

Letter to a friend in reply to the question, What is vegetarianism?

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A LETTER TO A FRIEND,

IN REPLY TO THE QUESTION,

WHAT IS VEGETARIANISM?

"It is the light which directs a man to his duty. It is by the
power of it, and we are enlightened."—Socrates. Epist.

LONDON:

WILLIAM HORSELL, ALDINE CHAMBERS,

13. PATERNOSTER ROW;


FREDERICK PITMAN, 1, QUEEN'S HEAD PASSAGE;

CHARLES GILPIN, BISHOPSGATE ST. WITHOUT.

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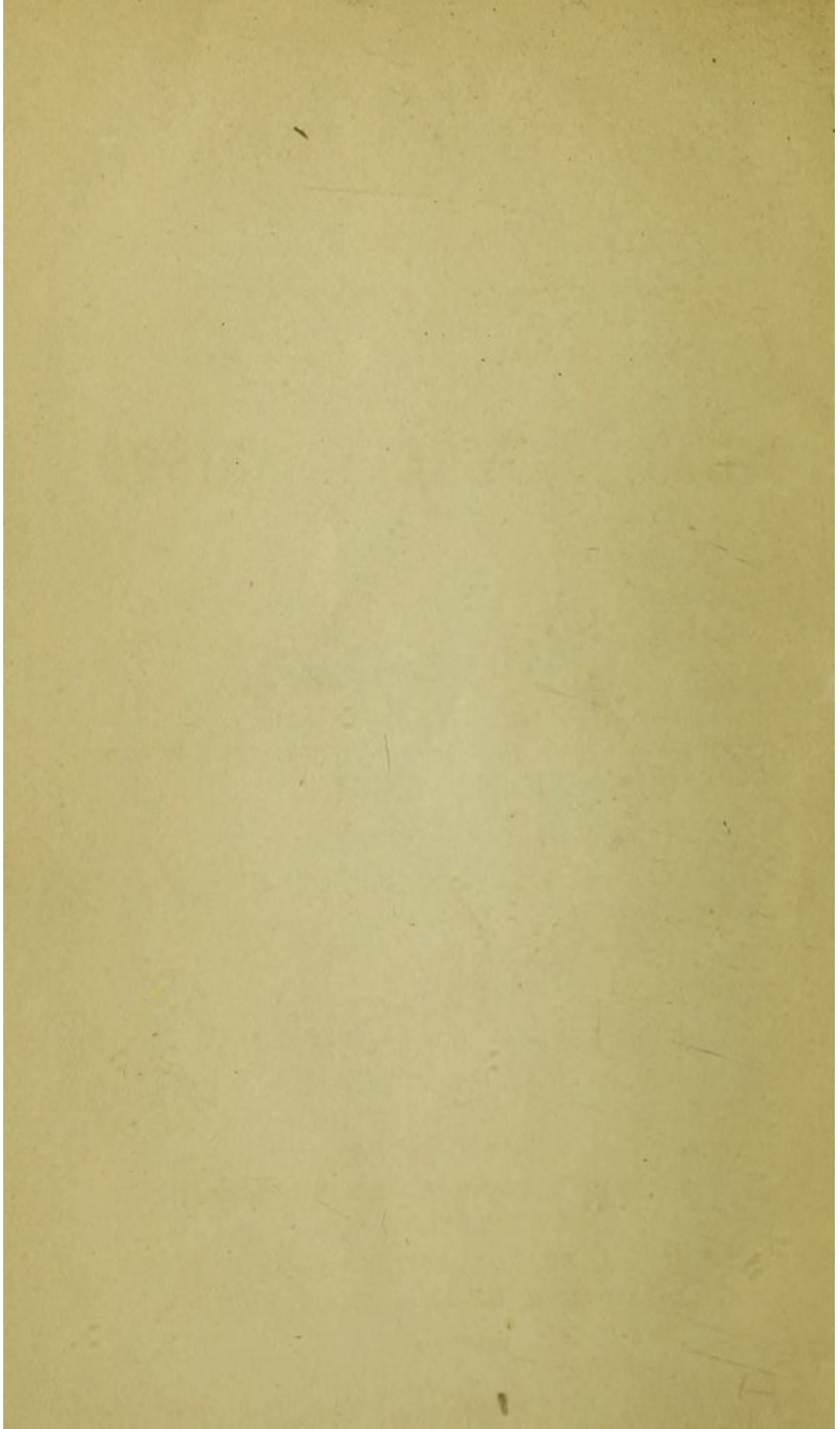
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A LETTER TO A FRIEND

IN ANSWER TO THE QUESTION

WHAT IS VEGETARIANISM?

COLCHESTER: H. S. AND R. T. CLUBB, PRINTERS,
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CHURCH OF ST. MARY, STRATFORD ST. MARY.

1847.

WHAT IS VEGETARIANISM ?

MY DEAR FRIEND,

It is some months since I promised to reply to this question. It has now been addressed to me from other quarters. The inquiry, I am happy to find, is awakening in many minds. It requires, therefore, not only one, but many answers, according to the frame and condition of each individual inquirer. For we can only receive any degree of truth in proportion as we are prepared for it; and we can only perceive that particular phase of truth which is adapted to our previous constitution and habits of thought, and as we are imbued with a love of truth. But every truth received into the mind alters its constitution for the better; quickens its susceptibility, and enlarges its

capacity for receiving more truth ; just as the introduction of falsehood impairs the sources of judgment, and multiplies the liability to further error and deception. The more universal are the grounds and adaptation of our views and principles, the nearer are they likely to approach to the universal standard of truth ; and, on the other hand, the more accidental, or the narrower their basis, and the more partial their application, the greater is the probability of their being removed therefrom. Trusting I may meet many sincere and honest inquirers on this broad platform, I will now address myself to the subject as concisely as possible, but more at large than I should otherwise have done ; in the hope that my particular mode of stating the question, and of answering it, may be adapted to the state and requisitions of some other minds.

The course of my own convictions has been very simple. They arose at a period long before the date of the Vegetarian Society, and without my being acquainted with any others who adopted the principle, with two remarkable exceptions : one of whom was an example of that extraordinary power and vitality which we sometimes find visibly impressing itself upon all around ; and the other was that of Thomas Shillitoe, a minister of the Society of Friends, distinguished by the simplicity and devotedness of his life and character ; the extent and arduous nature of his spiritual labours ; and the green and vigorous old age to which he attained,

notwithstanding a previously infirm and broken constitution, by total abstinence from the flesh of animals, as well as from all stimulating drinks, during the last forty years of his life. From my earliest remembrance, as soon as released from the special training of a public school, and emerged into the region of responsible reflection, I have felt an inward repugnance to the slaughter of animals, and use of their flesh for food; and a serious inquiry whether such was really in accordance with the righteous laws of Divine truth and mercy. I believe we have all at times this instinctive perception, with a conscious sense of the multifarious oppressions and cruelty under which the brute creation groans and labours from the hand of man. Experience proved the needlessness of many of the practices in which society is involved. Following these dictates, the use of diet derived from such sources became gradually reduced to the minimum that my own strength and independence of mind enabled me to do. Exposed to very close and arduous mental occupation, I found myself compelled to forego this kind of aliment, on all occasions of unusual excitement, in order to maintain equilibrium, and keep myself up to the mark. Though naturally not strong, I have always accustomed myself to great activity and long walks; at first from twenty to thirty miles, increasing to forty or fifty in a day, for several days, or from thirty to forty for a week or two together. On these occa-

sions of joy and liberty, the use of the flesh of animals was altogether abandoned; a little experience proving the capability of greater exertion and endurance, with far less fatigue, in consequence. The advantages thus put to the test could not be otherwise than brought into the practice of daily life, until the use of all stimulating kinds of diet became gradually more and more the exception, and finally abjured.

In the course of my reading, the great facts of Scripture took primary hold. We there find that the fruits of the earth were the originally designed food of man. He was, therefore, constituted with an adaptation accordingly. We have no account whatever, nor the slightest authority for believing, that any alteration took place in his physical constitution, on the loss of Eden; but, on the contrary, it is quite clear, that the same law of his being was continued down to the flood. During this period, while the products of the vegetable kingdom were the only permitted food of man, his life attained to the length of nearly a thousand years. There were men of huge strength and stature in those days; and the daughters were so fair as to attract the attentions, apparently, of beings of a superior order. It is very possible that animals *were slaughtered* and eaten before the flood, whereby "the earth was corrupt before God, and the earth was filled with violence;" (Gen. vi. 11;) perhaps by the race generally, except by the family of Seth,

and the special lineage of Noah. It may be a matter of inference, from the allusions which are afterwards made, that among the abominations of the antediluvian world was the tampering with the life and blood of animals, in order to inflame those passions by which deeds were engendered that made it necessary to blot them out from the face of the earth by its destruction. This may account for the subsequent admission of the animal creation into the circle of their food, granted to Noah and his family after the flood—for it is plain there was no such provision while they were in the ark—accompanied by the strict prohibition of the blood as the life of it; and hence perhaps the further limitations, and the restriction as to certain animals enjoined upon the chosen people, notwithstanding the general permission to Noah. Contemporaneously with the Divine permission to partake of the flesh of animals, the period of human life is signally shortened; and how much do we fall below the six score years, which are recorded as the Divine standard!

It is a striking feature in sacred history, that on almost every occasion when any great thing is to be accomplished, the subject or the instrument is prepared and purified for the work by fasting, or by food derived either wholly or in most part from the simple products of the vegetable kingdom. The table that was spread for the sustenance of the children of Israel in the wilderness was devoid of

the life and blood of animals. Howbeit, the people "fell a lusting" after the "flesh-pots of Egypt," and murmured, saying, "There is nothing at all beside this manna before our eyes." (Numbers xi. 6.) Moses was sore distressed on account of their discontent and unfaithfulness; and spread his burden before the Almighty, "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat," (ver. 13.) When upon this he received the Divine command to say unto the people, "Therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; *because that ye have despised the Lord which is among you.*" (Numbers xi. 18-20.) Moses continues to reason, and as the most obvious suggestion he queries, "Shall the flocks and the herds be slain for them to suffice them?" (ver. 22.) From this it is quite clear that these ancient sources of the wealth of the patriarchs were reared and esteemed for some other purposes than slaughtering them for ordinary food down to that period. Such at least was not the Divine purpose on this memorable occasion. The flocks and herds were still preserved, and were increased to "a very great multitude," (xxxii. 1), before entering the promised land. But "there went forth a wind from the Lord, and brought quails

from the sea." (xi. 31.) The people gathered them. "And 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 very great plague.*" (ver. 33.)

The report of those who went to spy out the promised land, was of the fruits of the land, of its grapes, and its figs, and its pomegranates; of its being a land flowing with milk and honey. In pursuing the thread of the sacred narrative, we find indulgence in "eating of flesh" constantly employed as the symbol of the worst abominations; and but rarely do we hear of the destruction of animals, and approved consumption of them, except in token of sacrifice. We have the striking history of Daniel and the three children. In the New Testament, we have the example of John the Baptist. Except at the Passover, which was a sanctified religious ordinance, we have no evidence of our Lord and his Apostles partaking of any other animal food than that of fish; and according to some of the best critics, who were anything but vegetarians, even this is doubtful. It is the "bread" we mostly hear spoken of, and which is always employed as the Divine emblem. The manner of life and circumstances of the early disciples enforced the most simple habits, from which a luxurious table was obviously excluded. In admitting the Gentiles into the pale of the church, the apostle

James, on behalf of the first great council, while relieving them from some of the ceremonial burdens, strictly continues the command to "abstain from things strangled, and from blood;" (Acts xv. 20,) a prohibition which I am not aware is observed by any of the churches, except that of the "Bible Christians," of which Joseph Brotherton, M. P., is a member. In holding up the true law of religious liberty, and exhibiting the nothingness of meats and observances in themselves, the apostle Paul, in allusion to the subsequent eating of such things as had been offered to idols, about which there had been great controversy, declares, that "if meat make my brother to offend, I will eat no flesh while the world standeth." (1 Corinthians viii. 13.)

On turning to profane history, with which, however, I am not well acquainted, we find among the higher writers, much of the same horror of the shedding of blood for the purpose of sensual gratification. A sense of the inherent grossness of such a diet seems to have distinguished the wise and good of all ages, more or less perfectly, from Pythagoras downwards. The very heathen mythologists do not spread the tables of their gods with the mangled carcasses of slaughtered animals, but with luscious fruits, and corn, and oil; just as we never think of the nectar of the higher divinities as an alcoholic beverage, but as some pure expressed

juice, guiltless of the intoxicating principle. The poets and philosophers have always in their eye a purer time, an earlier undegenerate age,

et ante

Impia quam cæsis gens est epulata juvencis.*

What I have adduced above is not intended so much in the way of argument, as simply giving an account of the impressions produced upon my own mind, by the testimony of Holy Writ and of general history. The inspired writings are the only authentic records of the early history of our race; of the original design of man; and of the wonderful dealings of the Almighty towards his rebellious creatures in every age of the world. In the teachings which are there displayed, we find the revelation of the Divine will and pleasure as concerning ourselves. Whilst it is my firm belief, that the more that volume is correctly understood, the deeper lessons of practical wisdom, and the more of the true principles that lie at the bottom of all nature and philosophy, will it be found to contain; yet, at the same time, it is among my most deliberate convictions, that it never was intended for a mere textbook of logic and science. It is full of human interests, and of deep instruction in our daily pathway, under every condition and circumstance of life. While there is no difficulty in ascertaining

* Alluding to the golden age, "*before the impious race feasted upon slaughtered bullocks.*"—VIRGIL, 11 Georgic, l. 536-7.

what is the "mind of the Spirit," by him who "eateth the book" and liveth thereby, we know that it can be wrested to any purpose. There is scarcely any one thing that may not be attacked or defended from its isolated passages, or that has not been brought into the polemic arena by one critic or another. I have lately seen a pamphlet, understood to be written by a minister of one of the most highly professing religious communities of the present day, the serious object of which is to prove from Scripture, that the future apostacy predicted in the apostolic writings is no special declension of the churches, papal or otherwise, as is generally understood, but that it had taken two great steps, and was now taking the third towards its consummation; the doctrine of *celibacy* being the first apostacy; that of *teetotalism* the second; and the final one, the "very tail of the beast," that of *vegetarianism*! The vision of Peter is so constantly quoted, that one word towards disabusing its misapplication may not be out of place here. If it has anything to do with instruction as to articles of food—which it is clear the apostle himself did not understand by not doing as he was commanded at last, and by giving it quite another and much wider interpretation—and is therefore adduced as proving anything, it proves far too much. For by it we are forbidden to refuse any one thing.

The killing and appropriation of the lower animals for the purposes of food was plainly per-

mitted, as a king was given to Israel. Not—have we any right to conclude—as the best thing for them under the best circumstances, nor as in accordance with the Divine pleasure and in harmony with the immediate Divine government; but as the best thing for them under the conditions and the thralldom to which they choose to descend. Such is the paternal government of our Heavenly Father, that he always does the best for us we are willing to allow. It is in perfect harmony with the dealings of Divine Providence towards his rebellious and erring creatures; and with the record of the condescensions of the Almighty to the weakness and the open derelictions of his chosen people; to send and to suffer some things they required in their blindness and obduracy, which, under obedience to the Divine law, were not necessary. If by the indulgence of appetites and passions, against which he has set his eternal word, written in his law and in our hearts, we lower the standard of our own existence, and our capability of living according to the higher purpose, other means become needful, and have been provided, in order to exert their restrictions, and to meet the exigencies of our weakness and fallen state. This has ever been the recorded design and ordering of the Divine government, in the creation of man as a free and responsible being; and is to be seen in his daily providences, equally with nations and individuals. Evil may go on from father to son, and

from one generation to another, the tendencies ever increasing, until, as with the children of Israel of old, the Divine precepts were all but obliterated, and idolatry appeared to have become an inherent part of their nature. Many things that seem to be constitutional in one individual or social condition, may be thrown aside as needless, or may prove an unmitigated evil in another; and the progress of society is now fast releasing itself from much of what it was formerly enchained to.

From ancient testimony, and general practice—for but a small portion of the world after all has ever been addicted to the use of flesh—I will now proceed to the special considerations and evidences, affecting our own times and persons, in endeavouring to answer the question, What is Vegetarianism?

Vegetarianism means something much more than the mere technical application of the word. It does not mean feeding on grass and cabbages. In this respect, the selection of the word to represent a class of ideas, or set of principles, is very inadequate. It is the infirmity of human language, rarely or never to be able to express the whole of an idea without mutilation or addition, especially if that idea belongs to the essential nature of things, has reference to some immutable truth yet to be acknowledged, or does not pre-exist in the forms of the language. Phraseology can rarely preserve a truth intact, presenting the whole of it; and in so far as a portion of truth only is embraced in word or

language, it is falsehood with regard to the whole of it; and whenever mistaken for the whole, becomes the parent of endless error and misconception. The mission of vegetarianism has reference to a principle and practice, which emphatically protests against the necessity of taking away the life of any animal for the purposes of human sustenance. It is a positive, not a negative principle. It puts upon their trial, and throws the defence of their practices, upon flesh-eaters. It requires them to bring forth their strong reasons in support of these practices. It says, we can not only do without flesh-diet, but we can do much better without. It offers, for everything they can bring forward in point of theory or fact, to produce a higher law, a deeper and more universal fact, and a superior result at last.

We will begin with the lowest ground of all, though, in our present low estate, not one of the least effective; namely, the mere *enjoyment of life*. This of course can only be a matter of individual experience; and only those who have fairly tried both sides are competent to appear in evidence. The testimony of those who are thus duly qualified, I believe to be universal, to the greatly increased amount of the enjoyment of food, I mean in a purely sensual and epicurean sense, through the refined and delicate taste that springs from the rejection of all the coarser parts of a mixed diet. The true enjoyment and luxury of food, and the

proper and delicious flavours of fruits and vegetables, are all but unknown to those who deteriorate and benumb their palates by the habitual use of stimulating meats and dishes. It was to gardens, not to slaughter-houses, that the disciples of Epicurus were wont to resort. We observe a parallel analogy in the difference of habit, and in the apparent calm enjoyment of life, between the carnivorous and the herbivorous animals.

The next lowest ground we can take is that of *economy*. In the wider sense of this word, the researches of modern chemistry have demonstrated, that the initial nutritive principle resides in the vegetable alone; and that animals themselves derive their power to afford nutriment one to another, only from the fact of their having first, directly or indirectly, fed upon vegetables. The vegetable creation is the appointed means, and the only machinery for the wonderful conversion of inorganic into organic matter. To go to the animal, therefore, would appear to be an elaborate, circuitous, and very inferior mode of obtaining that nourishment, which we may have direct, and prepared from its first sources, in the vegetable. Practically, none of those animals which naturally feed upon other warm-blooded animals, have ever been generally used as food by any people or nation. They ought, of course, to be the most esteemed, and present the most nutritive description of food, if the vegetarian theory is not true.

In the narrower sense of economy, it is notorious that, by the lowest estimate, four times the quantity of produce adapted for the food of man, and better adapted we think we can prove, is obtained from the soil in the form of the various fruits, grains, and vegetables, if applied to that purpose directly, than intermediately by conversion into the flesh of animals. In other words, animal food is four times as expensive as vegetable; or the cultivated parts of the earth are capable of maintaining four times the number of inhabitants, or of supplying the same number of inhabitants four times as abundantly, on a direct vegetable, than through the exhaustive medium of an animal dietary.*

Let us now enter into the important field of inquiry respecting *health*; with the due development and command of the bodily powers, in regard to comfort, strength, and activity. It is unfortunate that, as we advance in wealth and civilization, we appear to abandon all ordinary rules of judgment in relation to these subjects, and diseases multiply. The Emperor of China fees his physician for the period he is in health; not for the number and protraction of his diseases. The consequence of our system is, even where the intention is honest, the offering of a direct bounty upon disease; and that the whole study of the profession is directed,

* We believe this estimate to be very much under the mark; but we are anxious to keep within the bounds of ascertained fact, and not overstate anything. See "*Products of the Vegetable Kingdom, versus the Flesh of Animals as Food.*" Price 6d.

not to the normal condition of health, but to the abnormal conditions of disorder. The anciently divine science of health is thus degraded into an art, to the uncertainty, deceptions, and false interests of which, both patients and professors are alike the victims. The very forms of our language favour the disguise, with which we are but too willing to cover up our own transgressions. We speak of *an attack of disease*, as if it were an assailant from without, ever lying in wait for us round about, from which there is no safety but in the watchfulness and skill of our adviser, and from which, should it ever gain an entrance, there is no protection but by letting in an enemy on the other side, to give battle within the citadel, when, if they are mutually able to do like the Kilkenny cats, we escape between them—not otherwise—after being sufficiently wasted, pillaged, or mutilated. The medical profession know perfectly, that the sources of all diseases lie within. But we fear it will yet be some time before society will bear to be told the plain and simple truth, from the mouths of their best advisers—“My dear lady, my good sir, you have been violating such and such a law of life and health, in your habits, your pleasures, your studies, your diet. We cannot help you further than instruct you in the cause of the loss you are sustaining, and tell you what you must leave off doing for the present, and in many cases never do again. There is no cure except through the rectification

and release of abused powers, or the renovation of neglected ones. You are suffering under the claims of a just creditor for a debt due, which must be liquidated; and you must take the consequences of continuing to live beyond your income, and of having expended capital as well as interest; or of not having put your principal out to interest at all. Nature never intended these pains and preventives as punishments, but as kind and friendly warnings to convince you that you have left the right pathway, and are wandering towards destruction; to recall your footsteps from disobeying her physical and fixed laws, and to offer you her own safety-valve and remedy to set you safe again." It may yet be long before individuals are willing to look upon impaired health and disordered functions, in their own cases, in the same light as moral delinquency.

As so widely affecting the health and happiness of every individual and family, there are few subjects we are so little acquainted with, and which are more worthy of our most serious and searching inquiry, than the nature and effects of our dietary habits. The progress of certain classes of diseases appears exactly current with modern refinement and civilization. Very few duly consider, that we become infallibly subject, for the time being, to the influences of what we put into our mouths. We have a free choice up to that period; but with the body as with the mind, once admitted, the matters

exert their own agencies upon our systems, in a manner entirely beyond our choice or control, according to their analogies, and the nature of the kingdom from whence they are derived, until exhausted.

Perhaps there is no cause so vitiating to the human constitution, and that has proved the means of introducing so many diseases, as the early and continued use of flesh as an article of diet. At the period when growth is the most rapid, and it is most important to form sound and healthy bone and integuments, nature wholly forbids the use of flesh, by providing another instinctive source of nutriment, and by the non-development of teeth till a later period. And yet in almost every family, our poor little infants and children are stuffed with this kind of aliment, boiled down and triturated, because nature has not otherwise given them the power of masticating and swallowing it. Every fact in natural history and physiology tells us, that at all events it is only the full-grown and established man, whose vigorous constitution and healthy habits can enable him to carry off the effects superinduced by this exciting sort of food, that can take it with impunity. Instead of giving the little one real strength, by thus overtaxing the powers, the innocent and unsuspecting victim, while his outward appearance exhibits every sign of repletion, must be consumed by internal fever. Fits and paroxysms are constant attendants. Under the counter-

acting course of treatment usually adopted, along with other predisposing causes, consumption, alas! sets in; which if youth survives, it is too often to pay the debt due to the violation of fundamental laws, by falling a prey to contagion, to fever, to apoplexy, paralysis, gout, premature old age, and imbecility. Independently of these natural tendencies, there are the diseases necessarily introduced into our systems, by the diseased state of the cattle, whose carcasses we admit into such intimate conjunction with the finest and most wonderful organization we possess, or are acquainted with. We shrink back from a diseased potatoe, because we see, or think we can see, the marks before us; but while in purchasing a horse for use, or the race-course, we take a warranty or demand his whole pedigree, we never think of requiring a professional certificate that the cow or the sheep we are to eat, was of a healthy stock; had been well brought up and fed wholesomely, with a due regard to proper cleanliness, air, and exercise; and that it had never been subject to, or was not actually in a state of disease, at the time it was slaughtered. It is sufficient for us if the animal has been *over-fed*. The loathsomeness, the cruelty of the processes, are no consideration. Highly fattened cattle are always in a state of disease. Heated and over-driven animals, as they are necessarily consigned to the crowded markets, and forced into the obscure

slaughter-houses of our great cities, are always in a state of fever. This very circumstance is said to contribute its excellency and tenderness to the London meat. It is evident we are liable to introduce into our systems the whole of the diseases to which cattle are subject, by thus introducing their remains into the very centre of our vital organism; and the fearful havoc made by epidemics apparently unaccountable, no doubt frequently arises from this cause.

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 noon day;" but why should we wilfully multiply the causes of danger, or increase the empire of disease?

For general health and strength, capability of exertion and endurance, elasticity of spirits, and command and clearness of the mental powers, we can only appeal to the self-experience of every well-tried vegetarian. We may further challenge a comparison between those classes and nations which subsist primarily or wholly on the products of the vegetable kingdom, with those who live more mixed, or solely on animals. And we may cite the differences in character of the herbivorous and graminivorous races of animals, and of those that prey on living bodies and carcasses. If the object is to exhibit a brute paroxysm of strength, take the lion and tiger by all means for examples; just as I have understood that prize-fighters, during their training, are fed upon raw flesh; and as the drinking of blood has been well known in all ages to excite the fiercest and most ungovernable passions in man and other animals. But if we want the work of the world accomplished, we must go to the patient ox, and the elephant, the horse, and the camel. A long list of facts will be found ranged on the same side in reference to longevity.

We will now apply to some of the facts of *physiology*. So little is the public mind informed on this subject, that from conversation with many persons, I really believe a great number, otherwise intelligent, not only suppose that we possess true canine teeth, but that our double teeth or grinders are evidence of our being formed to masticate and consume flesh; and so there is an end of the argument. Now the simple fact is, that we do not possess canine teeth at all, properly speaking, or in any but a purely scientific and theoretical sense. We possess a couple of pair of teeth in the relative position that canines occupy in carnivorous animals; but no more like them in structure and adaptation than our finger nails are like talons, or our hair is identical with feathers. They have departed in man entirely from their normal and characteristic condition, and are no longer capable of being applied to the same purposes. We find throughout nature the most beautiful gradation, one organ or set of organs sliding insensibly from species to species, and gradually receding from what we designate the normal type, as habits or capabilities are intended to be altered, until at distances in the chain we find them reduced to the condition of mere representatives, replaced by others designed for different purposes, and at last wholly lost. It is not more strictly correct to say we possess canine teeth, than it is to assert that we possess *wings* and

claws, because we are furnished with the undoubted *representatives* of those organs of birds, in our arms and their extremities; and notwithstanding the theory of a celebrated and popular book,* that they would really grow into wings, by sufficient perseverance in trying to fly. It is only needful to refer to any treatise on physiology, or comparative anatomy, to be assured of these things. The more we inform ourselves, the more we shall find, that man in the structure of his teeth, in the motions of his jaws, and in numerous other more internal particulars, resembles the quadrumana, and allied tribes, which are wholly frugivorous, or granivorous, and not the carnivora. But those who do not like the labour of reading and research, may arrive at conviction by a much shorter cut. Let any lady who has a mind to examine for herself, just open the mouth of her favourite tabby, or her parlour spaniel. Let her notice those long, sharp, conical, *true* canines, fitting into two opposite grooves left for the purpose, with that row of short incisors between, and the two series of back teeth, shutting within each other like a double saw, for the very purposes of cutting and rending; and compare them with the totally different structure and arrangement of her own beautiful set of regular enamel. Let her next try the effect of endeavouring to produce a lateral, grinding motion of the lower jaw. Poor

* Vestiges of the Natural History of Creation.

puss will soon let her know that this is not natural. The gentleman may examine his greyhound or terrier in the same way. Now these things are not accidental, they are universal. There is no known carnivorous land animal, without true canines, or with the lateral motion of the lower jaw; nor any instance of a frugivorous or herbivorous animal with these canines, without molars, and without the lateral motion of the lower jaw. To which then does man belong? To descend further into the internal anatomical structure would not be seemly here. The subject belongs to the lecture-room, and the special student. Suffice it to say that, as the most beautiful harmony and adaptation reigns throughout all the circles of nature, so she does not desert us here. The connected organs, the character of the stomach and its accessories, the functions of the skin, and other most important parts of the human economy, correspond, in their alliances, to the teeth.

I trust the way is now clear effectually to plead the cause of *humanity*. I am aware of the epithets, spurious benevolence, false delicacy, affected susceptibility, which are apt to be applied. They who use them know better, and may be glad of a cloak to cover habit, indifference, or even the absence of common feelings. I am not prepared to adopt the ground that the taking away the life of any of the lower animals is necessarily cruel, and unallowable under all circumstances. Dominion over them is unquestionably given into the hands of man. But

the Old Dispensation by its strict laws and limitations, and the New by its entire spirit, inculcate regard and tenderness to the dumb creation, throughout their pages. As it is the sanction under the former that is pleaded for the Divine permission to us, it is as well to see by what restrictions the Jewish Lawgiver subsequently guarded it. To the strict prohibition of blood, was added that of certain other parts; and the taking of the life was always invested with religious sanctity. Among the Jews down to the present day, no animal can be killed for the table, but by an officer properly appointed, who is qualified by competent knowledge of anatomy, by manual skill, and by a sufficient acquaintance with the signs and symptoms of disease. If an accident should happen, such as from the badness of the instrument occasioning laceration, or any disease is detected by which the animal could have died of itself, the carcase is either sent off to a Christian market, or condemned altogether. No Jew will partake of any meat but what is thus certificated as so killed, that no infringement of the Mosaic law has taken place. But, admitting the authority, so far restrained, thus confirmed by the Divine law to the Jews, it still remains to be shown, that it does not belong to that older permissive system, to which many other things once recognised appertain, as war, polygamy, slavery. There are things needful or allowed under a lower state of circumstances, that in another stage of society or point of progress

are useless and unlawful; and there are many things, which may be harmless or justifiable in their isolated or special character, that by mere aggregation become vicious and intolerable. Thus it is with the taking away of life. Singly, as an act of necessity, with a due regard to the performance, or for special purposes, an animal may be innocently or piously deprived of life, or a hecatomb may be sacrificed. But it is impossible for the lives of animals to be destroyed recklessly, in large masses, or, according to their grade, for the licence to be exercised by indiscriminate hands, unrestrained by any sacred considerations,—it is impossible to become familiar with blood, in any shape,—without involving an amount of cruelty and suffering on the one hand, and a degree of hardening and of moral degradation on the other, so fearful and appalling that the unaccustomed mind shrinks back with horror at the bare thought. It can only be from utter ignorance, and want of reflection, that what is going on in the heart of our great cities, is for one moment tolerated and partaken in by the humane part of the community. But is there nothing like a wilful shutting of the eyes by the refined lady, and the accomplished gentleman, to the notorious facts, not only of the cattle-market and slaughter-house, but of the kitchen and poultry yard, as things too low and vulgar for their refined sensibilities, or lest they might be deprived of the enjoyment of some favourite delicacy? I believe

the whole of the varied means and practices resorted to, to render the meat and other such-like provisions for the table more marketable and attractive, are directly connected with cruelty.

My fair Cousin, wilt thou rise with me some early morning, and venture on a visit to Smithfield itself. The parks lie on our way from the west end, and we will inhale the fresh air, and see the glad birds, and enjoy the bright sunshine, which they present, even in the environs of our great metropolis, to those who seize the prime of the day; and watch the movements of the mighty multitude awakening to their various pursuits and necessities, their toils and their pleasures, on our way down towards the city. The streets and neighbourhood of the north-west corner of Smithfield, lie on our road to that great cattle market. Never has choice or accident taken thee to that part of London before. There are worse quarters of the town in point of buildings and narrowness, and in the appearances of actual poverty. But never didst thou witness such marked indications of moral depravity and mental degradation, as are imprinted on the manners and countenances of the male and female population, and in the features of the poor little children, that crowd the courts and purlieus of this locality. I take thy shrinking hand and lead thee forward. We are now on the verge of the market itself. Sounds and sights meet ear and eye. We have both involuntarily sank into silence, under the sense

of an intolerable load of pain and suffering that seems as it were to fill the air. As we proceed, and thou pressest closer, the throbbings of thy tender heart, at the scenes presented, become almost audible. Man and beast appear to be amalgamated. The fierce countenances of some of the excited animals are met by other equally fierce countenances of men, and are all mingled together in dense masses with pictures of meek endurance, and patient suffering, and worn-out over exertion, not the less affecting. The rage, the terror, the gestures, the language, the wanton cruelty, the sanguinary violence, the brutal conduct exercised and apparently delighted in by those under human form, excite in thy gentle and affectionate bosom, unused to such spectacles, a tide of emotion and agony almost uncontrollable, which is only relieved by a flood of tears as we hurry away. I know these scenes will yet haunt thy dreams and thy waking moments. Thou canst not proceed with me on to Whitechapel, and witness for thyself the horrors of the slaughter-houses; the reeking filth of those abominable receptacles; the lanes and alleys publicly streaming with blood and gore, wherein swine are wallowing, of which some dainty portion will perhaps the following week be set before we know not whom; and the children, aye! the very children, picking up bits and scraps of offal, and with smeared mouths and fingers, sucking them with delight. Now were these things occasional and accidental they would not be men-

tioned here. We affirm they are the inevitable results of, and inseparable from, the system, as at present notoriously practised in our great cities. And every one who is a partaker in the produce supplied to our ordinary tables, is no longer innocent, or has a right to indifference, but is an upholder of, and identified with, the whole system, and an accessory after the fact. These enormities would be much mitigated, if by law every father, or responsible head of a family, was obliged to be his own butcher, or at least to be present at the taking away of the life, which he considers needful for their gratification or support. But we think this would go far to conclude the system. No one who has not been a total abstainer for some period of time can have any idea of the joy that springs in the heart from the reflection, that he is relieved, in his own person, from the necessity of depriving any of God's creatures of their lives; and has not in any way, directly or indirectly, been instrumental in shedding their blood, increasing their suffering, or shortening the period of their innocent enjoyment.

Far be it from us to indulge in undue denunciations, or to deny the possibility of virtue and humanity co-existing in the persons or families of cattle-breeders, drovers, and butchers. We speak not of individuals, but of the demoralizing effects and natural tendencies of the system. There are tender-hearted butchers, who exhibit all the domes-

tic and social relationships, and do all in their power to mitigate the sufferings their calling compels them to be parties to. But these are such, not in consequence of, but in spite of their circumstances; and we appeal to them to say, how hard is the struggle. What, my friend, is the verdict which our very language pronounces, in the meaning attached to the English verb, *to butcher*; and although I believe the common idea, that butchers are disqualified by law from sitting on juries in cases involving a question of life and death, is not correct, yet the currency of that opinion speaks, if possible, still more loudly.

Society is not yet prepared to probe the length and depth of the vegetarian principle in regard to *morality*. We have but just awakened to the consciousness that the use or abuse of alcoholic liquors may involve a question of moral responsibility, and be fraught with consequences affecting not only ourselves, but more than one generation. The laws of the human constitution are more studied and better understood, and the light of science has dawned upon many things our fathers had no idea of. Assuredly the scales will still further fall from the eyes of the pioneers of society as they suffer the light to shine more fully within them. Every argument that applies to the disuse of inebriating liquors, applies with tenfold force to the discontinuance of all sorts of stimulating solid food. No one can disown the effects produced on the carnal appetites

and passions, and on the power of self-government and restraint, by certain exciting descriptions of aliment. None ever yet rose from a luxurious banquet, with faculties sharpened, or hearts truly enlarged, really strengthened to perform present duties, or better prepared to meet the labours and exigencies of the following day. Without amounting to actual gluttony, the sin of intemperance in eating is far more prevalent and habitual than that of drinking to excess; and because its effects are less striking and obvious, it is the more insidious and deadly. Nothing that is improper in quantity or quality can at any time be taken into the centre of the vital system with impunity. Parents—I will not say especially the mother—will awaken to the effects upon the physical constitution of their offspring, resulting from the law of our all being the children of Adam. Bodily diseases and mental affections are known to be hereditary. The evil consequences of our own bad habits and vicious indulgences end with ourselves, or with our influence and example, if there is no family;—very different if there be one. There is no question about inflammatory tendencies, both of body and mind, being transmitted with the blood; and severe may be the moral struggles inflicted on the children by the low habits and indulgences of the father, if not redeemed by the virtues and self-denial of the mother.

Many things which are not usually considered as

having any exact reference to vice and virtue, have nevertheless a direct moral bearing, and exercise no small influence on the welfare and happiness of the family. Among these are the domestic atmosphere and arrangements. The leading idea of a house will rule the spirit of that house. The leading idea at present, in most families that can afford it, appears to be—the dinner hour; and the mistress is, consequently, the slave of her kitchen. In the number and class of the requisite servants; in the needful provisions and preparations, occupying frequently the best part of the day; in her anxiety to please her husband and his guests; in the looks and loss of temper on the one hand, and the real mortification on the other, should anything go wrong at the critical moment; this transitory consummation of the domestic machinery absorbs, from first to last, the chief portion of her thoughts and anxiety. The period we are writing of is not that of pagan Rome, but of modern Christendom. The children, we all know, come off second best under these circumstances; for in many families who call themselves superior, the cook is paid more than the governess. Now, we consider that the release of woman from this unworthy position is alone worth some sacrifice, if such it were. But there is an actually increased knowledge and enjoyment of the luxuries of the table under the vegetarian regimen. From the constantly recurring question, “Well, but what are we to eat? I can’t think what I am to live upon;”

it would appear, that in the ordinary practice of daily life, our heavy joints of everlasting beef and mutton, the monotony of which is a common grievance, exclude the just use of numerous most delicious articles of diet, and absolutely close the eyes of the housekeeper to the boundless variety and abundance of the other departments of nature. If comfort and happiness, and the true enjoyment of home, have anything to do with virtuous and moral influences, we think we may safely enumerate the improved simplicity of life and manners which are almost necessarily superinduced; the immense relief in the domestic economy and management; the time and liberty regained; the added purity, rationality, and elegance; and the peculiar charm which is thrown around a household not stained with blood; as among the great attractions and experienced advantages of a change of system.

To every man's individual conscience must be left the ultimate appeal of *religious* considerations. A truly enlightened conscience becomes, therefore, a matter of the most paramount importance. Religion embraces, and is the practice of all other duties. It is not what we profess under certain forms, or perform at certain periods, in obedience to certain regulations of society, or precepts of men. It is obedience to the Divine law, written in the Word, and implanted in nature and in providence. It is the atmosphere we breathe, the influence we exercise, the animus that enters most largely into our

daily life and conduct. Whatever has a tendency to weaken the susceptibility, or impair the authority of the dictates of conscience; whatever affects injuriously our social duties, limits our capability of usefulness to others, wastes our powers, increases the conflict, or is any impediment in our Christian warfare against the propensities which are for ever subjecting the spiritual to the carnal faculties, is wrong and irreligious, in proportion to our sense of its influence. On the other hand, whatever has a tendency to set us free from corrupt and slavish customs, however sanctioned by habit and antiquity, to humanize our manners, lighten our existence, enlarge our sphere of benevolence, awaken our susceptibilities, strengthen and clarify our intellectual powers, and elevate our standard of moral and spiritual responsibility, is closely connected with our best interests, and is worthy the deep religious consideration of every one of us.

Let it be clearly understood, that in the whole of the above observations, we wish not to speak as having attained, and to assume, therefore, that we are competent to judge of others; but only to indicate certain facts and influences, as learners and inquirers in the temple of Truth, who think we have found certain flowery and delightful pathways, in which we invite others to walk. This enables us to allude to one other ground of a personal character, which, if we could carry conviction, would perhaps be the most persuasive and inviting of all.

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

tarians. There is a glow imparted to the cheek; a vivacity to the eye, with the upward and the onward look; a vigour and elasticity to the step; a capability of exertion and endurance; a willingness to spend and be spent in the service of others; a freshness, serenity, and cheerfulness of mind; a command over the intellectual powers; and I would add a spiritual faculty awakened, but that in this material age, the world does not believe in spiritual influences; that the experience of almost every one who is competent to give evidence, can bear testimony to; and that we would compare, not with others, but with *our former selves*.

What then is Vegetarianism? Besides its personal obligations and advantages, it belongs to that grand set of moral and social reformations, not aiming at the aggrandizement of a few, but the amelioration of the common lot of humanity, for the birth and fruition of which our present age appears to be pre-eminently the blessed and happy era. It is identified with, and embraces many of these principles. It includes the general question of humanity to animals as a matter of course; and it will be found to contain an earnest and emphatic protest against the principle of slavery, black and white. It includes the temperance movement, in that it goes deeper into the grounds and reasons of moderation and abstinence, and strikes at the root of all drinking habits by removing the inclination and incentives to the use of stimulating drinks, which

will be found to arise principally from indulgence in stimulating meats. Practically, the vegetarian is habitually free from thirst of any kind; and it almost follows, as a matter of course, that vegetarians are strict teetotalers. The two principles will stand or fall together. It settles the question of capital punishment; for who that would not willingly take the life of a lower animal, can recognise the right to destroy that of a fellow-creature on any consideration? It comprehends a distinct testimony against war, and the whole of that sanguinary and mistaken system which subjects thousands of our fellow-countrymen, among them many of our finest young men, to the most servile training, and the utter abnegation of individual conscience and liberty required by a military education under the falsest notions of honour and morality, for the sole purpose, if the object of their ambition is ever attained, of slaughtering their fellow-creatures, or of standing exposed to the slaughter and butchery of others similarly trained to the work of death. Enlightened reason in this, as in every other case, leads us back to the first principles of things, and shows them to be in accordance with those of Divine revelation, and that these are identified with our best interests and happiness. Based on some of the first feelings and instincts of our nature; strengthened by some of the most important facts in history and in physiology; favoured by many of the wise and good in all generations; connected with principles of eco-

nomy both domestic and political, which open up an almost untrodden field for those whose hearts are touched by the physical condition of the great masses in all civilised communities; concerned to an extent we may not be willing to suppose, with health, enjoyment, longevity, and with the due development of our bodily and mental powers; linked up with great moral agencies; and intimately associated with the vital progress of almost every question of humanity; we think the vegetarian principle commends itself to the calm consideration of the philanthropist, and to the home and bosom of every family.

To my fair countrywomen in particular would I commend the subject in all its bearings; but especially in that loveliest of its aspects, by which it will be found inseparably connected with the growth and preservation of the best sensibilities of our nature, with just sentiments of refinement and delicacy, and with the higher culture of the intellect and the heart, while, at the same time, its peaceful and ameliorating influences must never be overlooked. These parts of the subject have only just been touched upon in the above, and must be left to the development of another letter. Men may think and theorise, but the carrying out of all our social regenerations depends upon woman.

I am, sincerely and affectionately,

A FRIEND AND BROTHER.

APPENDIX.

A. (Page 16).

Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, except 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. 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.—*Liebig's Animal Chemistry.*

B. (Page 20).

ANIMAL DIET BAD FOR CHILDREN.—On the subject of giving animal food to young children, the following opinion of Sir James Clark, Physician in ordinary to the Queen, expresses the views of most of the celebrated physicians.

“There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet, the digestive organs become irritated, and the various secretions, immediately connected with and necessary to digestion, are diminished, especially the BILIARY SECRETION, and constipation of the bowels, and congestion of the abdominal circulation, succeed. Children so fed become, moreover, very liable to attacks of fever and inflammation, affecting particularly the mucous membranes; and measles, and other diseases incidental to childhood, are generally more severe in their attack.” In reference to this last remark, a distinguished medical gentleman mentioned to us, that in families where children lived on simple diet, without tea and coffee, if they were seized with measles, hooping-cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble.—*Pioneer*.

C. (Pages 21, 22).

SECRETS OF THE COOK SHOP.—The *Morning Chronicle* supplies a horrifying detail of London cook's-shop secrets:—“The medical men who practice in the city of London declare that cancerous and pulmonary affections have been enormously increased of late years by the quantity of meat unfit for human food which is daily disposed of within the bills of mortality.” These are the revelations of butcher craft:—“From the 1st of January, 1848, to the 7th of the following August, the Inspector of Smithfield Market confiscated, out of 120,000 cattle and 800,000 sheep, *not one diseased beast, and but five diseased sheep*. It was notorious at the time, that on every market-day, no less than from 50 to 100 head of cattle, and several hundred sheep, calves, pigs, &c., in a fearfully morbid condition, were disposed of. One

salesman alone sold weekly, for a considerable period, upwards of one hundred sheep consigned to him from abroad, which were afflicted with the small-pox. The sick animals are divided into three classes,—‘Choppers, Rough-uns, and Wet-uns.’ The best are driven into the low slaughter-houses in Cow Cross-street and Sharp’s Alley; are there cleaned, curried, and furbished up; and are then disposed of alive to the inferior class of butchers, residing in poor and densely-populated neighbourhoods. Those in a more advanced state of disease are slaughtered and sold on the spot, to the compilers of German sausages, polonies, saveloys, and black puddings, and to the vendors of a-la-mode beef, meat pies, and cheap soups. It may be interesting to epicures to learn, that the red tint observable in London German sausages is derived from a judicious admixture of horse-flesh; for glandered horses, cows which die in calving, and still-born calves, are all considered as fair grist to the sausage-mills, which are to be heard in full drive in suspicious proximity to the knackers’ yards. The men employed in this foul work often die from accidentally inoculating themselves with the virus contained in the morbid meat which they prepare for public food.”—*Gardener’s and Farmer’s Journal*.

D. (Pages 27, 28—37, 38).

My mother was convinced, and on this head I have retained her conviction, that to kill animals in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. * * * She thought, and I think also, that this nourishment, much more succulent and stimulating in appearance, contains within it irritating and putrid principles, which taint the blood, and

abridge the days of man. * * * She never permitted me to eat flesh until the time when I was thrown into the pell-mell life of a college. To take away any wish for it, if I had such, she did not employ reasoning, but she took advantage of instinct, which reasons better within us than logic. * * * I lived, therefore, to the age of twelve, solely upon bread, milk, vegetables and fruit. My health was not the less robust, nor my growth less rapid; and, perhaps, it is to this regimen that I owe that pure outline of features, that exquisite sensibility to impressions, and that gentle serenity of disposition and character, which I retained until that period.—*Lamartine's Autobiography*.

E. (Pages 30, 31).

WORSHIP STREET.—William Long, the son of a master butcher in the Cambridge-road, Mile-End, was charged before Mr. Combe, at the instance of Mr. Thomas, Secretary to the Society for the Prevention of Cruelty to Animals, with wantonly and cruelly torturing an ox.

John Moss, one of the society's officers, stated that, while passing a yard occupied by the defendant's father, on the afternoon of Monday last, his attention was arrested by the sound of heavy blows, evidently inflicted upon the body of some animal, and, upon looking through the gates, he saw the defendant cruelly beating an ox with a thick stick, which he had already broken over its back. After striking it several other unmerciful blows, the animal staggered out of the pound in which they both were, but instantly dropped down, apparently from exhaustion, and, after repeated applications of the stick, without being able to get upon its feet, the defendant called to one of his men to bring him a saw, with which he was no sooner furnished, than he deliberately drew the edge of it several times sharply across its tail, and the agony caused by this operation was so acute, that the

animal instantly sprang upon its legs "like lightning." Upon expostulating with him upon his brutal conduct, and demanding his name, the defendant gave him one which he felt satisfied was fictitious, but he ultimately succeeded in obtaining it correctly, and took out a summons against him.

In answer to the charge, the defendant admitted the facts alleged against him, and said that it was *absolutely necessary* to resort to such a course, which was frequently adopted in such cases, *to compel the animal to proceed to the slaughter-house.*

The defendant's father stepped forward and attempted also to justify the proceeding by stating that he did not consider the beast had suffered half as much by the application of the saw as by the infliction of another very common practice in such circumstances, of violently twisting the animal's tail until it was broken in several places.

Mr. Combe.—But you must have known very well that sawing the poor brute's tail must have hurt it very much?

Defendant.—Oh yes, no doubt about it, but that was the only way to get it up.

Mr. Thomas said he was well aware that monstrous acts of cruelty were constantly practised in slaughter-houses with perfect impunity, but the society were wholly without the means of suppressing them, as they had no authority in the present state of the law to visit such places, and it was only when their occurrence was accidentally brought to light, as in this instance, that they could bring the offenders to justice.

Mr. Combe said that it was certainly one of the most barbarous cases of the kind that had ever come under his cognizance, and, as the defendant's own admission went to mark it as an act of purely wanton torture, he should impose upon him the utmost penalty he had the power to inflict, namely, 40s. and the costs, or commit him in default for 14 days to the House of Correction.

The penalty was immediately paid.—*Times.*

The following table is based upon the analyses of Playfair, Boussingault, and others.

L. (Page 37).

WEIGHT.	ARTICLES OF DIET.	CONTAIN :		AND SUPPLY TO THE BODY :		
		Solid Matter.	Water.	Blood-forming Principle.	Heat-forming Principle (with Innutritious Matter.)	Ashes for the Bones.
lb.		lb.	lb.	lb.	lb.	lb.
100	Turnips . . .	11	89	1	9	1
„	Red Beet Root	11	89	1½	8½	1
„	Carrots . . .	13	87	2	10	1
„	Blood . . .	20	80	20	0	0
„	Flesh . . .	25	75	25	0	0
„	Potatoes . . .	28	72	2	25	1
„	Oats . . .	82	18	11	68	3
„	Peas . . .	84	16	29	51½	3½
„	Lentils . . .	84	16	33	48	3
„	Barleymeal . .	84½	15½	14	68½	2
„	Wheat . . .	85½	14½	21	62	2½
„	Beans . . .	86	14	31	51½	3½
„	Oatmeal . . .	91	9	12	77	2

Products of the Vegetable Kingdom, versus the Flesh of Animals as Food.

The following are the actual results of a curious and interesting experiment undertaken by some professional gentlemen at Edinburgh, to ascertain the proximate effects of different kinds of diet. Under the idea that the English, Scotch, and Irish represented three different degrees of flesh-

eating, a relative number of each were fairly taken, measured, weighed, and tested by what is called lumbar strength, that is, their power of lifting off the ground. The average proved to be as under, viz.

	Height.	Weight.	Strength.
English.	5 ft. 8.9 in.	151 lbs.	403 lbs.
Scotch.	5 ft. 9.3 in.	152½ lbs.	423 lbs.
Irish.	5ft. 10.2 in	155 lbs.	432 lbs.

Assign a relative number of each wire fairly taken, measured, weighed and tested by what is called counter strength, that is their power of lifting off the ground. The counter is proved to be as under, viz.

Weight	Height	Result	Strength
141 lbs.	1 A. 2 1/2 ft.	1000	1000 lbs.
152 lbs.	1 A. 3 ft.	1000	1000 lbs.
154 lbs.	1 A. 3 1/2 ft.	1000	1000 lbs.

Weight	Height	Result	Strength
155 lbs.	1 A. 4 ft.	1000	1000 lbs.
156 lbs.	1 A. 4 1/2 ft.	1000	1000 lbs.
157 lbs.	1 A. 5 ft.	1000	1000 lbs.
158 lbs.	1 A. 5 1/2 ft.	1000	1000 lbs.
159 lbs.	1 A. 6 ft.	1000	1000 lbs.
160 lbs.	1 A. 6 1/2 ft.	1000	1000 lbs.
161 lbs.	1 A. 7 ft.	1000	1000 lbs.
162 lbs.	1 A. 7 1/2 ft.	1000	1000 lbs.
163 lbs.	1 A. 8 ft.	1000	1000 lbs.
164 lbs.	1 A. 8 1/2 ft.	1000	1000 lbs.
165 lbs.	1 A. 9 ft.	1000	1000 lbs.
166 lbs.	1 A. 9 1/2 ft.	1000	1000 lbs.
167 lbs.	1 A. 10 ft.	1000	1000 lbs.
168 lbs.	1 A. 10 1/2 ft.	1000	1000 lbs.
169 lbs.	1 A. 11 ft.	1000	1000 lbs.
170 lbs.	1 A. 11 1/2 ft.	1000	1000 lbs.
171 lbs.	1 A. 12 ft.	1000	1000 lbs.
172 lbs.	1 A. 12 1/2 ft.	1000	1000 lbs.
173 lbs.	1 A. 13 ft.	1000	1000 lbs.
174 lbs.	1 A. 13 1/2 ft.	1000	1000 lbs.
175 lbs.	1 A. 14 ft.	1000	1000 lbs.
176 lbs.	1 A. 14 1/2 ft.	1000	1000 lbs.
177 lbs.	1 A. 15 ft.	1000	1000 lbs.
178 lbs.	1 A. 15 1/2 ft.	1000	1000 lbs.
179 lbs.	1 A. 16 ft.	1000	1000 lbs.
180 lbs.	1 A. 16 1/2 ft.	1000	1000 lbs.
181 lbs.	1 A. 17 ft.	1000	1000 lbs.
182 lbs.	1 A. 17 1/2 ft.	1000	1000 lbs.
183 lbs.	1 A. 18 ft.	1000	1000 lbs.
184 lbs.	1 A. 18 1/2 ft.	1000	1000 lbs.
185 lbs.	1 A. 19 ft.	1000	1000 lbs.
186 lbs.	1 A. 19 1/2 ft.	1000	1000 lbs.
187 lbs.	1 A. 20 ft.	1000	1000 lbs.
188 lbs.	1 A. 20 1/2 ft.	1000	1000 lbs.
189 lbs.	1 A. 21 ft.	1000	1000 lbs.
190 lbs.	1 A. 21 1/2 ft.	1000	1000 lbs.
191 lbs.	1 A. 22 ft.	1000	1000 lbs.
192 lbs.	1 A. 22 1/2 ft.	1000	1000 lbs.
193 lbs.	1 A. 23 ft.	1000	1000 lbs.
194 lbs.	1 A. 23 1/2 ft.	1000	1000 lbs.
195 lbs.	1 A. 24 ft.	1000	1000 lbs.
196 lbs.	1 A. 24 1/2 ft.	1000	1000 lbs.
197 lbs.	1 A. 25 ft.	1000	1000 lbs.
198 lbs.	1 A. 25 1/2 ft.	1000	1000 lbs.
199 lbs.	1 A. 26 ft.	1000	1000 lbs.
200 lbs.	1 A. 26 1/2 ft.	1000	1000 lbs.

