

**Salt, the forbidden fruit, or food : the chief cause of diseases of the body and mind of man, and of animals : as taught by the ancient Egyptian priests and wise men and by Scripture : in accordance with the author's experience of many years / by Robert Howard.**

### **Contributors**

Howard, R. J.  
Francis A. Countway Library of Medicine

### **Publication/Creation**

London : Piper Brothers, & Co., 1851.

### **Persistent URL**

<https://wellcomecollection.org/works/b5xmegfr>

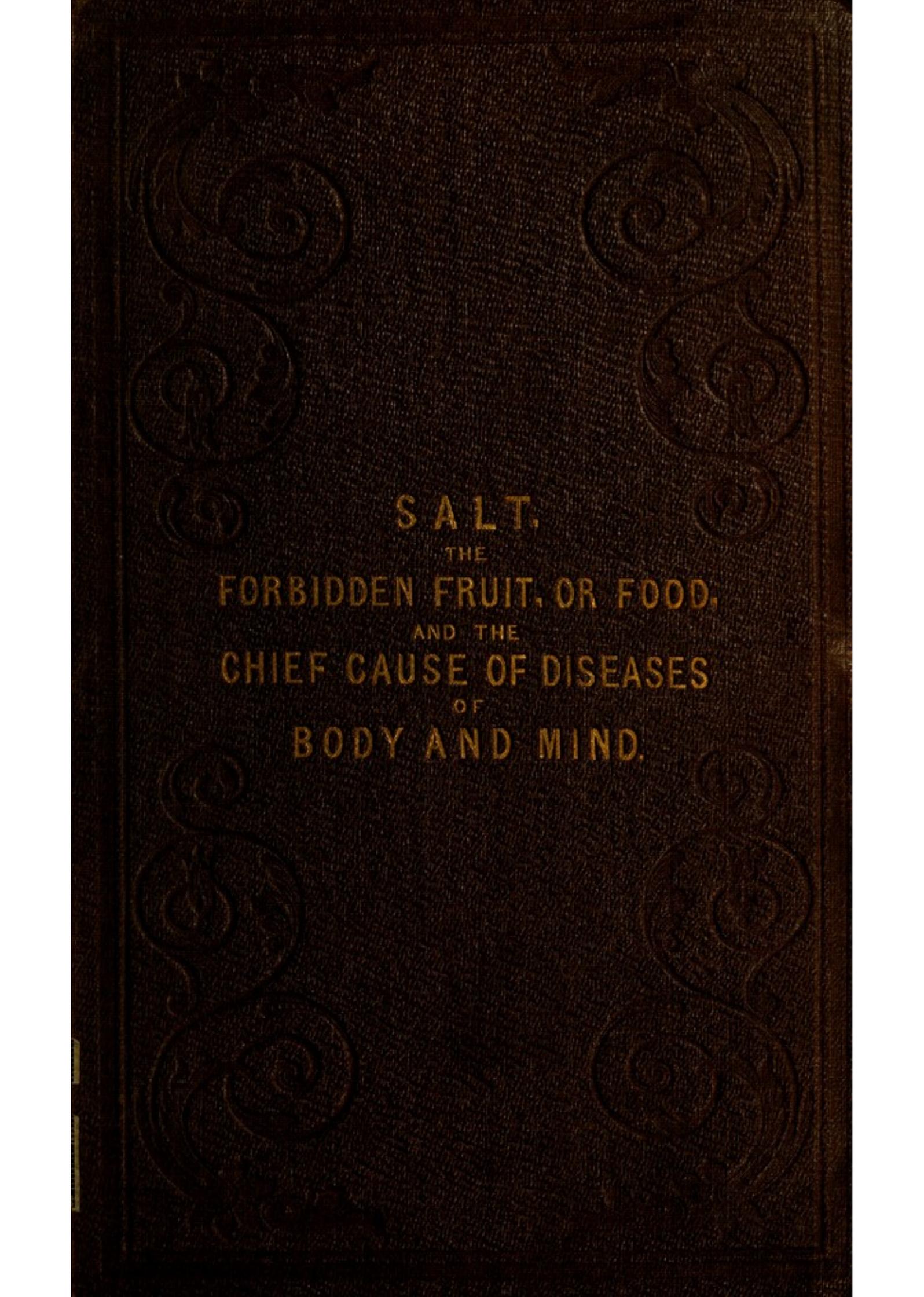
### **License and attribution**

This material has been provided by This material has been provided by the Francis A. Countway Library of Medicine, through the Medical Heritage Library. The original may be consulted at the Francis A. Countway Library of Medicine, Harvard Medical School. where the originals may be consulted. This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

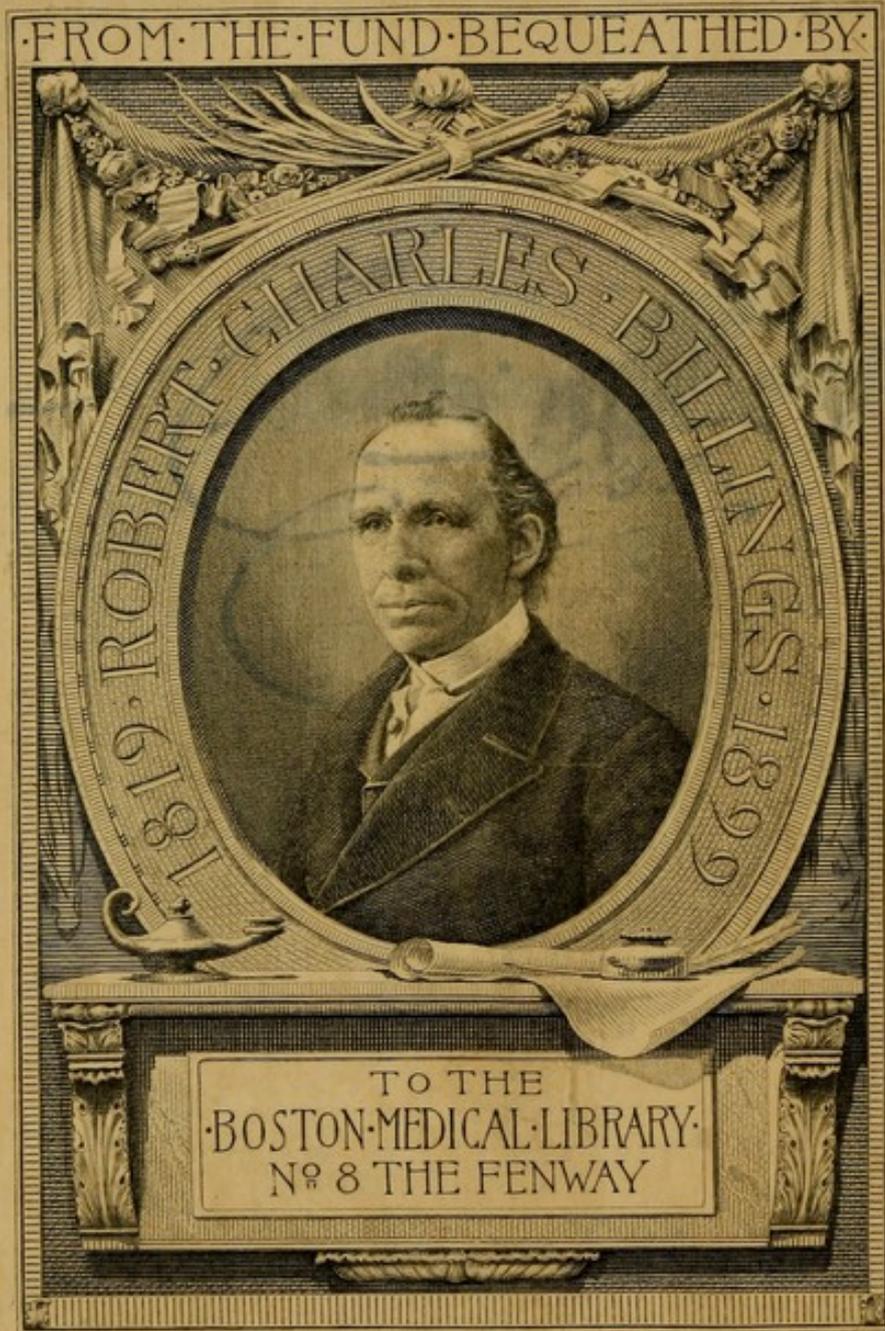
**wellcome  
collection**

Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

The book cover is a dark brown, textured material, possibly leather or cloth, with a repeating embossed decorative pattern of stylized, swirling floral or scrollwork motifs. The text is centered and printed in a gold or light brown color. The title is arranged in several lines: 'SALT.' on the first line, 'THE' on the second, 'FORBIDDEN FRUIT, OR FOOD,' on the third, 'AND THE' on the fourth, 'CHIEF CAUSE OF DISEASES' on the fifth, 'OF' on the sixth, and 'BODY AND MIND.' on the seventh.

SALT.  
THE  
FORBIDDEN FRUIT, OR FOOD,  
AND THE  
CHIEF CAUSE OF DISEASES  
OF  
BODY AND MIND.

22. Af. 2







Fenway 500

A

TREATISE ON SALT.

THE HISTORY OF RAILWAYS

S A L T,  
THE  
FORBIDDEN FRUIT, OR FOOD;  
AND THE  
CHIEF CAUSE OF DISEASES  
OF THE  
BODY AND MIND OF MAN,  
AND OF ANIMALS;  
AS TAUGHT BY THE  
ANCIENT EGYPTIAN PRIESTS AND WISE MEN,  
AND BY SCRIPTURE;  
IN ACCORDANCE WITH THE AUTHOR'S EXPERIENCE  
OF MANY YEARS.

“Salt shall be found in the sweet waters, then shall wit hide itself, and understanding withdraw itself into its secret chamber, and shall be sought of many, and yet not be found.”—[Page 37.]

BY  
ROBERT HOWARD, M.D.

FOURTH EDITION ENLARGED.

L O N D O N:  
PIPER, BROTHERS, & Co., 23, PATERNOSTER ROW.  
1851.

13928 Bi. 50

LONDON :

G. J. PALMER, SAVOY STREET, STRAND.

## PREFACE.

---

A COMMENTARY ON THE WISDOM OF EGYPT,  
AS SET FORTH IN THE REVELATIONS OF  
EGYPTIAN MYSTERIES, AND AS CON-  
NECTED WITH THIS WORK.

A PORTION of the contents of this book exists in the Author's work, Revelations of Egyptian Mysteries; but since its issue from the press, it has appeared desirable to republish this part of it, separately, with the additions herein contained. The subject of this work constitutes a part, and, now to us, the most practically important part, of the wisdom of Egypt; but the book entitled, Revelations of Egyptian Mysteries, and of the Histories of the Grecian Bards, or Poets, makes known the general, and many principal features of the Wisdom of Egypt: things supereminently delightful to the mind of man, but hitherto unknown to the world. All certain knowledge of the ancient hieroglyphic style of writing is irrecoverably lost, and nothing again can ever be

derived directly from that source. But, as history relates, the wise men, or poets, of ancient Greece, went into Egypt, and having there instructed themselves in the wisdom of the wise men, again set it forth in their poetical representations, known as the Histories of the Grecian Bards; and it is by an explanation, and interpretation of these, that we arrive at a certain knowledge of the wisdom of Egypt.

The wisdom of Egypt is instructive of the wisdom of nature, apart from the wisdom of art; showing the former and the future conditions of this world and its creatures; the conditions of the mother earth and her children. It teaches, and truly too, as shown in these works, that nature and art have alternate rule in this world; that that condition of this world, over which nature reigns in the absence of art, constitutes the heavenly state, the future heaven above; when the existence of the inhabitants of earth is attended with uninterrupted happiness and pleasure. And secondly, that that condition of the earth, over which art prevails, as now, is one of sorrow, suffering, disease, and death: not however condemning art; but showing that nature, and art, have alternate rule, by the ordination of nature herself: that nature makes of this inferior world, or world of art, a stage, on which it is intended that art should, by her various doings, (in imitation of the works of nature, and otherwise,) employ, amuse, and please the tribes of earth to satiety; that

when man becomes disgusted with art, and fully satiated with her ways, then the reign of nature should again be restored, according to the will and pleasure of man himself, as our Bible too, obscurely declares. *Art commences by a wanton mimicking of the works of nature, and ends by a necessary imitation of them.* These are the latter days of art; man will become tired of art, as he formerly did of nature; then he will invite nature again to the earth, and she will come at his bidding. Thus we see that the spirit of enquiry into the ways of nature has now very widely pervaded the mind of man, over which nature begins to shed her wisdom. The present progress of knowledge shows that the long forgotten magnificence of nature will now soon be revealed to the minds of men. Nature, in all the magnificent profusion of her gaiety, will represent herself before the minds of men, and, as it were, say: "I am your real mother; which admire ye most now; me, or she, (art) by whom you have supplanted me?" In the Revelations of Egyptian Mysteries, we have explained and shown how art, as the agent of nature, will ultimately confer on man, the ability of bringing into operation a power, by which the re-establishment of the empire of nature will be accomplished. Scripture, speaking in remote allusion to this, says, "The earth shall reel to and fro, like a drunkard." ISAIAH XXIV. 20. Thus also, Hesiod:

Concussion wild and unappeasable uprose.

It is very highly interesting to observe that all the Greek poets delighted above all things, in the contemplation of the conditions and circumstances attendant, and consequent, on the revolutions of nature and art. History relates that these things were so enthusiastically admired, that no man, who had not a competent knowledge of them, could pass in the world, except as one, intellectually belonging to an inferior class of mankind. In ancient Greece it was precisely at that time when art was flourishing to the utmost, that this joyful condition of the human mind existed, it was about three thousand years ago. History shows that all the knowledge required for the constitution of this intellectual festival, was derived from ancient Egypt, and taken hence into Greece by the Greek poets. Now, it must again be observed that it was also at the very time when art was most triumphant in Egypt, that the mind of man was so much occupied in the contemplation of these things; for it was, in Upper Egypt, at that time when the country was teeming with population; and when, as Herodotus relates, there were twenty thousand cities, towns, and villages, in Upper Egypt. At the present time art is in a very flourishing condition amongst ourselves: man has arrived at new, and entirely unthought of, knowledge in the arts, and such things are now familiar to us, as men commonly declare could not have been believed possible, if those same things had not actual existence

amongst us, and if those events were not of daily occurrence before us.

The contemplation of the things of the wisdom of Egypt constitutes the natural occupation of the mind of man; for herein exists the only true history of the parent earth, the creature which gave man his being, out of whose substance man is formed, and in whose bosom he lives. Thus does this wisdom of Egypt treat of the circumstances and conditions of the house of nature; it gives information of the one, and only, house which nature prepares for the human family; of its magnificence, its furniture, the means of existence in it, and of the inconceivable pleasures and joys attendant on life within this mansion, now by nature about to be erected for the habitation of her children.

Surely these things ought to be most interesting to the mind of man, but as Scripture declares, man has forgotten his own pedigree, and all the principal circumstances and affairs of his existence; according to the words of Scripture, "*man's understanding, in this respect, has retired, and hid itself in its secret chambers.*" But the revelations of the wisdom of Egypt, again throw open these vast and magnificent chambers of the intellect, which have been closed up and sealed from the knowledge of all modern times, and wherein exists a new, and boundless field of intellectual riches, and sublimities insurpassable. Thus, in the midst of the miseries of the vassal

world, does nature prepare, and present, a paradise to the mind.

The numbers of books which have lately been published, and are now being published, on subjects relating to these matters, is a common source of wonder: all sorts of hypotheses, and conjectural doctrines, all tending to lead to a discovery of the wisdom of Egypt, have lately issued from the press. This shows that a widely extensive desire is now prevalent in the mind of man to become possessed of this ancient knowledge. The wisdom of Egypt shows that man has the power of climbing the tree of knowledge, and of arriving at, and gathering its best, and richest fruits, from its topmost branches, and of revelling thereon to satiety. And this is now about to happen amongst ourselves: it is certain that the greatest, and most wonderful knowledge is now about to be revealed to the mind of man, according to the declaration of Scripture, "*there is nothing hid which shall not be revealed.*"

Previously to the publication of the Revelations of Egyptian Mysteries, I clearly foresaw that that book would open a new and inexhaustible mine of literature; that men would speedily confess the truths revealed in it; and that they would prevail generally. Already, since the publication of the above work, many essays have issued from the press, all of which tend to uphold, and to demonstrate the truth of some one of the different features of the wisdom of Egypt, as set forth in that book. There

is no end to the books that might be written in the different departments of the wisdom of Egypt; it is evident that the world will soon abound with them; and they will be the most useful, the gayest, and most entertaining of all books.

The wisdom of Egypt, and the representations of the Greek poets, our Bible, and remaining nature, all conspire to show to an unerring certainty, that art will, in the twinkling of an eye, at a time when men least expect it, be utterly cast down and annihilated, for unknown thousands of years. Our Bible says that this shall be accomplished at the sound of the trumpet of the Lord; the signification of which is well shown in these verses of the Greek poets:

\*   \*   \*   Vehement and strong  
 He thunder'd : instantaneous all around  
 Earth reel'd with horrible crash ;   \*   \*  
 From either side a burning radiance caught  
 The darkly rolling ocean.   \*   \*   \*

The contemplation of this, as set forth in the wisdom of Egypt, *is not* foreboding of gloom, and sorrow; but on the contrary, of delight and great pleasure. (*It is our business here, to do the best for the time being, and to take advantage of such, and all the means of well-doing, of happiness, pleasures, comforts, and recreations, as the world now affords, in reason and propriety; and not to make ourselves anxious and unhappy about the occurrence of these things, as to how, and when, they may, or*

*may not, happen.*) The wisdom of Egypt shows that providence has ordained that this knowledge should be revealed to the mind of man; that the purposes of nature could not be accomplished without it; and that *art herself* will at last be made instrumental in the re-establishment of the uninterrupted empire of nature.

We observe that Scripture speaks of our world of art, as one of sorrow, trouble, and suffering; but of the world of nature says: "*I will make all things new; I will make my mountains away; I will make the wild beasts to cease; there shall be no night there; the sun shall not light them by day, nor the moon by night; there shall be no more hunger nor thirst, neither sorrow nor crying; neither shall there be any more pain: then shall the virgin rejoice in the dance, both young men and old together:*" these are the words of our Bible.—With what sublimity again, have the Greek poets represented this! speaking of the world of art:

Poor Humans suffer, living desperate quite;  
And not an art they have, wit, or deceit,  
Can make them manage any act aright:  
Nor find with all the soul they can engage,  
A salve for death, or remedy for age.

Then speaking of the world of nature:

But here, the fair-hair'd Graces, the wise Hours,  
Harmonia, Hebe, and sweet Venus' pow'rs,  
Danc'd; and each others, palm to palm, did cling.  
And with these danc'd not a deformed thing:

No forespoke dwarf, nor downward witherling ;  
 But all with wond'rous goodly forms were deck'd,  
 And mov'd with beauties of unpriz'd aspect.

Dart-dear Diana, even with Phœbus bred,  
 Danc'd likewise there ; and Mars a march did tread,  
 With that brave bevy. In whose consort fell  
 Argicides, th' ingenious sentinel.  
 Phœbus-Apollo, touch'd his lute to them ;  
 Sweetly and softly : a most glorious beam  
 Casting about him, as he danc'd and play'd,  
 And even his feet were all with rays array'd.  
 His weed and all of a most curious trim,  
 With no less lustre grac'd, and circled him.

This is a most sublime allegorical representation of the pleasures of the world of nature : the last six lines are illustrative of the magnificent circular, and other distribution of the sun's fire in the sky of the new earth, as explained in the Revelations of Egyptian Mysteries. Phœbus-Apollo is a personification of the celestial fire, that of the sun : the account of his musick seems, with truth, to say, that in the new world, nature does produce the most exquisite, and harmonious musick for the joy of her children. And nature now presents many indications directing to the same conclusion : her empire could not be complete, in the absence of delightfully harmonious sounds, or musick.

It was ordained by nature that all this should be lost to the mind of man, as Scripture says : "*I will destroy the wisdom of the wise, (that is the wisdom of Egypt,) and will bring to nothing the*

*understanding of the prudent. Have I not made foolish the wisdom of this world."* 1 COR. I. 19, 20.

But, in other places, Scripture declares that in the latter times of the world, as now, "*men shall travel greatly, and knowledge shall be increased; and all the hidden wisdom of the ancients, shall be again revealed to the mind of man.*" DANIEL XII. 4. The present progress of knowledge is now rapidly approaching this end.

The wisdom of Egypt, that is the true history of the foregoing things, is contained in the books of the Greek Poets, chiefly Homer, by whose agency principally it has been handed down to us. It is a well known, and very remarkable fact, as history states, that the book of Homer was the first book that was printed in this country. Above we have seen that Scripture declares that the now long lost wisdom of Egypt shall, in these the latter times of the world, be again revealed to the mind of man. Here also is a sublime poetical prophecy, in which Homer declares that this same wisdom of Egypt (which by his agency has been recorded) shall, in the last ages, pervade the whole earth; as it evidently will do, by an unerring, inevitable, and necessary decree of nature.

\* \* \* \* "The sightless man  
Of Stony Chios, (Homer,) all whose poems shall  
In all last ages stand for capital."  
This for your own sakes I desire; for I  
Will propagate mine own precedency,  
As far as earth shall well-built cities bear;

Or human conversation is held dear.  
Not with my praise direct, but praises due ;  
And men shall credit it, because 'tis true.

How wonderful are Homer's words, "*I will propagate mine own precedency,*" when we reflect on the most notorious fact, that from his time to the present, all the nations of the earth, have, above all things, been fascinated with his poems, now, in vast numbers, distributed in every country !

The wise men of ancient time, were called seers, that is, men seeing with unerring certainty, the events of past, and future time. These seers are often spoken of in the Bible : Homer was one of these seers ; and it is evident that he foresaw that the Mystery of the Forbidden Fruit would be discovered, as it herein is ; that it would lead to the formation of a class of salt abstainers, as it has done ; that they would bring up children under this system of abstinence from salt, and otherwise living in accordance with the principles of the wisdom of Egypt ; that from this circumstance a new race of wise men and women, of inconceivable beauty, and brilliancy of intellect, like the wise men, and the sibyls, or wise women, of old, who were transcendently beautiful, would arise in the last ages of the world of art ; and that they, and some before them, enamoured of nature, and nature's truths, would become diffusers and teachers of his doctrines. Homer foresaw that the causes which gave rise to the class of wise men and women of ancient time, would again come into existence, in

the last ages of the world; and these same causes are now existing amongst ourselves, according to these words of Sophocles:

Still are the secret things of man revealed,  
And what is known, again in darkness hid,  
By endless and immeasurable time.

This book on Salt is the first and principal agency of the fulfilment of Homer's prophecy. It has now been read with the greatest avidity by all classes of men, and freely circulated in every department of the British Dominions, at home; it is now making its way in foreign countries; and the subject of it, certainly will circulate in every known civilized nation of the world, as Homer says,

As far as earth shall well-built cities bear,  
Or human conversation is held dear.

And it is evident that experience will soon proclaim the truth of the things contained in it, so loudly, as everywhere to present an irresistible and inevitable conviction of their verity. We speak thus of it, as a resuscitated department of the wisdom of Egypt, and not as a product of our own.

Salt abstainers say: "We have abstained from salt, according to your directions; we have experienced wonderful benefit therefrom; and we now detest, and abhor the idea of ever eating salt again." History particularly relates that it was so held in abhorrence by the ancient wise men and women.

There is, in the female constitution, a greater natural subtlety of comprehension and perception than that common to the male sex; accordingly it is notorious that the ancient wise women, as the sibyls, did write the best histories, of the chief subjects of the wisdom of Egypt, as sung by themselves, and all the Greek poets; thus their histories of the wars of the gods, which constitute the most sublime relicks of antiquity, are acknowledged to be the best; but almost all their productions are now lost. These wars are representative of the violent revolutions of the destruction of the world of art, and of the re-institution of the reign of nature on earth. I have taken the utmost pains to explain them in the most easily intelligible manner, in which, above all things, I trust I have succeeded. Forthcoming times too will have their salt abstinent sibyls.

After this short digression, we have to return to the contemplation of Homer's prophecy respecting the restoration of the wisdom of Egypt, in the last ages; and it is very remarkable that Lord Bacon, in later times, (who was intensely interested in the wisdom of the ancients,) foresaw the coming about of these events, but somehow prevented, did not proclaim them openly; but whilst in the contemplation of this very subject, he curiously forms a speech, of language borrowed from one of the most curious and wonderful allegories of the Greek poets, which precisely, but to modern minds, obscurely, represents the cause of

the loss of man's immortality ; which is, now to us, the most practically important feature of the wisdom of Egypt ; and this is the conclusion of his speech : " We judge that if any one would constantly proceed *by a certain law and method*, in the road of experience, and not allow himself to be biased by such considerations as make for profit or ostentation, nor quit the original design for the sake of these, *he might be the useful bearer of a new and accumulate divine bounty to mankind.*" Much time has elapsed since Bacon said this ; because this difficulty stood in opposition : " by what most extraordinary concomitance of circumstances in human life, was any son of art to be induced to proceed steadily in the most unusual course pointed out by Lord Bacon ; and which he himself could not pursue, and therefore gave this signal only to his posterity, to show that he knew the way, and saw it open, but could not travel on it !"

Now, because man became liable to death by eating salt, and the reception of other mineral matter into his body, it does not from that follow that abstinence from salt, and all mineral matter, should now, by a renewal of the youthful attributes, absolutely restore him to immortality, but, under favourable circumstances, it will cure his diseases, and so in effect rendering him much younger, and protecting him from diseases, it will wonderfully prolong his life, as experience has shown. It is however evident that in ancient

time, man's youth was so renewed, and most undoubtedly that of the lower animals, living, under the most favourable circumstances, in their purely natural state, is now so renewed. In the 103rd Psalm, it is directly declared that, by living in accordance with the ordinances of nature, all the diseases of men were healed; and that they were thereby restored to youth: accordingly Moses, in propounding this law of nature to the Israelites, says, "*Behold, I have set life and death before you, therefore choose life.*" This wisdom of Egypt does in a measure again bring such choice of life or death, within the reach of mankind, as now living on the earth. In these verses relating to the wise man Hesiod who, like the other wise men of his time, was a teacher of this code of nature's laws, which by Moses, the Egyptian seer, was proclaimed to the Israelites, it is indicated that his youth was restored; and other evidence is not wanting to show that such was not uncommonly the case, previously to, and at, the time when Hesiod lived:

Hail, Hesiod! wisest man! who twice the bloom  
Of youth hast prov'd, and twice approach'd the tomb.

The most remarkable and wonderful instance of the destruction of the wisdom of the ancients seems to exist in the fact, that in modern times, man has been taught, and made to believe that our sun and moon are solid bodies, and habitable by animate creatures. This pernicious, and silly

doctrine is opposed to reason, diametrically opposed to Scripture, and to all ancient history, and nature shows it to be false. It is wonderful that any man could have looked at the sun, felt its warmth, observed its dazzling glare, and then have imagined that it was any thing else but fire. But we have before shown that nature designed that man's mind should be so perverted. Our sun, is a body of fire, appointed by nature to light and warm this earth; it has nothing to do with any other world except this; the stars belonging to this earth, are also fire, as the ancients taught. *Our sun is a part of this world, and exclusively belongs to it.* How beautifully have the Greek poets represented the nature of the celestial bodies in this instance:

Therefore to Thee will I attune my String,  
 And of thy wondrous Pow'r for ever sing.  
 The wheeling Orbs, the wand'ring Fires above,  
 That round this earthly Sphere incessant move,  
 Through all this boundless World admit thy Sway,  
 And roll spontaneous where thou point'st the Way.  
 Such is the Awe imprest on Nature round  
 When through the Void thy dreadful Thunders sound,  
 Those flaming Agents of thy matchless Pow'r:  
 Astonish'd Worlds hear, tremble, and adore.

The thunderings here spoken of, allude to those attendant on the breaking out of the subterranean fire, on the occasion of the burning of the old earth, or the world of art. Scripture and all ancient history abounds with allusions to the coming down of the sun and moon, on this same

occasion, as for example: "I will cause the sun to go down at noon; he shall come down out of his place; and a raging fire shall rush before him, and the mountains shall be molten under him, as wax before the fire; and shall run as waters poured down a steep place." AMOS VIII. 9. MICAH I. 3, 4. PSALM XCVII. 3. In the Bible, the sun is sometimes called the Lord, that means the principal seat, or place, of the power of nature, which resides in the sun, the empyreal, or celestial fire; which is the ruling, directive, and operating power, presiding over the works of nature, and the source and cause of all life and motion.

Here let us dwell for a moment on the circumstance that Scripture declares that the stony mountains shall be instantaneously melted from above, and that the melted stone shall rush down, like waters poured from a high place. We know that there is no fire on earth, or under the earth, which is capable of accomplishing this end, which it is declared shall be brought about by the descent of the sun's fire. There are many mountains now existing in different parts of the world, which are plainly seen, and notoriously declared, to have been melted from above, and it is also as evidently perceptible to this day, that the melted matter which thus flowed down, has formed a soil, and fertilized the valleys, and lower lands, lying round about those same mountains.

The above, and other similar passages in Scrip-

ture, and in writings of the ancient poets, show the truth of my explanation of the purpose for which the Egyptians built the pyramids, and also of the wars of the Gods, and other mysteries interpreted in my work on the Egyptian Mysteries, where I have pointed out the region of the earth, over which nature shows that the sun will descend, and where the great deep will be devoured, and the land will be burnt, and the mountains will be molten in the twinkling of an eye, and will rush in a vast fiery cataract, like waters poured down a steep place; as Scripture says: "*I will make my mountains away.*" This coming down of the sun to the earth, is what is meant by the woman clothed with the sun, which we read of in the twelfth chapter of Revelation; that is the mother earth clothed with the sun.

The explanation of the mystery of the Cabirian, or true Scriptural Trinity, and the mystery of Typhœus, give back the keys which indicate and open the way to the ancient wisdom; or, in other words they expose the great trunks, from which, by a process of ramification, it may be traced. These are very easy to understand, and of the greatest importance to the health, and happiness of all persons. The ancient Egyptians instructed their children in them. The Greek poets say, and truly, that the mind of man cannot repose in a state of ease, tranquillity, and confidence, with-

out knowledge of these things : they say he must know them,

Else vainly tost his anxious mind,  
Nor truth, nor calm repose can find.

How many persons have become intellectually deranged for the want of the soothing balm which this supreme knowledge sheds upon the mind !

Euripides, speaking of the same exclaims :

His happy state, what blessings crown,  
To whom the mysteries of the gods are known !

The mysteries of the gods, here means the mysteries of the works and of the laws of nature ; the principal of which, now to us, are the laws for the maintenance of health and perfection, as far as possible, and the causes which are productive of disease and degeneracy. As this new knowledge has set up a new cure of the sick, so it evidently must institute a new religion, founded on truth, now restored ; and these together, as Bacon foretold, will assuredly bring, "*a new and accumulate divine blessing to mankind.*"

The reader will observe that in this commentary, the authority of quotations is not always given, but in the original work to which it alludes and belongs, they are precisely given.

To commence the subjects more particularly belonging to this work, on the Hurtful Nature of Salt, we now leave the reader in the contemplation of the foregoing specimen of the wisdom of

Egypt, as set forth in our work, *Revelations of Egyptian Mysteries*; which concludes with a Discourse on Health, according with the wisdom of the ancients; containing ancient remedies, and a large amount of information respecting the now universally existing causes of diseases, to which all persons are most directly exposed, and such as is most calculated to warn man from their influence, and to guide him by simple rules in the acquisition and maintenance of health.

*6, Upper Gloucester Street, Dorset Square,  
London, 1851.*

# A TREATISE ON SALT.

---

## SECTION I.

### OF THE IMPROPRIETY OF EATING SALT, AND OTHER MINERAL MATTER.

WE shall now trace out, very briefly, those great principles of the Egyptian wisdom, knowledge of which is of the utmost importance to the physician in his medical capacity; and in whose absence, that infinite division of opinion now existing amongst the professors of the healing art, must unavoidably have place.

In order effectually to relieve the sick, the Egyptian philosophy declares that nature must be contemplated in the following way; and I think I have shown plainly enough that our Scriptures teach the same. The earth is the first creature of the creation, the vegetable, or the vegetable kingdom, is the second person, and the animal, or the animate kingdom, is the third, and last person of the creation; the Egyptian philosophy personifies these as individuals. Thus the earth is the parent of the other creatures, but originally it is through the agency of the vegetable only that the earth is the parent of the animate creature: it is by the

## 2 OF THE IMPROPRIETY OF EATING SALT,

agency of the vegetable that the earth converts its own substance into a state fitted for the nourishment of the animate creature. All the substances of the earth are, by nature, forbidden, as food, to the animate creature, except as offered by the agency of the vegetable.

MYSTERY OF THE FORBIDDEN FRUIT.—Moses was one of the wise men of Egypt, his history of the forbidden fruit, is an Egyptian allegory, (as many learned men have regarded it,) having especial reference to the practice of eating salt, and furthermore its interdiction is inclusive of all mineral matter. Hitherto it has puzzled all the philosophers of modern times. Its signification is evidently this, *“that man transgressed the ordinances of nature, by passing by the vegetable, and eating directly of the substance of the earth, which was necessarily forbidden to man, and by which disease and death were brought into the world.”* Scripture declares the truth of this interpretation: in Scripture, the earth is called the Lord's body, or the substantial body of the first, and parent creature. *“Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.”* The earth is, allegorically, the bread, and the cup, from which the creatures of nature are fed; and whosoever eats or drinks of the solid and fluid substance of the earth, or of substance from the earth, except as offered by the intervention of the vegetable, is guilty of eating directly

of the body and blood of the Lord, which signifies eating and drinking of the solid and fluid substance of the parent earth, or first creature. "*He that so eateth and drinketh unworthily, eateth and drinketh perdition to himself, not discerning the Lord's body. For this cause many are weak and sickly amongst you, and many sleep, in death.*"

I. CORINTHIANS XI, 27, 29, 30. That is, many are diseased and have died, on account of eating and drinking of the substance of the earth, before it was presented by the agency of the vegetable.

Here we see that Scripture regards the world as the Deity, and the earth as the substantial part of the Deity, or His body; so also the Egyptian wisdom, as elsewhere found. If God, the First Creature, had not a substantial body, how could He have formed primeval man after his own image? GEN. I., 26. And how otherwise, as St. Paul says, could all the substantial creatures of nature, be the offspring of Him, and live and move within Him. ACTS XVII. 27, 28. Are we not the offspring of the earth, living in its atmosphere, which is a part of itself existing in a state of fluidity, and do we not return to the earth after death? The earth, as we have shown in the Egyptian Mysteries, has now an organization greatly resembling that of an animate creature. Here also we observe that according to the inculcations of Scripture, there is no such thing as creatural spiritual existence distinct from, and unconnected with material substance; that is one

#### 4 OF THE IMPROPRIETY OF EATING SALT,

of the mischievous deceptions of modern times, alike opposed to reason, and to Scripture. This is the true interpretation of these remarkable and most important passages: no other rational and intelligible explanation has ever been given to them: this is their signification as shown by the symbolic philosophy of ancient Egypt; and history affords very abundant evidence that they were in this way understood, both by the Egyptians, and the other great nations of antiquity. Nature also shows the truth of this interpretation.

This reception of earthy, or mineral matter into the body is also what is meant in our Trinity, by the conversion of the Godhead into flesh, that is the conversion of the substance of the head, or first creature, into flesh without the ordained intervention of the vegetable or second creature, by whose agency, or coming through whom alone, the substance of the first creature should be converted into animate flesh. And this transgression, evidently in allusion to eating salt, is there spoken of as originally causing the calamities of the fallen state. *Accordingly the wise men and priests of ancient Egypt, as Plutarch relates, forbade the eating of salt, declaring that it was fatally hurtful to man's nature. Moses, as before said, was one of these wise men: history declares that he was most learned in physic, also in the symbolic philosophy contained in the hieroglyphic characters, and all that belonged to the language and writings of the Egyptians: there was a perfect uniformity of*

*sentiment amongst the wise men ; by which it is evident that Moses must have taught this same doctrine of the hurtful nature of salt, which was then prevalent in Egypt, as we have before shown, and as the whole tenor and principles of the doctrines of the most ancient part of Scripture show that he did.*

Who can contemplate the manner in which the vegetable, by its roots, sends out ramifications in every direction to collect and feed on earthy matter, and so, by a process of refinement, and conversion of earthy substance into its own inimitable nature, builds itself up out of the ground, and then, by a most wonderful process of purification and refinement of its own corporeal substance, elaborates its fruit, ripens it, and thus magnificently and deliciously presents it to the hand of man, inviting him, by its exquisite fragrance, to take it ; I say, who can deliberately contemplate this, without being most forcibly struck with the impropriety of the reception, of anything taken directly from the earth, into the body as food ! Thus, as we read in the twentieth chapter of Deuteronomy, "*the tree of the field is man's life,*" or the original and natural source from which he derives his existence. History relates, and it is otherwise evident, that nature originally provided such a climate, and such a terrestrial residence, with such nutriment, as was everywhere, and at all times, most fitted to the well-being and to the enjoyment of her creatures. Sacred history relates

## 6 OF THE IMPROPRIETY OF EATING SALT,

that the earth everywhere put forth fruit trees, on whose fruits all her animate creatures, then living, were fed: there can be no question of the existence of this condition; in fine, nature shows most plainly that it did exist. DANIEL IV. 11, 12. The tree of the field, is the hand of God giving food to the creatures of the earth.

But it has been my object to show that, in the beginning, man did not eat and drink, but was nourished by a delicious atmosphere. The ancient custom of the burning and offering of incense, was instituted in allusion to this nutritious, or ambrosial and nectarine, condition of the air of the Saturnian, or celestial age of this world. Man's body is now, in part, so nourished by the air, and some vegetables are entirely so nourished. Afterwards, nature assumed a new condition; trees then brought forth fruit, and the race of labouring man, a mechanical eater, came into existence. Then it was necessary that man should be forbidden to eat of any substance taken directly from the earth, because it contained matters poisonous and ruinous to his body. If a man ate salt, even supposing it were not hurtful, he could not be certain that it did not contain some virulent, or most deadly, poison; but if he took fresh and perfect fruit from the tree, that is, from the kind hand of providential nature, then he was sure that he had obtained the pure food of life. Scripture and all ancient history most completely uphold this doctrine. Scripture also directly

declares the hurtful influence of water on man's body. II MACCABEES XV. 39.

Before the Fall consequent on the transgression of Adam, and before Art and Death were by Providence instituted in the world, Scripture declares that, "*it had not rained upon the earth; neither was it tilled by man. But there went up a mist from the earth, and watered the whole face of the ground,*" by a more gentle aerial humectation, as by refreshing dew. GEN. II. 5, 6.

After that Fall, Death, and consequently intersexual procreation, was instituted in the world: by the dissolution of the bodies of the creatures of nature, the surface of the earth became filthy, and by the process of animate life, salt was constantly generated anew all over the earth, and by death also deposited on the earth. Thenceforward timely rain fell upon the earth, to wash and cleanse its surface, and to dissolve out, and carry away, the hurtful salt, by means of the rivers, either to the great sea, or to vast inland seas, or lakes, having no union with the ocean, the great and universal receptacle of the washings of the earth, which, as nature shows, and, as the ancients inform us, was not originally salt. Every shower of rain carries away some of the filth of the earth. Thus we observe that the pestilential Delta of Egypt is entirely made up by the washings of the upper country, carried down by the river Nile: in times unknown to us, when Upper Egypt was covered with fertility, it of course rained there, as

## 8 OF THE IMPROPRIETY OF EATING SALT.

elsewhere, and does sometimes now, but seldom, and little. From the vast surface of the ocean, during the lapse of incalculable time, pure and sweet water has been distilled to cleanse and refresh, by rain and dew, the earth's surface, by removing the saline matter and filth, by means of the rivers, to the sea, and thus its waters have become salt. In like manner, the many ancient inland lakes of the formerly inhabited countries of the East, and of America, have become intensely salt, and surrounded by vast regions where death and desolation now reign triumphant. When great regions of the earth are so desolated, they become dry, and the rivers cease to run, they gradually dwindle and disappear, and those inland lakes have thus been left to dry up entirely, to form vast beds of solid salt: many have been so dried up; and others are now rapidly drying up: as the six lakes near the Bahrbilama in Egypt, and many in Asia, Asia Minor, and elsewhere, whose waters are intensely salt. The Dead Sea is now rapidly undergoing this process of drying up, in the formation of a bed of salt: we know, from Strabo, the father of geography, that many of the rivers which formerly ran into it, have disappeared; and the Jordan has become a little stream, consequently the evaporation from the wide surface of the Dead Sea, now carries off more water than it receives from its tributary streams; of springs it has none; for its bottom is sealed by a rapidly progressing crystallization of solid salt. Such is

the manner in which benignant nature, has, in all times of this fallen world, been industriously carrying away, and concealing salt, the substance, in Scripture called the Abomination of Desolation. If man go to these receptacles of animate death, and oppose nature by bringing back the salt, and diffusing it again over the earth, dire must be the consequence to him; and so it has been, and we foretel that he will not now be slow to understand it. If nature had not so continually carried away the salt from all the surface of the earth, it is most evident that by its influence, the world would, long since, have been entirely desolated.

PILLAR OF SALT, that is THE ABOMINATION OF DESOLATION.—History informs us that, in very ancient times, the fruits of the earth, both corn and tree fruits, in all the country near the Dead Sea, that salt region, rotted away before coming to maturity, or were otherwise spoiled by disease; and also that diseases so heavily afflicted the inhabitants of the vicinity, that they were compelled to abandon that pestilential region, which has since become totally and entirely desolated by the poison of salt. All springs, for many miles around the salt lakes, are also salt, or brackish, as the lakes themselves formerly covered an incomparably greater extent of land.

It is very evident that it was anciently the custom for the wise men to erect pillars of salt in regions of the earth, where they found that the land had become so infected with salt, as to be

the occasion of the prevalence of diseases in the vegetable kingdom, and consequently injurious to the health of mankind. And the pillar of salt of the desert of the Dead Sea, is a remaining historical vestige of this ancient custom. Thus when the wise men observed the land to be so infected with salt, they caused a pillar of salt, under the name of the abomination of desolation, to be there set up, as a sign, and warning to the inhabitant people, that that region of the country around, was unfit for human habitation, and must be evacuated. The signification of these things has been most industriously concealed from modern times, and those parts of our Scripture alluding to them, are so mutilated as to be very little intelligible; but these words now remaining in our Bible are sufficient for our purpose. "*When you see the abomination of desolation set up, then flee to the higher lands.*" Accordingly, it is related in history that tribes of people inhabiting the plain of the Dead Sea, did withdraw from its margin to the higher lands, and so abandon its more immediate vicinity to desolation, on account of its insalubrity: Pliny and other historians comment on this circumstance, as declared also in Scripture.

This abomination was something that was eaten, as is shown by that passage, (ISAIAH LXVI. 17,) in which the eating of *swine's flesh and the abomination*, is spoken of; this evidently means, the eating of swine's flesh and salt. The reason why swine's flesh was forbidden, is very evident,

but we must not here digress into that subject.

Egypt has, for the most part, been desolated, and all its land and all its waters are now salt, and in its still inhabited parts, diseases are proverbially rampant. As salt, is thus so destructive to all the creatures of the earth, what can be more abominable to nature! hence what more appropriate name could be given to salt than that of the abomination of desolation. Scripture represents salt as being the cause of desolation the most dire, as by these words: "Salt pits, (that is, salt lakes,) and a perpetual desolation." ZEPH. II. 9.

It has now been fully ascertained that however rigidly salt is abstained from, it is notwithstanding now generated in animate blood, and that as men commonly live, as necessity now generally requires, on a mixed diet of flesh and vegetable food, salt is so generated out of such food, in greater amount than is absolutely good for the health. Thus salt is continually being generated anew by the process of animate life, and is always being excreted, and on the death or dissolution of animated bodies, this salt is also given to the earth, without undergoing any very notable change in assuming the fossil state. Thus the excess of salt now in the world, is the *product, or the fruit of animate life*, deposited in undue, and destructive quantity on the earth; and this accounts for the great collection of salt in the sea,

## 12 OF THE IMPROPRIETY OF EATING SALT,

and in beds or mines, formed by dried up inland seas, many of which beds of salt, nature shows, must now exist under the surface of the ocean, unless their salt has been dissolved, and so taken up by the waters of the sea. (Let it be recollected that Scripture declares that a time was, when human beings swarmed on all the land, as grasshoppers do now in the old world.) Therefore salt must have been on the land at the time when Adam and Eve lived. Thus the eating of salt as we now have it, amounts to the absolute eating of death itself; for the salt we now use is not even directly to us a product of the earth, but *the product, or fruit of the bodies of animated creatures that have lived before us*; and as such the ancient Egyptians may well have regarded it as a thing abominable to be eaten; which they did for the above described reasons, as shown by their symbolic philosophy, which is the philosophy of nature, and therefore it is true. This salt when taken into the body, does not, like man's natural food, require digestion, for it is the result of the digestion of the dead: its excessive solubility causes it at once to enter into the blood; and by this unnatural addition to the salt generated within the body, the functions of the corporeal organs are over-excited; and this hurrying on of the work of life within the body, necessarily leads to exhaustion, disease, and early death.

Moses, accordingly, most strictly forbade the eating of the blood of animals, evidently in order

that the human body might not sustain injury by the salt in the blood so eaten; but, those parts of Scripture which speak of the eating of blood have been most industriously mutilated; and things most proper to be eaten have been associated with blood, as being with it forbidden; so rendering these passages quite unintelligible, according to their full reading, as they now stand: for example the fat is put with the blood, as being also forbidden; this could not possibly have been, for the fat is the wholesomest part of animal substance, and most necessary to be eaten, in due proportion with it, as Scripture elsewhere shows most plainly, and which indeed is so evident as to require no exemplary proof. Thus in this way we see that Moses himself forbade the eating of salt, and I fully expect that newly found copies of Scripture will be forthcoming in which a still more plain and open historical confirmation of the soundness of this ancient doctrine of salt will be presented to view: experience, however, will not want that help.

Thus by making known the origin of many substances hitherto regarded as originally belonging to the earth, it appears that the Egyptian wisdom will lead to very great discoveries in the arts; and probably it will not be the least interesting to observe that it does offer suggestion as to the origin of gold; but I have not discovered that it points out the individual from the class of producers by which it is formed. This may lead

#### 14 OF THE IMPROPRIETY OF EATING SALT,

to very curious investigation and search for that by which gold is produced; which if not now to be found, it appears that this may still afford indication to the principal places where gold exists naturally. The gold finders should attentively study our doctrine of the division of the surface of the earth into continents and islands. So it seems that we shall soon know much more about gold, and silver too.

If man eat of the crude and raw substance of the parent earth, that is, of the body and blood of the earth, or in any way receive the same into his body, before it has passed through the vegetable state, and so been elaborately altered in its nature, and rendered fit for his nourishment, (by a change which art cannot possibly imitate,) it is exactly as if the child partook of the substance of the body and blood of its mother, before the same had undergone that change, which it does in its passage through the mammillary glands, or the breasts; where it is so purified and softened, as to render it fit for the nourishment of the child. I say these two things are effectually the same; for the fruit bearing vegetation of the earth, is to it, exactly what the breast is to the woman. The earth sends forth vegetation, on its exterior, which takes up the substance of its body, and presents it in the elaborated form of fruit to its children: so again, the female human body sends forth a fungoid vegetative substance on its exterior, (that is the breasts,) by which its flesh and

blood is rendered fit for the nourishment of the child; accordingly we read in Scripture, "*the milk is the fruit of the breasts.*" II ESDRAS VIII. 10. Here we must observe that if man eat flesh, that also is a departure from the original intention of nature, but it does not constitute so great an error as the direct eating and drinking of the body and blood of the earth. Men eat the flesh of herb feeding creatures chiefly, which is found the most wholesome: thus the substance of their bodies has passed through the vegetable state. Abstinence from flesh is not recommended by the system herein taught.

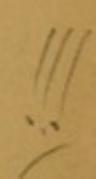
Thus, in Scripture, milk is called the fruit of the breasts, so also are the rich fruits of nature, called the milk and honey of the earth. When that condition arose wherein the mother earth was no longer able to put forth her former fruits, and so to continue to nourish her human children entirely with her milk, it then became necessary that she should afford them some sustenance by means of her own blood, otherwise the human race must have perished. In signification of this the ancient Egyptians represented the mother earth in the form of a stork, or a bird, which having lacerated her own breast with her beak, feeds her young ones with her own blood. The signification of this is of very great importance in medicine, not only as showing the truth of the interpretation of the foregoing mysteries, but in many other respects, when viewed with its naturally ramifiant

relations; which after pervading the science of medicine, and natural theology, involve wonderfully, the whole history of the world; so that it is not surprising that Moses, as the physician and priest of the Israelites, (as there is reason to believe, like the other ancient priests,) wore this representation of the stork, feeding her young with her own blood, figured in the midst of his outer garment.

There cannot be the slightest shadow of a doubt, that from the direct eating and drinking of the body and blood of the earth, (that is of any substances taken from the earth, whether as food, or mixed with food, or as medicine,) arises the great original, and universal cause of diseases and speedy death. Thus it is most plainly evident that this new knowledge, properly employed, must furnish the most effectual means of warding off diseases and death, now so destructively active against human existence.

Whether or not the now long continued custom of eating and drinking of the solid and fluid substances of the earth, may, under any circumstances, have rendered the continuation of that custom necessary, it in no way alters the case in the original sense. It is of the utmost possible importance that the physician be now provided with this knowledge of the original cause of disease and death, and also that the many other causes, now in existence, have resulted from it.

In Scripture there are some passages which might lead to the supposition that salt was good for man, as they have done; but these are directly opposed to the great principles on which the doctrines of Scripture are founded, and are evidently corruptions, introduced by those interested in concealing the truth. We know that Scripture, and all ancient history, has been much corrupted and mutilated in this way. Just now, men are beginning to direct their attention particularly to such scriptural corruptions; books are being published on the subject of them. Whenever the reader meets with such accounts, as of women being turned into pillars of salt, and sticks into serpents, he may rest assured that he is stumbling on some of these corruptions, introduced by the interested enemies of the truth, for the purpose of diverting man's attention from the great wisdom of Scripture. Now we want a touchstone by which these corruptions may be separated from the true scriptural history: the Egyptian wisdom affords precisely such a touchstone; by its means we can effectually separate the chaff from the corn, and so go on in the study of Scripture with infinite entertainment and amusement. The sacred history was written to make man cheerful, happy, and jovial; and, properly regarded, it cannot fail to have that effect: it does not require to be studied with a long face: and there is nothing at all calculated to drive to despair and suicide, so often occasioned by the teaching of



wrong notions of it. Thus we observe that in very ancient times all Greece echoed to the warblings of the scriptural history of the works of nature. These, in Greece, were universally sung out of the works of Hesiod, and Homer's Iliads, which constituted the Grecian Bible, and which works contain our own Bible, as I have shown. More latterly these things were only sung by the poets or bards, to the harp and other music; hence they were called Lyric poets, or bards: under their superintendence, they were also, with the greatest reverence, represented on the Grecian stage.

It appears that one or more copies of Scripture have lately been found, differing greatly from the versions now in common use. And I suppose that we shall now soon have that book well winnowed and cleared of its corruptions, and that all that part of it which is genuine will be read with infinite profit, delight, and amusement, by all classes of the community who have been tolerably educated, as it was anciently in Greece, and elsewhere. Much of the Apocrypha consists of corruptions and mischievous interpolations; but, in other parts, it is continent of the grandest and most important features of Scripture.

In the foregoing discourse we have spoken particularly of the drinking of water by man, as being contrary to the original intentions of nature. This is frequently adverted to in the Wisdom of Egypt, as set forth by the Greek Lyric Poets,

and also in other departments of ancient history. Let us therefore now search into the consequences of the use of water for man's drink.

In Egypt, as history relates, all springs where-soever found, are in some degree brackish; consequently diseases are proverbially rampant in Egypt. In the other great countries of the East, and in America, in the vicinity of the salt lakes, it is also found that all the water, for many miles around, is so impregnated with salt, that it cannot be used for drink, without the immediate inducement of disease. But let us come nearer home, to Naples, for example; here the water, though not brackish to the taste, is strongly impregnated with other mineral matters which are extremely hurtful to the constitution; consequently calculous diseases are remarkably prevalent. I was, now many years since, particularly struck with the large number of calculous patients in the hospitals at Naples, where I saw many occupying beds by the side of each other for the sake of company, they being afflicted with similar diseases. And having undergone recent, and most successful operations, as proved by their recovery without exception: some of which operations I had too an opportunity of witnessing.

I have, nowhere on the Continent of Europe, or in the British Dominions at home, met with so many invalids afflicted with calculous diseases as in Naples. In Rome the water is very free from the grosser earthy contamination, and ac-

cordingly these diseases are comparatively very rare. Also in our own country and in all parts of the world we frequently meet with water, the use of which is abundantly productive of disease. As before said, earthy matter, however introduced into the body, will certainly occasion disease: after calculous affections we observe that, being in solution in the blood, or in a state of infinitely minute division, suspended in it, the earthy matter becomes deposited about the openings of the heart, causing most sudden death; on the sides of the blood vessels converting them into partially solid tubes; in the various joints of the limbs, particularly of the hands, occasioning horrid deformity and disablement; and also in the various tissues of the body causing terrible disease of some form. And again, for further example, we find that water is not unfrequently the vehicle by which living creatures unperceived, find entrance into the stomach and intestines, and there increasing in size and number become the source of unspeakable suffering, or even destructive to life.

Thus, I say, although water is now indispensably necessary for man's drink, and although it certainly, in its natural state, when very pure, is one of the best common drinks man can now generally obtain, yet its use for this purpose is fundamentally wrong, and it is now of the utmost possible importance that this should be thoroughly understood. We must bear in mind that the

earth has now generally ceased to put forth man's nutriment in such a state and form as is required for his immediate use. Thus, although even the purest water, as Scripture declares, (II MACCABEES xv. 39,) is in some degree hurtful to man's body, it still happens that pure water and the drinks prepared by means of it, are the best which man can now generally obtain as a common beverage. Because the earth, by means of the vegetable kingdom, is no longer able to put forth, at all times and in all places, man's natural drink, consisting in fresh fluid fruits, particularly the grape, in sufficient quantity for his use. It is however most important that we should avoid falling into the egregious error of supposing that water was originally intended for man's drink. We observe that Moses upbraids the Israelites because they insisted on having water to drink: this was evidently at a time when the earth there fully supplied man's wants, and before it became there necessary for him to drink water. Rain water, or water having undergone the process of distillation is much more wholesome, but then there is the difficulty of obtaining it fresh, and in sufficient quantity for common use; rain water is apt to collect impurities from that on which it falls.

Water is a proper drink for some of the lower animals, because they, coming into existence subsequently to man, were formed and constituted to live under the still existing conditions of the world. Not so with the human being; nature no

*That then  
is man's  
proper drink*

longer supplies these his wants as he requires them, and in the absence of the assistance he derives from art, his race must long since have become extinct in most parts of the world.

With regard to medicine, I do not hesitate to say that the use of mineral substances for internal remedies ought also to be avoided to the utmost possible extent. I do not assert that we are now always prepared to dispense with them entirely, but we might, with very great advantage, lay aside nearly the whole of them. Their operation on the animate constitution is distinguished by a rude austerity which is exceedingly hurtful to it. Nature has supplied us with a sufficient number of vegetable medicines for the cure of man's diseases; they are friendly to the constitution, and beyond comparison more efficient remedies than substances taken from the mineral kingdom, which, although they may cause a temporary cessation of disease, that effect is produced greatly at the expense of the vital powers, and thus they are in themselves a most prolific source of diseases.

At their head stands calomel; this has proved a terrible curse to society. It has been used as an universal remedy, and there are comparatively few persons in this country, whose constitutions have not been in some degree injured by it. On inquiry into the causes of the ill health of patients, it is very common to meet with this answer. "*I had an attack of illness for which I was violently*

*Anticalomel*  
*re ill*  
*acume*  
*quack*

*salivated with mercury ; some of my teeth then fell out, and others soon began to decay ; I have never regained my former health.*" In these cases it is not the disease which causes permanent damage to the constitution, it is the taking of this horribly hurtful substance, whose exceedingly injurious effects have commonly been wrongly regarded as features of the disease for the cure of which it was given. But of late years the attention of medical men has been more directed to the hurtful effects of calomel, and the people in general are strongly impressed with a sense of its injurious influence on the health. It is not now so much had recourse to as a remedial agent, but still it continues to be used to a lamentable extent.

I was, many years since, whilst a student at the Ecole de Médecine of Paris, agreeably surprised to observe that diseases, for whose cure I had been accustomed to see calomel employed, were more perfectly and rapidly cured without that substance ; the same I also observed elsewhere in France, and the other countries of the Continent.

The exceptions I particularly allude to, in the use of mineral medicines, are, the sulphate of magnesia, in extreme cases ; but how, by its rude operation, it weakens and debilitates the body ! this observation is proverbial amongst the people ; and there is wont to be much truth in these common sayings, which have their origin in the

pure source of experience. Next comes the tartarized antimony: here the metal, being taken up and dissolved by vegetable acid, and given only in minute quantities, and for a short time together, is less hurtful. I have used this, as I have observed it on the Continent, in childbed inflammations without bleeding, with complete success in every case: in a great number of the most dangerous cases, I have never lost a patient. I believe however its place might be better supplied by certain vegetable remedies at present unknown in this country. I have been informed on good authority, that, in some eastern countries, they have recourse to fruits, or seeds, of surprising efficacy in the cure of inflammatory diseases. The principal, or one of the best, of these is, I believe, the fruit of the ipecacuanha plant. But this remedy is at present, practically unknown to myself, and not to be obtained in this country; I have consequently employed the tartarized antimony to the present time, but which, otherwise, I most certainly should not have done. Vegetable purgatives and emetics might, when at hand, evidently supply the place of sulphate of magnesia, or Epsom salts, with great advantage. It is certain that most important discoveries might, under the guidance of the wisdom of Egypt, be made in the department of vegetable remedies. There is now, in this country, great deficiency of knowledge in this, the most important branch of medical wisdom.

PLAGUE OF CALOMEL.—This disease, in medical language, is called, Eczema Rubrum, Eczema Mercuriale, and Hydrargyria, or the Mercurial Disease; because it is caused by the irritation produced by the taking of calomel, or mercury, in constitutions most susceptible of the ill effects of that poison. It commences in large red patches on different parts of the body, attended with burning pain, and intolerable itching; pimples appear which soon break, all the red surface then becomes raw, an acrid humour flows from it, and this scalds or corrodes the surrounding skin, until the whole surface of the body, from head to foot, is sometimes in a state of painful excoriation, pouring out a burning ichor, which, polluting the surrounding air with a most sickening odour, stiffens all the coverings of the body, which stick to the flesh; the skin is chopped by deep fissures in various parts; the teeth fall out, the hair, the finger and toe nails often drop off; and thus the creature is reduced to a condition of exhaustion and misery which no language can describe. He who wishes to be further acquainted with this awful disease, may find wax representations of it in medical museums; and sad to say, many real instances amongst the living.

An injury most universally caused by calomel, is that of the destruction of the teeth, which is indeed a very great misfortune.

Very great harm has been done to the human constitution by the taking of iron or steel. The

*See what  
numbers in  
proportion to  
Calomel takes  
the plague -*

injurious and debilitating effect which this exerts on the human body, is especially alluded to in the forty-third verse, of the second chapter of Daniel; and the wise man Hesiod warns his posterity against the use of iron knives for the cutting and peeling of fruit, because the iron is dissolved rapidly by the acid, and thereby injuriously finds entrance into the body. Nevertheless, the taking of iron, as a remedy against diseases, has been recommended to be persevered in continually, even year after year; and this has been supposed the best, and most certain means of curing some forms of bodily disease. Thus, in modern times have these supposed new remedies, in reality constituted errors, the most pernicious, and the most destructive to the health, and happiness of the people. Such is the natural consequence of this treatment, and the whole of this is precisely what the ancients have foretold. And our own public, having so long smarted under the scourge of this system of treatment by mineral substances, have now raised a cry of alarm against it.

Since the publication of these works, patients have said to me, "during four, five, and six, years I have been taking these mineral remedies, calomel, arsenic, iron, &c.: I have been continually getting worse, and am now reduced to the utmost debility and wretchedness. Put me on the road to health, but oh, save me, save me, from more medicine; for I dread it, lest my constitution should be utterly ruined!" Thus men have

become instinctively convinced of the hurtful effects of these mineral substances. If the object of medicine be that of curing disease, and of saving, and prolonging human life, then this treatment by mineral substances must be abandoned. The human mind is now greatly alarmed respecting this injurious system of medical treatment. Man, finding himself sinking in its seas, is ready to catch at any straw to save himself; hence the success of all the quackery and foolishness now prevalent. Such patients as the above frequently, and indeed very commonly, cannot endure the idea of taking more medicine, they are instinctively convinced that health is to be recovered by a proper system of diet, and not by means of medicine; and they are most assuredly right in this, which is precisely in accordance with the system herein advocated; that is that the recovery and maintenance of health, in such cases, is chiefly dependant on the proper nourishment of the body. It is quite certain that with good air, a good, and wholesome diet, and very little medicine occasionally, the body will very rarely fall into a diseased condition.

---

## SECTION II.

### OF THE INFLUENCE OF SALT ON THE GENERATIVE FUNCTION OF NATURE.

The writings of Plutarch, Virgil, Pliny, and

others, inform us that salt is destructive to fruit trees. My experience has exemplified the fact that salt is destructive to the higher, and goodly vegetation of the earth, thereby causing it profusely to bring forth vile and hurtful plants, and weeds: Scripture too contains allusion to this. "*Even the breeding of nettles, and salt pits, (or lakes,) and a perpetual desolation.*" ZEPHANIAH II. 9. I have most particularly observed that earth, impregnated with salt, and loaded with newly decomposed vegetable and animal matters, does bring forth vast multitudes of nettles, followed by other vile weeds, and lastly by grass, which is the last vegetable that will grow on the earth: when the earth will not support grass, it becomes entirely desolate.

SHECHEM SOWED WITH SALT.—In the Egyptian Mysteries, I have made it my object to render evident the interesting fact, that, as Scripture shows, a custom existed, in very ancient times of sowing the lands of a conquered enemy with salt; for the purpose of destroying the goodly vegetation, and to cause the earth to bring forth in its place, *by an original breeding, or creation*, a profusion of vile plants and weeds, thorns, thistles, &c., with the multitudes of vile and hurtful animate creatures, that nature has ordained should be co-existent with such vegetation. I allude to vile creatures newly produced by the earth, in regions not previously infested by them. ("*Let the earth bring forth the living creature.*" GEN. I

has done  
this after

24.) From Scripture, and other ancient history, I have adduced evidence corroborative of the truth of this doctrine, showing that the lands of Shechem were, by a conquering enemy, sown with salt for the purpose of thus causing the earth to bring forth hurtful plants, and noxious creatures and reptiles, of kinds not previously existing there. (The salt land of Egypt, for example, now swarms exceedingly with noisome insects and reptiles: this shows how favourable salt is to their existence.) It is also very curious that salt should at the same time be so favourable to the existence of the poisonous, and malignant stinging nettle; to which Scripture repeatedly alludes, as before shown. Thus it is evident that salt, applied to the earth by man's works, has, by hurtfully exciting the formative, or generative power possessed by it, caused it to be productive of hurtful creatures both vegetable and animate. And by reference to Scripture I have shown, and nature still shows, that men injuriously amused themselves by so causing these hurtful creatures to come forth.

GENERATION OF VERMIN.—Salt, from the impetuous impulse it thus communicates to the formative power of nature, has the effect of causing loathsome and hurtful creatures to be bred from matter, by exudation and otherwise collected on the surface, and in the interior of the bodies of larger creatures. Thus the larger creatures of

nature have their tormenting vermin, each originally so created and brought forth on, and within its own body. We will now consider some of the most familiar examples of this. Let any human being, living as is now usual, be neglected, and become dirty in himself and his vestments, and crowds on crowds of vermin, will be found in revelling rampancy devouring his substance. Society furnishes instances of human beings, on whose bodies lice, constantly, and hitherto inevitably, have come forth, however often removed, with the most careful cleansing of the body, and all about it. They come forth from the exuding and collected dirt, in the folds and follicles of a coarse, and naturally dirty, or dirt collecting skin, under the influence of salt, and aided in these remarkable instances by a peculiarity of constitution.

WORMS, within the human body, are also in like manner produced by this influence of salt, and are the frequent cause of great suffering and organic disease, even destructive to existence. It is still more remarkable that the body is frequently disabled by the like generation of creatures in the substance of the flesh, as the hydatid and others. *The lower animals become afflicted with these internal tormenting creatures, when they are tamed and brought under the influence of salt, by an impregnation of their food with it. But, living in their wild state, and in the absence of salt, it is a notorious fact that they are never known to be so*

Yes. but  
the above  
they are always  
salt - be the  
reason.

*afflicted with intestinal worms and other creatures.*

HORSE BOT.—In ignorance of the Egyptian doctrine of salt, it has, in modern times, been usual to salt the food of the lower creatures, and to give it them in substance to lick. Hay has commonly been salted. Under such circumstances the horse is tormented by the bot, a bristly creature, inhabiting its stomach in great numbers: which, originally so bred, or created, in its stomach, at length passes out of the body, assumes the gay form of a fly of wonderful activity, and which, in the sunnier season, seems to revel on the ambrosia of flowers. Such is the splendid change by nature assigned to the originally gloomy condition of the existence of this singular creature. This fly, cognizant and thoughtful of its original birth place, comes back to the horse, the same, or others, and, as if borne on the wings of the lightning, darts around it. Young horses are most frantically alarmed at the appearance of this, to them, horrid tormentor, making the most violent and desperate exertions to escape from it; but in vain, the fly follows: by an imperceptibly rapid motion of its wings, it suspends its body motionless in the air, and thus secretly, and unknown to the animal, deposits its straw-coloured eggs, on the sides of the hairs, about the fore legs and the fore part of the body of the horse, never out of reach of the horse's mouth. The eggs or nits soon bring forth a little worm,

which getting down to the roots of the hair, tickles the skin of the horse, he bites and licks the place; so the creature getting into the mouth, is carried, or travels into the stomach, there tormentingly to live, until by next year's sun called forth to brighter realms. The horse so living, is also afflicted with worms, and other creatures living within, and without its body. The bot nits are very conspicuous, and should be carefully clipped off.

DOGS AFFLICTED WITH WORMS.—The dog, who is more exposed to the influence of salt, is, with very remarkable frequency, afflicted with worms, and particularly the tape worm. Such is also the case with CATS. In some places on the Continent, I have seen cats with the half of their tails cut off, with the supposition thereby to prevent their having worms. SHEEP, under similar circumstances, are wont to have their livers filled with the well known fluke worm, with terrible consumptive disease. *The same account might be given of many other animals when tamed, and brought under the influence of salt; but which animals, living in their naturally wild state, are not found to be so afflicted.*

Perhaps the most wonderful instance extant of the manner in which animal matter, when impregnated with salt, breeds vile creatures, is that afforded by the curds of milk, salted and made into cheese; when heaps on heaps of mites rush most confusedly into existence, overwhelming and

destroying each other by their countless numbers.

Most articles of human food contain salt, introduced in their preservation, preparation, and at table: if salt inordinately excites the formative or generative power of the earth, and that of matters resulting from the dissolution of the substance of its creatures, it ought accordingly in like manner, so to excite the generative power of the animate kingdom, so it does.

Amongst the wild creatures, living in regions far removed from the habitations of men, and under conditions purely natural to them, there is a certain season of the year when the generative function, at other times inactive, is called into operation. But if these creatures be by man tamed, and fed upon the refuse of his food, and substances containing salt, then the order of the generative function becomes deranged, and they bring forth their young, in inordinate numbers at the same birth, and at all times of the year. Such is particularly the case with dogs and swine; the creatures living most upon man's food; also, cats, fowls, rats, mice, and many other creatures, which then also become afflicted with man's diseases. In Plutarch, this circumstance is particularly commented on with respect to wild swine. All ancient history and experience proves that salt, more than any other substance, excites the generative function, wherefore also the ancients made use of the word *salacious*. Ancient history shows

that the dire effects of this functional derangement have been especially experienced in the salt land of Egypt, both in the vegetable kingdom, the human, and animal races, and that salt has thus been the original, and chief cause of the desolation of the major part of that, and other countries. The ancients particularly observed that rats and mice increased with most unaccountable rapidity in salt ships, as is stated in Plutarch, the same occurs in the writings of modern historians.

Yes. but doc. Salt, as I have before said, is evidently the substance, to which Moses allegorically and mystically alludes, in the first chapter of our Scriptures, as being especially forbidden to be eaten. The consequences which it is there declared shall follow the eating of the forbidden substance, or fruit, are exactly those which arise from the eating of salt, and the use of it by man; and are thus most strongly and plainly indicative that it was salt. With respect to the earth, it is declared that it, desolated of its former fruits, shall bring forth thorns and thistles in the place of them; and that man shall thus be reduced to the sad necessity of eating of the herbs of the field. That is, eating of the corporeal substance of the vegetable, instead of tree fruits. And to the woman it is said, "*I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children.*" GEN. III. 16. If the forbidden substance, allegorically, or enigmatically,

called a fruit, had not been entirely hidden from man's knowledge, as it has been, the prophecies of Scripture, that is of the ancient Wise Men, now being verified, could not have been fulfilled.

Nature shows that the generative function of the human race must originally have been regulated by the same order as now prevails amongst her other creatures: that order, however, as prophesied by Scripture, has been totally destroyed, and perhaps cannot be again recovered; nevertheless it is of the utmost possible importance, so far as the health and happiness of human life is concerned, to understand and observe, that that fatal rapidity with which the generative function is hurried on, has been, is still caused by the use of salt. The exhaustion, disease and debility consequent upon the rapidity with which conceptions, (often with inordinate number at a birth,) now take place, is very apt to be so great, that there is neither strength to send forth the offspring, (how many sadly perish in the effort!) nor power to nourish it, after it has been given to the world. This is indeed a sorrowful condition, and one of the worst that can be, both for the mother and the child! The exhaustion and infirmity caused by such hurried repetition of the pregnant state, thus puts a premature end to the procreative time of life, when old age sets in, and death consequently follows at a much earlier time than it otherwise would do.

Salt also produces a corresponding effect on the

*By the name  
Comparative  
Smell?*

male sex: its rude excitement and irritation, is wont to be followed by the utmost exhaustion, debility and wretchedness; accompanied by the blackest melancholy and despair; often, very often, ending in suicide; for experience soon teaches the victims of this, that relief is not to be found in the common medical treatment. But abstinence from salt, (the cause of the disease,) with proper management, brings the welcome relief. Abundant confirmative evidence of the truth of this, might be adduced from Scripture and elsewhere.

Although it may now be beyond the power of man to restore the order of the generative function, he is still able greatly to avoid the causes of its derangement, and by so doing, wonderfully to lighten the vast load of sorrow and suffering by which human nature is now so sadly oppressed. I say, that by due attention to the foregoing injunctions, parents, who, with their offspring, now woe-fully languish and wither under exhaustion and disease, may, by a great restoration of health and strength, live happily in the enjoyment of the presence of each other. Great good may be done in this way, by a cautious use of salt, and a partial abstinence from it; far greater advantages may, in the presence of favorable circumstances, be derived from a total abstinence from salt. Here follows a most remarkable scriptural passage, bearing upon this doctrine, and precisely confirmative of the soundness of it: "*Women shall*

*bring forth monsters, (or deformed children;) and salt shall be found in the sweet waters: then shall wit hide itself and understanding withdraw itself into its secret chamber, and shall be sought of many, and yet not be found: then shall unrighteousness be multiplied upon the earth."* II ESDRAS, v. 8, 9, 10.

Here we have very remarkable allusion to the debilitating effects of salt upon the body, in causing the birth of deformed children; and also to its ruinous influence on the mind of man. This prophecy has been most exactly fulfilled in the latter times of the world, especially as now remains to our observation, in Egypt, all whose waters have long been salt. And how long has Egypt's Wisdom, that only repository of nature's truths, laid lost!

Here also is another most important allusion to the consequence arising from the use of salt, as causing men to drink inordinately. "*The heathen, (or all nations,) shall drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been:*" or more fully interpreted, *they shall be short lived, comparatively as though they had not been in existence.* OBADIAH 16. This prophecy is now being wonderfully fulfilled amongst ourselves! and it is the large quantity of salt taken with the food, which creates the necessity for much drink: but, relieved from its influence, men would not thus be prompted to drink more than nature requires.

on all children the  
of the magis  
should be the  
on this so

87

In this country it is notorious that, for many years past, the common drink of the people, even the beer, has been, and is now, profusely salted; and therefore men must inevitably drink continually, from this most hurtful and dangerous cause. Above we have commented on the prophecy of the destruction of man's understanding; but how has this been accomplished? We have just quoted these words of Scripture: "*Salt shall be found in all the common drink of man;*" (as for many years past in this country:) "*then shall understanding withdraw into its secret chamber.*" Salt, thus debilitating the mind of man, is evidently the great cause of insanity.

The above passage which declares that the use of salt, shall, by its debilitating influence, cause women to bring forth deformed children, is of the utmost importance; experience every where demonstrates the truth of it. See, for example, the crowds of monstrously deformed and horrid cripples that now haunt the streets of London.

Thus Scripture declares, and nature shows, that these terrible consequences must arise when the land becomes so smitten with salt as to cause the springs to be brackish, as has happened in upper Egypt, and other now desolated places. Our own land is not at present so smitten with salt; but nevertheless the mingling of salt with the drink of the people, (in addition to that taken with the food,) according to the present practice, as before described, will bring these same evils into exist-

ence amongst us. A short time since, I had an interview with a rich man who formerly sold drink (beer) to the people; and he mentioned the notorious fact of its having been usual, and of its being now customary to mingle salt with such drink; these were his words: "*why it is so salted that one half pint wants another to wash it down.*" Thus then the very drink of the labouring man is salted; he drinks of this, and by so drinking creates the necessity of drinking more; lastly, under the maddening influence of this salted drink, he, in a dangerous state of excitement, goes home to his wife and children; not to cheer them, for the very wages of their bread has been thus forced out of his pocket by salt, which has thus inevitably pursued him. *This is a monstrous evil!* Everybody knows that the drinking of salt water causes madness, so also does the drinking of salted beer, or other liquor, cause madness, which has wonderfully increased in this country of late years. Pure beer or wines, although they cause intoxication when taken in excess, do not produce the ferociously maddening effects above alluded to.

Originally, and naturally, the form of man's body is one of inconceivable perfection and beauty, particularly the face of man. But by the use of salt, the beauty of man's body has been destroyed, and his features have been caused to assume a bad form, and a repulsive aspect; all mineral matter taken into the body, is productive of this effect; but salt has been the chief cause of the

statement  
but no proof

destruction of the beauty natural to man. Accordingly the herein advocated system of abstinence from salt, operates with wonderful effect on young persons who have not completed their growth; it is also productive of most striking effects on adult persons, wonderfully shielding them from the inroads of disease, age, and ugliness. It is greatly by the preservation and perpetuation of the original smoothness and clearness of the skin of youth, that this system so astonishingly preserves the beauty of the countenance; whilst salt chiefly, and all other mineral matter brings on that rugose, or rough and irregular, surface of the skin, which is characteristic of advanced life, amongst those who receive such matters into their bodies, whether it be with their food, or by way of medicine.

By so protecting the body, from the earliest infancy, from the corruption and pollution of salt, and all other mineral matter, to the utmost extent, and by otherwise living in accordance with this system, it is now evident that children may be brought up of inconceivable beauty and brilliancy of intellect, (like the wise men and the sibyls, or wise women of ancient times, who were transcendently beautiful,) and also that their life will be wonderfully prolonged beyond that of other people. And it is no less certain that children will be so brought up to adult age; and that a new race of wise men, and wise women, will be so created, and that they, by a superior

Dr. Hiram  
on Anti-Salt  
so - how  
on skin

Comparative

Dr. H.

power of intellect, will have influence over the rest of mankind, and exercise it in the promotion of the welfare, the happiness, and the pleasures of the people, as in ancient times; when, as history relates, the kings of the earth were, of their own free will and pleasure, instructed and guided by the wisdom of the wise. Those who may wish for further investigation of the causes of the decline of beauty, and the means of its restoration, will find much to aid them in the Revelations of Egyptian Mysteries. History shows that the ancient wise men, and the sibyls, did live strictly in accordance with these most pleasant rules; and the whole doctrines of the wise men also show that they must have done so.

The science of the healing of the sick, in its excellence, is the most sacred and the noblest function that can be fulfilled by one individual towards another. The wise men and women will, of course, be possessed of consummate skill in the science of the healing of the sick, in natural theology, poetry, musick, and all that appertains to the intellectual sciences.

---

### SECTION III.

#### OF DISEASES CAUSED BY SALT.

A vast number of experiments have been tried

to ascertain the effects of salt on vegetables, when artificially applied to them as a manure; and from all the observations that have been made, it has appeared that salt, when used in small quantities, excites their growth, and when in excess, it acts as an absolute poison to vegetation. Thus salt is found utterly to destroy any vegetable on which a small quantity of it has been laid, and it has long been used for that purpose in the destruction of rushes, thistles, and other troublesome weeds. Salt is mentioned in Scripture as a symbol of barrenness and desolation, and spoken of in a manner which is strongly indicative of the dangers of its artificial use. Virgil, in the second book of his *Georgics*, and Pliny, assert that a salt soil is injurious to vegetation, and that it occasions a degeneration of fruit trees.

In Egypt, where the soil contains an unusual and very injurious amount of salt, vegetation rushes on with a precipitation which is speedily destructive to all exotic plants: these are found to grow freely and strongly the first year, but if their seeds be sown the following year, they produce degenerate plants, which are diseased by weakness and exhaustion, and so slender as to be of little value. Therefore they send every year to Malta for a new supply of garden seeds.

In this instance we observe a disease in plants, evidently occasioned by the saltiness of the soil; but which disease appears to subside in the absence of the stimulus of salt. It has frequently

been observed in England, that on lands usually overflowed by the sea, the corn, grown immediately after their recovery, has run up to five or six feet in height.

DISEASE OF THE POTATOE.—It appears that the disease of the potatoe plant has been caused by the land having acquired a saltness, hurtful to such vegetation, apparently from the free use of salt manures of late years.

This disease is evidently related to that mentioned by Tacitus and others, as formerly existing near the Dead Sea, (that salt region, since become totally and entirely desolate,) by which the fruits of the earth, both corn and grapes, were caused to rot away before coming to maturity. A variety of other diseases also now affect the vegetable kingdom.

All causes which have a tendency to render the land more salt, will certainly be most favourable to the progress of these diseases.

Salt used for the purpose of seasoning and preserving animal and vegetable food, is, as the ancient Egyptians declared, evidently foremost in the production of dire disease, developed under a variety of forms, according to the influences of habit of body, mode of life, occupation, climate, and other external circumstances.

The flavour of salt cannot be perceived in any fruit of the earth. Substances which appear to man to be deficient in taste, do not require salt; but their insipidity arises from their deficiency in

*gm  
such disease  
caused by  
known.*

*Pangloss*

*This becomes so bad as  
his mesquite leaves?*

the principles which naturally give flavour to man's food; which consist chiefly of the acid and saccharine principles combined, in which the acid greatly preponderates. *Sugar and the vegetable acids, being the direct products of vegetation, we may with advantage judiciously add them to many kinds of food; but we cannot, with safety and propriety, make use of salt, which comes directly from the earth, or the fossil kingdom, for the same purpose.*

By means of the decompositions and changes which occur in substances received as food, the acid, or spirit, of salt so received, is apt to be separated from it, in the stomach: thus, in some constitutions, it occasions terrible acidity of the stomach, with indigestion, ruinous to health, and very often attended with nervous and sick headaches: people commonly call this biliousness: nothing but a proper abstinence from salt will permanently cure it.

The vapour of the acid of salt, which, in medicine, is called chlorine gas, is most destructive to vegetable and animal life; and when salt is eaten with the food, this vapour is hurtfully generated within the body, so causing scurvy; or if operating more slowly, it causes consumption, or decline. Accordingly it is observed that, where this gas exists largely in the air, consumption is rampant; as is found to be the case in, and about, manufactories where operations are carried on, by which chlorine gas is employed or evolved.

The gas not only exerts its malign influence on animal life, but indiscriminately diffuses desolation around, destroying every vegetable whatever in the vicinity of the places where it is generated ; as may be observed at manufactories of chloride of lime, for instance ; where consumption makes great havoc amongst the workers.

The effects of salt on men and animals are well seen in Egypt, where the land is strongly impregnated with salt, which unusually saline impregnation also pervades the atmosphere ; so that at Alexandria and Rosetta, iron cannot be exposed to the air for twenty-four hours, without becoming covered with rust : walls, stones, and hard substances are covered with an incrustation of the salt, by a deposition and evaporation of the dew, leaving the salt brought down in solution with it ; some of which salt is again taken up by the air.

DISEASE OF THE EYE.—The extremely saline impregnation of the earth and air of Egypt, is evidently the cause of many diseases amongst the human race, of which, perhaps, ophthalmia is the most conspicuous. Although it appears that the introduction of salt in great quantity into the human body, is the cause of ophthalmia in Egypt, it seems that the kind of disease arising from this cause is determined by climate ; so that, in a more northerly or colder country it would be more wont to produce, not ophthalmia, but an affection of the lungs, for example. Rifaud, accordingly,

observed that the ophthalmia was more prevalent in Egypt during the summer, than in winter. Rifaud, Tableaux de l'Egypte.

*The first author quoted*: The inhabitants of the Delta of Egypt commonly experience an excessive irritation and itching of the eyes, and it is said that few individuals are to be found, whose eyes are perfectly free from defluxions, arising from the excessive saltiness of the humours; which gradually destroying the organ of vision, blindness is most singularly common. Eight thousand blind persons are said to be kept and provided for in the great mosque at Cairo. How remarkable also, on considering the profuse eating of salt in this country, is the great number of blind persons seen in our streets, and in our asylums!

The following remarkable facts seem strongly to support the opinion that the Egyptian ophthalmia is caused by the saltiness of the soil.

Mr. Briggs, surgeon to the Ajax, in the commencement of the present century, in a communication to Dr. Trotter, physician to the Channel Fleet, under the command of Admiral, Lord Howe, whilst speaking of the ophthalmia which so severely afflicted our army in Egypt, says, "This is a disease particularly peculiar to Egypt, and the many pretended causes I have heard assigned for it are nothing more than opinions ill founded. Some adduce that it proceeds from nitrous exhalations of the soil: if that be the case, I cannot comprehend how ships cruising in

those seas, having no communication with the shore, should have their crews afflicted with ophthalmia in so violent a degree, when the wind blows constantly from the northward and westward, at the very period when this complaint is most prevalent; consequently the exhalations of a southern shore cannot affect people cruising fifty or sixty leagues from it. Others have asserted that small particles of sand, constantly floating in the air, are the principal cause; but this for the same reasons assigned cannot exist."

The solution of this problem, seems to me to be here: whilst the ophthalmia of Egypt was occasioned by an unusual quantity of salt introduced into the system by means of the saltiness of the soil, with an atmosphere also strongly impregnated with saline matter; the same disease, under the influence of the same climate, also prevailed, with equal or greater intensity, on board the ships cruising at a distance, from the same cause; the introduction of salt in uncommonly injurious quantity, into the system; but in a different way, that is, by salt provisions.

Trotter, in his *Medicina Nautica*, gives an account of three hundred cases of ophthalmia which occurred after a cruise during warm weather off Brest, in October, 1795, on board his Majesty's ship *Saturn*. Here we have another very remarkable instance of the prevalence of ophthalmia under the influence of a salt diet and warm weather.

It appears that ophthalmia is occasioned in this way, by an accumulation of salt in the system, into which, under the circumstances related, it is certain that saline matter must find its way in very large quantities; and that the defluxion by which it is distinguished, is a remedial process which nature establishes in order to relieve herself of the inconvenience. Many other diseases amongst the Egyptians appear to be derived from the saltiness of their land.

At Wielitschka in Poland, there are immense salt mines, which have been worked since 1291: the subterranean excavations extend upwards of three miles, and there are dwellings hewn out of the rock, with a population of from one to two thousand. There again we see the effects of salt in a colder climate, those unhappy people are affected with a defluxion from the lungs, and consumption terminates their existence at an early age.

There is an excavation into the bowels of the earth, of three miles in extent, whose contents have been diffused over its surface, passing in part, from it into the sea; and how many other similarly extensive mines may there not have been, whose salt has been distributed over the earth, rendering the land injuriously salt.

The following paragraph from Trotter, is also eminently illustrative of the effects of much salt on the constitution in cold weather: "The

Channel Fleet having put into Torbay from contrary winds, experienced much cold weather, and a dangerous gale of wind from the north-east. While the Fleet lay in Torbay, no fresh beef was served to the people, but mutton for the use of the sick only; by which means we were full five weeks on salt provisions, when the first fresh meat was allowed. During this time an epidemic catarrh had raged in every ship, and the debility which followed it had certainly some share in predisposing the body for the attack of scurvy." Salt has the effect of rendering the mucous membranes liable, from trifling causes, to inflammation, called catarrh or cold, which, progressing in severity, passes into consumption.

Now let us make an analysis of the phenomenon of catarrh, as it occurs in the human body, and examine the appearances presented to view during the course of that affection. The catarrhal complaint consists of a curative process, instituted by the health-conserving powers of the constitution; during which we observe that the excretive surface of the mucous membrane lining the passages of the respiratory apparatus, is most actively employed in the work of casting saline matter out of the body, by means of the exudation of a limpid salt fluid, and an excretion of salt viscid matter, commonly called phlegm. Hence the common expression, "saline catarrh."

The disease is seated sometimes at the commencement of the respiratory apparatus, and at

others, it resides in the pulmonary or terminating passages, when it is commonly called inflammation of the lungs. The cold may be of short duration, terminating in two or three weeks, or less; or, as often happens with debilitated, or originally weak constitutions, it may continue a whole winter, or many months, subsiding only on the arrival of the fine genial weather of summer.

The catarrhal affection is very apt to assume the chronic form, and to establish itself permanently in the air-passages of the lungs, when it is usually denominated consumption, or decline, on account of the destruction of the vital powers, and the rapid wasting and dilapidation of the body, which mark its course.

The accumulation of salt phlegm in the air-passages occasions an intolerable itching, or irritation, which excites the involuntary powers to continual expulsive efforts called cough, in order that the offensive and hurtful matter may be entirely cast out of the body; whose health would be restored by this beneficent work of nature, were not the disease perpetuated by the continual introduction of salt with the food. The defluxion of saline matter greatly injures the tender substance of the lungs in its passage through them; and, by the long continuance of its irritation, corrodes their texture; so that their natural envelope being extensively excoriated and destroyed, together with ulceration and other disease of the lungs,

much of the substance of the body, as it were, leaks out by that passage; and the reparative powers of the constitution being overwhelmed by the debility and exhaustion thus occasioned by the disease, the body rapidly wastes or consumes, and at length perishes.

After contemplating the indescribably horrible effects which salt produces, it seems impossible not to believe that it is, in its nature, under its artificial application, most ferociously inimical to man's constitution; and I can conceive nothing more wonderful than the fact of his having paid so little attention to this circumstance, or than that of its having been so marvellously concealed from his observation.

SCURVY.—No language can fully portray the horrors of the scurvy, as it occurs at sea and elsewhere, amongst those who have been long kept on salt provisions. It commences with extreme prostration of the vital powers; the countenance, at first pale, soon becomes bloated; the body and limbs are swollen and greatly enlarged: dire despondency now takes possession of the mind; the body is incapable of the slightest exertion; the breath is intolerably foetid; the intensely putrid state of the humours, and the consequent diminution of vitality, occasions the formation of large and deep foul ulcers; blood exudes from the gums, nose, and other parts; the teeth are loose and ready to fall out; and wounds which have been for years healed up, spontaneously fall

open. This state is apt to be followed by dysentery immediately preceding death. After death the lungs are found black and putrid, and the bones of the body frequently dissolved, and in a state of rottenness, exhaling an odour of the most frightful atrocity. This is the plague which arises under the full influence of a salt diet.

There is a very remarkable resemblance between the effects produced on the human constitution by salt, which is a chloride of sodium, and those caused by calomel, which is a chloride of mercury, or a combination of mercury with what is commonly called spirit, or acid, of salt: accordingly, that pernicious agent, like salt, is wont to cause many of the symptoms of scurvy, and also to induce consumption, and wonderfully to exasperate the disease, and expedite its progress, when it is already in existence. Both calomel and salt are very destructive to the teeth, and injurious to the other bones.

*This rottenness of the teeth, caused by the excessive putridity occasioned both by calomel and salt, is the great misfortune of modern times, more particularly in this country: the food then swallowed without sufficient mastication, disorders the digestion, and this deranges the whole constitution. What more repulsive and disgusting than to see a young woman of nineteen, five and twenty, or even of thirty years of age, with her teeth rotten, and even her front teeth! Persons who have not lost their teeth, may preserve them, and mothers may*

*protect their children from this pitiful misfortune, by means of this ancient system, which certainly preserves the teeth, and thus, and otherwise, wonderfully renews and prolongs the youthful condition and appearance of the body.*

*It is a very highly interesting, and well known fact, that there is, in the human constitution, a disposition to renew the teeth at an advanced period of life, as at eighty or ninety years of age: Instances have often occurred in which elderly persons of sound and vigorous constitutions have so had new teeth, but not very perfect and serviceable. Our history does not appear to afford any record of a whole set being so renewed; but there is reason to expect that such will sometimes happen under this system of regimen, by which the vital functions are so singularly restored and preserved: this event must evidently be attended with wonderful prolongation of life.*

Scurvy, however, is not wont to occur when vegetable acid is used to counteract the influence of salt; showing the wonderful power which the vegetable acids have of protecting the body from disease; but even with their use, under these circumstances, consumption is very apt, more slowly, to establish itself. In scurvy we observe the vital principle sinking under the oppression of putridity, which is the principle of death. Salt, in quantity as taken with the food, greatly promotes the putrefactive process; but, as abundantly used for preserving food, prevents it: thus salt

greatly increases the unsuitableness of some substances for human food; but fruit acid, by its antiputrescent virtue, wonderfully saves the body from disease.

CONSUMPTION.—When salt is more gradually introduced into the body, as in the way in which it is commonly taken with the food, it is evidently the direct cause of consumption, or decline; it is clearly shown to be so by the circumstance that the health conserving powers, during that disease, are constantly occupied in the profuse expulsion of salt acrid phlegm from the lungs, by which they are at first irritated and excoriated, and then fall into an ulcerated state. During the latter stages of exhaustion, this salt pulmonary excretion is, of course, less obvious. When, in scurvy, we find the lungs, as before mentioned, in a state of putrid decomposition, we must naturally expect the more gradual introduction of salt to have the effect of instituting a slower destructive process in the same organs, which is precisely what experience demonstrates. Consumption is a milder form, than scurvy, of what may justly be called the plague of salt: its activity is, with us, every where incessant, and it is the most destructive of our diseases: its annual victims in London alone, as shown by the bills of mortality, amount to about seven thousand, and in the whole of Great Britain, to about sixty thousand. The diminution of the vital energy which the corrosive qualities of salt occasion, must operate most powerfully in

opening the way to disease. The ancients, as may be seen in Plutarch, observed that salt, more than anything else, caused wasting of the body. It does so partly, by destroying the nutritive qualities of substances. In some constitutions, however, it appears to favor a morbid corpulency with debility.

Excessive fatness, and extreme leanness, are both incompatible with health: the fat state is from the diffusion of too much watery, and oily matter, throughout the different tissues of the body; and the lean condition is caused by a want of nourishment, whilst the stomach may, or may not, be supplied with sufficient food. In the extremely lean state of the body, that particular organ which has least power to maintain its integrity under adverse circumstances, will be very liable to be attacked by destructive and corrosive disease, as that of ulceration. The lungs, from their peculiar cellular structure, and consequent non-aggregate substantiality, are the least capable of warding off disease in this latter case; and so being very liable to fall into the above mentioned condition, extremely lean persons are in danger of being thus carried off by consumption.

When large quantities of salt find their way into the human constitution, as by the common use of it at table, it operates with dire effect, by excessively stimulating and exciting the nervous system; urging and hurrying the organs to an imperfect and disordered performance of their

functions ; occasioning premature exhaustion and wearing out of the system, which, under the constant operation of its excessive stimulus, falls into a state of collapse ; so that disease and old age advance and establish themselves at a time when health and vigour would otherwise be still present. The insidiously treacherous effect of salt, when artificially employed in the animal and vegetable worlds, is perfectly analogous : it occasions an exuberant developement, which, weak in itself, and imperfect in its organization, maintains its integrity a short time, and then falls into a state of decay. *It appears that salt, more rapidly than anything else, brings the condition of old age upon the body, to take the place of youthful vigour.*

It is evident that salt operates most injuriously on young people, whose constitutions being subjected to its exciting and debilitating influence, are consequently wont to be invaded by destructive disease, and to be carried off by death before arriving at mature age. Those whose constitutions are distinguished by a delicate fibre, and a high degree of sensibility, are the least capable of warding off the effects of salt, and consequently they are most commonly the victims of consumptive diseases. But they of coarser fibre of body, and more sturdy and stronger frame, do not suffer so severely from the effects of salt ; and in all cases the constitution makes some provision for its own protection from its influence, or in other words, becomes by habit to a certain degree

inured to it; as is the case even with the most deleterious of all known substances when gradually introduced into the system.

The idea that the eating of a large quantity of salt is good to protect the body from diseases, has been generally believed: and very lately, it has been industriously circulated, by which the health of the people has been much injured. This is one of the most dangerously erroneous ideas that ever found its way into the human mind, and one which, being acted upon, will ever be attended with the most unfortunate results. If salt be good for the health, why does it not keep the people in health? surely there is enough of it eaten in England. Why are we so overwhelmed with disease, that scarcely an individual of middle age is left untouched? Chiefly because salt injures the constitution, and perverts the natural inclinations, as the ancient Egyptians and the most ancient philosophers of all nations declared. I most unhesitatingly assert that consumption is caused almost entirely by the free use of salt in this country. And that by a judicious abstinence from salt, with the adoption of the rules and measures prescribed in the Discourse on Health, in accordance with the Wisdom of the Ancients, contained in the Revelations of Egyptian Mysteries, consumption and many other painful and distressing diseases may be avoided. And that those who now, under the prevailing system of diet, are hereditarily marked for consumption, may by this

new, and far more agreeable system of living, lay aside all fear of attack from consumption; for under commonly favourable circumstances, it will certainly protect them from it. The annual carrying off of sixty thousand British subjects by consumption, shows that there has been, and is now, some ever present, and generally unsuspected cause of the disease, and that existing in man's food, as the Egyptians declared.

When, by abstinence from salt and salted meats, the constitution has become sufficiently freed from its influence, the irritation and excitement peculiar to consumption, cease in a most remarkable manner; the cough and expectoration are greatly abated, and the condition of the patient is altogether wonderfully improved; as may be observed by any consumptive or catarrhal person making the simple experiment with perseverance. By such means, with the aid of this system of medical treatment, that disease, and many others, if the constitution be not too far undermined, are easily and permanently cured. I have patients, who, after many years of suffering and vacillations between better and worse, have been regarded as incurable; but who having, now many years since, been subjected to the method I recommend, are in possession of good health; and persevering in the rules laid down, obedience to which very soon becomes a pleasure, suffer no return of their old complaints; there being no renewal of the original cause of their in-

stitution, in the absence of which, the conservative powers of the body are enabled to maintain a healthy condition. *Since the publication of these works, many invalids have accordingly experimented on their own cases with such success as has induced them to confide in the truth of this doctrine. Many persons are now abstaining from salt, and the number of them is rapidly increasing; clergymen, medical men, and lawyers, are amongst the first converts. Those who do this, with the proper adoption of the rules and measures prescribed in these works, reap a rich reward, as they themselves declare; and it is remarkable that entire and proper abstinence from salt, engenders that same abhorrence of it which was anciently entertained in Egypt.*

Asthma is also especially caused by the corrosive action of salt on the substance of the lungs, and is wonderfully remedied by abstinence from it. The numbers of persons now suffering from this disease is indeed wonderful.

Again, as in scurvy we find that the mind is overwhelmed by the deepest and the darkest despondency, it ought from that circumstance to be expected that the ordinary use of salt as taken with the food, must have a tendency to cloud the mind with melancholy, an effect which I have particularly noted, and have accordingly found that hypochondriacs are wonderfully benefited by a proper abstinence from salt.

WEAK CIRCULATION.—The corrosive qualities of

salt have the effect, more particularly on certain constitutions, of weakening the vascular system, or the power by which the circulation of the blood is maintained. It does so by causing an unnatural thinness of the coats of the blood-vessels; this appears to be in consequence of the corrosively saline state of the blood, preventing the perfect nutrition of the coats, or the substance of the veins and arteries. Which, by the condition of unnatural thinness and weakness here alluded to, are subject to enlargement, as in the varicose and aneurismal states. By their extreme thinness and weakness, they also admit of a percolation, or straining through, of the more fluid part of the blood, causing dropsies, as of the chest, abdomen, and other parts; and also œdematic dropsy, or swelling chiefly affecting the legs and ankles. This vascular weakness is often attended with very distressing palpitation of the heart. This weakness of the blood vessels also causes the circulation of the blood to lose its balance, in the erect posture of the body, which is attended with harassing swimming and giddiness of the head. *This is extremely important to persons afflicted with disease of the heart, and those who have a tendency to apoplexy; Also to those who have suffered from bleeding of the lungs, and other parts, by the bursting of blood-vessels. By abstinence from salt, the veins and arteries become thicker and stronger, and better able to support the circulating mass of blood. From this cause the rawness of*

*the hands of persons liable to chilblains changes to the natural hue ; and so it is with raw-coloured complexions, and red eyes, these also change to an agreeable colour, by a thickening, or strengthening of the blood-vessels, by which the body is rendered more vigorous, and capable of much greater exertion. By this strengthening of the blood-vessels, the proper balance of the circulation is preserved, and the swimming and giddiness of the head, above mentioned, is thereby effectually prevented and cured.*

It has also appeared to me that tumours, abdominal and other enlargements, and spongy or fungous growths of the skin, such, for example, as those affecting the noses of middle-aged persons, are caused by the exciting stimulus of much salt. The operation of salt, when freely used, is also wont to be highly injurious to the organ of vision, as before observed, causing weakness, or nearness, of sight, opacity of the naturally transparent parts of the eye, and other diseases to which it is liable.

I find that the above-mentioned affections do subside in a remarkable manner by abstinence from salt, when its place is supplied according to the system herein advocated, with the aid of such remedies as particular cases may require ; and of these remedies, vegetable acids, as of many fruits, judiciously applied, are the most excellent : they, by their solubility and extreme miscibility with animal and other substances, remove the obstruc-

tions which salt and all other mineral matter is liable to occasion. Thus, by cleansing the body, by dissolving and expelling all deposit of earthy matter, the formation of stone in the bladder, or of gravel elsewhere, is prevented; and in this way it appears that the stone in the bladder may be dissolved, and caused to pass out in solution; so at once avoiding the terrible operation, and all chance of the return of the disease. Thus also I have observed partially lost faculties, as of the sight and hearing, to be recovered in a most remarkable manner.

INSANITY.—Salt being one of the most soluble substances, enters with the fluids into the blood, acting as a direct injurious irritant on the nervous system, thus occasioning the sensation called thirst, which is an instinctive desire for drink to dilute the saline blood, in order that salt may be conveyed out of it, by the evacuations of urine, perspiration, and the other excretory processes. Here then we see the immediate ill effect of salt; the more that is taken, the greater thirst it occasions. If a spirituous drink be largely had recourse to in order to quench that thirst, an addition is thereby made to the evil. Thus it is that a salt diet excites a constant desire for drink, and by the destruction of the nutritive qualities of substances which it occasions, it tends to produce a ravenous appetite for solid food. In the absence of the injurious stimulus of salt, much less fluid, and a smaller quantity of solid,

aliment satisfies the demands of the constitution, which is a very great advantage.

When salt, in very unusually large quantities, is suddenly introduced into the circulation, and the constitution continues to be subjected to its influence, the most terrific and fatal excitement ensues; as, for example, the furious and frightful delirium which follows the drinking of large quantities of sea water; by which the vital powers are soon overwhelmed, and a fatal exhaustion closes the scene.

It is, of course, in man's diet that we must look for the cause of that fearful amount of mental insanity, which afflicts his race. Nothing is so likely to produce that effect as the use of salt, as an article of food or as a condiment. It is obvious that the exciting and irritating stimulus of salt upon the nervous system is the chief cause of mental insanity. On which account it is evident that great benefit would arise in lunatic asylums, from the adoption of a diet consisting very moderately of flesh, and as much as possible of farinaceous food, with fruits and vegetables, without salt, acidulous and saccharine condiments, especially the acid ones, with oleaginous substances, being used instead of it. *Of late, we know that salt has been very profusely used, under the mistaken idea that it would prevent cholera: accordingly our sanitary returns inform us of an increase of lunacy.*

If any one fear insanity, as many do from vari-

ous causes, let him adopt a proper abstinence from salt, and, under favourable circumstances, he will not be disappointed in the result; which will replace such fear of insanity by full and calm confidence that there is no danger of it: but it must be recollected that insanity may be caused, by persecution, or any continual and inevitable vexatious deprivation of the common comforts of life, or of the quietude which health requires.

CHILBLAINS.—It is also very remarkable, that when the humours of the body are freed from their usual saltiness, the blood of persons liable to chilblains, very soon begins to lose its tendency to congelation from the effect of cold; and the hands assume a natural whiteness instead of the horrid redness and rawness occasioned by salt in such constitutions; together with a softness and elasticity of skin, with a suppleness of joint, and facility of movement, unknown under other circumstances. This must be of great importance to persons who practice playing on musical instruments, and indeed in every thing requiring delicate and rapid movements of the hands and fingers. And persons are thus enabled to bear sudden transitions of temperature, and exposure to cold, with infinitely less danger of suffering from any of the commonly ensuing affections, as inflamed throat, &c. Trials of this, by persons troubled with chilblains, have been attended with success in many instances.

I find also that the diseases, commonly included

under the head of diseases of women, do yield to this, in a most surprising manner, as compared to the other methods of treatment now practised. Such for example as abdominal affections, with tumours and enlargements, from weakness and debility; and leucorrhœa especially. It is curious to observe how this system of treatment prevents the increase, and causes the subsidence of tumours and enlargements, palpitations, leprous, rheumatic, and liver complaints, and dropsical affections. And especially how soon the spirits improve, with placidity and calmness of mind, so essential to good health. I repeat that a surprising manifestation of these results comes about, as soon as the humours of the body are freed from their hurtfully saline state, by a well regulated abstinence from salt, with the other measures, as before prescribed. *The great bodily and mental advantages to be derived from abstinence from salt, cannot fail speedily to become so evident, as to cause it to be very extensively practised.*

It is not contended that persons, ever accustomed to the use of salt, should indiscriminately and suddenly discontinue the practice of eating it; but that in the presence of favourable circumstances, and under certain conditions of the body, the health may be wonderfully benefited by its partial or total avoidance, and that an entire abstinence from salt is absolutely necessary in the cure of a great number of diseases. When the practice of eating salt is discontinued its place should

be properly supplied with pure vinegar, or other vegetable acid, as a condiment, by which the health will be exceedingly benefited. In cases in which its place cannot be so supplied, those accustomed to eat it should continue its use, but with great moderation and caution. When the place of salt can be properly supplied, as above, I recommend abstinence from it to the utmost possible extent; having so long witnessed the unspeakable advantages, and the numerous additional comforts which are the never-failing attendants of that practice. Those who object to a total abstinence from salt, may derive great benefit from a cautious and sparing use of it.

It appears that in very ancient times there was, besides the wise men and priests, a class of salt abstainers, like the rapidly increasing one we have just created: we read in Scripture of a practice of using vinegar as a condiment, as herein recommended, as when Boaz exhorts Ruth to eat with his people, and to dip her morsel in the vinegar. RUTH. II. 14. Elsewhere in Scripture, we read of persons, injuriously to themselves, eating swine's flesh and the abomination, that is salt. ISAIAH LXVI. 17. It is also a recorded fact in history, that a weak vinegar was anciently much used as a drink, and that very great benefit arose from it. It is said that the Emperor Pescennius Niger, gave orders that his soldiers should drink nothing but such vinegar on their marches; and that Constantine the Great allowed his soldiers

alternately wine and vinegar every day. It was also used by Hannibal's troops, in their march over the Alps, into Italy. In some countries where a weak sour wine is used for common drink, I have particularly observed the people presenting an appearance of most singularly strong health and alacrity. The vinegar used for drink by the Carthaginian and Roman soldiers, was a like kind of very weak wine which had become sourish.

DISEASES OF ANIMALS CAUSED BY SALT.—It is a most remarkable fact that the diseases which afflict man, do not prevail amongst the races of lower animals, when living in their wild state: but that when they are tamed and domesticated by man, they then become infirm, and afflicted with the same diseases from which men suffer. This very important circumstance surely ought to admit of some further explanation than what has hitherto been given of it.

Thus it is found that domestic Dogs, living upon the refuse of human food, or being much fed from the table, soon begin to suffer from the same diseases which afflict man. Most articles of human food, as now generally prepared, contain salt in some considerable quantity; and the diseases of dogs are evidently caused by salt. Domestic dogs are very commonly afflicted with a disease attended with cough and emaciation, analogous to consumption in the human race; and which gradually increasing in severity, the

animal is at length also destroyed by exhaustion. Tame dogs are also very liable to colds, diseases of the ear, with deafness, ophthalmia and various other diseases of the eye, and blindness; asthma, cancer, and many other diseases.

CANCER.—*Here we see that dogs subjected to the influence of salt, are affected with cancer, a disease never known among them in their wild state, in the absence of salt. How very important this is with respect to women, who suffer so much from that terrible disease of the breasts and other parts, evidently caused, as in the dog, by the influence of salt.*

I once had a great number of mice caught in a house much infested with them; a large proportion of these I observed to be diseased by a malignant form of cancer, of the lower jaw, affecting both flesh and bone, and the teeth were very loose, and ready to fall out, as in scurvy from salt. Such disease must speedily terminate in the death of the creature: it is evidently caused by the salt food on which they live so much; and this is a very important circumstance for consideration. If any one will cause the number of forty house mice to be caught, I believe he will meet with many instances of the prevalence of this fatal disease amongst them. A disease never found amongst creatures with whose food salt is not mingled. It is everywhere evident that this, and others of man's diseases, as of the lungs, liver, and other organs, eye diseases, deafness, &c.,

would prevail to a frightful extent amongst the larger creatures, as dogs, horses, cows, sheep, swine, &c., from the mingling of salt with their food, but as they are thereby disabled and rendered useless, men kill them soon after the appearance of these diseases.

It is most important to observe the fact that domestic dogs, being, by their familiarity with man, and eating the salted refuse of his food, thus brought, more than other animals, under the influence of salt, are accordingly more afflicted with man's diseases. The dog is an exceedingly voracious animal, and ready to devour almost any kind of food; the CAT, on the contrary, is remarkably particular with respect to what food it eats: its constitution is also provided with a most singular power of preserving health and life; hence the old proverb of its having many lives. The domestic cat though not so liable to disease as the dog, is still very much troubled with worms, as before said.

Man's skin being furnished with innumerable external pores, a considerable quantity of saline matter makes its escape with the perspiration through them. The skin of the dog, on the contrary, being almost entirely destitute of such pores, he has little or no external cutaneous exudation, and naturally drinking very little, salt must be particularly liable to accumulate in the blood, so that in hot weather, when most of the water from which dogs lick, when running about,

is dried up, and they consequently drink less than usual, the saline state of the blood appears to irritate and excite the nervous system, giving rise to the disease called canine madness.

It is found that Cows to whom salt is given to increase the milk, die in vast numbers of disease of the lungs; bullocks also are very liable to this disease. Cows too, are very frequently seen with varicose veins, and other diseases of the legs and feet.

Salt, among HORSES, will cause colds, coughs, consumption, asthma, or broken wind, stiffness of limbs, *swelling of legs*, rheumatism, blindness, &c. SHEEP will have disease of the liver, from fluke worm, and consumption; rot in the feet, &c. SWINE are, also from the same cause, much affected with consumption, and various diseases of the skin. The MONKEY, approaching more nearly to man's nature, salt is still more intolerable to his constitution, and accordingly he suffers more severely from consumption, and other diseases caused by salt. Monkeys, in this country, are singularly liable to consumption. I am informed that bread constitutes their principal food. Ten ounces of salt, and sometimes more, is usually mixed with a bushel of flour, before making it into bread; so that in this way they are subjected to the influence of salt. Nature shows that the constitution of the monkey, like that of man, requires a proper supply of fruit acid. Parrots also, which are fed upon bread

and substances containing salt, are subject to consumption. And I have observed that being so fed on substances containing salt, they soon lose the brilliancy and beauty of their plumage; and it appears that salt will so act destructively on the health and beauty of all the higher creatures of nature. The sparrows of towns afford a good example of this effect of salt on the plumage of birds; they live greatly on the fragments of salted bread, scattered about, and shaken out from cloths; their plumage accordingly has a very dull, shabby, imperfect, and old appearance. The smoky air of large towns may cause a dirtiness of their plumage, but not this excessive dullness and shabbiness. The sparrows of the country live on grain, their natural food; they are incomparably more healthy, handsome and vigorous. These observations are also particularly applicable to the domestic fowls of London, and other large towns.

*Thus we observe that animals previously healthy, become afflicted with man's diseases when fed on substances containing salt. We have now distinctly shown, that the pains of bodily diseases reign amongst all salt-eating creatures; and that those not under the influence of salt, are free from disease. It is very remarkable that the flesh of the creatures of the sea, is not salt: it shows that they are endowed with a constitutional protection against the influence of salt. If a man wish for salvation from the pains and*

*stated*

*wretchedness of these diseases, that may be obtained by a proper abstinence from salt. I say, that, under favorable circumstances, and when released from the influence of salt, taken with the food, the health preserving powers of the body are capable of protecting it from these diseases, and will wonderfully prolong the duration of life.*

---

#### SECTION IV.

##### DISEASES CAUSED BY ADULTERATION OF FOOD.

In this discourse we could not with propriety omit the subject of the present generally prevalent practice of adulterating foods and drinks with mineral, and other hurtful matters: a great deal has, of late, been said on this subject, and the public mind is now much alarmed respecting it. This seems to be practised more in this country than in others. That department of the business of life which presides over the propriety and purity of the food and drink of the people, is above all the most important, but strange to say it has, for many years past, in this country, been neglected, even as if it were of less importance than almost anything else. Consequently the practice of adulterating foods and drinks has grown up to a wonderfully prevalent and widely extensive evil; so much so that there is now a clamorous out-cry amongst the people respecting it.

The universal system of adulterating foods and drinks, (with hurtful, mineral, vegetable, and animal matters, and the supply of bad food,) which has now for many years existed amongst us, is progressing with gigantic strides towards the reduction of us to a nation of invalids, cripples, lunatics, and idiots: these misfortunes have, by its influence, been imposed on a large proportion of the people. The health of the people must necessarily be destroyed by the continuance of this evil, which now constitutes a trap by which both rich and poor are caught at every turn. Disease and infirmity are wonderfully on the increase, and the numbers of horrid and monstrous cripples, cripples from original deformity, is astounding.

Scripture frequently reminds us that wine, vinegar, and oil, are amongst the principal necessaries of human life; therefore, because those things which the earth produces so abundantly around us, are most necessary for the well being of human life, they ought to be rendered as common and as cheap as possible in this country: such a change would operate very greatly to the advantage of all classes of the people: a liberal and extensive view of the case shows this very plainly. For the want of this advantage, a large proportion of the people are driven to the use of unnatural and pernicious distilled spirits: that is unnatural, and pernicious, when used as common drink; but good, and useful, when seasonably employed.

As Lord Bacon foresaw, and foretold, the general institution of a system of diet and medicine, based on the principles of the wisdom of Egypt, would certainly constitute the greatest blessing which, under the present conditions of life, could possibly come to the lot of mankind, and it appears that such a system must come into operation. We will now introduce a short recital of the nature of those principles, showing again, how admirably applicable they are, under the present circumstances of life.

The wisdom of Egypt, as before shown, teaches, first, that the earth, or any part of it, is unfit either for food or medicine, and should be avoided as much as possible; it next teaches that roots, and the substance of the bodies of plants and trees, are only in the next degree better suited for human food, than earthy or mineral matter; that the leaves of trees and plants are more suitable for food and medicines; *but that it is the fruit only, which is the last and most pure product of the vegetable, which can with entire propriety be used either for human food or medicine.*

In modern times, the bark of trees has been used in medicine, and supposed to be of great efficacy: this is one of the great errors of modern times. The bitter of barks and woods, being impure, and imperfectly elaborated, as not having entered into the most refined state of fruit, hurt the head extremely, and so derange the nervous system, and do much damage to the consti-

tution. It is well known that Peruvian bark, and quinine, or the bitter extracted from the bark, very frequently cannot be taken, because it produces violent pains in the head. It is the same with the bitter of the quassia wood, and especially so with the bitter of the aloe. These, and other similar bitters, all produce terrible pains in the head, when taken for any continuance. Many persons experience a sense of headache immediately on swallowing even a quarter of a grain of sulphate of quinine in solution. It does not require much wisdom to discern that substances thus deranging the nervous system, by producing this very ill effect, must be injurious to the constitution. Quite on the contrary, the excellent bitter of the pomegranate, the Seville orange, the colocynth apple, the hop, the chammomile, and a great many others belonging to fruits and flowers, are very friendly to the head, and comfort it much. We have an abundance of these fruit and flower bitters for all the purposes of food and medicine, and have no need of the others.

If, for example, those improper bitters are used, as they now are, for making beer; those who habitually drink such beer, will be apt to be subject to periodical attacks of distracting, and almost unbearably painful, nervous and sick headache, a complaint which is now terribly prevalent from this cause, especially amongst females, who are more easily hurt by it; and it will exert an enervating influence on those who may not feel this particu-

lar effect. The use of such bitters ought therefore to be forbidden in the making of beer.

Good malt liquor, made bitter with hops, that is beer, is a very wholesome and nourishing drink; Diodorus Siculus, and other authors of antiquity, speak of its ancient use in Egypt and other countries of the East, under the name of barley wine, and where it was esteemed as little inferior to wine itself. But the people of this country are now, and have long been denied the use of good beer, or good wine. The rich, with comparatively few exceptions, cannot get good and wholesome wine, because its high price causes it to be imitated, and hurtfully adulterated with the mineral acids, and otherwise. The poor cannot get good beer, because hurtful and improper substances are used in making the liquor now sold as beer, which is again salted, that it may be immoderately drunk. If we had a wholesome beer sold in this country, much more would be consumed than now is, as *very many persons* at present abstain both from wine and beer, in consequence of their unwholesomeness from the above-mentioned causes, and others not here spoken of. Chammomile ale, or beer, would be excellent as a variety for invalids; but nothing is better than pure hop beer.

Vinegar, that is pure sour wine, is wonderfully beneficial to man's constitution, when used as a condiment with food, as all history and experience prove. And if the unspeakable good to be derived from olive oil were generally understood, all

who value their health would, if they could conveniently get it, now use it in the place of butter and animal fat, as it is at present used in the many countries where it grows. Olive oil is extremely nutritious and strengthening; and therefore invaluable to dyspeptic and weak stomachs, and especially to those who have chest complaints, as consumption and asthma: it is a notorious historical fact that it wonderfully shields the body from diseases, and especially from plagues and fevers: a complete volume might be written in praise of its virtues: so often alluded to in Scripture.

Some practices, had recourse to in the preparation of foods, are alarmingly improper; as the proposal, or practice of mixing sugar of lead with common sugar dissolved, to refine it. I say the idea of mixing a deadly mineral poison with sugar is very alarming, as we have no means of ascertaining that the poison is, or can be, so separated from the sugar, as to render it wholesome. Chemical means are evidently insufficient for this purpose, and the community ought not to be exposed to such needless risk of wholesale poisoning, for the purpose of increasing the whiteness of sugar. Have we not a sufficient number of victims of the poison of lead, suffering from palsy, and the other enervating diseases caused by it? The practice also of refining sugar with the blood of animals, is revolting and abominable: it ought to be discontinued; because, although the glutinous and red part of the blood may be separated,

still the hurtful strong salt of the blood will be left to crystallize with the sugar. It is evidently on account of the hurtful effects arising from the eating of this salt, which exists in the blood of animals, that the eating of blood is so very strictly and repeatedly forbidden in Scripture.

I am in the habit of recommending patients to make use of unsalted bread, made with beer yest, and no other, (not that of porter) this occasions no inconvenience to those who can have it prepared at home; and with respect to those to whom this is not convenient, I suppose that what I have published on the subject of unsalted bread, and unmixed with other substances, and the use of such bread, which is now becoming common, will soon cause it to be sold in the shops. Bread made by means of the muriatic acid, or any other mineral acid, is very unwholesome, and such way of making bread ought to be strictly forbidden.

PRESERVATION OF FOODS.—With respect to the use of salt for the preservation of fish, flesh, and some other substances, we know that they are, by universal consent, to a serious degree unwholesome when so preserved, and innutritious in comparison to other foods, and that the long-continued use of them is dangerous to the constitution. It appears that this evil might, to a great extent, be remedied by the use of pure vinegar for the preservation of food. If flesh and fish were first cooked, cut into pieces of convenient size, and then pickled after the manner of salmon,

and preserved in barrels of suitable dimensions, they would then retain more of their nutritious properties, and constitute a much more agreeable, wholesome, and invigorating food; which, it appears, would prove an invaluable acquisition in naval service, where intemperance, disorder, and disease, arise from the use of salt food. If any seller of provisions were so to preserve foods, with pure vinegar, and entirely without salt, I believe that he would get great custom.

When I speak of vinegar, I mean the pure unadulterated fruit acid, and not vinegar, if such it may be called, made by a mixture of vegetable acid and vitriol, or sulphuric acid; for this last is destructive to the digestion, and ruinous to the constitution generally. It is a great misfortune that this vitriolic acid is allowed by law to be mixed with our English vinegar; from this cause persons commonly complain of the hurtful effects of our vinegar and pickles. Persons often say, "on the Continent we derive the greatest benefit from vinegar, but in England it deranges the whole economy of our constitutions; we do not, and cannot take the English vinegar." In order to escape the danger of taking vinegar mixed with sulphuric or vitriolic acid, I have been in the habit of recommending patients to procure the concentrated distilled acetic vinegar, and to dilute this with nine parts of water, (that has been boiled, both accurately measured.) This acid is

pure, when obtained of the best distillers; and it is a very wholesome vinegar, but not so good as pure fruit vinegar. Pure vinegar greatly invigorates the body, and renders it more robust and healthy. In this assertion, we only repeat the doctrine of the greatest physicians, and medical authors, of former times; as Hippocrates, Dioscorides, Avicenna, Galen, Pliny, and others; who not only thus recommended vinegar, as a condiment, but gave it as a remedy against many diseases, as now shown by their writings. We are now speaking of the finest fruit *vinegar*; according to the derivation of that word, as we have it from the French, "*vin aigre*."

In our preceding edition we introduced some cases, of patients treated by this system of abstinence from salt, but, as such cases must naturally savour strongly of a repetition of what has before been said, and so prove of little interest to most readers, those cases have been omitted in this edition.

Let us now say a few words to invalids. When a patient has, for years, been sinking into infirmity, his health cannot possibly be restored, except by a gradual, and persevering process, *with a careful avoidance of the now innumerable causes of disease*; which may sometimes prove both difficult and inconvenient; not, however, without the rich reward of better health. The system herein advocated, when persevered in, causes improvement of the health; which very soon renders itself apparent;

and, by its steady continuance, the health will go on gradually improving, through a period of many years, with increase of bodily, and mental, vigour, and capability of exertion.

The confused state of modern medical doctrine, has, until now, been most highly calculated to destroy the confidence of him who seeks for health; and therefore it is not surprising if he should be diffident, and slow to adopt any system, newly proposed to him; for experience has taught him, that by the use of the vaunted remedies of modern times, there is great danger of absolutely sinking the already shattered vessel of his constitution; according to the common expression of such patients: "*I dread the idea of taking more medicine, lest my constitution should be utterly ruined.*" But he who trusts in this sacred system, will not be disappointed. We call it a sacred system, because it is the system of nature; the system of the wisdom of the ancients; the system of our sacred records, and the only system which is friendly to the health of mankind.

This book is not particularly addressed to the medical profession, but alike to the people of all classes, and of all countries: and the author has endeavoured to write it in the plainest, and most easily intelligible language, to be understood by all readers.

FINIS.

## INDEX.

- ABOMINATION of Desolation explained, 9.
- Abstinence from salt, now much practiced, 59.
- Art, great discoveries in the arts, 13.
- Art, fall of, vii., xi.
- Art, reign of, vi.
- Asthma, cause of, 59.
- Beauty, restoration of, xv., 39.
- Beer, 75.
- Biliousness, how caused, 44.
- Bloodvessels, bursting of, how caused, 60.
- Blood, why forbidden in Scripture, 13.
- Bot, how produced in the horse, 31.
- Bread, 78.
- Burning of the World, xx.
- Cabirian mystery, xxii.
- Cancer, how caused, 68.
- Calomel, its terribly hurtful effects, 22, 52.
- Cats, why so afflicted with worms, 32.
- Chilblains cured by abstinence from salt, 64.
- Colds, caused by salt, 49.
- Consumption caused by salt, 54, 57.
- Corpulency and extreme leanness opposed to health, 55.
- Creatures of the Saturnian age, 6.
- Cripples, crowds of monstrous, 37, 38.
- Dead Sea, how it became salt, 8.
- Dogs, why so afflicted with worms, 32.
- Dogs, why so afflicted with man's diseases, 67.
- Drinking immoderately, caused by salt, 37, 76.
- Eye diseases caused by salt, 45, 47.
- Foods and drinks adulterated, diseases so caused, 72.
- Fruits and corn anciently diseased in the country of the Dead Sea, 9, 43.
- Fungous growths of the nose, and other parts of the skin, cause of, 61.
- Generative function in the animal races deranged by salt, 33.
- Generative function in the human race disturbed by salt, 35.
- Gold and silver, their origin, 13.
- Heart disease, 60.
- Hesiod, the Wise Man, xix.
- Homer's prophecy, xiv., xvii.
- Hypochondriacs, 59.
- Insanity of mind, cause of, 62.
- Iron, its hurtfulness, 25.
- Joys of the heavenly Age of Saturn, xii.
- Lead improper for refining sugar, 77.
- Lord Bacon's observation, xvii.
- Madness caused by salt water, 39, 63.
- Madness of dogs, how caused, 69.
- Mineral medicines, hurtful effects of, 22.
- Monkeys, why so consumptive, 70.
- Mountains melted, xxi.
- Mystery of the Stork, 15.
- Mystery of the Forbidden Fruit, or Food, explained, 2, 34.
- Nature, reign of, vii., xvii.
- Olive oil used instead of butter, 76.
- Parrots, why consumptive, 70.
- Pillar of Salt, its meaning, 9.
- Plague of calomel, 25.

- Potatoe Disease, cause of, 43.  
 Preservation of foods, 78.  
 Pyramids of Egypt, xxii.  
 Religion, a new religion, xxiii.  
 Salt, how generated, 11.  
 Salt mines, how formed, 8.  
 Salt mines of Wielitschka, 48.  
 Scurvy, its horrible effects, 51.  
 Sea, cause of its saltiness, 7, 12.  
 Scriptural inculcation against salt, 37.  
 Shechem, why sowed with salt, 28.  
 Sheep, why so afflicted with fluke worms, 70.  
 Stone, how prevented and cured, 62.  
 Stone, disease of, prevails much at Naples, 19.  
 Sun, descent of, xx.  
 Teeth, rottenness of, how caused and avoided, 52.  
 Tree of knowledge, x.
- Tumours caused by salt, 61.  
 Typhœan mystery, xxii.  
 Vapour, hurtful, of salt, 44.  
 Vascular system injured by salt, 59.  
 Vegetation hurt by salt, 27, 42.  
 Vermin, the original creation of, 29.  
 Vinegar to be used in the place of salt, 65.  
 Vinegar adulterated with vitriol, 79.  
 Wars of the gods, xvii., xxii.  
 Water, diseases caused by it, 18.  
 Wines adulterated with mineral acids, 76.  
 Wisdom destroyed, xiii., xix.  
 Wise men and women, a new race of. xv., 40.  
 Worms of the human body, and of animals, how generated, 30.  
 Youth renewed, xviii.

---

FOURTH EDITION ENLARGED

Price 2s. 6d., by post 3s.

Published by Piper, Brothers, & Co., 23, Paternoster Row; may be had of all Booksellers; and is sent post free for 36 stamps, by the Author, 6, Upper Gloucester Street, Dorset Square.

[ See next page.

BY THE SAME AUTHOR.

---

*Recently Published, 8vo., 10s. 6d., by Post, 11s. 6d.*

REVELATIONS of EGYPTIAN MYSTERIES, or MYSTERIES of the WISE MEN of EGYPT : of the greatest importance to the health and happiness of all persons : with a DISCOURSE ON HEALTH, according with the WISDOM of the ANCIENTS. By ROBERT HOWARD, M.D., London.

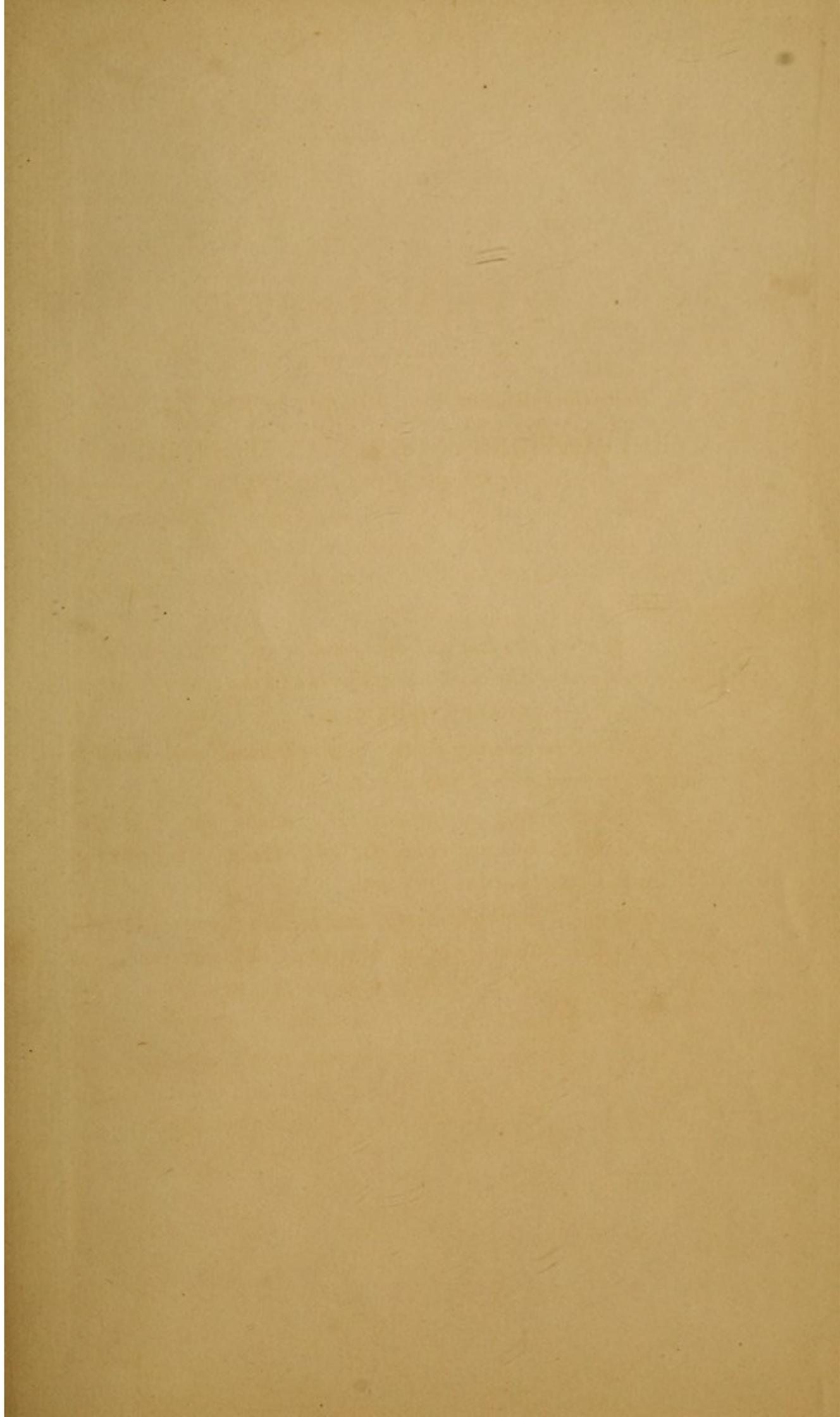
*“ In opening this volume, our readers will make acquaintance with one of the most curious works in the lists of current literature.”*—WEEKLY CHRONICLE.

*“ Full of interesting facts, new theories, and much to amuse the reader.”*—JOHN BULL.

*“ Well deserving attention. We doubt not that Dr. Howard will make many Converts.”*—BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW.

*“ The ably, comprehensively, and lucidly discussed subjects in these Revelations are of the highest possible interest to all classes of readers, and important to the well being of the Public.”*—ASIATIC AND COLONIAL QUARTERLY JOURNAL.

London : Piper, Brothers, & Co., 23, Paternoster Row ; and may be had of all Booksellers ; and, by Post, or otherwise, of the Author, 6, Upper Gloucester Street, Dorset Square.





BOUND BY  
WESTLEYS & CO  
FRIAR STREET,  
LONDON.

PILLAR OF SALT

