen, prepared from the liver of a healthy pig eight days before. The sausages had a peculiar taste, and one individual did not partake of them on this account. Three out of the eight persons died. The poisonous sausage includes both the white and the bloody varieties. They are large, and the materials are contained in swines' stomachs, are soft, have a nauseous taste, and a putrid odour. Those only are poisonous which have been boiled before they were salted and hung up, and at a particular period of decay, for when putrefaction has advanced so that sulphuretted hydrogen is produced, they cease to be so. The poison is most liable to exist in the centre of the sausage. Cheese which becomes poisonous, is chiefly manufactured in some of the German States; but Dr. CHRISTISON is of opinion that a similar poison is occasionally met with in Cheshire, among the small farmers, when the curd is kept too long before a sufficient quantity is accumulated. These cheeses cannot be recognised by any characteristics. In this country bacon is rarely if ever known to produce poisonous effects, perhaps from the mode of curing it; but in France such have repeatedly occurred. Spoiled goose-grease, smoked sprats, and putrid pickled salmon, have also been known to produce deleterious effects.—Dr. DAVIDSON'S *Treatise on Diet*.

#### THE SENSIBLE BREAKFAST.

From the south to the north, and St. David's to Norwich,

There's no breakfast to equal good coarse oatmeal porridge!

Tell me not of tit bits of beef, mutton, or pork, Frizzled—broil'd—underdone—or yet done to a cork:

Name not ham, brawn, or bacon, or aught from the pig:—

Potted veal, beef, and bloaters are not worth a fig:

All fish, flesh, and fowl, are to me filthy forage;

And against all your breakfasts I'll back oatmeal porridge!

Then hurrah for the porridge! good coarse oatmeal porridge!

Hurrah for the porridge that smokes in the morn!

If this build not the man, prithee tell me what will:—

Is it porridge, or flesh works the Lancashire mill?

The bairn of the north has a cheek like the rose:—

Is it porridge, or flesh whence the ruddy cheek glows?

'Twill not make the blood fev'rishly course through the veins,

Increasing the pulse, and enfeebling the brains;

But the frame shall be stronger, the blood more refined,

And the body be less of a clog to the mind.

Then hurrah for the porridge! good coarse oatmeal porridge!

Hurrah for the porridge that clogs not the mind!

Why your bairn cannot relish beef, mutton, or ham,

Or the mangled remains of the innocent lamb:—

Even fowl, roast or boil'd, back or breast, wing or limb;

Though they're dainties, present no attractions to him.

Behold you the contrast:—at breakfast, elate,

He watches the steam rising up from his plate,

As the mess of thick porridge is placed on the board,

And the rich stream of milk in the basin is pour'd.

Then hurrah for the porridge! good coarse oatmeal porridge!

Hurrah for the porridge that smokes on the board!

With an appetite keen does the little one wait,

To demolish the savoury food on his plate;

For he dreams not of gristle, or fat to reject;

Of toughness, queer taste, or putrescent defect;

So he dips in the juice of the sweet central pool; \*

And he bathes it in milk so delicious and cool;

And he knows that no food so refreshing and sweet,

Could be possibly made from a lump of dead meat!

Then hurrah for the porridge! good coarse oatmeal porridge!

Hurrah for the porridge, refreshing and sweet!

Let the taste of the child, unperverted and true,

Be a lovely and tender example for you;

Never more let your feast be the offspring of pain,

But the ripe luscious fruit, and the rich golden grain:

Fear not hunger, or weakness, or languid disease;

Wholesome diet will soon banish fancies like these;

And you'll soon be convince'd that there's no kind of forage [ridge]!

For breakfast, can equal good coarse oatmeal porridge!

Then hurrah for the porridge! good coarse oatmeal porridge!

Hurrah for the porridge that smokes in the morn!

\* For the information of those who are not accustomed to partake of this nutritious and healthful breakfast, it may be well to state, that a pool is frequently made in the centre of the porridge, by scooping out a portion of the porridge, when treacle is poured in, and each spoonful of porridge is dipped in for a taste: milk is also used, both to cool it, and to add to the relish.



## PROGRESS OF SOCIETY.

None but those who possess a salutary control over their appetites, can be expected to listen to arguments in favour of natural diet. An alderman of London would sneer at the bare idea of a dinner formed of vegetables alone; and, as an illustration of the advantages derived from turtle and venison, would point with complacency to his hanging, flabby belly, and his pimpled, bloated complexion. But had "his worship" confined himself to a light, wholesome, vegetable diet, instead of heavy, fattening, glutinous food, his form and face would have retained a light, healthy, pleasing and human appearance, instead of assuming one that bears much resemblance to the senseless, drowsy heaps of flesh that are annually exposed at the Smithfield prize shows. The customs of society, and the temptations that are daily offered to an appetite corrupted by long habit, impede the requisite exercise of self-denial, and resolution succumbs before a temporary, inconvenient, and destructive indulgence in the luxuries of the table. But, as society progresses in knowledge, these difficulties will gradually diminish, and a change from bad to good habits will become easier, on account of the majority being anxious to adopt those most calculated to ensure permanent enjoyment, with ease and long life.—REYNOLDS'S *Miscellany*.

## EVIDENCE OF AN ARMY PHYSICIAN.

In the adventures of Dr. ROBERT JACKSON, related in *Chambers's Journal*,\* we are presented with the following evidence of the greater lightness and endurance in laborious exertions, so frequently experienced by Vegetarians, as compared with their previous experience on the mixed diet. We find that Dr. JACKSON, having been released on parole by the Americans, returned to Europe in 1782, and proceeded to Edinburgh, whence "he started for London; and desirous of testing the best way of sustaining physical strength during long marches, and urged perhaps also by economical considerations, he resolved to make the journey on foot. His West Indian and American experience had taught him that spare diet consisted best with pedestrian efficiency, and it was accordingly his practice, during this long walk, to abstain from animal food until the close of the day, nor often then to partake of it. He would walk some fourteen miles before breakfast—a meal of tea and bread; rest then for an hour or an hour and a half; then pace on until bedtime—a salad, a tart, or sometimes tea and bread, forming his usual evening fare. He found that on this diet he arose every morning at dawn with alacrity, and could prosecute without inconvenience his laborious undertaking. By way of experiment he twice or thrice varied his plan—dining on the road off beefsteaks, and having a draught of porter in the course of the afternoon; but the result justified his anticipations. The stimulus of the beer soon passing off, lassitude succeeded the temporary strength it had lent him; and worse than all, his disposition to early rising sensibly diminished."

## DIET OF THE ANCIENT ROMANS.

In one of the most popular histories of Rome, we find the following incident, corroborative of the dietetic habits of the Romans, otherwise well known, in a statement made in relation to the siege of Libybaeum. "During the winter, the sufferings of the Romans were very great." \* \* "Besides, the troops were ill supplied with corn, and were obliged to subsist chiefly on meat; a change of diet most unwelcome and hurtful to the Romans, who were accustomed then, as now, to live upon their "polenta" (a preparation from barley), and on vegetables. Fevers broke out amongst them, and were very fatal, but HERO again came to

\* No. 420, New Series.

their assistance, and supplied them with corn."—ARNOLD'S *History of Rome*, vol. ii. page 666, 4th edition.

## PROGRESSION AND TRUE LIBERTY.

Is there to be no progression in our physical tastes and appetites? Has Heaven provided no hope of advancement in kindness to that portion of society whose feelings are necessarily coarse and debased in the occupation of a butcher? Society is on the right path of progression only when the interests of its various principles and classes tend to harmonize. There is no true liberty in that condition where the moral health of one portion of the community is sacrificed to the maintenance of another's well being.—*The Mission of Vegetarianism*.

## FLESH DIET PROMOTIVE OF SCURVY.

A gentleman who has been for some years a severe sufferer from dyspepsia, and who has of late placed himself under the care of a homœopathic physician and surgeon, has been progressively cutting off one article of vegetable food after another, on account of its tendency to generate lactic acid; until at last he has brought himself to live altogether on bread and meat. The consequence of his persisting in this regimen for some months is, that at this moment he is suffering under an unmistakable attack of scurvy; and it is not unworthy of note, that so little were his homœopathic attendants acquainted with this disease, that they ignored its symptoms altogether, and regarded them as merely the manifestations of general debility. The almost certain occurrence of this disease, when the human body has been too long kept without fresh vegetable food in one form or other, is an obvious indication that man was not intended to feed either upon flesh alone, or upon flesh with the addition of bread.—*Medico-Chirurgical Review*, No. XII., Art. "Vegetarianism," p. 411.

## FRUITS AND "MEATS."

Fruits, aromatic and luscious, hold their delights the looses of all, and give them away at the first solicitation. Their nectars claim instant kindred with the tongue and the oral saliva. Nature has cooked them, and they need no chemistry, or artificial fire, the grape and the pine apple are a sauce unto themselves, and are baked and roasted and boiled in the sun-light. They are at the top of their life at the table, their niceness is not foreign, nor does their beauty depend upon disguise. By feeding the eyes with bloom and loveliness, they call forth the chastest saliva into the mouth to welcome and introduce them; different from the carnal gush which savoury meats engender. They are flasks of the spiritual blood of the earth, of the kith of our tree of life, and nearer to it than aught beside, unless it be the mother's milk. The term *fruit* implies that which is for use, or which has attained its own object, and seeks its place in another system. Fruits therefore hang before our mouths, and tempt us by nature's sweetest wiles; as it were the nipples of her bosom, which still runs pure beyond the rills of the milk of her ancient kindness. They belong essentially to mouth digestion.

Meats belong to the lower man, to the blood and the chyle. Animal life has diverted them to itself, and the spirit of the beast has to be exorcised ere they can enter the human body. They demand a long and severe process of reformation and consecration; artificial fire and elaborate treatment ere their pre-occupation is put aside. They are proper to the belly, and are the taskmasters of digestion.—WILKINSON'S *Human Body, and its Connection with Man*, pp. 157, 158.

## A CYCLE OF TWELVE MONTHS.

I feel very happy to say I have completed a cycle of twelve months on Vegetarian diet, yesterday.

I think I am quite competent to speak as to the advantages or disadvantages of the system. It meets my most unqualified approbation. I feel decidedly stronger and more healthy than ever I did before I adopted it. I look confidently forward for still further benefits in an intellectual point of view. A sense of lightness and buoyancy, not felt before, is now perceived. I am fully resolved to continue its practice, and also to urge its claims, by every available means on those with whom I am acquainted.—W. M.

#### PHYSICAL AND MORAL ENERGY.

Philosophy has been in the wrong, not to descend more deeply into the physical man, for there it is that the moral man lies concealed—the outward man is only the shell of the man within. To alter a man's moral character you need only alter his physical condition. Take the brave and hardy mountaineer from his hills; lap him in luxury; let him be fed on dainties, and couched on down; let his lullaby be sounded by the soft breathings of the lascivious lute, instead of the wild music of the whistling wind, and you will soon reduce him first physically, and then morally, to the rotund but helpless condition of the turtle-fed, yet imbecile alderman. In a few years replace him on his mountain top; set him beside his former companions; show him the aggressor against his rights; the oppressor of his race; bid him meet and repel the common enemy. Behold his courage has fled, and the love of liberty and independence is dead within him; the spirit of freedom sleeps; he trembles and yields, preferring the indolence of slavery to the toil necessary to preserve him free!—JOHNSON'S *Life, Health, and Disease*.

#### EXAMINE BEFORE CENSURING.

HORACE says, "If you understand better rules than these, be candid and impart them; if not, use mine." This is surely a plain, honest, straightforward sentence. Who would theoretically object to it, and yet how many practically oppose it? Vegetarians echo this sentiment. They call upon all opponents to make good their assertion, that a mixed is better than a vegetable diet, or candidly to admit their incapability to do this. Is there anything unreasonable in this? Is there anything wrong in wishing society, either to prove that a mixed diet is superior to vegetable fare, or else honestly to acknowledge its inferiority? An attempt of this kind must be preceded by a serious investigation of Vegetarianism, and this is precisely what its advocates desire. Their whole labour, their whole energies, are applied to realize this. They demand scrutiny—impartial, unbiassed scrutiny, and nothing more, feeling convinced, that the result would be conclusive in favour of their principles. But the prevailing disposition of society, humiliating though the admission may be, is to pre-judge. This inclination to pronounce opinions before examination, has ever formed, and still forms, the greatest stumbling block in the path of all reformatory movements. To this statement, Vegetarianism forms no exception. We meet with many declaimants against the absurdity of this system, who, on being closely pressed, acknowledge their entire ignorance of the principles, upon which it is based. They are satisfied with a confused and misty notion of Vegetarianism, and believe it to be a strange, out-of-the-way kind of diet, totally at variance with established custom, and feel little inclination to probe beneath the surface of that, which, at first sight, appears to them ridiculous. "Fancy," say they, "living on cabbages—what a preposterous idea!" So say the members of the Vegetarian Society. But Vegetarianism is not a cabbage theory, and those who substitute this, or any other inferior production, for the true Vegetarian diet,

at once display an ignorance of that which they attempt to define. Neither is the question utopian, or mythical. It is as old as mankind, and has been practised by the most learned, the most talented, of all ages. It is founded upon science, supported by reason, and based upon the experience of nearly three-fourths of the world's inhabitants.—B. J. W.

#### RURAL LIFE.

In some countries, and in Spain among others, agriculture was at one time regarded with contempt, a prejudice that only bespoke the ignorance and debasement of the minds that cherished it. In settling this question, the Spaniard had only to recur to the time "when ADAM delved and EVE span," and when the sons of kings were hewers of wood, and their daughters drawers of water. To a mind, in fact, free from ambition, and in times moderately favourable, there can be few occupations more delightful than that of a farmer. He does not constantly operate upon stocks and stones; he does not pander to a vitiated taste, and deal in commodities that are positively baneful. No; he addresses himself directly to the great source of all our enjoyments; he presses art into the service of nature, and has to do with the weighty concerns of soil, season, and climate; his workshop is the fruitful earth; his machinery the sun, moon, and clouds; and aided by these, he produces the elements of every comfort, irrigating the parched plain, draining the morass, inclosing the common, and reclaiming the barren waste. In a word, it is his fortune to exemplify, in some degree, the truth of SWIFT'S position, "that he who raises two ears of corn where only one grew before," is more useful in his day and generation, than hundreds on hundreds of names which history, in her great charity, seems never tired of eulogizing, but who, where the truth dare be told, were only remarkable for the miseries they entailed on the human race.—ELIZA COOK'S *Journal*.

#### ARROW-ROOT BLANC-MANGE.

Two ounces of the best arrow-root, to one pint of milk. Rub the arrow-root smooth in a little cold milk, then pour it into the boiling milk, and allow it to simmer fifteen minutes. After this pour into a mould previously wet with cream.

#### INFLAMMATORY DISEASES.

Farinaceous and amylaceous or starchy aliments, which are readily digested, and produce little increase of heat during their assimilation, have been found the best adapted for these affections.—DR. DAVIDSON'S *Treatise on Diet*, p. 33.

#### TEMPERANCE TRUE LUXURY.

Prompted by instinct's never-erring power,  
Each creature knows its proper aliment;  
Directed, bounded, by this power within,  
Their cravings are well-aimed. Voluptuous man  
Is by superior faculties misled;  
Misled from pleasure, e'en in quest of joy:  
Sated with nature's boons, what thousands seek,  
With dishes tortured from their native taste,  
And mad variety, to spur beyond  
Its wiser will the jaded appetite!  
Is this for pleasure? Learn a juster taste,  
And know that temperance is true luxury.

ARMSTRONG.

#### THE INHERENT LOVE OF TRUTH.

All men love what they believe to be truth. The carpenter has an inherent regard for a straight line—a true piece of work; the gardener for a "true stock;" the artist for a "true delineation." This perception of truth is the result of practice in it, and when men learn by practice, correct ideas of their own requirements, they will have a clear perception of, and strong attachment to, that which constitutes their true diet.—L. U.

## ONE OF THE MISSIONS OF VEGETARIANISM.

Although Vegetarianism had no other mission than to shame and break down the everlasting, fashionable, and degrading theme, in high and low society, throughout London, of eating and drinking and cooking, pandering and perpetuating the lowest qualities of a vitiated nature,—this mission is sufficient to recommend it to the refined and benevolent of the community. The principles of abstinence from the flesh of animals have certainly this desirable tendency. They teach us to partake of nature's bounties with a more elevated motive—to eat to live; and, in withdrawing the thoughts and cares from the grovelling and all-engrossing consideration of how and when the stomach shall again be gratified, they dispose our hearts and souls to seek nourishment for *them*, and give us greater capabilities for obtaining it.—*The Mission of Vegetarianism*.

## PLANTS THE SOURCE OF NOURISHMENT.

Vegetables derive their principal nutriment from the air. Many mineralogists class air as a gaseous mineral. Hence the vegetable kingdom may be said to derive its nutriment from sources entirely *inorganic*. Animals, on the other hand, subsist only upon *organic* matter, *i. e.*, upon substances which have at one time formed part of a living organized being.

The primary nutriment of all animals consists of vegetable matter. The carnivora, indeed, live wholly upon flesh; but the animals which furnished this flesh derived their nourishment from plants. Hence these must contain substances adapted for the sustenance of the animal frame.—DR. LYON PLAYFAIR, *Journal of the Royal Agricultural Society of England*, vol. iv., p. 215-6.

## A COMMON OCCURRENCE AT SMITHFIELD.

A rush, and a shriek, and a heavy fall, and a new shower of oaths—and straightway part of the crowd proceeds to pick up a wretched woman who is trying to cross the way to her work, just as an ox which had been driven and goaded all night, makes a grand tilt at its tormentors. The drovers had driven him to mad fury, and the poor charwoman comes in for the punishment.

"Take her to the hospital," grumbles a fat salesman, whose proceedings are interrupted by the thickening of the crowd round about. Her bonnet has fallen off, and as they lift her up, her grizzled hair escapes from her cap and hangs down, dabbled in the slush. Her thin, poverty-stricken clothing offers little resistance to the horn of the ox, and the blood shows that the blow took effect on her side.

"Take her to the hospital," repeats the fat salesman; and straightway, as by one consent, and with very few words, a policeman and three beggars bear her off to the doors that stand ever open, close by, for the victims of accident or heavy sickness.—DICKENS'S *Household Words*, No. 46.

## THOMAS JACKSON.

Mr. MACY relates the following instance of the advantage arising from vegetable diet:—

"THOMAS JACKSON, a labouring man of Nantucket, has never eaten any flesh; though he sometimes eats fish. He informed me a short time since that he had never been sick, never felt any of the aches and pains of which others complain, and never experienced any painful weariness from labour. He said he could work all day and all night, if necessary, without any considerable sense of fatigue. I have known him to go into the field in the morning, and labour through the day, come in at evening and eat his supper, and go into the oil-mill and work all night, then go into the field again in the morning without a moment's sleep, and work all day; and yet, at the close of the second day, he assured me, that he felt no

oppressive sense of weariness or exhaustion. He observed to me, that he had several brothers, all of whom eat flesh freely, and, said he, I am worth the whole of them put together to endure labour, privation, and exposure. He is uncommonly nimble and active."—REYNOLDS'S *Miscellany*, No. 87.

## INFLUENCE OF HORTICULTURAL PURSUITS.

Is there any pursuit in the world, so calculated to produce kindly feelings and good will among all classes, as that of Horticulture? Can any one go alone, or with company, into a really well kept garden, without sensations different from all others? Whether it is the beauty or the fragrance of the flowers, or both combined, we know not; but, we have noticed people of all classes, the humble and exalted, the giddy and the thoughtless, and the sturdy and contemplative,—the mechanic, the labourer, the tradesman, the gentleman, and the prince,—all subdued alike, all delighted, although they had different ways of expressing their pleasure. Whatever, then, relates to gardening, should partake of the best features—should excite the same feelings. Next to the delight experienced in a garden, is the contemplation of it. Acrimonious altercations, angry discussions, personal allusions to any one's disparagement, are all out of place. If a man can grow a thing better than his neighbour, he may congratulate himself on his success, but not triumph over his competitors, further than receiving the reward of his achievement. His less fortunate brethren then add greatly to his pleasure, by the acknowledgement of his superiority.—*Annals of Horticulture*, pp. 572, vol. i. Can any such remarks as these apply to the preparation of flesh for consumption? Let the moral, or rather immoral condition of Smithfield, Leadenhall, and Billingsgate, answer!

## THE BLEEDING OF CALVES.

It is a common practice also to bleed them when they are four or five weeks old, and again a little time before they are killed, by which contrivance the whiteness of their flesh is supposed to be greatly increased. The quantity of blood taken away is about two quarts or more, according to the age and strength of the calf. This operation therefore, of bleeding is frequently repeated by some persons. But the most experienced breeders are of opinion, that it is sufficient to bleed them twice, extracting from them such a quantity each time as their age and life will allow, without the hazard of destroying them. Other persons deem it altogether superfluous, and so it is so far as the breeder is concerned. The butcher may give the meat a whiter hue, by the repeated bleedings which he practises on the poor brute, but it is done at the expense of humanity, and ought to be reprobated by every feeling mind.—*The Gardener*.

## THE POETRY OF AGRICULTURE.

The principles of agriculture are exceedingly simple. That they might be made so, God himself was the great first planter. He wrote its laws, visibly in the brightest, and loveliest, and most intelligible characters, everywhere, upon the broad bosom of the liberal earth; in greenest leaves, in delicate fruits, in the beguiling and balmy flowers! But he does not content himself with this alone. He bestows the heritage along with the example. He prepares the garden and the home, before he creates the being who is to possess them. He fills them with all those objects of sense and sentiment which are to supply his moral and physical necessities. Birds sing in the boughs above him, odours blossom in the air, and fruits and flowers cover the earth with a glory to which that of SOLOMON, in all his magnificence, was vain and valueless. To his hand we owe these fair groves, these tall

ranks of majestic trees, these deep forests, these broad plains covered with verdure, and these mighty arteries of flood and river, which wind among them, beautifying them with the loveliest inequalities, and irrigating them with seasonable fertilisation. Thus did the Almighty Planter dedicate the great plantation to the uses of that various and wondrous family which was to follow. His home prepared—supplied with all resources, adorned with every variety of fruit and flower, and chequered with abundance, man is conducted within its pleasant limits, and ordained its cultivator under the very eye and sanction of heaven. The angels of heaven descend upon its hills; God himself appears within its valleys at noonday—its groves are instinct with life and purity, and the blessed stars rise at night above the celestial mountains, to keep watch over its consecrated interests. Its gorgeous forests, its broad savannahs, its levels of flood and prairie, are surrendered into the hands of the wondrously favoured, the new-created heir of heaven! The bird and the beast are made his tributaries, and taught to obey him. The fowl summons him at morning to his labours, and the evening chant of the night-bird warns him to repose. The ox submits his neck to the yoke; the horse moves at his bidding in the plough; and the toils of all are rendered sacred and successful, by the gentle showers and the genial sunshine which descend from heaven, to ripen the grain in its season, and to make earth pleasant with its fruits.—*Father Abbott, or The Home Tourist.*

#### CONSUMPTION OF HORSE-FLESH.

A correspondent of the *Times* says:—In Austria the government some time since gave, or rather renewed, a former permission for the sale of horse-flesh as food. In Berlin the sale is also legal; but in spite of the efforts of unprejudiced philosophers, who can fall back on beef, and only patronise the equine substance on principle, and by way of example, the article does not find its way, avowedly at least, into consumption. Nothing seems to overcome the obstinacy of the public in this particular, and the philosophers eat and write in vain. They say, "It is reserved for the 19th century to root out a prejudice sanctioned by civilization, and to restore horse-flesh to its true place as an article of consumption." But the 19th century is in this matter one crust of prejudices. The Berlin dinners, at which, from soup to *rotti*, all is horse under different modes of preparation, are still confined to a very limited circle, and it is believed are decreasing in frequency; but the question seems to be agitated again in Austria. There, too, the public are averse to "strange flesh," and display a perverse preference for beef and mutton. More practical in this, as in other matters, it is to be feared that London consumes more horse-flesh than Berlin and Vienna combined, without any societies for the promotion of the taste for it; but it is in disguise, and under other names. Here the example of the Tartars and the ancient Germans is repeatedly cited, but in vain. The sceptics reply that both those respectable races ate their horses for the same reasons that the French cavalry in retreat from Moscow cooked their steeds, because they had nothing better, and that misery makes men acquainted with strange food, as well as strange bedfellows. The errors of the horse eaters is, that they recommend for consumption the old and worn out animals who are relieved by age from the shafts or the plough; they regard every horse that escapes being eaten as so much nutritive substance lost to society; if they could bring into the market young and tender animals, with sinews unhardened by years of toil and driving, they might make more progress; but a young horse is as expensive to bring up to an eatable state as a bullock, so there is nothing gained. An old Berlin

cab-horse, alive or dead, is not an inviting object; and except under the pressure of a Russian campaign, the most needy of a city population would not consider him eatable. Yet the societies go on, writing, memorialising ministers, and, "greatly daring," dining off the food they recommend, without the slightest progress. They must pray for some friendly siege of famine to make their doctrine practicable; but it is some illustration of the state of society that ministers of state publish formal edicts on such a subject.

#### THE BANQUET OF BLOOD.

##### *A Vegetarian Lay.*

A cockroach crawled o'er a baker's shelf,  
Waving his horns, and looking for pelf;  
The baker, upon his broad board below,  
Was kneading and rolling about the dough.

The board received such terrible thumps  
As the baker's rolling-pin struck the lumps,  
The shelf was shaken, the cockroach fell—  
Ah, where?—the baker he could not tell!

Into the oven, deep in the dough,  
Stern Fate would have the cockroach go—  
Dead and buried, his fate unknown,  
Perished the cockroach all alone.

\* \* \* \* \*  
A napkin lay where a feast was spread,  
In its midst a bit of dainty bread;  
A lovely lady, with hands most fair,  
Unravell'd the napkin lying there.

Soups, fish, and birds, of many a kind,  
A pig, with skewers its joints to bind—  
A hare, with parsley stuck on its nose—  
And snipes and pheasants all laid in rows.

Huge limbs of pork, beef, mutton, and veal,  
Were sliced by the flourish of sharp-edg'd steel;  
The well-charged plates were borne around,  
By valets, in coats with gilt lace bound.

Many a beggar might live on the steams  
That danced in the hall on the wax-light beams;  
But he must have a most delicate smell,  
Who by its strange odour the dish could tell.

\* \* \* \* \*  
A terrible shriek stirs the steam and air  
That circle around the lady fair:  
The guests all about the table rise,  
Gaze toward her with dread surprise.

"Pray sit, my good lords," at length, quoth she,  
And, kindly, I pray, don't question me!"  
And glad were they, when the fright was o'er,  
To turn to the sumptuous feast once more.

In vain did the lady strive to eat  
Delicate morsels of richest meat:  
A dreadful sight met her constant view—  
She had bitten the hateful cockroach through!

Then to her in the steam from a bright tureen,  
Was the ghost of the luckless cockroach seen;  
While confusion in her ears did ring,  
The sprite of the cockroach seemed to sing:—

"Lady! why gave you that terrible shriek?  
Why rolled your eye, and paled your cheek?  
Why dread to bite a poor worm like me,  
But eat sheep and swine most greedily?"

"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 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!"  
And thus the cockroach ceased his song.—P.  
—*Family Friend*, vol. i. p. 19.

## APPRECIATION OF THE PLEASURES OF THE TABLE.

Probably there is no place in the world where the subject of eating meets with such universal interest and appreciation as in London. It is not a vulgar subject in any circle here. In the parlour of a public house, at the private party, or at the public banquet, you have but to hint your opinion of a certain dish to those around you, and their sympathies are touched and quickened in a moment; you may be entertained upon the various merits of every eatable portion of a cow, or a sheep, or a pig, as long as you can bear the conversation without interruption, and can have no difficulty in re-suming the same topic when you please. Such are the results of creating appetites unnatural and unrefined.—*The Mission of Vegetarianism.*

## CAUSE OF MADNESS.

I tell you honestly what is the cause of the complicated madness of the human race. It is their gormandizing and stuffing, and stimulating the digestive organs to excess, and thereby producing nervous disorders and irritations.—*ABERNETHY.*

## THE ECONOMY OF AGRICULTURE.

The practical view of agriculture cannot be more clearly or profoundly conceived than it was by the North American chief, whose speech on the subject is reported by *CREVECEUR*. The chief, in recommending agriculture to his tribe, the Mississeean Indians, said:—"Do you not see that the whites live on corn, but we on flesh? that the flesh requires more than thirty moons to grow, and is often scarce, that every one of the wonderful seeds, which they scatter on the soil, returns more than an hundredfold? that the flesh has four legs to run away, and we only two to catch it? that the seeds remain and grow where the white man sows them? that winter, which for us is the time for laborious hunts, is to them a time of rest? It is for these reasons that they have so many children, and live longer than we do. I say, then, to every one who hears me, before the trees above our huts shall have died of age, before the maples of the valley cease to yield us sugar, the race of the sowers of corn will have extirpated the flesh-eaters, unless the hunters resolve also to sow."—*LIEBIG'S Letters on Chemistry*, p. 462.

## JOHN EFFINGHAM, JOHN MAXWELL, AND OLD PARR.

In the year 1757, *JOHN EFFINGHAM* died in Cornwall, in the one hundred and forty-fourth year of his age. He had served long as a common soldier, and a corporal, and had undergone great hardship and fatigue. He at length returned to his native place and worked as a day labourer until his death. He never drank strong heating liquors, or ate animal food. Till his hundredth year he never knew what sickness was, and eight days before his death he walked three miles. In 1805 *JOHN MAXWELL* was living at Kingston, near Forfar, one hundred and four years of age; when seventy he married a third wife, who lived with him sixteen years, and bore him seven children. He was very fond of walking, and his food was pottage, milk, and vegetables: he never drank spirits, and his health during such a prolonged existence was excellent. *OLD PARR*, who died at the enormous age of one hundred and fifty-two, lived on cheese, wney, vegetables, and coarse bread; these, with pure air and proper exercise, preserved the organic functions of his body for an almost incredible period. These examples are only selected at random from the tens of thousands that could be adduced in proof of the beneficial effects of vegetable diet, and its being conducive to longevity.—*REYNOLDS'S Miscellany*, No. 79.

## INNOCENCE OF PRIMEVAL MAN.

Never by primeval man, were violated the rights of hospitality; never, in his innocent bosom, arose

the murderous meditation; never, against the life of his guests, his friends, or his benefactors, did he uplift the butcher-axe. Sufficient were the fruits of the earth for his subsistence; and, satisfied with the milk of her maternal bosom, he sought not, like a perverse child, to spill the blood of nature.—*The Primeval Diet of Man*, p. 1.

## NUTRIMENT OF ANIMAL AND VEGETABLE PRODUCTS.

All vegetable food has been found to contain a peculiar substance, which, though it differs in appearance and form, according to the source from whence it is obtained, is in reality the same body. It has received the name of gluten or albumen, and is precisely identical, in chemical composition, with the albumen obtained from the white of an egg. This substance is invariably present in all nutritious food. Chemists were surprised to discover that this body never varies in composition; that it is exactly the same in corn, beans, or from whatever plant it is extracted. But their surprise was much increased when they remarked that it is quite identical with the flesh and blood of animals. It consists, like the latter, of carbon, hydrogen, nitrogen, and oxygen, and in the very same proportion in 100 parts. By identity in composition is not meant a mere similarity, but an absolute identity; so much so, that if you were to place in a chemist's hand some gluten obtained from wheat-flour, some dry albumen procured from the white of an egg, a fragment of the flesh of an ox or of a man, or some of their dried blood, and request him to examine their difference, he would tell you, strange as it may appear, that they are precisely the same, and that with all the refinements of his science, he was unable to detect any essential difference between them.—*DR. LYON PLAYFAIR.*

## POETRY AND DIET.

"Our simple life wants little, and true taste  
Hires not the pale drudge luxury, to waste  
The scene it would adorn; and therefore still  
Nature with all her children, haunts the hill."

For few things more dispossess the landscape, and exorcise the sweet poesies of Nature, and rob the walk in the fields or woods of its beauty and glory, than the animalization we suffer through our sensual diet. Then the fawns peep, the nymphs sing, the hamadryads dance, and the fairies freak no more. And if a man would have Nature retain these her children—have them continue to "haunt the hill," as they did in the days of his youth—he must himself continue, from his youth up, to shun all excitement and perturbation, and to live simply and truly. It is nowhere said we are to deny ourselves all sensuous pleasures; it is sensuality, not sense, that we are to smother. The effect of abstaining from sensual delights is the regaining of sensuous ones, both of the external as well as internal senses—the fixing and making unevanescent

"The glory and the freshness of the dream."

And it would be a very great mistake to suppose that, when we denounce the carnal faculties, we are denouncing them entirely, as if they were of no use or value. Indeed, they are of the highest value, when perfectly subjected to the heavenly world, nor could we by any means do without them.—*SUTTON'S Evangel of Love.*

## MAN NOT CARNIVOROUS.

In justice to the Vegetarians, it should be stated that they object to the usual mode of measuring the entire length of man, in contrast with the entire length of his intestinal canal. The intestines of herbivorous animals average about twelve times their own length, reckoned from the head to the insertion of the tail; of carnivorous animals, five or six times their length, reckoned the same



way. The present mode of measuring man, therefore, classes him amongst the carnivorous; but, if measured—as they contend he should be—from the head to the termination of the vertebræ, his intestines would be about twelve times his own length; thus classifying him amongst the non-flesh-eating animals.—*Monthly Literary and Scientific Lecturer*, vol. ii. No. 4.

#### LOSS OF WEIGHT IN COOKING FLESH.

Mr. DONOVAN has made some important experiments on this subject, and his results are the following:—

	IN ROASTING.	LOSS PER CENT.
Sirloin of Beef	.	19 1-6
Leg and Shoulder of Mutton	.	24 4-5
Fore-quarter of Lamb	.	22 1-3
Geese	.	19 1-2
Turkeys	.	20 1-2
Ducks	.	27 1-6
Chickens	.	14 3-5
	IN BOILING.	
Leg of Mutton	.	10
Hams	.	12 1-2
Salt Beef	.	15
Salt Pork	.	13 1-2
Bacon	.	6 1-4
Knuckles of Veal	.	8 1-3
Turkeys	.	16
Chickens	.	13 1-2

—Dr. DAVIDSON'S *Treatise on Diet*, p. 97.

When it is known that farinaceous food increases in weight from 100 to 300 per cent. in cooking, the contrast is very great.—H. B. C.

#### POPULAR ERROR.

There is one popular error of great magnitude which I am very anxious to expose. It is commonly thought that the most nutritious food is the best food. This is a very natural error, and arises from the popular supposition that there is but one object in eating, viz., that of nourishing the body. But there are two objects, both essential to life, and, of these two objects, that of nourishing the body is of the less immediate importance. We eat for the double purpose of importing into the system two sets of elements—the elements of nutrition and the elements of respiration; and a man will live longer without the elements of nutrition than without the elements of respiration; though he cannot live very long without either. A certain bulk of food or dross is, moreover, essential to healthy digestion.

Dr. BEAUMONT, who had the singular good fortune to have a patient who, though otherwise quite healthy, had a hole in his stomach (made by a musket ball, and which never healed) sufficiently large to enable any one to see distinctly into his stomach while digestion was going on, and whom he took into his house and paid for the privilege of being allowed to make this case the subject of numberless experiments on digestion—Dr. BEAUMONT declares that bulk in food is nearly as necessary as the nutrient principle itself. Food which is too nutritious, is, perhaps, to the full, as inimical to health as that which is not nutritious enough. Dr. PROUT, one of the most eminent physicians of the present day, has some very judicious observations on this subject. "Of the numerous shapes assumed by lignin," says he, "the best adapted for excremental purposes is, undoubtedly, the external covering of the seeds of the cerealia, and particularly of wheat (bran). Bread, therefore, made with undressed flour, or even with an extra quantity of bran, is the best form in which farinaceous and excremental matter can be usually taken; not only in diabetes, but in most other varieties of dyspepsia, accompanied by obstinate constipation. This is a remedy, the

efficacy of which has long been known and admitted; yet, strange to say, the generality of mankind choose to consult their taste rather than their reason; and by officiously separating what nature has beneficially combined, entail upon themselves much discomfort and misery."—Dr. EDWARD JOHNSON.

#### ATTACHMENT OF BIRDS TO MAN.

Singing birds, if we would narrowly watch them, possess the most singular attractions, and exhibit the most romantic attachment. Not a movement of their master or mistress escapes their observation. They may be taught easily by affectionate care, to come out of the cage when called for, or to sit on the finger and sing when requested. A single movement of the head or expression of the eye will accomplish this, whilst a reward of a bit of hard boiled egg, or a morsel of loaf sugar, will speedily cement an intimacy terminable only by death: the attachment of birds knows no other limit!—*Gardeners' Chronicle*.

Surely this fact is sufficient to awaken in return for such fidelity a regard for the preservation of the lives of these and all other interesting objects possessing sensibility, and, in a certain sense, affection for man.—U.

#### NATIONAL TASTES.

How folks differ! We chew tobacco, the Hindoo takes to lime. The children of this country delight in candy, those of Africa in salt rock. A Frenchman "goes his length" on fried frogs, while the Esquimaux Indian thinks a stewed candle the climax of his dainties.—*Preston Guardian*.

#### KINDNESS TO THE ANIMAL CREATION.

The merciful Hindoo, diffusing over every order of life his affections, beholds, in every creature, a kinsman; he rejoices in the welfare of every animal, and compassionates his pains; for he knows and is convinced, that the essence of all creature is the same, and that one eternal First Cause is the Father of all. Hence, the merciful Hindostan is solicitous to save every species of animal, whilst the cruel vanity and exquisite voraciousness of other nations are ingenious to discover in the bulk, or taste, or smell, or beauty of every creature, a cause of death, an incentive to murder. Thus the prejudices of religion concur to protect the mute creation from those injuries which the powerful are but too prone to inflict upon the weak. Disgusted with continual scenes of slaughter and desolation, pierced by the incessant shrieks of suffering innocence, and shocked by the shouts of persecuting brutality, the humane mind averts abhorrent from the view, and turning her eyes to Hindostan, dwells with heartfelt consolation on the happy spot, where mercy protects, with her right hand, the streams of life, and every animal is allowed to enjoy in peace the portion of bliss which nature prepared it to receive.—OSWALD'S *Cry of Nature*.

#### THE INJUSTICE OF FIELD SPORTS.

Bitter the persecution and the pain  
That man inflicts on all inferior kinds,  
Regardless of their plaints. To make him sport,  
To gratify the frenzy of his wrath,  
Or his base gluttony, are causes good  
And just in his account, why bird and beast  
Should suffer torture, and the streams be dy'd  
With blood of their inhabitants impal'd.

COWPER. *Task*, Book 6.

#### POWER OF TRUTH.

The most effectual method of expelling error is, not to meet it sword in hand, but gradually to instil great truths, with which it cannot easily co-exist, and by which the mind outgrows it.—CHANNING.



## HINDRANCES TO MORAL PROGRESS.

We may pity the butcher, and innocently regret that no machine has been invented for performing his cruel business; but we never think of the hindrance our eating customs are to the progress of purer feeling and more enlightened conversation amongst ourselves. Even if a sacrifice of habit be required to give our thoughts and conversation a more dignified tone and direction, surely such a sacrifice is our duty and our privilege.—*The Mission of Vegetarianism.*

## VEGETARIAN EXPERIENCE.

Being early impressed with the notion, that the breeding of animals for the knife was a remnant of savage life, wasteful in the highest degree of the resources, as to food, which the earth offers to man, and brutalizing many beside the mere butcher; and being, at the same time, disgusted at the idea of chewing the flesh, the fat, the humours, the sores and injured parts of the animals, which are often besides in a state of general disease, I abandoned the use of flesh as food; and I continued this for six months.

By this time, the mere odour of cooked meat became very disgusting to me, and extended my distaste to all animal productions. For the following twelve months, I therefore used only bread, water, and occasionally, though rarely, fruit; nor during that period was this practice or experiment broken in a single instance. I owe it to truth and to humanity to state that, under this diet, my strength of body was unabated, and the clearness, freedom, and vigour of my mind were greatly increased.—*The Nervous System, Anatomical and Physiological*, by ALEXANDER WALKER (1831), p. 163.

## FOOD OF THE ISRAELITES.

The promised land is represented as "flowing with milk and honey, a land of wheat, barley, figs, pomegranates, etc." without the least mention of animal food. The manna did not cease to fall till the Israelites began to eat of the fruits of the land of Canaan. It is observable, that whenever God prescribes or directs a regimen, no mention is made of the flesh of any animal; and that when it is allowed, the permission is clogged with so many precautions and exceptions, that he seemed more to discourage than recommend it. If any credit may be given to the Jewish history of nature, an indulgence for animal food was not granted till the era of longevity was expired; or, at least, they took place together; and not till the spiritual corruptions of pride, tyranny, malice, revenge, murder, and brutal commerce, so universally raged, that Infinite Wisdom, to begin a new world, was forced to destroy, by a deluge, the whole race of mankind, except a few of the most innocent and least depraved. CHEYNE on *Regimen*, etc. p. 62, edit. 1753.

## SUBSTITUTE FOR SPERM OIL.

It has, till recently, been supposed that the sperm whale alone could supply the best oil for lubricating manufacturing machinery. Its price has, however, from the scarcity of this kind of whale been gradually rising, and with the threatened extermination of this source of the best oil, the ingenuity has been taxed to produce something equally good, and much cheaper, to serve as a substitute. A gentleman named YOUNG, recently discovered that an oil could be made from the mineral naphtha discovered in Derbyshire, called paraffine; but just as this article was being brought into general use, the supply suddenly ceased. As another forcible illustration of the benefit of well directed inquiry, when stimulated by demand, Mr. YOUNG was further desired to give his attention to the discovery of the same, or a similar oil, by a remark from BARON LIEBIG—"that the man who could

get paraffine from pit-coal, would be the greatest benefactor of his race"—and happily, the inquiries and industry of Mr. YOUNG have resulted in the production of this article from the very source recommended to his attention. An oil is thus manufactured from paraffine, much cheaper than the sperm oil, and is now being extensively used for lubricating machinery, and promises gradually to supersede the latter. The history of manufactures presents many such exemplifications of the fact, that when, from any cause whatever, a demand of sufficient importance is originated for an article, or a substitute for another previously used, the resources of nature, and the inventive genius of man, are amply sufficient to procure a supply.

## INJURIOUS EFFECT OF HIGHLY CONCENTRATED FOOD.

"Debility, sluggishness, constipation, obstructions, and morbid irritability of the alimentary canal, have been among the principal roots of both chronic and acute disease in civic life, in all parts of the world, and in all periods of time; and concentrated forms of food, compound preparations, irritating stimuli, and excess in quantity, have been among the principal causes of these difficulties."

If a horse be fed on grain alone, he will soon die. If the husk of the grain have been removed before it is given to him, he will die sooner still. But if, as soon as he begins to droop, chopped straw, or even thin shavings of deal wood, be given to him, he will recover his health and live. These experiments seem to me, perfectly conclusive against the use of food in which the nutritive elements are too highly concentrated. Brown bread, therefore, and brown bread puddings are the best.—Dr. E. JOHNSON'S *Domestic Practice of Hydropathy*, pp. 11, 12.

## A MERCIFUL PLEA FOR THE SKY-LARK.

Mr. A. SHILMALIER, who, in the last number of the *Agricultural Gazette*, takes up the cudgels so unmercifully against my good friend the sky-lark, for feasting on his young growing wheat, is yet so courteous, whilst speaking of myself and my writings, that I can but reply to his invocation of my aid with marked civility and attention at least. \* \* \* Let your desponding correspondent join me some fine Sunday morning in my walk to church, either to Acton, Ealing, Kew, or Richmond. As we saunter along, with corn fields on our right and left, the object of our discourse shall be before us, behind us, on each side of us, and above us. His loud joyous *thurr upp thurr upp* shall greet us at every step; and as he rises, poised on air, leisurely to chant his hymn of praise to the Creator, in a voice of pure clear melody, soaring aloft till heaven's gate opens to give entrance to his anthem. Then will we together plan the readiest means to bring about his destruction; then devise how best we can blow him, and all his fraternity to pieces with hollow iron tubes. 'Twere indeed a project worthy of us both, for we are both men, and born with the common feelings of humanity. \* \* \* I could with ease propose an efficient remedy for the destruction of the larks, but it would be inconsistent with my duty, irreconcilable with my avowed principles. Let your worthy correspondent wait patiently until Christmas; he will then have full revenge. Two-thirds perhaps of the sky-larks which now torment him, and, unbidden, share his bounty, will be found slaughtered, lying cheek by jowl in the poulterer's window, and awaiting the still further indignity of a wooden skewer, which will most assuredly be run through each of their gizzards. In declining to assist Mr. SHILMALIER, I do so, not rudely, but deprecatingly. I seek to make a convert of him.—*Gardener's Chronicle*, April 5, 1851.

## HEAT-FORMING PRINCIPLE.

It has already been mentioned, that the daily consumption of respiratory matter amounts to five or



## ABSTINENCE AND TRUE ELEVATION.

What a mighty reformation "teetotalers" have effected in this respect, in the circles of thousands of society! Their own testimony proves it. Abstinence from strong drink has induced new activity of feeling, new desires and hopes, and new objects of pursuit, of a moral and intellectual character. It is no argument against this opinion, the fact of many epicures and drunkards having possessed most brilliant genius and polished manners. Their abilities have arisen from either compulsory education or extraordinary endowment; and their physical tastes would even then be no additional ornament or assistance.—*The Mission of Vegetarianism*.

## THE ECONOMY OF DIET.

A nation of hunters, on a limited space, is utterly incapable of increasing its number beyond a certain point, which is soon attained. The carbon necessary for respiration must be obtained from the animals, of which only a limited number can live upon the space supposed. These animals collect from plants the constituents of their organs and of their blood, and yield them, in turn, to the savages who live by the chase alone. They, again, receive this food unaccompanied by those compounds, destitute of nitrogen, which, during the life of the animals, served to support the respiratory process.

While the savage, with one animal and an equal weight of starch, could maintain life and health for a certain number of days, he would be compelled, if confined to flesh alone, in order to procure the carbon necessary for respiration, during the same time, to consume five such animals. His food contains an excess of plastic matter; during the greater part of the year, that which is wanting is the respiratory material, which ought to accompany the sanguigenous food. Hence the tendency to brandy-drinking, always observed in men who live on flesh exclusively.—*LEIBIG'S Letters on Chemistry*, p. 461.

## THE ANCIENT PERSIANS.

CYRUS raised Persia from a rude, unknown colony, to become one of the most powerful and gigantic empires the world ever beheld, who performed more extraordinary marches, fought more battles, and achieved the most unequal victories; who exhibited more powers of endurance, and personal prowess of more tremendous physical strength than any other general that ever lived; he, together with his soldiers, who shared with him his hardships, toils, and dangers, subsisted from childhood on the simplest diet of vegetable food and water drink.—*REYNOLDS'S Miscellany*, No. 79.

## CAUSES OF MODERN DISEASE.

Pride, poverty, and pleasure are the three prime weavers of the great web of modern disease; the three weird sisters whose nimble fingers never cease from spinning. It is pride, which makes men exhaust their living energies with the mental toil necessary to elevate them in the scale of society, or to maintain their present position: it is poverty, which too often entails vice, crime, filthy habits, debauchery, recklessness, squalid destitution, and semi-starvation; or, at the best, excessive labour, and it is pleasure, who never withdraws her spur from the sides of youth, idleness and wealth, until they drop exhausted by the race, and she there leaves them, until disease picks them up, and carries them home.—*JOHNSON'S Domestic Practice of Hydropathy*, pp. 98-9.

## ESSENTIALS OF THE BLOOD PREPARED BY PLANTS.

We learn from the chemist, that the substances upon which the renovation of the blood and tissues of the animal immediately depend, are all prepared for it by the plant; and we see the massive carcasses

of the herbivorous animals gradually built up at their expense, without the assistance of a single particle of animal food. There is, therefore, no difficulty in understanding that man may be effectually supported upon the same regimen; his digestive power being adequate, with the assistance of the various mechanical and chemical appliances which his ingenuity suggests, to extract the alimentary materials from almost every kind of vegetable substance in which it is not too intimately combined with actual poisons.—*Medico-Chirurgical Review*, No. xi., p. 90, *Article, Vegetarianism*.

## A DESTRUCTIVE COMPANY.

We find it stated recently, in a lecture delivered at the Royal Institution, Manchester, by Dr. LANKESTER, that the greatest dealers in the skins of animals are the Hudson's Bay Company; who exercise virtual sovereignty over a territory containing one-eighth part of the surface of the globe. This company annually destroys 525,000 raccoons, 60,000 beavers, 85,000 chincillas, 9,000 bears, 187,000 fishers, 17,000 otters, 75,000 foxes, 120,000 martens, 55,000 lynxes, 15,000 seals, 15,000 wolves, 245,000 minx, 2,270,000 squirrels, and 1,000,000 of musquashes. It is interesting to contemplate a time when demand shall necessitate a supply of other articles for use or luxury than the skins of animals, and such as shall be altogether free from the scenes of tyranny and slaughter here presented to the imagination.

## INCREASED POWER OF ENDURANCE.

I have great reason to rejoice that ever I adopted Vegetarianism. I enjoy uninterrupted health of body and mind, and am able to endure fatigue longer than those about me who are yet carnivorous in their habits. For the last few weeks I have been working eighteen hours nearly every day, besides having to walk two miles twice a-day, to and from work, so that I had only three or three and a half hours left for sleep. My flesh-eating brethren similarly situated complained very much, while I laughed at them and told them if they would live as I did, they could do anything.—*J. B.*

## GENERATION OF ANIMAL HEAT.

Experiments have taught us that the average quantity of carbon in the food of an adult man amounts to 14 ounces daily. By the combustion of this quantity, 197,477° of heat are produced (*LEIBIG*); and this is amply sufficient to account for the heat of the human body. The experiments of *BOUSSINGAULT* show, that a cow breathes out about 70 ounces of carbon daily, and from this we calculate that 987,385° of heat must be produced in the body of a cow in the space of twenty-four hours.\* These calculations will at once prove that there is little difficulty in accounting for the heat of the animal body.—*DR. LYON PLAYFAIR*.

## LONGEVITY AND SIMPLE DIET.

The inhabitants of the Atlantic Islands, who were unacquainted with all animal diet, were famous for uninterrupted sleep, and were ignorant of what it was to dream. And the long lives of the primitive race of men were owing to the salubrity of their food, and the moderation of their desires. Bread, milk, the fruits of the earth constituted their aliment. The spontaneous productions of nature were the sole delicacies their appetites craved, and they quenched their thirst at the limpid stream.—*The Primeval Diet of Man*, pp. 8-9.

## THE GOLDEN AGE.

The golden age derives its splendid appellation from the innocence of its manners and the simplicity of its food. The Greek historians, when describing the primitive ages of the world, relate

\* This implies the union of 11 lbs. 10½ oz. of oxygen with the carbon.

that the first men regaled on every mild and wholesome herb they could discover, and on such fruits as the trees spontaneously produced.—*Diad. Siculus*, p. 8, edit. Rhodoman, Hanov., 1604.

#### LONGEVITY VERSUS LUXURY.

In proportion as luxury increased, the life of man was abbreviated. The seven kings of Rome reigned longer than the first twenty emperors.—*Harwood on Temperance*.

#### DEMAND FOR ARTIFICIAL STIMULANTS A SYMPTOM OF WEAKNESS.

Faith does wonders, it enables a man to do impossibilities. It accounts for thousands of successful experiments. What could the Irish have done with teetotalism, had it not been for the faith with which their apostle of temperance inspired them? Father Matthew did inspire them; he breathed upon them, and they received a spirit, an invisible but most efficient spirit, that enabled them to do a work of reformation, which, in their former state, would have been to them an impassable mountain. Faith removed the mountain, and they walked on upon the plain, and were astonished at the facility with which the sacrifice was made to the spirit of temperance. How far faith can go, we know not; but it has done wonders in all ages and in all climates. It has changed the character of man by changing his habits; and it has defied the elements of nature by implanting within man a more powerful element, which resists their violence, and reduces their rigour to a gentle agency. We know not what extreme pleasure even excessive cold would give us were we only vigorous enough to withstand it. A powerful and a healthy constitution ought to be able to withstand both cold and heat to excess. The weak man shivers in cold, and faints and perspires in heat; the strong man rejoices in the one, and luxuriates in the other. To be master of the elements, man must possess a vigorous constitution; and a vigorous constitution is one that has life and heat in itself, and therefore does not depend upon artificial heat or stimulants to supply it with strength; the use of these is the cause of weakness, and the demand for these is the symptom of weakness.—*Family Herald*, No. 392.

#### FOOD ESSENTIAL TO WARMTH.

Much less heat is evolved when there is a deficiency of food. "During the whole of our march," observes SIR JOHN FRANKLIN,\* "we experienced, that no quantity of clothing could keep us warm while we fasted; but on those occasions on which we were enabled to go to bed with full stomachs, we passed the night in a warm and comfortable manner." In tropical climates, and even in cooler regions, during the summer, a smaller quantity of food suffices to keep up the temperature of the body; and under the same circumstances substances containing a less proportion of carbon, are better adapted for the preservation of health.—*DR. PEREIRA on Food and Diet*, pp. 19-20.

#### BENEVOLENT SOCIETIES' DINNERS.

Surely the claims of charitable societies need not necessarily entail on their supporters the eating of a dinner, a very cumbrous business, and drinking alcoholic drinks, in order to further their interests with the public, not to say anything of the loss of time and detriment to health caused by these feastings. It is to be hoped that some "other custom of entertainment" may shortly supersede these barbarous feastings, more worthy of the enlightened age in which we live, and equally productive of benefit to charitable institutions. It never can be urged that JOHN BULL is only to be successfully wooed when "Bacchi plenus."—*The Builder*.

\* *Narrative of a Journey to the Shores of the Polar Seas.*

#### FOOD OF CHILDREN.

Milk contains one part of nourishment to two parts of fuel; Scotch oatmeal, one to five; wheat-flour or barley, one to seven; potatoes, one to nine; rice, one to ten; arrow-root, tapioca, and sago, one to twenty-six; and wheat-starch, one to forty. This shows how very unfit certain of these are for the food of children. Some children are not fed on milk, but arrow-root, which does not contain one-fourth enough nourishment. Nourishment, in the case of all the substances referred to, exists in the shape of albumen—very much of the same composition as that of the white of an egg, out of which, together with the yolk, is formed the complete chick.—*DR. J. S. WILKINSON*.

#### PERSECUTION OF CATS, OWLS, AND FROGS.

There are animals that have the misfortune, for no manner of reason, to be treated as common enemies wherever they are found. The conceit that a cat has nine lives, has cost at least nine lives in ten of the whole race of them; scarcely a boy in the streets but has in this point outdone HERCULES himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this domestic may be any cause of the general persecution of owls (who are a sort of feathered cats), or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine, though I am inclined to believe the former, since I observe the sole reason alleged for the destruction of frogs is, because they are like toads. Yet, amidst all the misfortunes of these unfriended creatures, it is some happiness that we have not yet taken a fancy to eat them; for should our countrymen refine on the French ever so little, it is not to be conceived to what unheard-of torments, owls, cats, and frogs may be yet preserved.—*ALEXANDER POPE*.

#### THE CARNIVORA AND FRUGIVORA.

The two most general distinctions of the carnivorous tribes of quadrupeds are deduced, one from the figure of the teeth, and the other from the conformation of the intestines. The animals that subsist on vegetables have all of them blunt teeth, as the horse, the ox, the sheep, and the hare; but the teeth of animals naturally carnivorous are sharp, as those of the cat, the dog, the wolf, and the fox. As to the intestines, the frugivorous have some, such as the colon, which are not to be found in the carnivorous. It seems, therefore, that, the teeth and intestines of man being like those of frugivorous animals, he should, naturally, be ranged in this class. This question is not only confirmed by anatomical observations, but is greatly favoured by the monuments of antiquity.—*RITSON'S Essay on Abstinence from Animal Food*, p. 41.

#### VEGETARIAN DIET AND PHYSICAL POWER.

Whatever they may be as to their mental and moral qualities, the Russian soldiers are remarkable for their robustness and powers of physical endurance. No animal food of any kind enters into their allowance, which consists of black bread, oil, and salt; and their pay is insufficient to enable them to procure the luxuries of meat or cheese. The diet of the Russian peasantry is chiefly composed of similar black bread, with pickled cucumbers, cabbages, or mushrooms; in some parts, however, milk enters largely into it. In Spain, it appears that the regimen of the lower classes is altogether vegetable; onions or fruits being the only accompaniments to their bread; and these people are remarkable for their power of sustaining severe physical exertion. *Medico-Chirurgical Review*, Art. *Vegetarianism*, No. xi. p. 91.

“THE GOOD TIME COMING.”

But when the soul is unfettered by artificial habits of an animal description, the spirit of man, even in the comparative ignorance of the great mass of our own people, will be active in those pursuits which lift him to a higher and happier state of being, and to a more distinct appreciation of the Author of all goodness and truth. It is no exaggeration to say, that the prevailing use of flesh as diet has this detracting and lowering influence which we ascribe to it. A short time's experience in London, with attention to the subject, might open the eyes of prejudice even to the fact. The reformers of our social customs will, therefore, persevere in their noble mission. Simplicity of living will be advocated, till practice, and ridicule, and every other obstacle to their movement be withdrawn. The elements of social, political, and religious freedom are now strong and numerous in the world; and we see in all these agencies at work, the hand of that Providence who controls them all, and shall bring them to combine in preparing the day for the universal harmony of man with man, and man with God. Let us speed the time.—*The Mission of Vegetarianism.*

BENEFICIAL EFFECTS OF ABSTINENCE.

Dr. FARRE was once consulted by a master and commander of a British merchantman, who was carried into Algiers, previous to the chastisement of the Algerines by Lord EXMOUTH. The Dey of Algiers had him immediately stripped naked, and chained to another British prisoner, and then placed on the public works, from four in the morning, until four in the afternoon; after which time, he was turned into a cell with his naked companion, until the recommencement of his laborious employment. By his side in the cell was placed a pitcher of water, and a loaf of black bread. Dr. FARRE inquired of him, whether he could eat it; ‘Oh 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 gave it sweetness.” Now, says Dr. FARRE, 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? “Perfect health, I had not a day's illness. I was as lean as I could be, but I was perfectly well.” When he was set at liberty, concludes Dr. FARRE, and he returned to British fare, then he had to consult me as a physician.—*Parliamentary Report on Drunkenness.*

PLANTS AND ANIMALS.

There is much difference, indeed, in external appearance and in structure, but in their ultimate composition there is none. To render this more obvious, I subjoin the composition of these various substances, as obtained by different chemists, who executed their analyses without any knowledge of the results obtained by the others:—

	Gluten from Flour. BOUSSINGAULT.	Casain from Peas. SCHERER.	Albumen from Eggs. JONES.	Ox Blood. PLAYFAIR.	Ox Flesh. PLAYFAIR.
Carbon . .	54.2	54.138	55.000	54.35	54.12
Hydrogen . .	7.5	7.156	7.073	7.50	7.89
Nitrogen . .	13.9	15.672	15.920	15.76	15.67
Oxygen . .	24.4	23.034	22.007	22.39	22.32
	100.0	100.00	100.00	100.00	100.00

These analyses do not differ from each other more than the analyses of the same substance usually do. Thus we are led to the startling conclusion, that plants contain within them the flesh of animals ready formed, and that the only duty of

animals subsisting upon them is to give this flesh a place and form in their organism.—Dr. LYON PLAYFAIR.

INCONSISTENCY.

The principle of admitting the pernicious tendency of a system, and yet, at the same time, being willing to tolerate it in a modified form, bears on its forehead glaring inconsistency. It is an unworthy tampering with an evil which we are powerful enough to crush, if we only manfully set ourselves to the task.—Rev. W. REID in *Scottish Temperance Review.*

HORSEFLESH SOLD FOR FOOD.

A French paper relates that the police of Digne have apprehended a horse-slaughterer named GARCIN, for having salted the bodies of the horses which he killed, and for having sold them to the poor for food. He was accustomed to send quantities of this salted horseflesh every week to Marseilles; and several dogs and other animals unfit for food were also found salted on his premises.—*Manchester Guardian.*

FATTENING YOUNG LADIES IN TUNIS.

A girl, after she is betrothed, is cooped up in a small room, with shackles of gold and silver upon her ancles and wrists. If she is to be married to a man who has discharged, despatched, or lost a former wife, the shackles which the former wife wore are put upon the new bride's limbs, and she is fed till they are filled up to the proper thickness. The food used for this custom—worthy of barbarians—is a seed called *drough*, which is of an extraordinary fattening quality. With this seed and their national dish, cuscusoo, the bride is literally crammed, and many actually die under the spoon.—Colonel KEATING's *Travels in Europe and Asia.*

IRISH AMELIORATION SOCIETY.

We have watched with considerable interest the operation of this excellent Society. The efforts making for the manufacture of peat into charcoal, candles, naphtha, and numerous other important articles of commerce, seem almost to promise a complete renovation of this almost deserted country. It appears that we are now to be furnished, not only with candles and naphtha for the purposes of illumination, which will tend to supersede the use of tallow and animal oil, but animal manure seems likely to be superseded by the peat charcoal, which is well known to constitute not only an excellent deodorizing substance, but a very beneficial application for almost every crop which is cultivated; containing, as it does, that carbonaceous principle which forms the chief constituent of all plants. Thus, whilst Ireland with her potato-eating labourers is benefitting herself by profitable industry, and improving her own soil, she will be conferring the blessings of health, and the comforts of civilization, on the other nations of the earth, and promote the more complete realization of humane principles in the world.—H. C. S.

CASPAR HAUSER.

Dr. LAMBE observes, that “not only are the special senses improved by the disuse of flesh, but this improvement pervades every organ, and influences every function of every part of the system. Observation demonstrates that there is no organ of the body which, under the use of vegetable food, does not receive a healthy increase of its peculiar sensibility, or that power which is imparted to it by the nervous system.” The use of flesh food incontestably deadens the senses, and dulls the faculties. That such is the case, was strikingly illustrated in the person of CASPAR HAUSER, who is supposed to have been confined in a dark, narrow dungeon from infancy up to the age of seventeen, when he was released. During the whole period of his incarceration, he subsisted on coarse brown



bread and water; and for a long time after he was discovered at the gates of Nuremberg, in the year 1828, he was found to possess extraordinary acuteness and power of sight, smell, taste, touch, and hearing; and, as his biographer relates, that, "in a perfectly dark night he could distinguish different dark colours, such as green and blue, from each other. He could walk anywhere as well in the dark as in the light; and was astonished to see others groping and stumbling along in the dark."

Much of this quickness in distinguishing colours and objects was probably owing to his eyes having been long used to the deprivation of light; but, as the eyes became more accustomed to the light, his power and distinctness of vision did not decrease. In the biography, we find that "his hearing was scarcely less acute than his sight. When walking in the fields, he once heard, at a distance comparatively great, the footsteps of several persons; and he could distinguish these persons from each other by their walk;" and could likewise tell apple, plum, pear, or other trees, by their smell. But after becoming accustomed to the use of a flesh diet, his senses gradually became less acute: he could no longer distinguish sounds with such nicety as before, his sight became more or less dulled, and his sense of touch deadened. Many other examples might be afforded to prove the vast influence which a light and natural diet has in improving and perfecting the organs of special sense.—REYNOLDS'S *Miscellany*, No. 87.

#### EFFECTS OF FLESH.

BRASSAVOLUS reports, of the younger daughter of FREDERICK, king of Naples, that she could not eat any kind of flesh, nor so much as taste of it; and as oft as she put any bit of it in her mouth, she was seized with a vehement syncope, and falling to the earth, and rolling herself thereupon, would lamentably shriek out. This she would continue to do for the space of half an hour, after she was returned to herself.—TURNER'S *History of Remarkable Providences*, 1697.

#### CARBON IN ALL ORGANIZED SUBSTANCES.

Carbon is an essential constituent of every living or organized tissue, both vegetable and animal. It is, therefore, a necessary ingredient of food; and nature has accordingly supplied it in the aliment which she has provided for all living beings in the early stage of their existence. Thus it is an element of the organic substances composing seeds, and from which the embryo plant derives its first nutriment. The yolk of eggs (the food of the embryo chick), and milk, on which young mammals subsist during the first period of their existence after birth, also contain it.—PEREIRA'S *Treatise on Food and Diet*, p. 7.

#### VEGETABLE WOOL.

The name of vegetable wool has been applied to a fibrous material which the ingenuity of M. PANNEWITZ has succeeded in extracting from leaves of the fir. A manufactory of this material has, for some time past, existed near Breslau, in Silesia, in a district termed the "Prairie of Humboldt." The species of pine there operated upon, is the *pinus sylvestris*, or wild pine; but it would seem that every member of the fir and pine tribe might be turned to similar account. The leaves of these trees, if examined, will be found to be made up of a fibrous material, held together by a resinous substance. The latter may be dissolved out by means of alkalies, leaving the woolly matter behind. Coverlets, blankets, and other articles made of vegetable wool, have long been employed in Austria, Vienna especially, in some of the charitable institutions. The materials are warm, durable, and agreeable to the eye; moreover, they enjoy the excellent quality of preserving a certain balsamic and rather agreeable smell, which nevertheless, is so inimical to insects, that they

never harbour in it. In the Silesian manufactory the resinous matter holding the woolly fibres together, is also turned to account, medicinal baths being made with it as a basis, and which are found to be useful in many chronic diseases.—*Express Newspaper*.

#### THE FUTURE.

Those who have seen death and famine disappear at the bidding of an improved agriculture—the plague driven from our cities, and the ague from our counties, by the advance of civilization and the appliances of science—will not despair of the time when typhus and scrofula, which desolate the town, and the intermitting fevers, which still linger in the country, will yield before the advance of that knowledge which is now dawning on our social horizon.—GRAINGER'S *Lecture on the Health of Towns*.

#### EFFECTS OF TOBACCO.

Tobacco plays a more important part in this country as to the habits of the people. However used—whether smoked, chewed, or used as snuff—its action on the system is but little different. It is essentially a narcotic, and as such it is detrimental to the power and healthiness of the nervous system—as such, it stimulates at the expense of subsequent depression and eventual loss of tone—as such, it interferes with the functions of assimilation and expenditure—and as such, is injurious to the health of the system. Tobacco exerts more marked and injurious effects when chewed, less of these when smoked, and is least deleterious when used in the form of snuff. This is only, however, a question of degree; and in the temperate climates, the use of tobacco in any way can only be justifiable when, from poverty of diet, and consequent vital depression, the effects of an habitually-used narcotic may not be undesirable.—ROBERTSON on *Diet and Regimen*.

#### POTATOES, BREAD, AND FLESH.

Irishmen, who live chiefly on potatoes, are obliged to eat them in large quantities, even as much as 9 lb. a-day; and this on account of the small quantity of nourishment, or albumen, contained in them. Supposing that, instead of potatoes, they lived on bread, 2½ lb. a-day would be sufficient, that quantity affording about as much real effective nourishment as 9 lb. of potatoes. Flesh, on the contrary, contains but little fuel; and therefore a man living on it will require a great quantity of it to support the animal heat.—Dr. J. S. WILKINSON.

#### ALLUREMENTS OF VEGETATION.

By sweet, but irresistible violence, vegetation allures every sense, and plays upon the sensorium with a sort of blandishment, which at once flatters and satisfies the soul. To the eye, seems aught more beauteous than this green carpet of nature, infinitely diversified as it is by pleasing interchanges of lovely tints? What more grateful to the smell, more stimulous of appetite, than this collected fragrance that flows from a world of various perfumes? Can art, can the most exquisite art, equal the native flavours of Pomona; or are those sordid sauces of multiplex materials, which the ministers of luxury compose to irritate the palate and to poison the constitution, worthy to vie with the spontaneous nectar of nature?—*Primeval Diet of Man*.

#### A CHILD'S DIET.

A correspondent of the *Chicago Tribune*, tells of a little girl, ten years of age, whose only subsistence from infancy has been sugar and milk—some obstruction or disease of the throat having led her always to refuse anything more substantial. She is stated to be as large as children of her age usually are, and as healthy, bright, and active as those whose food would be considered more invigorating.—L. A. L.



## GREEN MANURES.

The use of green manures has early attracted the attention of the farmer. XENOPHON recommended green plants to be ploughed into the soil, and even that crops should be raised for that purpose; for these, he says, enrich the soil as much as dung; and the *lupin* is named as an excellent manure by very early agricultural writers. The *white lupin* is even now grown in Italy, for the purpose of being ploughed into the soil, an operation generally performed in October. In the number of the *Journal d' Horticulture Pratique* for the present month, we find it therein stated, that lupins or maize dug in a green state upon the roots of an espalier is the best method that can be adopted for inducing the tree to bear fruit.—*The Gardener*.

## COMMENCEMENT OF VEGETARIAN PRACTICE.

To those who have been accustomed to animal diet, a commencement of the Vegetarian system requires some self-denial, and it should only be gradually adopted. Physical force may for the moment appear diminished, the respiration will probably become slower, the spirits may at first appear less buoyant, and the frame more languid. These signs are, however, but temporary, and they will arise from the organs of nature being reduced into their proper and easy functions, from a state of injurious excitement and destructive exertion.—REYNOLDS'S *Miscellany*, No. 79.

## TEMPERANCE.

The instances of longevity, says some author, are chiefly among the abstemious. Yet long life is often found amongst those who greatly indulge the appetite. But mark the real difference. If two men live each to the age of eighty, one of them a temperate man, the other given to excesses, the former lives the whole of his period, the latter has his faculties and functions half extinct, alive to little else than a sense of privation and pain during a great portion of his days, especially the latter twenty years of them. In these two cases, full twenty-five per cent. should be deducted from the life of the latter.—*The Journal of Health*, No. 21:

## VEGETARIAN SYSTEM NOT KNOWN BY ARGUMENT.

Dr. B. says:—"After all, the Vegetarian question is not to be argued—it is to be tried practically. People can *live* on the old plan, but it is *fast living*. Old age steals on rapidly, and life is full of infirmities and vexations."

## BULK IN FOOD ESSENTIAL.

The nutritive quality is not the only requisite in food; a certain *distention* of the stomach is required, to enable it to act with its full powers; and it is for this reason hay or straw must be given to horses, as well as corn, to supply the necessary bulk.—WHAELY.

## AIR AND WATER IN TOWNS.

It is a matter of great importance to find from what source it is best to obtain water for large towns, and how it is to be collected. To these points Dr. SMITH particularly directs attention. Regarding the conditions of many springs, which never become muddy, but possess a constant brilliancy, and a very equal temperature at all seasons of the year, the author thinks that there is a purifying and cooling action going on beneath. The surface water from the same place, even if filtered, has not the same brilliancy; it has not the same freedom from organic matter, neither is it equally charged with carbonic acid or oxygen gas; there are other influences, therefore, at work. The rain which falls has not the purity, although it comes directly from the clouds; it may even be wanting in clearness, as is often the case. Springs rise through a great extent of soil,

and collect a considerable amount of inorganic salts; and it is shown by Dr. SMITH that their purity is due entirely to the power of the soil to separate all organic matter, and at the same time to compel the absorption of carbonic acid and oxygen. The amount of organic matter removed in this way, by its combination with oxygen, is surprising, and it is a most important and valuable property of the soil. The change even takes place close to cesspools and sewers; at a very short distance from the most offensive organic matter there may be found water having little or none in it.—*Proceedings of the British Association*, 1850, JAMESON'S *Journal*, No. 98.

## BAD FOOD.

Bad food is always insufficient. No person was ever known to die because he had only a quarter of a pound of meat to dinner, but many die annually from eating *bad sausages*—at least, this is notorious enough in Germany.—*Medical Times*.

## TRUE AND FALSE PLEASURES.

The man who feels most pleasure in putting brandy into his stomach, or in any other way gratifying his nerves of sensation, is a mere beast. One whose chief pleasure is in the exercise of the limbs, and who plays without any exercise of the mind, is a more harmless sort of animal, like the lamb in the field, or the swallow skimming over meadow or pool. He whose delight is to represent nature by painting, or to build edifices by some beautiful idea, or to echo feelings in music, is of an immeasurably higher order. Higher still is he who is charmed by thought, above everything, whose understanding gives him more satisfaction than any other power he has. Higher still is he who is never so happy as when he is making other people happy—when he is relieving pain and giving pleasure to two or three or more people about him. Higher yet is he whose chief joy it is to labour at great and eternal thoughts, in which lies bound up the happiness of a nation, and perhaps a whole world, at a future time when he will be mouldering in his grave. Any man who is capable of this joy, and at the same time of spreading comfort and pleasure among the few who live round about him, is the noblest human being we can conceive of; he is also the happiest.—MISS MARTINEAU.

## CRUELTY TO THE BUTCHER.

The reason why we include flesh in the list of the *taboos*, is not always because it is pleasant and luxurious; for often it is just the contrary. Neither is it because of the alleged cruelty to animals, for much, in that particular, is to be said on both sides. More do we insist on the cruelty to the *butchers*; and, until it can be shown me that no injury is done to the men who murder the animals, I shall persist in abstaining from all animal flesh for food. Other very sufficient reasons we have, which will be come at by and by; but this is one that is not quite without weight. I never met with a man accustomed to killing animals, who had retained or obtained that part of his soul on which alone I set much value. He has no aspirations, no idealness, no wide human love; his soul is brutalized by his trade, and the sooner the trade is destroyed the better.—SUTTON'S *Evangel of Love*.

## VEGETARIAN DIET AND SEVERE EXERCISE.

A. C. T., a Vegetarian engaged in surveying in Scotland, has selected the following particulars as to the amount of physical exertion experienced in carrying out his ordinary employments; "to show that hard walking can be performed without the murdering of poor defenceless animals, to

derive from their bodies the superior degree of nourishment they are generally supposed to furnish." "This hard walking was in the summer season, in the course of seventy working days, travelling over 1,250 miles, averaging about 18 miles per day, rising in the morning from 800 to 1000 feet down to 250, and up again as high as 2,750 above the level of the sea, over rough, steep, and rocky ground. Any person who has travelled in a mountainous district, will know that ascending and descending great hills and dales is very hard work." Several young men engaged in these duties with the narrator, although not professed Vegetarians, lived upon the same diet as himself. "Their shirts might sometimes be wrung with perspiration, the walking was so severe; whilst the head had to be taxed for the purpose of making the necessary surveys." Our correspondent expresses his conviction "that a pure vegetable diet is far the best for hard work;" his own experience proves this to his own mind, as well as what he sees before him every day, namely, hard, yes, very hard work, done without the use of flesh meat; and urges those who doubt, to try the diet he recommends, but to do this with judgement, and they need not fear the result.

#### ESSENCE OF MILK.

Mr. MOORE, an extensive farmer in Staffordshire, has, under a license from the patentee of the new process of concentrating milk, fitted up an apparatus by which he manufactures annually the produce of about thirty cows. The milk, as it is brought from the dairy, is placed on a long shallow copper pan, heated beneath by steam to a temperature of about 110°; a proportion of sugar is mixed with the milk, which is kept in constant motion by persons who walk slowly round the pan, stirring its contents with a flat piece of wood. This is continued for about four hours, during which the milk is reduced to a fourth of its original bulk, the other three-fourths having been carried off by evaporation. In this state of consistency it is put into small tin cases, the covers of which are then soldered on, and the cases and contents are then placed in a frame which is lowered into boiling water; in this they remain a certain time, and after being taken out and duly labelled, the process is complete. The milk thus prepared keeps for a lengthened period. It supplies fresh milk every morning on board ship, and may be sent all over the world in this portable form.—*Mechanics' Magazine*, No. 1415.

#### LOSS OF NITROGEN IN FEEDING SHEEP.

In a series of experiments in sheep, Mr. LAWES found that it required 377 lbs. of nitrogen in food, consisting of turnips only, to give an increase in live weight equal to 3 lbs. of nitrogen.—NOAD'S *Lectures on Chemistry*.

#### CONCILIATION.

One market morning in my usual rambles,  
Passing along Whitechapel's ancient shambles,  
Where meat was hung in many a joint and quarter,  
I had to halt awhile, like other folks,

To let a killing butcher coax  
A score of lambs and fatted sheep to slaughter.  
A sturdy man he looked to fell an ox,  
Bull-fronted, ruddy, with a formal streak  
Of well-greased hair down either cheek,  
As if he dee-dash-dee'd some other flocks  
Beside those woolly-headed stubborn blocks  
That stood before him, in vexatious huddle;—  
Poor little lambs, with bleating wethers group'd;  
While, now and then, a thirsty creature stoop'd  
And meekly snuff'd, but did not taste the puddle.

Fierce bark'd the dog, and many a blow was dealt,  
That loin, and chump, and serag, and saddle felt;  
Yet still, that fatal step, they all declin'd it,

And shunn'd the tainted door, as if they smelt  
Onions, mint sauce, and lemon juice behind it.  
At last there came a pause of brutal force;

The cur was silent, for his jaws were full  
Of tangled locks of tarry wool;  
The man had whoop'd and bellow'd till dead hoarse,  
The time was ripe for mild expostulation;  
And thus it stammer'd from a stander-by:—  
"Zounds!—my good fellow—it quite makes me—  
why

It really—my dear fellow—do just try  
Conciliation!"

Stringing his nerves like flint,  
The sturdy butcher seiz'd upon the hint—  
At least he seiz'd upon the foremost wether—  
And hugg'd, and lugg'd, and tugg'd him neck and  
crop

Just *volens volens* thro' the open shop—  
If tails come off, he did't care a feather—  
Then walking to the door, and smiling grim,  
He rubb'd his forehead and his sleeve together—  
"There! I've conciliated him!"

THOMAS HOOD'S *Poems*, vol. i. pp. 114-116.

#### THE ABSORBING POWER OF SOILS.

Science is bringing more light to bear on this important subject, tending to show that the resources of the food for plants are near at hand, and only need the industry of man to secure them without the aid of the ordinary expensive processes of stock-feeding. The editor of the *Gardeners' Chronicle* remarks in page 164 (1851), "That a few months since, Mr. HAY drew attention to the remarkable power which soils generally have of absorbing ammonia and its salts. It had long been believed that all porous soils possessed the power of absorbing and condensing ammonia from the air; it had likewise been long known that in addition to this, which might be called a merely mechanical effect, certain soils possess the power of absorbing or fixing ammonia, in consequence of fixing certain chemical agents present in them; and there was, still further, a number of curious isolated facts, all showing that the subject was not thoroughly investigated; facts seeming to point to some physical or chemical property belonging to most soils, and in consequence of which they possessed these powers." The food of vegetables is a subject less understood than that of animals; and it seems likely to be proved that, after all, the question of supplying this food is resolvable into a few very simple operations, such as the draining and pulverization of soils, so as to present the best condition for extracting and retaining from the atmosphere the ammoniacal gases which are there abundantly supplied. The difficulties of obtaining food for vegetables, animals, or for man, are thus being reduced, and life is becoming proportionably easy to support. Simple, therefore, as sustenance on vegetable food has always been, the progress of science is rendering it still more so; and the result will be, that instead of so much valuable time being employed in providing for the body, there will be abundant time for supplying the important requirements of the mind. Thus physical advancement is the forerunner and basis of mental or moral improvement.—C. H. S.

#### RECEPTION OF GREAT TRUTHS.

When PETER was delivered from prison, and knocked at the door of MARY'S house, the damsel who informed the inmates of his arrival was said to be "mad." Then they said, "It is his angel." And lastly, when they saw him, they were "astonished." So it is generally when *great truths* are first liberated. They provoke the charge of *insanity*; then they are described as *mistakes*; then they excite *wonder*; and, at last, they receive a *cordial welcome*.—*Original, Monthly Christian Spectator*.

## IMPOSSIBILITIES.

The history of civilization is little else than a series of struggles against "impossibilities." The lives of great men are but a series of efforts to throw discredit upon the word, and make men doubt its value. Ever since the world began, the enemies of reform have entrenched themselves behind barricades built up with impossibilities, and hurled defiance in the teeth of advancing ages. Stone by stone these defences have been pulled down, but, nothing disheartened, they have retreated still farther, and shout out their old war cries, more faintly, perhaps, but no less doggedly and courageously than ever. How many pages would it take to recount the impossibilities that have been made possible by the courageous perseverance of a small minority of mankind from the time when SOCRATES preached his anticipated Christianity, down to the building of the Crystal Palace!—*The Illustrated Exhibitor*, vol. i., p. 386.

## THE JAPANESE AND CHINESE.

Among the Japanese, there is a religious interdict, not merely against animal flesh, but also against milk and its productions. Their staple food is rice, to which they give flavour and variety with pulse, fruits, roots, and herbs; yet they are represented by such travellers as have visited them, as robust, well-made, and active, and also as remarkably healthy, long-lived, and intelligent. The diet of the lower classes among the Chinese, also, appears to be entirely vegetable; rice being their staple support, and fruits and confections being used to flavour it. Many of them, from chewing opium, and other pernicious habits, are in a state of great wretchedness; but those who get enough to eat, and do not drink spirits, or chew or smoke opium, are possessed of great strength and agility.—*Medico-Chirurgical Journal*, No. xi., pp. 92-3.

## GEORGE BROADBENT.

GEORGE BROADBENT, of Doheros, in Saddleworth, Lancashire, lived to the age of 98 years. He had abstained, almost during his whole life, from animal food, from an opinion of its pernicious effects on the human constitution, which opinion he inherited from his father. He lived chiefly on milk-meats, kept a cow, and cultivated his own roots and vegetables. Apples, pears, plums, etc., were his luxuries. He was very partial to bread made of the flour of beans, and ate garlic very frequently. He always found himself strong and vigorous, and a stranger to disease. At the age of 90 he mowed his grass, made it into hay, and carried it home upon his back, at the distance of a quarter of a mile. His usual hour of rising was four in the morning. He wrought at the business of woollen-cloth making to the time of his death, which took place in the year 1753.—*The Primeval Diet of Man*.

## CHYLE FROM ANIMAL AND VEGETABLE FOOD.

So far as chemical tests are concerned, the chyle of all animals is the same, whatever kind of food it may be formed from, but in respect to its physiological qualities and its relations to the vital economy, its character varies with the diet. OLIVER, HERRIETTER, and other physiologists agree in stating that chyle, elaborated from animal food, putrifies 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 Dr. GRAHAM, that human blood formed from animal food will putrify when taken from the living vessels in a much shorter time, than that formed from pure vegetable aliment; and that there is always—other things being equal—a much greater febrile and putrescent tendency in the living bodies of those who subsist mostly on animal food, than in those who subsist

wholly on pure vegetable aliment. Hence, if two healthy, robust men, of the same age—the one subsisting principally on fresh meat, and the other exclusively on a diet of vegetable food—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.—REYNOLDS'S *Miscellany*, No. 79.

## APPETITE FOR FOOD NOT AUGMENTED BY COLD ALONE.

The effect of cold in augmenting, and of heat in diminishing the appetite for food, is well known. I will not, however, go the length of LEIBIG in asserting, that if we were to go naked, as the Indians, or if in hunting or fishing we were exposed to the same degree of cold as the Samoyedes, we should be able to consume the half of a calf, besides a dozen of candles. For though it must be admitted that the inhabitant of a frozen region requires more abundant food than he who lives in a temperate climate, yet I feel that it is an error to ascribe the voracity and gormandizing powers of some of the natives of the colder regions to the influence of cold only. The Hottentots and the Bushmen [Bosjesmans] of Southern Africa, indulge, as is well known, in beastly gluttony, yet this cannot be the effect of the temperature of their climate; while "the inhabitants of the Alpine regions of Southern Europe demand no such extravagance of food, nor are even the people of Lapland and the northern extremity of Norway conspicuous for such eating; as is not the less true of the Icelanders." Instead, therefore, of ascribing the gluttony of the inhabitants of frozen regions solely to the low temperature to which they are exposed, I consider it to be in part the result of an instinct or propensity exercised by some portion of the brain.—Dr. PEREIRA'S *Treatise on Food and Diet*, p. 7.

## VEGETABLE SOAP.

It appears that the soap plant grows all over California. The leaves make their appearance about the middle of November, or about six weeks after the rainy season has fully set in; the plants never grow more than a foot high; and the leaves and stock drop entirely off in May, though the bulbs remain in the ground all the summer without decaying. It is used to wash with in all parts of the country, and, by those who know its virtues, it is preferred to the best of soap. The method of using it is merely to strip off the husk, dip the clothes into the water, and rub the bulb on them. It makes a thick lather, and smells not unlike brown soap. The botanical name of the plant is "Phalargium pomaridianum."—*Nonconformist*.

## INFLUENCE OF BUTCHERING ON CHILDREN.

I am glad to hear that the Vegetarian portion of the family thrive so well; and although I do not feel disposed to follow their example in this particular, I think the following facts worthy the notice of Vegetarians. The other day, I was in the house of a friend, a butcher, who has a little boy about three years old. One day the father was exercising his trade on a poor calf, while the child stood by, and, as children will try to imitate, the child placed his *pet cat* in the same position he saw his father put the calf, and wanted a knife to slaughter it! But a more tragical story is to come. While the father was relating this narrative, another person in the company mentioned, that a few years' ago, in Brecon, two little boys went to play butchering together; when, alas! one plunged the knife into the other's throat, and then looked at the blood flowing, and enjoyed it exceedingly! I must confess that these facts of education have tended still further to shake my faith in the butchering system.—J. E.

## OBSTINACY NOT INDEPENDENCE.

Obstinacy in opinion sometimes calls itself independence of mind; but a really independent mind is independent of its own inherent self-will and prejudice, and is, therefore, both open to conviction and candid in acknowledging error.—FITMAN'S *Gems of Thought*.

## THE PALM FAMILY.

Palms—keeping altogether out of view the scientific question of their organization—are well entitled by LINNÆUS, “the princes of the vegetable world;” a rank to which Nature herself gives countenance in their majesty of stature, and in the right regal crowns with which she has decorated their summits. From time immemorial, the palm has been recognized by Eastern nations as an emblem of triumph, and as such was used in triumphal processions, of which a familiar example is found in the sacred text. Among ourselves, it is known only as a metaphor; and we speak of awarding the palm, without the privilege, in most cases, of a personal acquaintance of the exalted originals from which the expression springs. In the words of the enthusiastic VON MARIUS, they “hardly range beyond 35 degrees in the southern, and 40 degrees in the northern hemisphere. The common-world atmosphere does not become these vegetable monarchs; but in those genial climes, where nature seems to have fixed her court, and summons round her of flowers, and fruits, and trees, and animated beings, a galaxy of beauty, there they tower up into the balmy air, rearing their majestic stems highest and proudest of all. Many of them at a distance, by reason of their long perpendicular shafts, have the appearance of columns, erected by the Divine Architect, bearing up the broad arch of heaven above them; pillars one hundred and fifty, and one hundred and eighty feet high, crowned with a capital of gorgeous green foliage!” The palm is thus the leading characteristic of the eastern landscape.—CHAMBERS'S *Edinburgh Journal*, vol. vii. p. 333.

## DUMB CATTLE DRIVEN.

On Friday a fat ox, which had been driven from Smithfield to Aldgate, when it smelt blood, refused to enter the passage leading to the slaughterhouse. All the goading, and pricking, and twisting of the tail by the drivers and butchers, could not force the animal to enter. At last it turned suddenly round, made a start for the opposite side of the way, and entered a beer-shop, to the great alarm of the proprietor and his customers, who fled in the greatest dismay. The ox went out quietly, and entered a large warehouse, where a number of women, who had just brought home slops they had been making, were congregated. The women and girls, of course, ran screaming to all parts of the building. Here the ox remained, surveying the slops and outfits for about a quarter of an hour, when he was driven out the back way, into the yard of the Old Three Nuns Inn. On emerging from this place into the High Street, an attempt was made to drive him to the other side of the way, but he still objected to be slaughtered, and made his way through a dense crowd, to the shop of a leather-cutter, No. 20, High Street. His first visit was to the counting-house. He then made his way into the warehouse, where he was quite at home among the hides. After remaining here about 20 minutes, he was ejected *vi et armis*, and driven to a slaughterhouse in Harrow Alley, where he met the fate which he seemed so anxious to avoid.—*Nonconformist*.

## CONFESSION OF A FLESH EATER.

I am not a Vegetarian, nor do I know that I shall be one, but this I can say, with truth, that the less animal food I partake of, the better I am. You may make whatever use you choose of this testimony, to the value of your principles.—U.B.M.

## DIGESTIBILITY OF MILK.

Milk is not altogether liquid. No sooner does it touch the stomach, than by the action of the gastric juice, it is converted into curd and whey. The curd is really a solid food, and is so fitted for the nourishment of the child, that its stomach is capable of digesting it immediately. The difference between this curd and cheese, is—that the latter is pressed in its manufacture, which takes away its digestibility, and renders it perhaps the most difficult thing for a child to digest.—DR. J. S. WILKINSON.

## “CURATIVE POWER OF NATURE.”

It is one of the grand distinctive marks of living things that they can repair their own injuries. If the leg of a table be broken, the table possesses no power in itself to repair the fracture. If the leg of a man be broken, there is, in his system, a power by which the fracture, without any artificial assistance of any kind, will be repaired. The broken leg will mend itself. Now, this reparation is not effected by any entirely new action. It is effected by a modification only of some of the ordinary nutritive actions. The function of secretion in the injured part becomes altered. A bony matter is secreted, that is, separated from the blood, and poured out all round the fracture, like thin mortar. This matter, like common bricklayer's mortar, becomes perfectly solid and hard, and surrounds the broken extremities of the bone like a collar, and holds them firmly together. All the surgeon can do by his art is, to place the two broken ends of the bone together, end to end, so as to preserve the length of the limb and to keep it straight, and to lay it in an easy position. This is all he can do. It is nature who does all the rest; and she mends the fracture in the way I have described, viz., by modifying the function of secretion in the part, so that a soft mortar is poured out, which hardens round the broken ends of the bone like a collar, and holds them firmly together. \* \* \*

All diseases are cured by a modified action of one or more of the nutritive functions; and the property which living things possess of so modifying the nutritive functions—of so properly accommodating them, and fitting them to the removal of disease—is what is meant by the term “curative principle of nature.”—JOHNSON'S *Domestic Practice of Hydropathy*, pp. 79, 80.

## FOOD OF THE MONKEY TRIBE.

The ourang-outang, or ponzo, described by BATEL, which resembles man more nearly, and is furnished with a much greater share of sagacity, and appearance of reason, than any other animal but man, never meddles with animal flesh, but lives on nuts and other wild fruits. Neither are baboons, which bear some, though less, resemblance to the human species, at all carnivorous; they principally feed upon fruit, roots, and corn. This is true of all the ape or monkey genus, except man.—SPARRMAN'S *Voyage*, ii. p. 227.

## FOOD OF THE INDIANS.

The food of the Indians in the country is simple enough—a handful of corn, a bunch of plantains, or pan of beans from the nearest bushes.—CHAMBERS'S *Journal, New Series, No. 75*. Article Mexico.

## THE OX.

How did the toiling ox his death deserve,  
A downright simple drudge, and born to serve?  
O tyrant! with what justice canst thou hope  
The promise of the year, a plenteous crop;  
When thou destroy'st thy lab'ring steer, who till'd  
And plough'd with pains, thy else ungrateful field?  
From his yet reeking neck to draw the yoke,  
That neck, with which the surly clods he broke;  
And to the hatchet yield thy husband-man,  
Who finish'd Autumn and the Spring began!  
—DRYDEN'S OVID'S *Metamorphoses*.

## VANQUISHED IMPOSSIBILITIES.

What a strange history would that of *vanquished impossibilities* be; how full of blood and tears, of unrequited labour, of deferred hope, of disappointed ambition, of unsuccessful effort, of persecution, trouble, and vexation; how many brave hearts have been crushed and broken by the heap of impossibilities flung upon them by the incredulous world! There never yet was an abuse or absurdity which was not defended by the single word *impossible*; and yet, strange to say, there is not a word in our language whose meaning is less clearly definable. Men seem always to have looked upon the phrase as absolute—as marking out a line, beyond which, human strength and human knowledge were alike powerless, and have guarded it with as much jealousy as if it were a poor man's landmark. But in reality it has had an entirely different worth and aspect in each age of the world, and in all likelihood, to each man who lived in it. What is impossible for people in one stage of cultivation, is, comparatively, an easy matter to those in another.—*The Illustrated Exhibitor*, vol. i., p. 386.

## THE ECONOMICAL PROPERTIES OF THE PALMS.

As to the economical properties of the palms, nature seems to have condensed in one family, the gifts she has more sparingly bestowed upon many others. The sugar of the cane, the wine of the grape, the flour of the cereals, the oil of the olive, the wax of the bee, and the salt of the earth—six of the most valuable articles for the support of human existence—have met together to enrich the palm family with their presence.—*Chambers's Edinburgh Journal*, vol. vii., p. 334.

## RICHARD LLOYD.

Sir JOHN FLOYER, in his work on *Cold Baths*, says: RICHARD LLOYD, born two miles from Montgomery, was aged 133 years within two months; a strong straight, and upright man; wanted no teeth, had no grey hair, it all being of a darkish brown colour; could hear well, and read without spectacles; fleshy and full-cheeked, and the calves of his legs not wasted or shrunk; he could talk well. He was of a tall stature; his food was bread, cheese, and butter, for the most part, and his drink whey, butter-milk, or water, and nothing else; but being, by a neighbouring gentleman, persuaded to eat flesh meat, and drink malt liquors, soon fell off and died. He was a poor labouring man in husbandry, etc. To the truth of this, the copy of the register produced affirmed it. Sir JOHN FLOYER concludes his remarks in the following quaint style:—A hundred examples of this kind may be found to confirm the doctrine of temperance and 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 tuns of arguments to the contrary, though never so demonstrable and divine.—*Temperance Cyclopædia*.

## NUTRIMENT OF FLESH AND VEGETABLES.

An opinion is entertained that there is more nutriment in animal food than can be found in vegetable production; but such opinion is founded on gross error, and this error arises simply from, as we before stated, flesh from its stimulant qualities imparting a transitory feeling of strength. Chemical analysis has proven that beef, mutton and other kinds of flesh contain only twenty-five per cent. of nutritious matter; rice contains ninety-two, peas, eighty-four, beans eighty-six, and potatoes even from twenty-five to twenty-eight per cent. of soluble nutriment. Captain Ross, whose experience in the Arctic regions is well known, remarks that the half-savage Canadian, with six pounds of solid meat in the day, or eight pounds of fish, which forms his regular allowance, is not worth more in point of exertion than the Englishman, who is fed

with one pound of the former, and a proportional quantity of the latter.—REYNOLDS'S *Miscellany*, No. 79.

## SMITHFIELD A BLESSING. (!)

If history be taught by example, what a lesson may be learnt from Smithfield,

Which, like a toad, ugly and venomous,  
Wears yet a precious jewel in its head;—

the fine old hard pre-eminently British gem, Consistency. It has always been a nuisance. It has, for ages, preserved to itself that character as jealousy as if obstinate persistency were the brightest jewel in the civic crown. From the days when it was called a "rude, rough place" for bull-fights and man-fights, to those when BARDOLPH bought his master's horses there, and when it was the great Roman Catholic fire-place for roasting heretics, down to the present time—when it tortures its victims by means of ring-droves and spiked goads, or by a subtler destroyer than fire and sword, poisoned air—Smithfield has never been anything else, even by accident, than a nuisance. Like FALSTAFF'S wit, also, it has been not only consistent itself, but is the cause of consistency in others. There are members of the Corporation of London who cling to it with the desperate tenacity of certain wild animals when their meals of offal are in danger. With unswerving constancy they have defended and advocated Smithfield through—not good report, for that never existed—but through evil report: they have battled valiantly against public indignation. In the face of indisputable evidence, they still deny that Smithfield is, or ever has been, a nuisance; but declare, *contra*, that a market for live oxen, calves, sheep, pigs, horses, and donkeys—a market which is a rendezvous for drovers, horse-coupers, knackers, and costermongers; a market which is (because of its confined space) an arena for all sorts of cruelty; a market which congregates around it establishments for slaughtering, gut spinning, bone-boiling, and fellmongering—that such a market is not detrimental, but improving to a neighbourhood; that in the intervals of business it forms a charming promenade for wives and daughters, and makes a pleasant and healthful playground for young children; that the air enriched by evaporating ammonia, has an effect upon the system decidedly fattening, that, in short, a live cattle market, with all its noxious currents, is, rather than otherwise, a blessing to a crowded district.—*The Illustrated London News*, Aug. 28, 1852.

## THE PORTERS OF LONDON AND CONSTANTINOPLE.

A porter in London quenches his thirst with a draught of strong beer—a porter of Rome or Naples refreshes himself with a slice of water-melon, or a glass of iced water. The first costs three halfpence, the other a farthing. Which of them is most effectual? I am sure the men are equally pleased. It is commonly remarked that beer strengthens as well as refreshes; but the porters of Constantinople, who never drink anything stronger than water, will carry a load of seven hundred-weight, which is more than an English porter ever attempted to raise.—Dr. SMOLLET, *Travels in Italy*.

## ERRONEOUS OPINIONS.

How much misery might be avoided, were men less under the influence of opinions which have nothing to recommend them to belief but general currency!—CHAMBERS'S *Edinburgh Journal*.

## WATER DRINKING.

If you wish for a clear mind, strong muscles, quiet nerves, and long life and power prolonged into old age, permit me to say, although I am not giving a temperance lecture, avoid all drink but water, and mild infusions of that fluid; shun tobacco and opium, and every thing else that disturbs the normal state of the system; rely upon nutritious,



food and mild diluent drinks, of which water is the basis, and you will need nothing beyond these except rest, and due moral regulation of all your powers, to give you long, happy, and useful lives, and a serene evening at the close.—Professor SILLIMAN'S *Lecture at Washington*.

## OBSERVANCE OF THE LAWS OF LIFE.

\* \* We notice that a Sanitary Association has just been established, "for diffusing a knowledge of the laws of health among the labouring and poorer classes of Manchester, Salford, and the neighbourhood," the objects of which are—1st. To promote attention to temperance, personal and domestic cleanliness, and to the laws of health generally; 2nd. To induce the poor to co-operate with the Boards of Health in giving effect to regulations for sanitary improvement. A "Hygienic Congress" of gentlemen from different countries of Europe—or, as we might not inaptly term it, a Congress for Prolonging Human Life—has also been holding its sittings in Brussels, and discussing such multifarious subjects as baths and wash-houses, sewers, the distribution of water, ventilation, cemeteries, the adulteration of food, the labour of children in workshops, etc. Here is a field for the exercise of enlightened philanthropy! Everybody's observation, as well as unerring scientific data, will strengthen the conclusion that they are, to a great extent, the victims of habits and circumstances which impair their physical and mental powers, and shorten their days. Of how few who are cut off prematurely can it be said that death has in their case, exacted the debt of Nature? How much are health, mental power, and moral influence under our own control—to be preserved, and almost indefinitely developed, by obedience to those wise laws which Providence has revealed to man, and given him the capacity to understand and obey.—*Nonconformist*.

## FOOD FROM FERN ROOTS.

Mr. FORDYTHE, Alton Towers, Suffolk, has succeeded in making bread with farina, washed from *rhizomes*, or the branching roots of the common fern, which usually fill the ground on which this plant has long grown.—*The Gardener*.

## MULBERRY WOOD.

Some sound beams, formed from the wood of the mulberry tree, have been found in the ruins of Nineveh, where they are supposed to have been placed at least 700 years before the birth of Christ.—*Railway and Commercial Gazette*.

## "THE HIGHER CLASSES" OF INDIA VEGETARIANS.

We purposely select examples from all the principal families of mankind, to show that this is not, as some have supposed, a matter of *race*; but that, in every great group of nations, there are large bodies of men, to whom a purely vegetable diet is habitual,—these consisting of the very individuals by whom the work of the community is chiefly done. In India as every one knows, a large proportion of the native population subsists upon a vegetable diet; and here the general order of things is reversed, for it is among the higher classes

that the abstinence from flesh is universal, and among the lower that the greatest consumption of meat takes place. Whatever may be their mental capacity, there can be no doubt that the physical conformation of the high-caste Hindoos is as perfect as that of any nation in the world.—*Medico-Chirurgical Review*, No. xi, p. 93.

## TO A MOUSE, ON TURNING HER UP IN HER NEST WITH THE PLOUGH.

Wee, sleekit, cow'rin, tim'rous beastie,  
O, what a panic's in thy breastie!  
Thou need na start awa sae hasty!

Wi' bickering brattle!  
I wad be laith to rin an' chase thee,  
Wi' murd'ring pattle!

I'm truly sorry man's dominion,  
Has broken nature's social union,  
An' justifies that ill opinion,  
Which makes thee startle  
At me, thy poor earth-born companion,  
An' fellow-mortal!

I doubt, na whyles, but thou may thieve;  
What then? poor beastie, thou maun live!  
A daimen icker in a thrave,

'Sa sma' request:  
I'll get a blessin' wi' the lave,  
And never miss't!

Thy wee bit housie, too, in ruin;  
Its silly wa's the win's are strewin'!  
An' naething, now, to big a new ane,  
O foggage green!  
An' bleak December's winds ensuin,  
Baith snell and keen!

Thou saw the fields laid bare an' waste,  
An' weary winter comin' fast,  
An' cozie here, beneath the blast,  
Thou thought to dwell,  
'Till, crash the cruel coulter past  
Out thro' thy cell.

That wee bit heap o' leaves an' stibble,  
Has cost thee mony a weary nibble!  
Now thou's turn'd out, for a' thy trouble,  
But house or hald,  
To thole the winter's sleety dribble,  
An' cranreuch cauld!

But, Mousie, thou art no thy lane,  
In proving foresight may be vain:  
The best laid schemes o' mice an' men,  
Gang aft a-gley,  
An' lea'e us nought but grief and pain,  
For promis'd joy.

Still thou art blest compar'd wi' me!  
The present only toucheth thee:  
But, och! I backward cast my e'e,  
On prospects drear!  
An' forward, tho' I canna see,  
I guess an' fear.

ROBERT BURNS.

## PLANTS FORM THE FLESH OF ANIMALS.

*Plants*, then, in reality form the *flesh* of animals; and the latter merely appropriate it a place in their organism.—Dr. PLAYFAIR.









