

DF

10 Fr 33.
Dec 1906

Two Men I Have Met.

By C. P. NEWCOMBE.

I. A Remarkable Recovery.

After the address given by me at Bishops Teignton and reported in the October *Vegetarian*, a speaker came forward who at once arrested my attention. It was the Rev. Thomas Webster, of Exmouth, and the following is a summary of what he said:—

"I have been a congregational minister more than 30 years, and with my last church 12 years. During a large part of that time I suffered from severe attacks of indigestion and constipation, and had to suspend my work for weeks together. These attacks became more frequent and were followed by gout in the stomach causing at intervals acute pain. My people were most kind, and insisted on my going away to take a rest for three months, but the medical men decided that my only course was to resign my ministry, which I did three years ago. I came to live in Exmouth, hoping that with less work and responsibility I might regain my health. But in the middle of May last year I was presiding at a meeting, and became suddenly ill, and got home with great difficulty. For seven weeks I suffered from gout, jaundice, and congestion of the liver. The pain was intense, and the doctor sometimes came two or three times a day. After a short interval of relief from pain there were signs of the approach of another attack. Then a friend who had had similar experience advised me to give up entirely the use of animal food. The change was very wonderful. I have not taken or needed medicine for 12 months. I preach in Exmouth every Sunday and in the villages every Wednesday; I enjoy my meals and have no doctor's bills. I have in my terrible experience discovered a way of helping and advising others and so of adding to the value of my work as a minister. The space of 12 months is hardly enough to set me free from the poisons that have added to my misery of years, but I have begun a new and happier life.

II. A Great Reformer.

During the last two months I have made the acquaintance of a gentleman whose quiet modesty made it difficult at first to understand who and what he was. His knowledge of English is imperfect, but by the medium of French, which he speaks fluently, I got glimpses of a story that filled me with wonder. I have met some impostors in my time and had the pleasure of unmasking a few, so I was on my guard. But never for a moment

did I doubt his story. Only once—when he talked of the hundreds of thousands of books and pamphlets he had issued, I looked at this young man with eager curiosity, and asked him to show me some of them. So one evening he came to me with a portfolio with booklets and pamphlets, 22 of which were on vegetarianism, others on temperance, and some on religious controversy. They are printed in Peru with his name as author or translator. I asked him to send me a sketch of his career. The following has been sent me from Hygeia House, where he has been since he left Torquay.

A Brief Biographical Sketch of Señor Eduardo F. Forga, from Arequipa, Peru. Born at Arequipa, March 26th, 1871. Father: Spaniard, mother born in Peru, of German extraction. In December, 1881, went to school in Freiburg, French Switzerland. In 1886 went to Germany and attended schools in Hamburg till 1890. Passed examination for entrance to the Royal Mining Academy, Freiberg (Saxony) in 1890. Obtained certificate as mining engineer in 1894. During the school holiday periods of the 13 years as student I travelled in Switzerland, Germany, England, France and Spain. During the last years of my student life and after trying allopathic treatment for a chronic condition of dyspepsia, etc., with over-use of flesh foods, without deriving any permanent relief, and having lost all faith in drugs and all so-called energy-producing foods and drinks, I came in contact with the codes of Modern Hygiene, or Natural Cure. From the first moment I saw the importance of this movement. I learned more by reading pamphlets and other literature and attending lectures, and carried out the practical side by visiting restaurants, hydropathic institutions and sanatoria. The whole of 1895 I dedicated to these studies and practice. Not only did I enjoy splendid health but I formed the conviction that the knowledge of this movement could be a blessing to my country. In March, 1896, I returned to Arequipa. For four years I acted as Superintendent Engineer to the silver mines of Yucuitambo, at an altitude of 16,000 feet above the sea level in the Andes of South Peru. For two years subsequently I superintended and directed the work of opening a way and establishing telegraphic communication through the virgin forests to a navigable point on the river Amazon. This stupendous work was surrounded by difficulties of every description, and was a splendid evidence of the value of a vegetarian life, because throughout this arduous experience in the tropics as well as during the rest of the last ten years in Peru, whether in city, country travelling, or in the cold, high mountain districts, I always en-

This man was a better man than what I could have done. I thought you would be interested to read it.

Perfectly Shocking.

In spite of all that civilization is doing for us, there is still a tendency toward cannibalism in some quarters, or the following notice in a government office in Dublin would not have been put up:—"Under no circumstances must Government messengers be used for luncheon."

This is shocking! Surely Dublin is not a suburb of Chicago? John, fetch my atlas.

* * *

Not quite, but very nearly.

When preaching at Bishops-gate Chapel recently, Dr. Campbell Morgan remarked that he had not very much sympathy with Daniel, who "ate pulse and grew fat." In consequence of this remark Dr. Morgan received a letter asking whether he was attempting to have a side hit at vegetarianism. "I never have side hits at any sincere conviction," replied the Doctor. "I am not altogether a vegetarian, but very nearly so. May I also say I never have side hits at anything? If I want to hit I come out in the open. So my friend need not be anxious."

The worthy Doctor is a candid and straightforward member of the Half-Convicted, and we hope that all who belong to this rapidly increasing class will come to the front in the same outspoken manner.

* * *

Professor Labesse, a French doctor, has been studying the risky mushrooms. It is rather discomfoting to learn that the learned professor is of opinion that there are no practical empirical means by which amateurs may with confidence decide whether an unknown fungus is good to eat.

There is often a risk taken in eating mushrooms, and those who do not wish to incur the risk are reminded by the Professor of the method adopted by Gérard in 1850. He boiled the mushrooms for some time in salt water, threw away the water, and exposed the mushrooms to the air. He fed his family for nearly a month upon all kinds of poisonous mushrooms treated in this way, and found them to be nutritious, though less palatable than mushrooms cooked in the ordinary way.

It appears that not more than one mushroom in ten is poisonous, and the Professor thinks that the best test consists in rejecting those which have a ring at the base of the stipe or stem. The only safe course is to adopt the Gérard plan, or reject them entirely.

The recipe for perpetual ignorance is to be satisfied with your own opinions and content with your knowledge.

Vegetarians for Nearly 70 Years.

Mr. William Penn Alcott and his sister, Mrs. P. A. Crafts, though nearly seventy years of age, do not know the taste of meat. Being personally acquainted with Mr. Alcott, who is still in possession of excellent health, it affords me pleasure to give the secret of his usefulness in old age in his own words. For more than forty years Mr. Alcott has been engaged in preaching. Though sixty-eight, he looks forward to many remaining years of usefulness in his gospel work. He says,—

"I have never been confined to my bed by sickness one whole day since I had the croup at seven. Have never taken any medicine. To this time, as with Cornaro, dry bread is so sweet I am in danger of overeating, and I can enjoy a meal of vegetables, fruits, or cereals, unsweetened, unsalted, or unheated.

"As my sister and myself never knew the taste of flesh, fish, or fowl, we have had no difficulties to overcome. We were brought up to relish unbuttered bread and the simplest food. Prepared cereals were unknown in my childhood."

Mr. Alcott has been a vegetarian in Greenland, a vegetarian in Jamaica, and from the Rocky Mountains to Damascus and the deserts of Arabia. He has lived a protest to that philosophy which says a consistent vegetarianism is incompatible with natural circumstances. "Occasionally pinched on diet for a meal or two," he says, but still can assert that he never tasted flesh, fowl, or fish.

But abstinence from meals is not alone responsible for the excellent physical condition they have enjoyed. Tea, coffee, and condiments, as well as pickles, sauces, and vinegar, have been eschewed.

"And I have been exempt from the consciousness of possessing a stomach," is the testimony of Mrs. Phoebe L. Crafts, "so perfectly have the digestive processes gone on. My appetite has been uniformly good, and my simple food has been near enough to nectar and ambrosia to give me satisfaction. That the future is with the vegetarians I have no shadow of doubt. Already the current is quickening and sweeping in many from all lands to a belief in this reasonable, humane, and heaven-ordained system."—*Australasian Good Health*.

Pat: "What be yer charge for a funeral notice in yer paper?"

Editor: "Half-a-crown an inch."

Pat: "Good heavens! An' me poor brother was six feet high."

joyed excellent health. As a proof of this, I had sufficient energy in my spare time to carry out an extensive temperance, vegetarian and hygienic propaganda for purity of living throughout the whole of the Spanish speaking countries. This propaganda has cost me several hundreds of pounds, and has been the means of interesting and converting very many persons, especially in Chili, Uruguay and Argentina. After sowing the seeds of Health Reform I have, during the past two years, dedicated my whole time and energies to the higher reformation, fighting for the religious liberty of my country. For this extensive religious propaganda we have published and distributed over two million pages of literature, which has moved the soul of the whole country. I left Arequipa for Europe in March, 1906."

The following is a list of the works referred to:—I. Mrs. Hunter's Fruits considered as sources of Temperance in daily food. Food reform and the doctors. II. Some sober reflections on the slaughter house at Lima, by Emilio Gailly. 19 reasons in favour of a fleshless diet, by Bramwell Booth. Hygienic Diet, by Hon. D. Campbell. III. How to live on 6d. a day, by Dr. T. S. Nichols. Food Reform, translated from the *Le Temps*, Paris, an exhaustive argument in 18 sections. IV. Article by Dr. Bilfinger—an experimental study of vegetarianism on himself. V. The fatal consequence of the consumption of alcohol, by Dr. Winkler. VI. 12 reasons against flesh food from the Christian point of view. VII. Mode of avoiding sickness, by Carl Grawilshky, translated from the German, and containing valuable extracts from European writers, reproduced in the daily papers of Peru. VIII. The regulation of Health, by H. Andress, of Cologne. IX. The new life: a collection of gems from the writings of Lamartine, Michelet, Bossuet, Grawilshky, Dr. Nagel and St. Chrysostom, 1898. X. Small catechism of Food Reform for the use of the home, Sunday schools and the League of Temperance—It contains a second part with examples of dietaries for workmen, private families, with recipes for bread making, etc., a most valuable summary. XI. Vegetarian echoes across 20 centuries—declarations from Clement, Basil, Gregory, Chrysostom, and vegetarians in domestic life as the Dominicans and Trappists. XII. Vegetarianism as the foundation of a new individual and social life, by Professor Paul Foerster, fifth edition. XIII. The ideal tendencies of vegetarianism, by M. P. Hoffman, Professor of the University of Ghent. XIV. The medicos—Defence, propagation and practice of vegetarianism—Testimonials from physicians in nine countries.

XV. The new science of cure without doctors or operations, from the work by Kuhne. The rest to 20 is a list and account of periodicals circulating in the Spanish South American States, proving the extent to which our doctrines are being taught in that part of the world. In *La Vida Natural* there is a discussion between two German friends about vegetarianism, in which the whole question is reviewed—translated by Sr. Forga. He is especially anxious that I should translate "Twelve Reasons" into English. All I have done towards it is to buy a Spanish dictionary. I commend to the readers of the *Vegetarian* this splendid example of single handed energy in three great causes; especially to those who are alone in places where no society exists.

X Cocolardo—A Vegetable Butter.

In these butter-fraud days—has there ever been a time when a cow could look at a pat of butter without growing angry?—any wholesome preparation of vegetable fat ought to be largely in demand. Every year the butter-risk grows more alarming.

We really do not know what kind of animal grease we eat under the name of "fresh butter," and possibly those who eat "salt butter" get something worse still.

"Cocolardo" is a vegetable fat free from the many objectionable features associated with cow butter.

It is even superior to the best butter, being free from water, and costs less. Send to the Orient Co., 34, St. Mary-at-Hill, E.C., for a sample tin, or order through your grocer. You will soon find how economical it is for frying and other culinary purposes.

You can use less and get a better result than with any form of animal fat, but its chief superiority over animal fat is its purity.

A Bread-Making Experiment.

An interesting experiment was recently made in Berkshire in the rapid conversion of wheat into bread. At two o'clock the wheat was cut by a steam-worked reaping machine. The motor next brought a thrashing machine and portable mill to the field, so that the corn was thrashed out, ground and separated the bran in a short space of time. The flour was then kneaded and made into bread by seven o'clock in the evening.

Dyspepsia Specialist: "But, madam, you must chew your food. What were your teeth given you for?"

Female Patient: "They weren't given to me—I bought them."