

**The return to nature, or, A defence of the vegetable regimen : with some account of an experiment made during the last three or four years in the author's family / by John Frank Newton, Esq.**

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### **Publication/Creation**

London : Printed for T. Cadell and W. Davies, Strand. by J. M'Creery, Black-Horse-Court, 1811.

### **Persistent URL**

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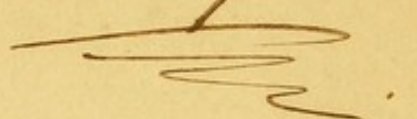
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J. F. Newton was a friend  
of Shelley, and it was the  
purchase of this book which  
first led <sup>Seller</sup> him to become  
a vegetarian.

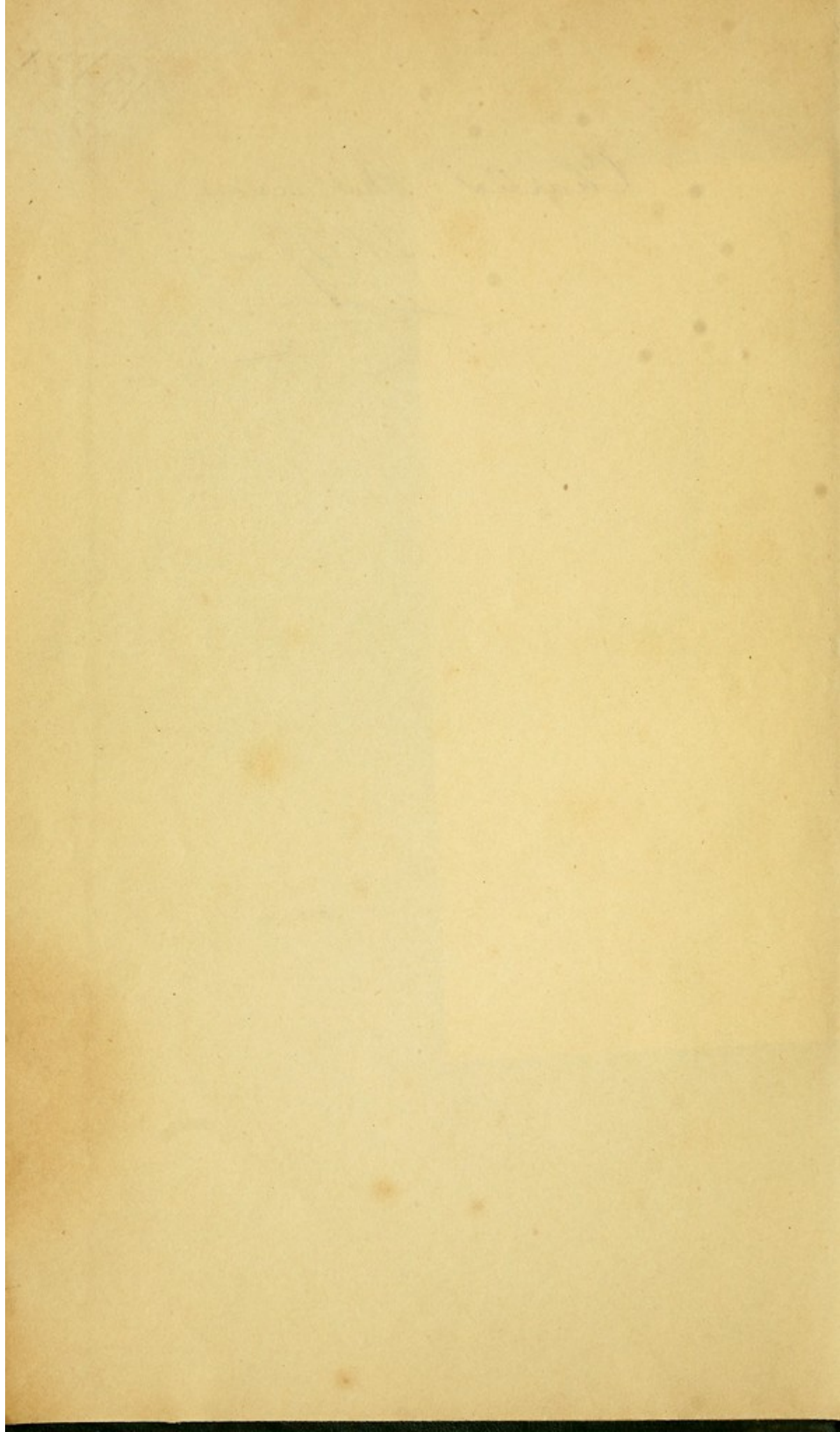
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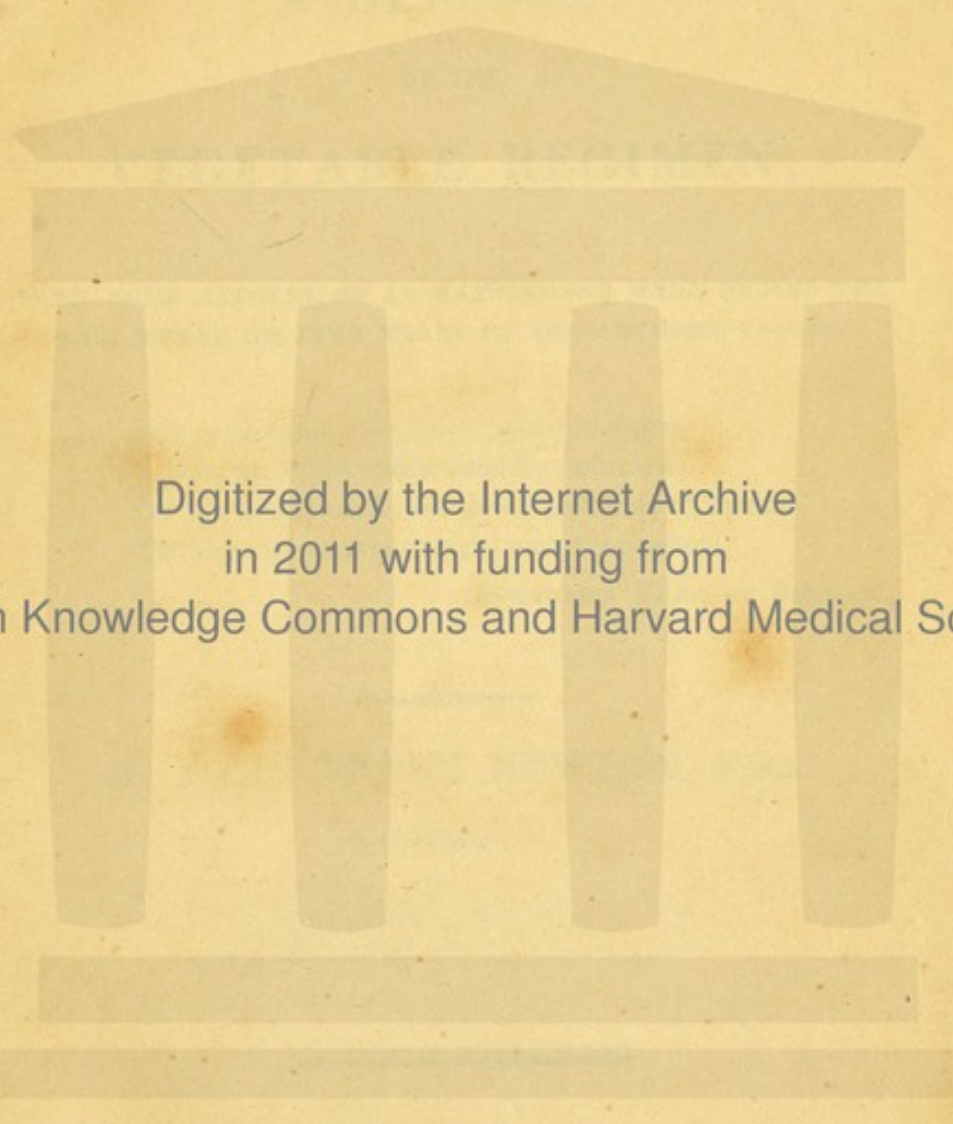
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Charles Morrison

1847  


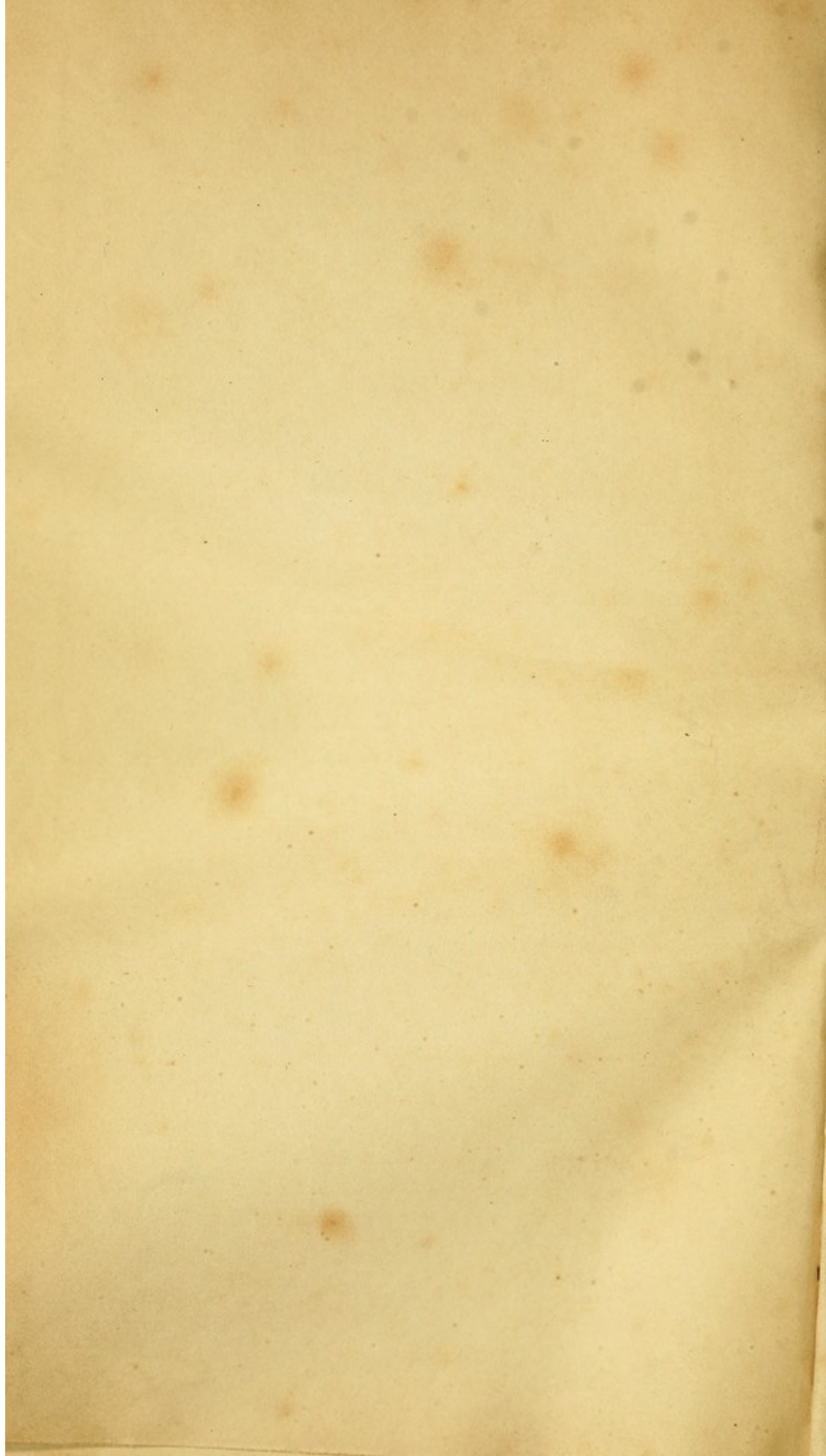






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THE  
RETURN TO NATURE,  
OR,  
*A DEFENCE*  
OF THE  
VEGETABLE REGIMEN;

WITH SOME ACCOUNT OF AN EXPERIMENT MADE DURING THE  
LAST THREE OR FOUR YEARS IN THE AUTHOR'S FAMILY.

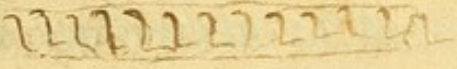
Man, only man, Creation's Lord confess'd,  
Amidst his happy realm remains unblest'd;  
On the bright earth, his flow'r-embroider'd throne,  
Th' imperial mourner reigns and weeps alone.

SPENCER'S YEAR OF SORROW.

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BY JOHN FRANK NEWTON, ESQ.

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LONDON:

PRINTED FOR T. CADELL AND W. DAVIES, STRAND,  
*By J. M'Creery, Black-Horse-Court.*

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1811.



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MEMORANDUM FOR THE

FOR

A. D. 1811

OF THE

VEGETABLE REGIMENT

THE REGIMENT OF VEGETABLES, IN THE ARMY OF THE

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1811

TO  
WILLIAM LAMBE, M.D.

FELLOW OF THE COLLEGE OF PHYSICIANS.



MY DEAR SIR,

MUCH has been said, and justly too, in ridicule of dedications and prefaces; but never was a book more properly inscribed by one man to another, than this little volume on vegetable diet to you, by a person who owes to your important discovery so great an advantage as the enjoyment of health. Convinced as I now am, not only by my exemption from attacks of the complaint under which I laboured, but by the improvement of my spirits and comfortable sensations, that a vegetable regimen and the use of distilled water have conquered



a chronic illness with which I had been from childhood afflicted, allow me to lay on your table this feeble attempt to render more generally known a medical discovery, which, I am confident, will place your name at some future, and perhaps no distant period, at the head of your profession.

I remain always,

MY DEAR SIR,

Most sincerely your's,

JOHN FRANK NEWTON.

*Chester-Street, 24th April, 1811.*



## INTRODUCTION.

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*IT* may be thought presumptuous in one unconnected with the profession of medicine, to write a book on diet, and offer his opinion on the nature of diseases. But having for many years been an habitual invalid, and having at length found that relief from regimen which I had long and vainly hoped for from drugs, I am anxious, from sympathy with the afflicted, to impart to others the knowledge of the benefit I have experienced, and to dispel, as far as in me lies, the prejudices under which I conceive mankind to labour on points so nearly connected with their health and happiness.

The particulars of my case I have already related at the concluding pages of Dr. Lambe's "Reports on Cancer." To the account there given I have little to add\* but that by continuing to confine myself to the regimen advised in that work, I continue to experience the same benefit;

\* See "Reports on the Effects of a peculiar Regimen in Scirrhus Tumours and Cancerous Ulcers, by Wm. Lambe, M.D." Printed for J. Mawman, in the Poultry.



*that the winter which is just elapsed has been passed much more comfortably than that which immediately preceded it; and that if my habitual disorder is not completely eradicated, it is so much subdued as to give but little inconvenience; that I have suffered but a single day's confinement for several months, and upon the whole that I enjoy an existence which many might envy who consider themselves to be in full possession of the blessings of health.*

*All that I have to regret in my present undertaking is the imperfect manner in which it is executed. The adepts in medicine have gained their knowledge originally from the experience of the sick: I have taken my own sensations for my guide; and am myself alone responsible for the conclusions which I have drawn from them, the manuscript of this volume having neither been corrected nor looked over by any individual. While I make no pretensions to medical science, I cannot consent to be reasoned or ridiculed out of my feelings; nor to believe that an illusion, the truth of which has been confirmed to me by long-continued and reiterated observation.*



## DEFENCE, &c.

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### DISEASE.

WHEN the force of human habits is considered, I cannot help questioning myself about the task which I am here undertaking. Can it be expected that those even who suffer from sickness, and suffer seriously, will have fortitude enough to abandon, upon the plainest evidence, the luxuries to which they have been accustomed; and be no longer betrayed by the savoury scents of fish and meat, in all the masquerade of high-seasoned cookery. I have heard it maintained in conversation, and that by people not devoid of understanding, that in a question between a long, healthy, and temperate life, or on the other hand, a life chequered occasionally with pain, and in a degree abridged by the pleasures and intemperance of the table, they would not hesitate to prefer the latter.



Opinions on this subject still more irrational have crossed my hearing ; nor do I by any means hold out to myself the expectation of great success so far as this little treatise is an appeal to individuals, subject as we all are to strong prejudices and passions ; but my hope is, that a point of so much importance may at some period or other be taken into consideration by persons of influence in this or in one of the neighbouring countries, provided it be practicable to lay before the public what shall constitute a strong presumption that all diseases, including deformity, are artificial, as much so as any production can be artificial ; that the existence of poverty is our choice, not our necessity ; and finally, that this heated and furious condition of things which we see around us, this infinite scene of toil and contest without any competent purpose, is produced by the dire effects on the human frame of animal food, co-operating with that baneful habit, the use of water, or of something more pernicious, to allay the thirst which that food occasions. Such indeed are my eager wishes. But to moderate my views, and that I may not prepare disappointments for myself, I will merely anticipate the more humble result, that those parents who feel the sufferings of their



children as their own, those mothers in particular whose severe lot it has been to pass night after night in watching over their emaciated little ones, may be induced, by the instances of complete success which I shall offer in the course of this essay, to institute the regimen here recommended to them under the fullest experimental conviction that it will render their children robust and healthy, if any treatment can possibly attain that end, of all objects the most desirable and important.

To begin, then, where it becomes us christians to carry our first attention. If the scripture account of Paradise had not been written by divine command for the purpose of acquainting man with his origin,\* and that of

\* A distinction, by-the-bye, in favour of this little globe, for which, together with other distinctions still greater and more incomprehensible, we never can shew ourselves sufficiently thankful to the Deity; reflecting as we ought to do, that we constitute a mere point in this ample universe, where there are more, many more planets than all the hairs of the heads of all the men, women, and children, who ever inhabited the earth since its creation.

For the sublimest view ever taken of the universe, turn to the third book of the *Paradise Lost*, from line 415 to the



the great material frame around him, but had been a tradition descending to Moses, I should have believed it impossible to contrive a fable better adapted to convey the truths I am about to press on the reader's attention than that sacred novel. Man is created and placed in a garden abounding with fruits and vegetables, with which he is commanded to sustain himself. "Behold I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed: to you it shall be for meat." In the midst of the garden stand two trees, the tree of life and the tree of the knowledge of good and evil; that is, of the knowledge of *evil*, for good Adam possessed already. Of the fruit of one of these trees he is encouraged to partake, of the other he is forbidden. Had this elegant story been an allegory instead of an historical narration, I should have thought it evident that these distinguished trees repre-

end, where the reader will see that to the eye of Satan that "firm opacous" substance which inclosed the whole of the fixed stars, with their pendent planets, appeared at a distance but as a globe, beaten by the waves and storms of chaos. Milton's laborious Latin translator, Dobson, seems to have misconceived this stupendous passage. He sometimes wants the clearness of his great original.



sented mysteriously the two kinds of food which Adam and Eve had before them in Paradise, viz. the vegetables and the animals; over which latter, dominion was given to man, not surely that he should rob them of all they have, their lives; a permission irreconcilable with a state of perfect innocence; but that he might render them serviceable to himself in cultivating the earth, and in other respects. Of the flesh of animals then, in this view of the supposed fable, our first father was ordered not to eat, and was warned\* that in failure of his obedience he should "surely die." But of what sort was this threatened death? Immediate we know it was not. May I venture, without drawing upon myself the charge of presumption, to say that the penalty incurred was *premature diseased death*: for it is manifest that it could not have been the divine purpose, had no transgression taken place, to constitute mankind at once generative and immortal. Theirs would have been such comparative

\* Genesis, ch. ii. v. 16, 17. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for *in the day* that thou eatest thereof, thou shalt surely die." The words in Italics would seem to have an allegorical application.



immortality as the food suited to their anatomy would have secured to them, a protracted and healthy existence. This was curtailed by the fall of Adam, which brought diseases into the world; and it appears sufficiently consistent with this explanation, that one of Adam's sons should be a shepherd tending his flock.

It will be necessary here to remark, that what has been said, with all due reverence of the book of Genesis, will seem to hold with what follows on the subject of Prometheus, only to those who admit that the chronology of very remote ages is envelopped in darkness; that some hundreds of years are of no great consequence in the reckoning; that Bishop Warburton's or Mr. Bryant's attempts to commix the Pagan fables with the Jewish history, may or may not have been successful; and that the references to the pre-adamitical state of the globe so commonly met with in the scientific writers of Germany, may claim to be received as founded, if we consider the irrefragable nature of arguments brought from the fossil kingdom; arguments which, like Galileo's, shun not the light, but are submitted to the ocular examination of the curious in such subjects.



Another allusion of great antiquity to man's dereliction of his natural diet, appears to have descended to us in the story of Prometheus. Lord Bacon, who remarks elsewhere, that "allegorical poetry is history with its type," gives this account of the fable: "The ancients relate that man was the work of Prometheus, and formed of clay; only the artificer mixed in with the mass particles taken from different animals: and being desirous to improve his workmanship, and endow as well as create the human race, he stole up to heaven with a bundle of birch rods, and kindling them at the chariot of the sun, thence brought down fire to the earth for the service of men. They add, that for this meritorious act Prometheus was repaid with ingratitude by mankind; so that, forming a conspiracy, they accused both him and his invention to Jupiter and the gods; in-somuch, that delighted with the action, they not only indulged mankind in the use of fire, but moreover conferred upon them a most acceptable and desirable present, viz. perpetual youth. But men foolishly overjoyed hereat, laid this present of the gods upon an ass, who in returning back with it, being extremely thirsty, and coming to a fountain, the serpent who was guardian thereof would not suffer



him to drink but upon condition of receiving the burden he carried, whatever it should be. The silly ass complied, and thus the perpetual renewal of youth was for a sup of water transferred from men to the race of serpents."

Let those who read my Lord Bacon's elaborate explanation of the fable say, whether it conveys to them any satisfactory information, such as may justify the preservation of that fable for so many centuries. In the absence of which, and under a persuasion that few people will be complacent enough to agree even with so great a man as Lord Bacon, that "the voyage of Hercules, made in a pitcher, to release Prometheus, bears an allusion to the wisdom of God coming in the frail vessel of the flesh to redeem mankind," I beg permission of the reader to venture with great humility my own conception of the story of Prometheus, who, it is pretty generally admitted, represents the human race. Making allowance for such transposition of the events of the allegory as time might produce after the important truths were forgotten which this portion of the ancient mythology was intended to transmit, the drift of the fable appears to be this: Man at his creation was endowed with the gift of



perpetual youth; that is, he was not formed to be a sickly suffering creature as now we see him, but to enjoy health, and to sink by slow degrees into the bosom of his parent earth, without disease or pain. Prometheus first taught the use of animal food, and of fire with which to render it more digestible and pleasing to the taste. Jupiter and the rest of the gods, foreseeing the consequences of these inventions, were amused or irritated at the short-sighted devices of the newly formed creature, and left him to experience the sad effects of them. Thirst, the necessary concomitant of a flesh diet, ensued; water was resorted to, and man forfeited the inestimable gift of health which he had received from heaven: he became diseased, the partaker of a precarious existence, and no longer descended slowly to his grave.

In support of this interpretation, Pliny tells us, lib. vii. sect. 57. "*Ignem e silice Pyrodes, eumdem adservare in ferulâ Prometheus.*" Pyrodes first struck fire from a flint, Prometheus first preserved it in a stick. I have added the word 'first' in this translation, because Pliny is here recording the discoveries which



preceded his own age. And at the end of the same section, that author says, "*Animal occidit primus Hyperbius, Martis filius, Prometheus bovem.*" Hyperbius, the son of Mars, first killed an animal, Prometheus first slew an ox. By these passages we become acquainted with two particulars not unimportant in the present discussion: first, the sense in which the theft of fire from the sun's chariot by Prometheus was understood according to the instruction of Pliny's time; and secondly, that it was the same man, Prometheus, who first preserved fire to human uses, and who likewise set the example of slaughtering an ox; a coincidence on which it will be quite unnecessary to comment. Of the two sacrifices offered by the daring son of Iapetus to the choice of Jupiter, we remember that the fatted bull was reserved, and that the bones and hide alone of the other were consumed on the altar of the god.

It may be remarked that the Greeks, who seem to have had a pretty inordinate and superstitious belief in the efficacy of medicine, included Prometheus among the claimants to what they conceived to be the honour of that invention. Perhaps it was from a feeling, that after having



been the first to kill an ox and to instruct mankind in the culinary and other uses of fire, he owed them in common justice an antidote to the effects of his pernicious discoveries.

What might here be added relative to Pandora's baleful casket, will occur so obviously to the reader, that I willingly omit the passage which I had written upon the subject. Should Hope,\* which adhered within it, comprehend the author's object in publishing this essay, his labour will not have been in vain.

These innovations appear to have taken place very remotely, since Prometheus was the grandson of Titan, the brother of Saturn. Many ancient writers look with no favourable eye on the great change which Prometheus achieved in the condition of mankind. Had the *Προμηθεύς Πυρφόρος* of Æschylus, or the satiric drama of Epicharmus the Pythagorean on the subject of that hero, descended to our days, much light would probably have been thrown on his adventurous exploit by these compositions. In Hesiod's poem of 'Works and

\* In the history of Adam too, Hope accompanied the introduction of diseases among men; but it was Religious Hope.



Days,' Jupiter addresses Prometheus in these words :

Ἰαπετιονίδη, πάντων περι μῆδεα εἰδώς,  
Χαίρεις πυρ κλεψας, καὶ ἑμὰς φρενας ὑπεροπτεύσας ;  
Σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι.  
Τοῖς δ' ἐγὼ αἴνι πυρὸς δώσω κακόν, ὃ κεν ἀπάντες  
Τερπῶνται κατὰ θυμόν, εὖν κακὸν ἀμφάγαπῶντες.

OPERA ET DIES, line 54.

You rejoice, O crafty son of Iapetus, that you have stolen fire and deceived Jupiter ; but great will thence be the evil both to yourself and to your posterity. To them this gift of fire shall be a gift of woe ; in which, while they delight and pride themselves, they shall cherish their own wretchedness.\*

Horace in his 3d ode, says,

Audax omnia perpeti  
Gens humana ruit per vetitum nefas :  
Audax Iapeti genus  
Ignem fraude malâ gentibus intulit :  
Post ignem æthereâ domo  
Subductum, macies et nova febrium  
Terris incubuit cohors ;  
Semotique prius tarda necessitas  
Lethi corripuit gradum.

\* Prometheus is said to have made man, and justly, for by the operation of his discoveries, he made him the creature he now is.



Hesiod too acquaints us, that before the time of Prometheus, mankind were exempt from all sufferings; that up to that period they enjoyed a vigorous youth; and that death, when at length it came, approached like sleep, and gently closed their eyes.

Desirous as I am of quitting the introductory portion of this volume, I still cannot resist the temptation to say a dozen words on the allegory of Phaeton, the son of Clymene, Prometheus's mother; which fable was invented by the vegetable eaters of old, the Pythagoreans. The etymology of the name of Phaeton, as of that of Prometheus, proves that each was contrived for the occasion. It is evident, that if there ever was a time when the axis of our globe was perpendicular to the plane of the ecliptic, not only the days and nights, but the seasons also must have been equal from one pole to another. The productions of the earth being every where spontaneous, man, unimproved and unsophisticated, must have found his sustenance wherever there was land. We should rationally expect, that in those days animals which can no longer exist in the northern regions, crocodiles, elephants, mammoths, &c. would have left their



remains in those once genial climates: and this is precisely what we find to be the fact. Indeed very recently at the mouth of the river Lena in Siberia,\* within a few paces of the shore of the frozen ocean, not the skeleton

\* See an account of this mammoth, translated from the memoir of Michael Adams of Petersburg, who made a journey expressly to recover these interesting remains. Whoever shall consult this paper in "The Philosophical Magazine," vol. xxix. p. 141, which is admirably drawn up, will be repaid for his trouble. There is reason to think that the animal there described was overwhelmed suddenly, as it appeared to have been well fed to the last, by the good condition it was in, and by the hanging of the belly below the knees. Mr. Adams, after stating that he saw mammoth horns in profusion and pieces of wood of all Siberian kinds, and of an enormous size, frozen between the fissures of the rocks, confesses his incompetency to explain how all these things were collected there. It is extraordinary enough that the inhabitants of the coast call these pieces of wood Adamsohina, thereby giving their present position a date beyond the flood. This mammoth was distinguished in a remarkable manner from the elephant by being covered every where with bristles issuing from its thick coat, as well as in many other particulars; such as its long mane, its less substantial horn, the direction of its teeth, and the doubt of its having had a proboscis. In his agitation of the question, whether the mammoth was originally an inhabitant of the tropical or the polar climates, Mr. Adams has used some phrases which are very favourable to the supposition of the former perpendicularity of the earth's axis.



only, but the whole of an animal quite unknown, alive, on the globe, and larger perhaps than any terrestrial one now in existence, was discovered enclosed in ice, which probably had been its grave for ages immemorial. The body was so fresh, that soon after the air had access to it, it emitted a scent strong enough to allure the bears and wolves of that inclement region, which rushed in during the night, and devoured a great part of the carcase. A specimen of the skin, the hair, and bristles, may be seen at Surgeon's Hall near Lincoln's Inn Fields.

It is an astronomical fact which cannot easily be disputed, that the poles of the earth were at some distant period perpendicular to its orbit, as those of the planet Jupiter now are, whose inhabitants must therefore enjoy a perpetual spring. We can scarcely look around us without being struck by the proofs of violence and convulsion which prevailed throughout this our ruined planet at the great catastrophe of which the fable of Phaeton was intended to perpetuate the memory.\* It was also in illustration of this

\* The burning of the world, which the Platonic philoso-



dread event that our poetic forefathers painted the golden reign of Saturn, and the subsequent flight of Astræa, or Justice, to heaven ;

When summer, autumn, winter, did appear,  
And spring was but a season of the year.  
The sun his annual course obliquely made,  
Good days contracted, and enlarg'd the bad.  
Then air with sultry heats began to glow,  
The wings of winds were clogg'd with ice and snow ;  
And shivering mortals, into houses driven,  
Sought shelter from th' inclemency of heaven.

DRYDEN'S OVID.

Swift is prone to treat such matters with more levity.

But when at last usurping Jove  
Old Saturn from his empire drove ;  
Then gluttony with greasy paws  
Her napkin pinn'd up to her jaws.

SWIFT'S WORKS, vol. vii. p. 197.

It appears that many, if not all, of the ancient allegories had a reference to *real events*, as that

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phers contemplated as being still in the womb of futurity, seems to have taken place long ago. It was a tenet of the most ancient priests of whom we have any knowledge, the Brachmans, that still, by some portentous bursting forth of the earth's bowels, a second change will be accomplished which shall bring back equal seasons and perpetual spring.



of Jason and the golden fleece to the manufacture of certain articles of clothing first introduced at Colchis ; or that of Chiron the Centaur to man's conquest over the horse ; events almost as big with consequences as the invention of fire, that giant stride towards civilization.

That man is wholly adapted to vegetable sustenance is evident from his anatomy,\* which, especially the form and disposition of the intes-

\* See " Reports on Cancer," page 27, where the reader will find, among other interesting particulars, a statement respecting the colon of herbivorous animals as distinguished from the same intestine in the carnivorous tribes, which alone may go far to convince any but the most tenacious and obstinate. It is in substance, that all carnivorous animals have a smooth and uniform colon, and all herbivorous animals a cellulated one. I am informed that the reason of this variety is, that vegetable food assimilating less readily to the animal nature than flesh, more time is required for its concoction ; consequently, provision is made in the bodies of herbivorous creatures for something like a second digestive process in the alimentary canal, to which this membranous colon administers. Mons. Cuvier, in his " Leçons d' Anatomie Comparée," tome iii. p. 366, leans to the opinion that the gastric juice of herbivorous animals is chymically different from that of the carnivorous. It is of some importance that this fact should be ascertained, at well as the chymistry of the gastric fluid in the human subject.



+ tines, is very similar to that of the Orang Outang, or man of the woods,\* an animal which

It is stated in books of instruction in anatomy, that a change is operated upon the contents of the cœcum after they have proceeded into the colon. May not that change be effected by means of partial absorption? If so, it may be productive of most important consequences to the health, whether the matter absorbed be animal matter, or whether it be, according to the intention of nature, vegetable. Such indeed is the absorption which takes place in the lower intestines, that a man may be supported several weeks without eating, merely by the means of clysters. Is it then too much to assert, that a subtle poison thus continually passing into the frame may profusely account for the ulceration, the abscesses, the thickening of the coats, the cancer, the mortification, to which these viscera are liable. The cœcum of children is proportionably larger than that of men. It seems gradually to shrink, from improper diet. And here let me ask, why has every member of the college of physicians contented himself with talking (for I know that they do talk) about this new theory? Why has not one of them attempted to answer these doctrines of their colleague? Dr. Lambe's opponents are called upon to shew, either that classification in the natural sciences means nothing, or that the human teeth and intestines do not resemble those of the Orang Outang, so as to mark us as *the first link in the same chain of animals*. This is the grievous truth from which, though God himself be the author of it, man turns aside with shame or with scorn. What an habitual reluctance there is in the rogue to acknowledge his poor relations!

\* In Collins's account of New Holland, and of the colony

the Canine Teeth of Man shew him partly Carnivorous, while the Molares appertain to Vegetable food.



lives on fruit and vegetables in so vigorous a state, that half a dozen men are required to hold him when he is taken ; although that and the other species of monkeys, fed as they generally are in these northern climates, become subject to various diseases ; particularly to scrofula and consumption, which rage so dreadfully among ourselves. At the tower of London, experience has taught those who have the care of the menagerie, that feeding monkeys on flesh renders them gross and shortens their lives,

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of Port Jackson, there is this passage concerning the inhabitants : " Their lips are thick and the mouth extravagantly wide, but when opened, discovering two rows of white, even, and sound teeth. Most of them have very prominent jaws ; and there was one man who, but for the gift of speech, might have passed for an Orang Outang. He was covered with hair ; his arms appeared of an uncommon length ; in his gait he was not perfectly upright ; and in his whole manner seemed to have more of the brute, and less of the human species about him, than any of his countrymen."

Admiral Gantheaume carried with him an African pongo in one of his voyages. This creature is described as the completest sailor on board his ship. When the Admiral stretched into a northern climate, the poor pongo sickened and died, from too constantly and actively doing duty on deck, and in the shrouds. This intelligent animal was much regretted by his master.



*Voluer* from which practice the keeper told me that they have therefore desisted. Swift observes somewhere that man is the only carnivorous animal which is gregarious;\* and this is nearly though not entirely true. The domestication of animals which are rendered useful to us in our civilized state, entails upon them many disorders and much misery. Sheep suffer in a way to call forth the most ordinary compassion; and it is not uncommon for a gentleman who has three or four saddle horses in his stable, to be unable on the same day to ride any one of them. An English horse, indeed, is become so precarious a possession, that, wherever he goes, it requires an English groom to keep him alive. We learn from veterinary writers that horses are more exposed to tetanus than the human subject; that rheumatism is frequent among them, and that they are not even exempt from gout. How different this from the horse in his savage state! While yet unsubdued, yet untouched by the withering hand of man, we find this beautiful animal so active and powerful that he easily defends himself against the strongest bull. At thirty

\* Dr. Swift probably took this idea from Aristotle's 6th book, Περὶ ζῶων γενέσεως.



years old, and even forty, he is known still to enjoy his full vigour. Pallas relates, vol. i. p. 324, that attempts were made to tame a young wild horse, at or near Samara, when he was there on his travels, but in vain; those who undertook the task were obliged to get rid of him. He adds, that this horse surpassed in strength the finest draft horses. "On rencontre encore quelquefois," says the same traveller, vol. iv. p. 305, "dans les steppes arrosées par le Taréi, le cheval sauvage que les Mongols appellent Dshiggétéi (longue oreille.) On rapporte qu'ils se tiennent par nombreux troupeaux dans la Mongolie, et surtout dans la vaste lande de Gobée qui manque d'eau." "In the falling lands watered by the river Taréi, one sometimes still meets with the wild horse, which the Monguls call long-ears. They relate that these animals keep together in numerous herds in Mongolia, and particularly in the immense flats of Kobi, which are without water."

This is considered as the fleetest of all quadrupeds: the antelope itself equals it not in swiftness. It would appear that the horse has no occasion to drink, any more than the camel,\*

\* "April 9. Our camels would not drink, notwith-



when he has fresh pasturage. Our acquaintance with natural history does not present us with details on which to ground such an opinion, but it is very possible that there are fewer drinking animals than has hitherto been supposed. Pallas gives the following description of a savage colt: "La plupart sont ou fauves, ou roux, ou isabelles. Le poulain qu'on m'amena avoit cette dernière couleur. Il étoit déjà parfaitement apprivoisé, ce qui n'est pas étonnant, puisqu'on l'avoit pris quelques heures après qu'il fut né. En comparant exactement ce poulain sauvage avec d'autres poulains privés marquant la même date, voici la différence que j'ai remarquée. Le poulain sauvage étoit plus haut; il avoit des membres plus forts; la tête plus grande, et la bouche garnie de longs poils, qu'on n'apperçoit qu'en bien petite quantité à la bouche des poulains privés, qui les ont en même tems plus courts. Il avoit les oreilles beaucoup plus longues; les pointes en sont plus fortes et recourbées en devant; au lieu que le cheval privé les a tout droites. Il portoit les oreilles couchées en

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standing they had drank but once since we left Aleppo, which was the 14th of last month, as they were furnished with plenty of fine herbage."

PARSONS'S TRAVELS IN ASIA AND AFRICA, p. 90.



arriere, comme un cheval ordinaire les tient lorsque il a envie de mordre. Il avoit le front très-vouté; la criniere paroissoit plus epaisse, et descendoit plus avant sur l'arçon. La queue etoit de meme forme que celle du cheval privé. Le crin en etoit noiratre. Le dos etoit moins vouté, que dans le cheval ordinaire. Il avoit le sabot plus petit et plus pointu. Son poil etoit frisé, principalement sur la croupe et vers la queue. J'ai dit que ce poulain etoit isabelle; il n'avoit point de raie dorsale; sa criniere etoit noire, et le contour de la bouche etoit couleur de celle des ânes."

TOME v. p. 59.

"The greater part of them are fawn-colour, brown, or yellow dun. The colt which they brought to me was dun-coloured. It was already quite tame, which is not surprising, as it had been caught a few hours after it was foaled. On comparing minutely this wild colt with several tame ones of the same age, I observed the following variations between them. The wild colt was taller; his limbs were stronger; his head larger, and his mouth covered with long hairs, of which a very small portion can be perceived on the mouths of tame colts, and



those much shorter. His ears were a great deal longer; the points of them thicker, and bent outwards; whereas those of the tame colt were quite straight. He carried his ears as a common horse does when he is disposed to bite. His forehead was considerably arched, and his mane thicker, and descended lower on his shoulder than that of the tame colt. Their tails were of the same form; but that of the wild colt inclined to black. His back was less hollow than that of a common horse. His hoof was smaller and more perpendicular. His hair curled, principally on the rump and towards the tail. I have already remarked that this colt was of a dun-colour; he had no streaks on his back; his mane was black, and the contour of his mouth was of the colour of that of an ass."

In the mountains of Kamtskatka are found the wild sheep, which never drink. Mons. d'Auteroche, in his "*Voyage en Sibirie*," tome ii. p. 391, gives a description of them. "Les beliers sauvages, ou de montagnes, ressemblent beaucoup à la chevre par leur allure, et à la renne par leur poil. Ils ont deux cornes qui sont entortillées comme celles des beliers d'Orda; elles sont seulement plus grosses.



En effet, dans les beliers qui ont atteint toute leur grosseur, chaque corne pese depuis vingt-cinq jusqu' à trente livres. Ces animaux sont aussi vifs à la course que les chevreuils, et en courant ils replient leurs cornes sur leur dos. Lorsqu'ils courent sur des montagnes remplies de precipices affreux, ils sautent de rochers en rochers à une tres grande distance, et gravissent de leurs quatre pieds sur les plus pointus." "The savage, or mountain sheep, strongly resemble the goat in their gait, and the rein-deer in their hair. They have two twisted horns like the sheep of Orda; except that they are larger. In the full grown sheep, indeed, each horn weighs from twenty-five to thirty pounds. These animals are as active as goats in their movements, and, in running, bend back their horns on their backs. When they are pursued on mountains full of frightful precipices, they leap from rock to rock to a prodigious distance, and on the steepest of them they adhere with all their feet."

But in the same country the common sheep die of the rot on the plains. "Le Kamtchatka et les environs des mers orientales et de Pen-gina n'ont point de paturages propres aux



moutons, parceque l'humidité, et l'herbe trop abondante en suc, cause une espece de phtisie qui les fait perir en peu de tems." Tome i. " Kamtskatka and the environs of the eastern seas and the sea of Penginsk have no pasture suited to sheep, since the humidity and the too succulent grass occasion a kind of phthisis which quickly destroys them."

It is a miserable thing to observe the low estimate which some naturalists make of the qualities of this ill-fated animal, although in his wild state he is certainly as respectable for strength and courage as his size entitles him to be. I lately saw a ram exhibited in Piccadilly, much taller than the common ones, measuring nearly three feet four inches to the top of the head, exclusively of the horns, covered with hair, every where strong and coarse, but long and shaggy at the mane. The lad in attendance rode on his back across the room, without any apparent inconvenience. At the sight of this I could not help reflecting that by domesticating the sheep and applying it to our cruel purposes, we load it with fat till the slightest exertion puts it out of breath; so that we even render it liable to roll over and be cast, as the shepherds call it, there often to lie on its back until



the crows pick its eyes out, or until it perishes from inability to regain its legs. It is indeed no just matter of surprise that the domesticated sheep can never recover its wild state. After robbing the unfortunate creature of its own warm clothing, we keep it ready for the knife in a state of incipient rot, and then we exclaim, what a dull, sluggish, stupid looking animal is this! I shudder at the thought which forces itself on my mind. Tell me, reader, is that originally noble creature man more, or is he less deteriorated than the mouflon?

Mr. Blumenbach, a German naturalist, appears to have committed an error in making the mouflon, or argali, in opposition to Pallas and Buffon, a species distinct from the domesticated sheep; for much as the parent race may differ from these in some respects, and great as is the superiority of the argali, or wild sheep, in strength and spirit, still Pliny and Columella tell us that it breeds with the common sheep. This animal has a very wide range. While it is found in Corsica and Sardinia, in the Greek islands, and in Barbary, Pallas had the opportunity and the satisfaction of examining it in the mountains of Siberia. It



reaches the size of a small stag, is very compact in its frame, and has immense horns. One of these in the Academical Museum of Göttingen, and not a perfect one, weighs nine pounds. The varieties of the breeds of domestic sheep in different parts of the world are so considerable, that it is difficult to conceive how Mr. Blumenbach, to be consistent, should allow them to be producible by accidental causes. The many horned sheep, with four and sometimes five horns, are frequent in Iceland, Norway, and Russia. In the West Indies, and in other hot climates, what is wool in England becomes thin hair. There is a breed of sheep in Africa which have tails weighing about forty pounds: the *ovis strepsiceros*, the Walachian sheep, have horns both twisted and spiral.

The domestication of the hog produces so subversive a change in its constitution, that a little round animal, *sui generis*, and not unlike a pea in dimensions, is generated in its flesh, totally unknown in the wild boar; which if it bring not again into doubt the long exploded doctrine of equivocal generation, may lead at least to the inquiry whether animal semina themselves may not be formed by cir-



cumstances. Blumenbach states in his work, "*De generis humani varietate nativâ*," that the wild sow breeds only once a year, and the tame one twice. In his "*Manual*," &c. p. 119, he records the following facts: that wild swine have longer snouts and a form of the skull altogether different; short erect ears; larger canine teeth than the domestic swine; that they want that layer of fat between the skin and muscles observed in bacon. In the island of Cuba, where hogs were introduced from Europe, they have become twice as large as their European parents; and in Cubagua, they have acquired a vast size, and have hoofs half a span long.

The difference of the flavour of the hog when omnivorous, and when carefully reared on vegetables, is generally known and acknowledged. Pork, indeed, may have been so grossly fed as to occasion sickness in the stomach, and violent effects in the bowels, soon after it is eaten: and this, when the food, though unnatural, shall have fallen very short of those disgusting excesses in which Boccacio tells us that with his own eyes he saw that animal indulge during the plague at Florence.



The wild animals, on the contrary, escape the evils above enumerated, as far as we are permitted to judge. Contagious distempers likewise we may conclude to be unknown among them; for we are never told by sportsmen, or by the country people, that the hares, the foxes, the crows, or any other tribe of untamed animals, are lying dead in numbers through the fields; nor is there reason to believe that they are subject to any debility, save that irremediable failure of strength consequent on their having reached the usual period of existence appointed to their kind by the Creator.

As to what relates to the medical part of this question, to which I here acknowledge with due humility my own incompetence, one can scarcely open the works of any celebrated physician without being impressed in favour of Dr. Lambe's theory of diseases. Hippocrates, Galen, Sydenham, Haller, Arbuthnot, Cheyne, all, though in distant ages, furnish inadvertently their share of evidence in its support: nay, even authors so various as Homer, Hesiod, Euripides, Sir Thomas More, Lord Bacon, Gassendi, Montesquieu, Vol-



taire, Rousseau, Gibbon, Adam Smith, (not to mention many other men of strong intellect and high estimation) have left passages in their writings which demonstrate that their minds were sometimes occupied by speculations on the beneficial effects of a cooling regimen.

To give instances from a few of these authors:

“ And where the far-fam’d Hippemolgian strays,  
Renown’d for justice and for length of days;  
Thrice happy race! that, innocent of blood,  
From milk, innoxious, seek their simple food.  
Jove sees delighted, and avoids the scene  
Of guilty Troy, of arms and dying men.”

ILIAD, lib. 13.

These lines prove Homer’s opinion of the corrective effects of extreme temperance. The poet was not aware that milk was only a good diet comparatively, and not the very best that could be used. Man naturally is not at all a drinking animal. Fruits at least supply all the liquid he stands in need of.

In Athenæus there is a quotation from Diophilus in Parasito, which I will here give in



the Latin translation, and then in an English one.

“ Disce jam quantum mortalibus malum  
Venter sit, quot facinora necessitate quâdam nos coactos doceat.

Hancce partem nostro corpori si adimas,  
Nemo sponte injusti quidquam aget, aliumve afficiet injuriâ:  
Nunc, ejus causâ, indigna et atrocia fiunt omnia.”

“ Now learn what an evil to mortals their stomach is, what crimes it dictates to them, compelled as it were by necessity. Take away this part from the body, and no one will advertently injure his neighbour: whereas, at present, every meanness, every atrocity, is committed for its sake.”

Euripides says, “ This wretched stomach of ours subdues us all. Into this we pour every thing; which is what we never do with any other vessel. We carry our bread in a bag, but not our broth, unless we wish to lose it. We convey our flummery in one kind of vessel, our prepared lentils in another; *but the stomach, in defiance of the indignation of the gods, takes all things into itself, whether suited to it or not; and to this cause may be attributed the vices and miseries which abound on all sides of us.*”



Galen tells us, "That the state of the mind is determined by the temperament of the body."

Gassendi, in his celebrated letter to Van Helmont, uses this argument: "As to what relates to flesh, it is indeed true that man may be sustained on meat; but how many things does man do which are contrary to his nature! Such is the perversion of manners now by a general contagion enamelled into him, that he seems to have become a new creature. Hence the doctrines of morality and philosophy are directed to no other object than to recal mankind to the paths of nature which they have abandoned."

Again, "Cicero has excellently stated that man was destined to a better occupation than that of pursuing and cutting the throats of dumb creatures."

Cheyne has remarked that the juices of the body are always in a highly deranged and diseased state wherever those violent passions exist, of grief, revenge, or love, which absorb the unhappy patient. "The juices," says he,



“ are already inflamed or putrefied, acrimonious or arsenical.”

I refer the reader to what Voltaire has written in his “*Essai sur les Mœurs*,” and elsewhere, on the Brachmans.

“*Salubris utique victus est excarnis, quem hactenus descripsimus, ut et hominem suum bene alat, et vitam ad multos annos producat, et morbos ex aliqua nimia sanguinis acrimonia et spissitudine ortos aut arceat aut sanet.*”

HALLER, *ELEM. PHY.* vol. vi. p. 199.

“ This food then which I have hitherto described, and in which flesh has no share, is salutary; in so much that it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as are attributable to the acrimony or grossness of the blood.”

He also states a fact respecting our great geometrician, which I will not omit, accustomed as we justly are to venerate his opinions. “*Newtonus, dum optica scribebat, solo penè vino pane et aquâ vixit.*”

*Ibid.* p. 198.



Gibbon, in speaking of a blood-thirsty race of men, whose very name is proverbial, says, "Yet if it be true that the sentiment of compassion is imperceptibly weakened by the sight and practice of domestic cruelty, we may observe that the horrid objects which are disguised by the arts of European refinement, are exhibited in their naked and most disgusting simplicity in the tent of a Tartarean shepherd. The ox, or the sheep, are slaughtered by the same hand from which they are accustomed to receive their daily food; and the bleeding limbs are served, with very little preparation, on the table of their unfeeling murderer." "In the far greater part of the uncultivated waste [*part of the desert of which I have spoken elsewhere*] the vegetation of the grass is quick and luxuriant; and there are few places so extremely barren, that the hardy cattle of the north cannot find some tolerable pasture."

DECLINE AND FALL OF THE ROMAN  
EMPIRE, vol. iv. p. 344.

Living, indeed, as our species is accustomed to do, it cannot be truly said that we have ever seen *real men and women*. Their original beauty in a perfect state of health equalled, no



doubt, or surpassed that of the Apollo of Belvedere, and the Venus de Medicis;\* nor is there, I apprehend, any other ground on which the point so long in dispute between the French and German critics in the fine arts can be satisfactorily explained concerning a strict adherence to the existing forms of nature in painting and sculpture maintained by the former, and a toiling aspiration after ideal beauty in contempt of nature, such, at least, as we now see her, so ably contended for by the latter. Treating of "The perfect nature of the Greeks," Winkelmann, in his "Reflections on Painting and Sculpture," says, "The happy situation of their country was, however, the basis of all; and the want of resemblance which was observed between the Athenians and their neighbours beyond the

\* The Apollo may very well have been a portrait as well as the Venus, which is suspected to have been so; those peculiarities being however observed by the artist who produced that astonishing work, which are known to mark the deification of the statue. Some of the men of the South Sea Islands are, or were, as handsome as can easily be imagined. They live very much on fruits and vegetables, or rather, they *did live* until Captain Cook conceived that they must be miserable without beef and mutton. He took compassion upon them, and they have since lost their former health.



mountains, was owing to the difference of air and nourishment. Under a sky so balanced between heat and cold, the inhabitants cannot fail of being influenced by both. Fruits grow ripe and mellow; even such as are wild improve their natures." "Such a sky," says Hippocrates, "produces not only the most beautiful of men, but harmony between the inclinations and the shape."\* "Of which Georgia, that country of beauty, where a pure and serene sky pours festivity, is an instance. Among the elements, beauty owes so much to water alone, that if we believe the Indians, it cannot thrive in a country that has it not in its purity. The oracle itself attributes to the lymph of Arethusa a power of forming beauty."

The encouraging remark just quoted, leads me to say something of water in particular, and to request earnestly that those who may be influenced by our reasoning, will not adopt this system by halves, since a small portion of fish or meat, taken daily, will maintain irritation, and vegetable diet, without quitting the use of common water, whether drank

\* *Περὶ τροφῶν*, p. 288, Edit. Foesii.



alone, or in tea, coffee, beer, &c. will by no means insure health. Neither the Holy Well, nor the spring at Malvern, nor even the golden water of the kings of Persia, could serve as a substitute for that which has undergone distillation. Without this precaution vegetable eaters will not be exempted from violent disorders, brought on by the use of common water or of spirits. There is, indeed, no truth of greater evidence than that this liquid contains the most mischievous qualities, not unknown to some of the rudest tribes: and if we first look at home, our own Thames water has so much animal oil in it, that a cask at sea, while under spontaneous purification, has been seen to catch fire on the application of a lighted candle to its surface.

Brackish water has a tendency to inflame, and always increases thirst: in some parts of Africa the inhabitants dare not drink it for fear of worse consequences. "The natives," as I learn from *The Edinburgh Medical Journal*, No. 7. "accustomed to attribute most of their disorders to the offensive quality of bad water, are generally of opinion that this also [the guinea worm] proceeds from that source."



“ Singulis annis peraucti fluminis rivus Caleg vocatus, in eas urbis cavitates copiosissimam aquam evomit, quæ sequenti æstate ferè tota absumitur; paucissimaque remanet, quæ cænosa palustrisque reddita, corrumpitur veneficaque evadit. Quamobrem veriore causam illarum febrium esse autumo, ut multi alii quoque confirmant, usum ejusdem nuper dictæ antiquæ aquæ in potu et cibis. Quæ sanè quousque novæ confluxæ aquæ quâ ipsi ad cibum et potum tunc uti incipiunt, permista remanet, antiquaque rectè non residat, neque ab ipsâ novâ illuc confluxâ rectè expurgatur, semper usum suspectum ad eos sævos morbos reddit.”

PROSPER ALPINUS, DE MEDICINA  
ÆGYPTIORUM; lib. 1.

“ As the river Caleg overflows its banks every year, it pours into those cavities of the city its copious water, which is almost all evaporated during the following summer; and the little that remains, being foul and muddy, is corrupted, and becomes poisonous. Wherefore it is my opinion, in which I am not unsupported by other writers, that the use of the stale water in food and drink is the real cause of those fevers; and that wherever it remains



commixed with the water which has recently flowed in, and which the people then begin to make use of in their articles of sustenance, the old water neither settling properly nor being purified by the new, must always be suspected as the occasion of those dreadful complaints."

" Quod sub Æquatore navigantes miserè circa penuria et aquam imprimis experiuntur, quæ bis terve sætorem et putredinem concipit in vasis, antequam durabilis omnisque corruptionis tandem expers fiat."

GUL: PISO, DE MEDICINA BRASILIANA,  
lib. 1.

" Because in sailing under the Æquator they suffered severely for want of provisions, and especially of water, which contracts a stench and putridity in the casks two or three times before it can be thoroughly purified."

" During the winter there runs through Mancora, a village on the road between Quito and Truxillo, a small rivulet of fresh water, to the great relief of the mules. But in summer, the little remaining is so brackish that nothing but absolute necessity can render it tolerable."

ULLOA ON SPANISH AMERICA, vol. ii.



“No water was found here, except a little on the sea shore. (At Moribar on the coast of Arabia Felix.) The inhabitants of a fishing village, from which the bay derives its name, bring all they use from wells several miles inland on the backs of camels.”

CURTIS'S DISEASES OF INDIA, p. 35.

“In many places of both hundreds (in Essex) they suffer much from want of water, especially in the islands called Wallis, Foulness, and Convey; having no other means of preserving it (and that rain water) than by digging pits; which they line with chalk rubbish, forming a sort of cement; and in this way they are often obliged to keep it for months, especially in summer; which by corrupting becomes a grievous unhealthy circumstance. To remedy in some measure this inconvenience, for several years before I left Essex I recommended them to filter the water through stones made for the purpose, which appeared to improve it, at least rendered it more agreeable to the eye. In many other places of late they have been fortunate enough to procure that valuable article by means of sinking wells to a great depth, no less than five hundred feet; which, with the improvements before-



mentioned, has contributed much to benefit the health of the people; as will appear from the following fact. An intelligent apothecary residing at Walden informed me, that in consequence of a well having been sunk to nearly the depth I mentioned, and of good water, in the parish of Steeple, Dengy Hundred, where he has practised many years, the inhabitants are so much improved in health, that in place of receiving from many farmers in that parish the sums of twenty, thirty, or forty pounds yearly, he does not now take so many shillings."

DR. KIRKLAND'S LETTER TO SIR JOHN  
SINCLAIR, CODE OF HEALTH, v.ii. p.215.

It appears from Dr. Kirkland's letter that this Essex water was so bad as to have immediate ill effects upon those who used it. But even after the purification which it underwent, there was undoubtedly still enough of a pernicious quality in the water to produce very mischievous consequences in the course of years. Upon this account it is recommended either to cease to drink at all, which one is less inclined to do on a vegetable, than on an animal diet; or to purify the water which we use in the only way that is effectual, viz. by



distillation. In a still of five and twenty or thirty gallons, the first three gallons distilled, each time, should be thrown away; because water (my own experience is of London water) is charged with so much septic matter that the fluid which first runs off in distilling will not keep many days, though what comes off later is almost imputrescible. Three or four gallons must likewise be left at the bottom of the still, on account of the residuary filth which they contain. The following is a test of the purity of water, familiar to every chymist. Drop into a glass of water a few drops of nitrate of lead. If the water is properly distilled, it will remain clear; if not, it will be clouded. And to prove the existence of putrid animal matter in water, add to a sufficient quantity of water a solution of acetate of lead. If the precipitate be collected and heated with its own weight of a fixed alkali, a portion of lead will be found reduced. Hence the precipitate itself must have furnished the inflammable matter necessary to the reduction of the lead.

Again from Sir John Sinclair, vol. iii.  
“ Vitruvius informs us that the ancients inspected the livers of animals in order to judge



of the nature of the water of a country, and the salubrity of its nutritive productions. From this source they derived instruction respecting the choice of the most advantageous situations for building cities. The size and condition of the liver is, in fact, a pretty sure indication of the unhealthiness of pasture grounds, and of the deleterious quality of the water, which, especially when it is stagnant, produces in cows, and particularly in sheep, fatal diseases that have often their seat in the liver; as for instance, the rot,\* which frequently destroys whole flocks in marshy countries. The spleen also is a viscus very apt to be affected by those qualities."

Dry summers are followed by unhealthy springs.

"The air of Buckminster is very sharp, and the place is accounted, by those who

\* See Dr. Harrison's excellent treatise on the rot in sheep, where the reader will find evidence almost conclusive, that the disease has its cause in the poisonous residuum of water. The author says, and I have heard it from others, that on a dry-limed ley, or fallow ground in Derbyshire, a flock of sheep will rot in one day; and on some water-meadows in that neighbourhood, when the weather is warm, in half an hour.



know it, one of the healthiest towns in these parts. Yet it hath been observed after a dry summer (as in the years 1719, 1723, 1727) that in the springs following, the burials in that parish have surprisingly increased; whether by stagnation of the air, or by the scarcity and badness of the water (it being generally bad when scarce) or by surfeits got after the preceding autumn, I pretend not to determine."

HISTORY AND ANTIQUITIES OF LEICESTERSHIRE, page 124.

Great droughts, it is well known, have always been found highly noxious in their ultimate, if not in their immediate effects. Previously to the destructive epidemical distemper which raged in the year 1733, there was a great drought in England and in other parts of Europe. The contagion proved fatal to all the countries affected with the drought, and, as I conceive, entirely through the concentration of the water. I have heard it stated that in the East Indies the servants decline going to particular situations, on account of the injurious quality of the water. In Batavia it is productive of fevers, and in the parent state, Holland, it is so bad, that it is universally



abandoned for beer. Hard water affects even the productions of the soil, for gardeners let the water stand to soften before they throw it on the plants. In Anson's voyage, it is asserted that the island of Luconia is remarkably healthy, and that the water found upon it is said to be the best in the world. Lucas tells us in his first volume, that Borrichius observed the residuum of water to be inflammable, that it melted with bubbles, swelled, took fire, and burned with a clear bright flame; which gave proof of an oily substance. Hippocrates and Dr. Arbuthnot both prescribe in obstinate diseases a regimen of whey and bread, of vegetables and milk; and this is nearly the diet here recommended upon other principles, since meat and common water form no part of either. Lind informs us that "The water of the river St. Lawrence occasioned fluxes in Sir Charles Saunders's fleet. In Canada it is bad: at Senegal, and through the whole extent of Guinea, it is very unwholesome. In the island of Antigua, there is no water but such as is preserved in tanks from the rains, which corrupts in dry seasons, and swarms with vermin." Hence the Spaniards named it Antigua, old, dry, parched. Van Swieten writes, that the scurvy which he treated in Holland was usu-



ally much abated in spring and autumn, by making use of whey for common drink, and thereby avoiding the stagnating, unwholesome water so general in that country.

From Lind's Works. "I always observed it increased (the sea-scurvy) in frequency and violence upon the ship's small beer being exhausted, and having brandy\* served in lieu of it." Vol. i. p. 74.

"It (the scurvy) is to be seen chiefly among the poorer sort who inhabit the low, damp parts of the provinces, and continue to live upon salted, smoked, often rancid pork, coarse bread, and who are obliged to drink unwholesome stagnating water." *Ibid.* p. 84.

"As for those who are necessarily obliged to live in low, moist places, it was hardly possible to cure them by the most powerful medicines. The disease was usually, indeed, much abated in spring and autumn, by making use of whey for common drink."

*Ibid.* p. 84.

\* The brandy, pernicious enough in itself, was probably mixed by the sailors with water.



“ We see it most common among the poorer sort of people in the before-mentioned situations, who feed much on dried or salted fish and flesh and unfermented mealy substances, *without using green vegetables and fruits*; and, for want of fresh and wholesome water, use what is either hard and brackish, or putrid and stagnating.” Vol. i. p. 87.

“ Water is with difficulty preserved sweet at sea, and sometimes cannot even be procured wholesome at places where ships may touch. There are two sorts of bad water: the first is putrid and stinking; the other, a hard, heavy water, that is not putrid, but which will not incorporate with soap, or break peas when boiled in it. Both are very unwholesome.”

*Ibid.* p. 188.

“ Besides this putrid water, sailors are often obliged to use for want of better a hard water, as it is called, replete with saline and earthy particles; which is found to be very unwholesome, though fresh and sweet.”

*Ibid.* p. 191.

“ Among the diseases which mostly appear



in the diocese of Bergen, which is the most unhealthful spot in all Norway, I shall first take notice of a kind of scab or itch. This is chiefly found among those that live along the coast, occasioned probably by eating great quantities of fat fish, and especially the liver of the cod. This is properly a *scabies scorbutica*, which may be called a leprosy."

Vol. i. p. 266.

"Bad water is, next to bad air, a frequent cause of sickness, especially of the flux, in places situated under the Torrid Zone."

Vol. ii. p. 88.

"In revising my essay on preserving seamen, there occurred to me a distress usual to mariners, which is the want of good and wholesome water in many parts of the world at which they are obliged to remain. A calamity not indeed peculiar to seamen, but to many of our colonies and factories abroad, who are destitute of all other but rain water: whilst in other places, especially on the Guinea coast, the bad waters of the soil are justly suspected to occasion fluxes, the Guinea worm, and various maladies which infest those countries."

*Ibid.* p. 88.



“ Some toasted biscuits put into the water of the river St. Lawrence were found serviceable in preventing the bad effects of it in occasioning fluxes in Sir Charles Saunders’s fleet.”

Vol. ii. p. 95.

“ At Senegal, where the water is extremely unwholesome, unslacked lime has been used to purify it.”

*Ibid.* p. 96.

“ The advantages of a method of freshening sea water are not to be confined to those only who live on that element; the trader and the ship of war may indeed be peculiarly benefitted by it; but very extensive advantages also result from it to many of our colonies; several of the West India Islands, as Antigua, have no water but what is reserved in tanks from the rains; and that, in a hot season, is not only wholly dried up, but at all times quickly corrupts, and swarms with vermin. Through the whole extent of Guinea the water is extremely unwholesome. To such situations the distillation of sea water must afford the greatest relief.”

*Ibid.* p. 129.

“ The dry belly-ache is the same disease here as in the West Indies, but the Guinea



worm seems peculiar to Africa, and a few parts of Asia. As it has been supposed to proceed from a bad quality in the water of the country, I procured the waters of Senegal, Gambia, and Sierra Leon, to be sent me in bottles, well corked and sealed, in order to examine their contents. Upon opening these bottles, I found the water in all of them putrid, but the scent of the Senegal water was the strongest and most offensive. I could not, however, discover by the help of a good microscope *the least appearance of any animalcules; nor did any chymical experiment discover uncommon contents or impurities in those waters.\** All of them, after standing some time exposed to the open air, became perfectly sweet and good." Vol. iii. p. 56.

"Before the surrender of this place, our distress for want of water became inexpressible: I would have given with pleasure half a guinea for a pint of such distilled sea water as I have frequently drank at your table. Numbers of our men died from a real want

\* The water which destroyed our troops at Walcheren looked clear in the glass.



of water, and many from drinking water which was unwholesome and poisonous."

Vol. iii. p. 349.

From the "*Scelera Aquarum*," printed in 1701, and no longer a common book, I make the following extracts.

"Moreover, my surprise was not a little increased, when after a step to Paris I came to understand from the famous Monsieur Patin, that he, together with all the virtuosi of his faculty there, did jointly embrace the opinion of Strabo and Pliny concerning a latent insalubrity in all fountain liquors; and that accordingly they ascribed the late progress of the Parisian Scorbute amongst the poor, to the use they made of their native waters in bread and drink; which is owned by all the inhabitants there to be the reason that hath finally brought country bread (called *Pain de Gonesse*) into such credit amongst the noblesse and wealthier sort of people, that can spare time and money to send to market for it."

"From these, together with some other useful observations made by me on the insalubrity



of the elements in the respective situations of London, Paris, and Amsterdam; and from the waters there, impregnated in part by nature, in part by industry, and unluckily wrought into bread; I presume to be able (and I hope without vanity) to shew the origin of all such local diseases as depend on, or are computed branches of, the scorbutic."

"I further observed by hints taken from Mr. Graunt on the bills of mortality, how that, since the year 1636, a full third part of the annual christenings had been buried in the cradle, of erosions of the stomach and intestines, called gripes in the guts and convulsions of the bowels: *from which familiar symptoms of poison the German scorbutic hath his etymon.*"

"Nor had I attempted it then, unless I had beheld the like ill consequences on ship-board as well as on the terra firma, and withal from the same envenomed hands. But as soon as I observed that dismal effect, anno 1690, that a third part of the equipage of the royal navy to the number of four thousand mariners were swept at a blow from on board the king's ships, by the like erosions of the



stomach and bowels, and all buried together in the self-same grave in Torbay; and that I saw the nature of the poison inquired into, together with the manner of its existence in the beer of the mariners, and all this owned by parliament, I thought it high time for every one to open his budget."

"Rousseus all along in his Tract de Scorbuto, calls the disease by the name of Stomacace and Sceloturbe; (see Pliny's Nat. Hist. lib. xxv. sect. vi. 3,) and amongst the principal occasions of the disease, he ascribes the procatarxis thereof to the insalubrity of air and water, and insists very much on a certain malignity observed by him in the stagnant rivers about Amsterdam and Alcamaar; and surmiseth more than once how that the malignity insinuated by him is diluted from the earth and absorbed into the water through the long stagnation of the element on the surface of the earth, in the marshy flats betwixt the now mentioned cities." "Therefore, if any one shall consider with himself how useful an element water is to mankind, he need not admire if the nature of diseases do depend on and participate of the quality of the water. For Hippocrates relates that water doth much



contribute to the state of health. And it is most certain that, whether we eat or drink, we cannot totally pass by water; for we both boil meats and brew drink with water, and which is yet worse than all the rest, we frequently drink crude water, than which nothing more contributes to the overgrowing of the livers and spleens, and to make those parts exceed their due proportions, if any credit may be given to the testimony of Hippocrates."

"I had almost forgot to reckon the learned Solomon Albertus amongst those who have wrote on the scorbut; and besides, a man who has made most useful reflections on the insalubrity of waters, especially on the malignity they usually lick in, and absorb, from the clayey strata of the earth; and his dedication before his *Treatise de Scorbuto* deserves to be perused and re-perused by all practitioners."

The writer of this tract, entitled *Scelera Aquarum*, names several authors who have noticed the malignity of waters, and their effects in corrupting the blood, besides Hippocrates, Strabo, and Pliny; as, Olaus Magnus, Rousseus, Wierus, Albertus, and Sennertus. He



ends with enumerating four sorts of scorbut, or scurvy, and attributes the three first to water, the last to fish and meat.

In Rousseau's confessions, book the sixth, I find this remarkable account of the effects of common water upon himself. "J'étois languissant; je le devins davantage. Je ne pus supporter le lait, il fallut le quitter. C'étoit alors la mode de l'eau pour tout remède;\* je me mis à l'eau, et si peu discrettement qu'elle faillait me guerir, non de mes maux, mais de la vie. Tous les matins

\* I beg leave to direct the reader's attention to a publication of Dr. James Gregory's, of Edinburgh, entitled, "Memorial to the Managers of the Royal Infirmary," in which he will see some truths set forth respecting medicine, which may tend to diminish his faith in that art, if he happen to be one of the credulous. After enumerating the leading controversies among physicians, from the Galenists down to our own times, he concludes his paragraph, page 407, with this remark: "Then followed within these hundred years an endless host of Stahlians, Hoffmannians, Boerhaavians, Cullenians, &c. &c. down to Zoonomians and modern Pneumatic Chymists; who, I trust, will keep us all alive and merry for a dozen years at least; and when they have served their time, and their hour is come, *nam onneis una manet nox*, will give place to others as good in every respect, and especially as fit to amuse the whale."



en me levant, j'allois à la fontaine avec un grand gobelet, et j'en buvois successivement en me promenant la valeur de deux bouteilles. Je quittai tout-a-fait le vin à mes repas. L'eau que je buvois étoit un peu crue et difficile à passer, comme sont la plupart des eaux de montagnes. Bref, je fis si bien qu'en moins de deux mois je me detruisis totalement l'estomac, que j'avois eu tres-bon jusqu' alors. Ne digerant plus, je compris qu'il ne falloit plus esperer de guerir."

"I was languid, and became more so every day. I could not bear milk, and therefore it was necessary to abandon it. Water, as the only remedy, was then the fashion. I too adopted it; but with so little discretion, that it was very near relieving me, not of my complaint, but of my life. Every morning when I arose, I went to the spring with a large glass and drank at intervals, while I walked about, as much as two quarts. I gave up wine at my meals. The water of which I drank was rather hard and impassable, as is usually that of mountains. In a word, so judiciously did I contrive, that in less than two months I completely destroyed my stomach, which before had been always excellent. Digesting no-



thing, I concluded there was no longer any hope of recovery."

One would have conceived that the well-known circumstance of many persons being unable to retain on their stomachs particular sorts of food; or if so, not however without a sensation of weight and other immediate ill effects, might have opened the eyes of the world long ago upon this important subject. What Rousseau felt after a breakfast on milk, many others feel likewise; and fish is so disagreeable to live upon entirely, that the servants, who are apt to look a little to the concerns of the stomach, make their bargain in particular places not to have it at dinner more than a certain number of days in each week. At high tables, great care is taken to vary perpetually the bill of fare: the same articles, however exquisite the manufacture, could not be long endured. Had the theory we are arguing upon been known to the founders of our schools and colleges, instead of establishing mutton as the general diet with a view to render the scholars tractable by assimilating their nature to that of the sheep, they would undoubtedly, upon their own prospective principle, have ordered that the young



people should live on vegetables and distilled water.

To prove that men do not want strength in countries where, from the abundance of fruit, it may be supposed they do not make so much use of water as elsewhere, I will cite two or three passages from Volney's Travels.

"I have already mentioned the quantity of fruits of every kind produced in Walachia, where it is common to meet with even whole forests of fruit trees, such as pears, cherries, apricots, &c. The greatest part of the mountains, in this circumstance of the variety of fruit trees, resembles our best cultivated gardens, which undoubtedly will always be inferior to those of Walachia." p. 260.

"The Walachians are in general tall, well-built, robust, and of a very wholesome complexion. Diseases are very rare among them; and the plague, though so frequent in Turkey, has never been known, excepting in times of war, when this disease is brought among them by the troops who come from Asia." p. 268.

"The manners of the Walachians, as far as



I have been able to judge of them, are simple, and neither embellished nor sullied by art.—Temperate in their repasts, they prefer vegetables to fruits, and fruits to the most delicate meats.” p. 271.

When I was in Spain some years ago, the “*Introduccion à la Historia Natural de España*,” was a favourite work, and I read it as all the world was doing. Recollecting lately that it contained some striking remarks on the waters of Madrid and its environs, I turned to the book and found that in the concluding sections the intelligent author considers the most exact analysis of water, which the chymist can make in the present progress of his science, to be imperfect. Speaking of the qualities of the mineral waters in Spain, he falls into the following reflection: “*Sin embargo yo pienso que está aun por descubrir lo mas esencial, que es aquel no sé qué que obra una gran parte de las curas que hacen dichas aguas ; porche se ven muchas de estas curas para las quales es necesaria una virtud ó fuerza mui superior á la que sabemos tienen las sales, el hierro, el acido vitriólico volatil, y demas cuerpos que las analisis quimicas manifiestan en las aguas minerales.*” “I think that



undoubtedly the most active property of these waters is yet to be discovered; I allude to *that certain something hitherto unexplained* which operates much of the benefits experienced from them; for many cures take place to the completion of which a virtue and power are required greatly superior to what is known to reside in salts, steel, vitriolic volatile acid, or any component parts of mineral waters which chymical analysis is capable of exhibiting." In a note on the above passage strongly recommending to men of science to investigate this phenomenon, the Spanish naturalist mentions an experiment which he made of boiling mineral and common water in separate vessels on the same fire, by which he perceived that, of the two, common water boils much sooner, and that mineral water, shortly before it begins to boil, becomes cool again. In the next and last section of his book, the writer, having given at large pretty conclusive reasons for his opinion that those stones of various forms, but always without angles, which abound in the beds of some rivers, were not shaped into their different degrees of rotundity by attrition, as is usually supposed, betrays a conjecture that there is some solvent quality in water which produces that effect. "El agua y el tiempo.



son agentes bastante poderosos para obrar fenómenos mui singulares." "Water and time are agents powerful enough to operate very extraordinary phenomena."

It would be easy for me to give from the works of John Hunter, and from other sources, a variety of passages in support of the ill opinion of common water which Dr. Lambe has endeavoured to establish. But why multiply quotations? Those who can be convinced have been convinced already. I will therefore conclude this part of the subject with a few lines from the fourth book of Grainger's Sugar Cane.

One precept more it much imports to know :  
The blacks who drink the Quanza's lucid stream,  
Fed by ten thousand springs, are prone to bloat ;  
Whether at home or in the ocean isles.  
And tho' nice art the water may subdue,  
Yet many die, and few, for many a year,  
Such strength attain to labour for their lord.

Of all the children whom I have known or heard of, none has disliked fruit,\* but several

\* At schools where the point of honour is well sustained, the boys are not considered among themselves as disgraced by robbing an orchard. Think me not jocular, reader,



have refused to eat meat. Some have been made sick with it. But it would rather be expected that distension and uneasiness would be the consequences of excess, and not sickness, of the stomach, where the food is of a quality entirely suited to the animal economy. This indication of what is or is not adapted to the human system ought to have great weight; but I have still stronger ground to rest upon. It will not be denied that the race of men is of all races the most diseased; to such a degree, that the continuance of our lives, even in the usual instances of what is denominated longevity, by no means exceeds the period of maturity so much as among animals in general. Some individuals beyond a doubt have reached a great age. Not to mention Jenkins, Old Thomas Parr of Shropshire completed one hundred and fifty odd years, but cannot of course be supposed to have been sounder and healthier than the wild animals in their native woods. It therefore appears to follow that if men were universally as healthy as these wild animals, they would as certainly exceed the

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when I inquire whether it may not be owing to fruit being the natural food of man, that this theft is looked upon in a very different light from that of pillaging a fishmonger's or a butcher's stall.



age of one hundred and fifty years.\* As man reaches his full form and strength in his twenty fifth year or thereabouts, it might be expected from the analogies of natural history that he would exist seven or eight times that period. This quickening of the step of death upon us, though it robs us of much of our own existence, is not unfavourable to that of the creation in general; for had it not been the heavenly dispensation that man, by living on animal food, should become unhealthy and rapidly perish,† in the long progression of centuries he would have cleared the earth of all other animals;‡ after which exhibition of his prowess, he might have had a more unanswerable plea than he at present has for making war on his own species. This insinu-

\* Old Parr sound and healthy as the wild animals attained one hundred and fifty years.—

All men might be as healthy as the wild animals.—

Therefore, all men might attain the age of one hundred and fifty years.

† I say *rapidly*, as applied to all mankind, in which assertion I am supported by the calculation of the number of births requisite to produce one man or woman of fifty years of age. It is hardly to be credited.

‡ Worms are eaten in some places, rats in others, and dogs in the islands of the Pacific Ocean.



ation must not be regarded as thrown out in the spirit of asperity; for here I would observe once for all that this essay is no vehicle of malignity and sarcasm. It would indeed be an ineffectual method of lowering our species, to trace their good qualities, as I am heartily disposed to do, to the nobleness of their nature, and their errors to the corruptions of society. Men are more to be commiserated than blamed for being driven by impulses, arising out of causes not sufficiently investigated, into the baseness of avarice, or the trammels of ambition. Many a headlong passion has been excited by the food and drink which have stimulated the brain through the stomach; and many an example of fatal despair has been exhibited to the world, from no other cause than that the channels of the secretions were clogged by the daily deglutition of substances ill adapted to the human constitution. Should a chymical analysis of the fluids ever be found within the reach of scientific ingenuity, to which Dr. Lambe's theory of constitutional diseases appears to point, it will then, and not till then, be explained how man, in quitting the nutriment on which alone nature had destined him to enjoy a state of perfect health, has debased his physical, and consequently his



moral and intellectual faculties, to a degree almost inconceivable. Real men have never been seen that we are aware of, nor has history, nor even poetry, depicted them. It is not man we have before us, but the wreck of man.

The discoverer of the regimen of distilled water and vegetable diet has had a host of prejudices and self-interests to contend with. "Whatever is wholly new," says the author of the *Essay on Sepulchres*, "is sure to be pronounced by the mass of mankind to be impracticable; the discovery of gunpowder, the discovery of printing, the discovery of America, or any other novelty of however great or however minute a scale it may be."\* It would

\* "Harvey is entitled to the glory of having made, by reasoning alone, without any mixture of accident, a capital discovery of one of the most important branches of science. He had also the happiness of establishing at once his theory on the most solid and convincing proofs; and posterity has added little to the arguments suggested by his industry and ingenuity. His treatise of the circulation of the blood is farther embellished by that warmth and spirit which so naturally accompany the genius of invention. This great man was much favoured by Charles the First, who gave him the liberty of using all the deer in the royal forests for perfecting his discoveries on the generation of animals. It was remarked that no physician in Europe who had reached forty



indeed occupy many pages to enumerate all the useful truths which are contemned, and all the absurdities which are cherished, even in this nineteenth century. But to give an instance or two, and leave them for a thousand. A writer on population of some celebrity has contended that the destructive operations of whatever sort by which men are killed off or got rid of, are so many blessings and benefits, and he has the triumph of seeing his doctrines pretty widely disseminated and embraced; although no point can be more clearly demonstrable than that the earth might contain and support at least ten times the number of inhabitants that are now upon it.\* Again: A

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years of age ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood; and that his practice in London diminished extremely, from the reproach drawn upon him by that great and signal discovery. So slow is the progress of truth in every science, even when not opposed by factious or superstitious prejudices."

HUME'S HISTORY, vol. vii. p. 347.

\* This subject is at present only glanced at, because it is proposed to resume it in the second part of this publication. The two subsequent parts, the one on Poverty, the other on War, the author will endeavour to compress within the limits of a corresponding pamphlet.



considerable portion of mankind are at this hour fully persuaded that in marching straight forwards to the mouth of an exploding cannon, they do not in the smallest degree accelerate the instant of their death; nor is this an idle speculation of theirs, for they are ready enough to proclaim their fidelity to the true prophet by their actions. Once more: The conviction which so many persons now have of the globularity of our planet, or of its being three hundred thousand times less than the sun, or of his distance from the earth, must not preclude the further conviction that few people ever have any thing approaching to a just or familiar idea of such distances and dimensions. Indeed, more than one person, not deficient in acquirements, has been wholly incapable of enlarging his thoughts to a belief in the existence of the antipodes, and has published his opinion of the improbability of that fact. There is undoubtedly, from whatever cause, a woful prostration of the human intellect: not one man in five could be made to comprehend the first six propositions of Euclid.\* But a time, I trust, will come when these things will be ordered otherwise;

\* See Appendix.



justice having previously been rendered to Dr. William Lambe for his unconquerable energy and perseverance in prosecuting his inquiries by all the slender means in his power. Of those efforts I will not say all that I think, because I would avoid having such praise attributed to the partiality of friendship. I will therefore only add one line concerning him, which is, that I sincerely believe a more philosophic spirit than his all Europe does not contain.

It will be proper, before I proceed any farther in this essay, to apprize the chronic invalid who is disposed to adopt our Hygeian experiment, that he will fall into a great error if he expect all at once, or even very speedily to be relieved from his malady. Assuming it as a principle of our argument that the ground on which these rules of diet are recommended is just and substantial, and that a general deterioration of the humours has been transmitted by slow degrees and in a long descent from father to son, the chronic patient must necessarily suffer attacks from time to time during two or three years, until the mischief in his frame, the *matter of death*, if I may be permitted so to call it, has been sensibly diminished,



or wholly elaborated from his system. Should it be asked how a man, under this gradual amelioration of health, would ever arrive at his end, I answer, he would die of what nature appears to indicate that all animals should die of,—old age; of old age in its strictest sense; that is, of a gradual and imperceptible weakening of the bodily faculties in consent: in a word, of something distinct from disease. The consolation to the self-denying invalid is this, that after a steady perseverance in the plan we are speaking of for two or three years, he will no longer have to struggle with serious illnesses, it being understood that the stamina of the party are not so worn down that the work of death may be said to be already matured. This not being his unhappy fate, the external symptoms of his progressive amendment will be manifest to all around him; but besides this, the chronic sufferer will be conscious, through his own sensations, that certain internal changes are going on and operating in his favour, till at length the determination of blood to the head shall be diminished, the secretions duly regulated, and the strength and health completely re-established.

I will now proceed to shew, as far as my



means, so inadequate to treat this subject, will enable me to do so, that this discovery of Dr. Lambe's is not a mere phantom, that it is not grounded on general remarks or dubious analogies; but that it rests on the only firm basis of philosophical conclusions, *on Experiment*. The number of persons whom I know to be at this time living on the diet is at least twenty five; and of these I have to state, that their health is so good that they have no occasion for the use of medicine, and that, without an exception, their indispositions, where they happen at all, are so trifling as scarcely to deserve the name; although they have not yet relinquished meat, fish, and common water, long enough to derive all the advantages which may be thence expected. These persons are of various ages and constitutions; some of them previously in good health, some otherwise; yet with them all the result has been uniform, that is (for I wish to be perfectly moderate and entirely borne out in my assertions) *No ill effects have in any instance been felt from the adoption of this regimen*. As to what immediately concerns those of the above-mentioned number who are under my own roof, I hope such particulars as I shall briefly state will not be uninteresting to the public,



who, had I been capable of doing justice to the subject I have in hand, would ere now have been as zealous as the writer himself.

I came two years ago into the house which I now occupy, and in the winter; not without a warning from some of my friends as to the danger of beginning to inhabit it at that season, as it had never before been tenanted. During the first year of my residence here, viz. 1809, the only charge for medicine in my apothecary's bill for seven persons, including the nurse\* of my children who, from her own conviction, adopted the diet, was sixpence; and for the year 1810, not a penny, the apothecary's bill being, word for word, as follows:

1810.		£	s.	d.
Feb. 7.	Pint Spirits of Wine	-	0	7 0
Ap. 25.	Do. Do.	- -	0	7 0
June 9.	Do. Do.	- -	0	7 0
Oct. 31.	Do. Do.	- -	0	7 0
	Bottle	- - - -	0	0 4
				<hr/>
				1 8 4

\* This person's complaint was a species of acute asthma. The affection of the trachea resembled a little the croup, and it was always attended with a hollow cough of an alarming tone. She has entirely got rid of her disorder.



The name of my apothecary is Verlander, and he lives at Knightsbridge. I never in my life had a medicine chest, and from no person but Mr. Verlander has medicine of any sort been purchased during the above period for the seven persons in question. The reader will see that spirits of wine to burn under coffee, and a bottle to contain them, are the only items of charge in this account. I may be mistaken, but I am persuaded that there is scarcely another instance in this never-ending metropolis of three grown persons and four young children under nine years of age, incurring an expense of sixpence only for medicine and medical attendance in the course of two years ;\* and that single charge was not made for either of the children, but for myself. This result is exactly what would be expected from the remarkably healthy appearance of the young people alluded to, which is so striking, that several medical men who have seen and examined them with a scrutinizing eye, all agreed in the observation that they knew no where a whole family which

\* This fact has been repeated in Dr. Lambe's family, where it has this additional importance, that the children were much older than mine when they adopted the regimen of vegetables and distilled water.



equals them in robustness. Should the success of this experiment, now of three years standing, proceed as it has begun, there is little doubt, I presume, that it must at length have some influence with the public, and that every parent who finds the illnesses of his family both afflicting and expensive will say to himself, "Why should I any longer be imprudent and foolish enough to have my children sick?" All hail to the resolution which that sentence implies! But until it becomes general, I feel it necessary to exhort in the warmest language I can think of those who have young people in their charge, to institute an experiment which I have made before them with the completest success. To those domestic parents especially do I address myself, who, aware that temperance in enjoyment is the best warrant of its duration, feel how dangerous and how empty are all the feverous amusements of our assemblies, our dinners, and our theatres, compared with the genuine and tranquil pleasures of a happy little circle at home. Oh, if they knew the blessing of never hearing one's children restless at night to those who sleep in the midst of them; or of seeing one month, one year of vigour, uniformly succeed another! The health of mine



may be verified by the inspection of any strangers who shall be disposed to take that trouble. And surely it is to be presumed that their little ones also will be no less exempt from violent attacks after two or three years perseverance in a similar plan ; that their forms will expand, their strength increase, in a very different ratio from the ordinary one : that the little family perturbations occasioned by the falls of children, which are in great measure attributable to the want of tone in their fibre, will be almost unknown ; that as the fracture of limbs, like the rupture of blood vessels, is more owing to the state of the body than to the violence of the shock encountered, they will be infinitely less liable to such distressing accidents ; that their irritability, and consequently their objurgatory propensities, will gradually subside ; that they will become not only more robust, but more beautiful ; that their carriage will be erect, their step firm ; that their developement at a critical period of youth, the prematurity of which has been considered an evil, will be retarded : that above all, the danger of being deprived of them will in every way diminish ; while by these light repasts their hilarity will be augmented, and their intellects cleared, in



a degree which shall astonishingly illustrate the delightful effects of this regimen.

How can I any longer repress the strong desire I feel of addressing a few words to Him who has discovered a remedy for the groans and the vices of mankind, where other instructed and powerful minds have despaired. "Perbibisti nequitiam, et ita visceribus immicuisti, ut nisi cum ipsis exire non possit."

SENECA, DE IRA.

"Thou hast drank deep at the fountain of iniquity, and so incorporated the stream with your viscera—with your very vitals—that *except with them*, it can never escape from thee." Such was the disturbed and hopeless exclamation of the philosophic Seneca; and his reproach, *if a reproach it really is*, embraces alike the whole human race. But it is thy great office, thou true physician, to repair the general health by this material and legitimate course; and by rendering the body sound, to restore mankind to their moral and intellectual liberty; a labour which Jove of old deemed worthy of Hercules, when he commissioned him to release the tortured hero from his chains, and suspend the horrors in-



flicted by the sinewy Vulture of Mount Caucasus.

I will beg leave to attempt an answer in this place to that trite and specious objection to Dr. Lambe's opinions, that "What suits one constitution may not suit another." If there be a single person existing whose health would not be improved by the vegetable diet and distilled water, then the whole system falls at once to the ground. The question is simply, Whether fruits and other vegetables be not the natural sustenance of man, who would have occasion for no other drink than these afford, and whose thirst is at present excited by an unnatural flesh diet, which causes his disorders, bodily and mental. In the southern climates, in which the heat might give a greater tendency to thirst, where can there be found a more delicious beverage to those who have preserved any simplicity of taste than the juice of the orange,\* or the milk of the cocoa-

\* "Bear me, Pomona ! to thy citron groves;  
To where the lemon and the piercing lime,  
With the deep orange glowing thro' the green,  
Their lighter glories blend. Lay me reclin'd  
Beneath the spreading tamarind that shakes,  
Fann'd by the breeze, its fever-cooling fruit.



nut ; in which last it is worth our observation  
that one of the three dark circular marks at

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Deep in the night the massy locust sheds  
Quench my hot limbs : or lead me thro' the maze,  
Embowering endless, of the Indian fig :  
Or, thrown at gayer ease, on some fair brow,  
Let me behold, by breezy murmurs cool'd,  
Broad o'er my head the verdant cedar wave,  
And high palmetos lift their graceful shade.  
Or stretch'd amid these orchards of the sun,  
Give me to drain the cocoa's milky bowl,  
And from the palm to draw its freshening wine !  
More bounteous far than all the frantic juice  
Which Bacchus pours. Nor on its slender twigs  
Low bending, be the full pomegranate scorn'd ;  
Nor, creeping thro' the woods, the gelid race  
Of berries. Oft in humble station dwells  
Unboastful worth, above fastidious pomp.  
Witness, thou best Anana, thou the pride  
Of vegetable life, beyond whate'er  
The poets imag'd in the golden age:  
Quick let me strip thee of thy tufty coat,  
Spread thy ambrosial stores, and feast with Jove !"

THOMSON'S SUMMER, line 663.

" With candy'd plantains, and the juicy pine,  
On choicest melons and sweet grapes they dine ;  
And with potatoes fat their wanton swine.  
Nature these cates with such a lavish hand  
Pours out among them, that our coarser land



the end of each nut is always so soft, that in the most unassisted state of man he would easily extract the liquor within, by passing a large thorn or a piece of stick through the spot above-mentioned.

Another objection sometimes urged is this :  
“ If children brought up on a vegetable regimen should at a future period of their lives

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Tastes of that bounty, and does cloth return,  
Which not for want, but ornament is worn :  
For the kind spring, which but salutes us here,  
Inhabits there, and courts them all the year.  
Ripe fruits and blossoms on the same tree live ;  
At once they promise what at once they give.  
So sweet the air, so moderate the clime,  
None sickly lives, nor dies before his time.  
Heaven sure has kept this spot of earth uncurst,  
To shew how all things were created first.”

WALLER'S SUMMER ISLANDS. Canto 1.

Pines, melons, figs, grapes, mangoes, mammees, grenadillas, bell-apples, guavas, strawberries, soursops, sugar-apples, alligator pears, sappadillos, pomegranates, cocoanuts, oranges, shadocks, and forbidden fruit ; these, and many more, are the productions of our West India Islands. What an elegant table has nature laid for the happy inhabitants ! What health might they enjoy, *sua si bona norint* !



adopt a meat diet, they will certainly suffer more from the change than they otherwise would have done." The very contrary of this remark is, I conceive, what would happen. The stomach is so fortified by the general increase of health, that a person thus nourished is enabled to bear what one whose humours are less pure may sink under. The children of our family can each of them eat a dozen or eighteen walnuts for supper without the most trifling indigestion, an experiment which those who feed their children in the usual manner would consider it adventurous to attempt. So also the Irish porters in London bear their alteration of diet successfully, and owe much of their actual vigour to the vegetable food of their forefathers, and to their own, before they emigrated from Ireland, where in all probability they did not taste meat half a dozen times in the year.

I have heard it objected, in the third place, that "If meat were not proper food for us, we should not in all probability be so inclined to use it, nor would the flavour be so agreeable to us: and that if we cannot bear to eat it until it has undergone certain preparations, still it is our nature to be ingenious, and to



adapt our processes, whether culinary or any other, to our occasions."

The custom of flesh eating, as much as that of covering our persons with clothes,\* appears to have arisen from the migration of man into

\* The inhabitants of the South Sea Isles, who have not yet given into this custom, go to the river twice a day and wash themselves from head to foot. How much more pleasing is it to contemplate this habit of cleanliness, than if we allow the imagination to glance upon the filthy consequences of personal neglect which is by much too prevalent; neglect of which many would be ashamed were it not for the protection they insidiously derive from their covering. This reminds me of a question which a lady, eminent for her acquirements, but rather too careless of her person, put to me one day on my observing that it was doubtful whether men need drink at all. "And pray, sir, what do you conceive that water was intended for by the Creator?" The reply was obvious. "For a purpose, madam, to which I have often had to regret that it was not more industriously applied." To be serious: It is a deep disgrace on this flourishing kingdom, with its annual expenditure of nearly a hundred millions sterling, that in such a city as London, having a great command of water, there should be no such thing as a public bath. What must be the apartments, and their contents, from which those dirty people daily issue whom one passes hastily, even in the open streets, to avoid being unpleasantly assailed. Were I chancellor of the Exchequer, I assuredly would not rest until I saw these things put into a train of being on a very different footing.



the northern climates, and the reaction of that circumstance, conjoined with the increasing ill effects of an unnatural diet. The cultivation of the earth, especially where its productions are not, as in the southern climates, spontaneous, implies a certain degree of intellectual progress unnecessary to him who contents himself with breaking a stick from a tree, and demolishing the first poor defenceless animal he meets with. The argument of the agreeable flavour proves nothing, I apprehend, by proving too much. If taste be admitted as a test in the present question, how shall we explain the attachment of some Africans to the eating of dirt; and that with such contumacy, that in various instances no persuasion, no interference of authority can check or impair this inveterate appetite; in indulging which the unhappy sufferers become swollen in parts of the body, emaciated in others, linger miserably, and at length, though the form were originally herculean, they perish in contempt of the *nice art*, as the poet calls it, of the physician. I fear that we cannot be impartial judges in this dispute. Our habits have taken too firm a hold on our desires to permit us to decide whether they are all right and natural. The Eskimaux de-



light in train oil and rotten flesh ; prefer them perhaps to roast beef ; and I am not disposed to contend very eagerly for the reasonableness of our choice in opposition to theirs.

I have been leaning for the last quarter of an hour on my elbow, endeavouring to recollect any other objections which I may have heard to a general vegetable diet ; that either I might omit to anticipate nothing which merits a reply, or, should I not succeed in that, might furnish perhaps some additional weapon, if the book be answered, to the hostility of an antagonist. One observation more I do remember to have combated. It has been said that " Since trees have their disorders, why should *we* hope to escape them ? " The truth is, that so many trees are exotics in the latitudes where they grow, that it cannot be expected that they should be as thriving as, and in all respects similar to, those which flourish in the soil and climates more adapted to them. I think it appears in general that trees, after they have reached a certain growth, perish very gradually, and that where this is not the case, they are injured by some accidental cause. I have seen abroad several orange-trees droop from having ant's nests



under their roots. But even if trees should, with all possible advantages of soil and climate, be liable to such derangements of their substances as may justify the use, without a metaphor, of the term *diseases*, still it would be a little dangerous to reason strictly from vegetable to animal life, when, in reasoning on the latter alone, we are so often perplexed by facts which obstruct our conclusions. Do not some animals feed on henbane; quails and goats on hellebore; starlings and hares on hemlock? Do not dogs swallow arsenic with comparative impunity; and some kinds of fish dart in health through the sea with poison in their bowels? The yellow-bill sprat, for example, charges its intestines with no inconsiderable portion of matter to us poisonous, on the precipices of copper which stretch for miles through the unseen bosom of the deep, and yet enjoys all the vigour of which it is capable; while a single sprat, only four inches long, has been known to kill two men who divided it between them. How might I multiply these instances, if it were worth the trouble; but I shall press no longer this argument on the reader, whom I can readily imagine not much inclined to adopt the opinion, that because the elm, the beech, or even the indigenous crab apple,



happen to have an excrescence on the bark, he must therefore be doomed to lingering atrophy and asthmatic suffocation ; to the taint of syphilis, or the torture of the stone.

Among a great variety of authorities which might be brought in support of a suspicion and ill opinion of meat and fish in every form, I will select a few, and lay them before the reader.

“ And the same John had his raiment of camel's hair, and a leathern girdle about his loins : and his meat was locusts and wild honey.”

ST. MATTHEW, iii. 4.

Thus we see that the Deity frowns not on this humble fare, since the only sustenance of John the Baptist, the favoured of heaven, and the forerunner of Christ, consisted of wild honey and the fruit of the locust tree.

“ Maintenant pour nous nourrir, il faut repandre du sang, malgré l'horreur qu'il nous cause naturellement ; et tous les raffinemens dont nous nous servons pour couvrir nos tables, suffisent à peine à nous deguiser les cadavres qu'il nous faut manger pour nous assouvir. Mais ce n'est là que la moindre partie de nos



malheurs. La vie déjà raccourcie s'abrege encore par les violences qui s'introduisent dans le genre humain. L'homme qu'on voyoit dans les premiers temps epargner la vie des bêtes, s'est accoutumé à n'epargner plus la vie de ses semblables."

"Now blood must be shed for our support, in spite of the horror with which it naturally inspires us; and all the refinements that we make use of in covering our tables, are scarcely sufficient to disguise the carcasses which are required to appease our appetites. But this is the smallest part of our misfortunes. Life, already curtailed, is still further abridged by the violences which prevail among the human race. Man, who in the early ages of the world was seen to spare the lives of the animals, has accustomed himself no longer to spare even the lives of his fellow-creatures."

BOSSUET, HIST. UNIV. p. 22.

"The chief diet of the natives on the coast of New South Wales being fish, it produces a disorder very similar to that we call the itch."

COOK'S GEOGRAPHY, vol. i. p. 251.

"The emaciation of the limbs of the savages of New Holland was observed by Labillar-



diere. They have scarcely any fruits; the cascar and the kangaroo are their only animals, and they are scarce. Therefore they live much on fish, which often fails from their emigration, so that in the interior they live on frogs, lizards, serpents, the larvæ of insects, and on caterpillars and spiders, and even upon ants."

PERON, vol. i. p. 465.

The same defect of conformation has been remarked in the savages of Terra del Fuego.

" Their shoulders," says Foster, " and their chests are large and bony; the rest of their limbs so thin and slender, that in looking on the different parts separately, we could not persuade ourselves that they belonged to the same individuals."

COOK'S SECOND VOYAGE.

" We are now so used to a short life and to drop away after threescore or fourscore years, that when we compare our lives with those of the antediluvians, we think the wonder lies wholly on their side, why they lived so long; and so it doth, popularly speaking; but if we speak philosophically, the wonder lies rather on our side, why we live so little or so short a



time. That the state and difficulty of this question may the better appear, let us consider a man in the prime and vigour of his life, at the age of twenty or twenty-four years, of a healthful constitution, and all his vitals sound; let him be nourished with good food, use due exercise, and govern himself with moderation in all other things; the question is, why this body should not continue in the same plight and in the same strength for many ages; or at least why it should decay so soon and so fast as we see it does. We do not wonder at things that happen daily, though the causes of them be never so hard to find out; we contract a certain familiarity with common events, and fancy we know as much of them as can be known, though in reality we know nothing of them but matter of fact; which the vulgar know as well as the wise or the learned. We see daily instances of the shortness of man's life, how soon his race is run, and we do not wonder at it because it is common; yet if we examine the composition of the body, it will be very hard to find any good reasons why the frame of it should decay so soon."

#### BURNET'S THEORY OF THE EARTH.

What the discovery of Dr. Lambe may



safely pretend to is this; if for that which Burnet calls "good food," by which he intended of course a hearty meat diet, be substituted the food that is natural to man, the whole mystery will be cleared up, and the human machinery will go on much longer than it now does, because the unknown causes which the ingenious author of the "Theory of the Earth" suspected to be operating against the lives of men will then be removed.

From the "Acetaria" of John Evelyn, a man of some eminence in his time, I will give several extracts. The work was printed in 1706, and dedicated to John Lord Somers.

"And now after all we have advanced in favour of the herbaceous diet, there still emerges a third inquiry; namely, whether the use of crude herbs and plants is so wholesome as is pretended? What opinion the prince of physicians had of them, we shall see hereafter; as also what the sacred records of older times seem to infer, before there were any flesh shambles in the world; together with the reports of such as are often conversant among many nations and people who, to this day, living on herbs and roots, arrive to an incredi-



ble age in constant health and vigour: which, whether attributable to the air and climate, custom, constitution, &c. should be inquired into."

Before I proceed to the next extract, I must lay some stress upon the last phrase, "should be inquired into," in which sentiment I entirely coincide with this author. No subject can possibly be more interesting to mankind in general than an inquiry taken with great caution and earnestness into the means of rendering life longer and healthier than it is. A commission, distinct from medical practice, ought to be established for that purpose. The triumph which Dr. Lambe has obtained in twenty instances over incipient cancer, in all of which he has checked the progress of that frightful disease, entitles his opinions and his plan to the fullest and fairest investigation. If it should be asked, what it is I propose to have done? Whether I would have an act passed by king, lords, and commons, to interdict the future use of meat to all his majesty's subjects? I answer that I know how wild would be such a project. It is nothing of this sort that I have in view; but merely that those men under whose department or influence in the hospitals, infirmaries,



or work-houses it may fall, should collect together a dozen cancer patients on whom to try the effect of this practice; respecting whom it should be ascertained by the first surgeons that they were decidedly cancer cases, advanced only in a certain degree, though giving little or no hope of recovery under the usual treatment. Upon these patients the experiment should be made; and if it should be found, as experience gives abundant reason to conclude it would, that the progress of those cancers were uniformly stopped during the first year, and in the second year the tumours completely absorbed, this important truth, going forth to the world properly authenticated, could not fail of attracting all the attention to which its magnitude entitles it. But here we must have no deceits practised upon the public to counteract the effects of the result which is anticipated; nothing in the manner of what was done when inoculation for small-pox was introduced into this country a century ago; nothing like the infamous attempts which have been detected against the success of vaccination, the sinister machinations of those who, rather than have a chop or a chicken the less at their table, would exultingly see the world deprived of any, the greatest blessing.



That it is of the first consequence to open the eyes of the public as to the mischiefs of the present mode of living is evident on account of the little hope there is of relief from the faculty, which will not be disputed by those who are aware that the statements are incontrovertible which are contained in the "Letter\* from an eminent physician in Edinburgh to Dr. Harrison on Medical Reform," which is to be found in Appendix B, of a pamphlet published last year, entitled "An Address to the Lincolnshire Benevolent Medical Society, by Dr. Edward Harrison."

The author says of a certain abominable habit which is arrived at its height, "The use of distilled spirits is destructive to the health, the understanding, the morals, and the industry of the people: it debases and brutifies them; and what probably some of our statesmen may think of more consequence, it makes them bad citizens and disloyal subjects, by the surliness and ferocity which are the immediate effects of drinking spirits, and by that impatience and discontent which are the necessary

\* I refer the reader with great readiness to this letter, where he will see the above subject of Medical Reform very liberally and luminously handled.



consequence of idleness and profligacy, disease and poverty.”—“ If I am rightly informed, one company of Scotch distillers sent last year to England six hundred thousand gallons of whiskey, which of course would soon be baptized by the names of gin and British brandy, but would not be the less poisonous for that.”—“ I need not tell you that there are very few diseases for which we have nearly-certain cures: that the use of remedies of great and general efficacy for the cure of particular diseases is at least precarious; often unavailing, and sometimes pernicious: that many diseases, at least in the present state of our science, seem to be incurable; and that our means of relieving such diseases are very inadequate. In consequence of this imperfect state of medicine, vast numbers every year languish long, and at last die of consumption, dropsy, palsy, gout, stone, king’s-evil, cancer, asthma, &c. &c. *in spite of all our faculty can do for them.* Many thousands suffer miserably from imaginary diseases, and vapours, and low spirits; which of course can neither kill them, nor be cured by us. Many thousands suffer miserably from diseases produced by their own idleness, laziness, luxury, and intemperance, who might be cured by proper regimen,



if they would submit to it, which they will not do; I mean by temperance and exercise: *but they cannot be cured by any medicines that I know of.* Then, all mankind must die at last, which very few of them are inclined to do;\* and most of them must die of diseases, not of good old age:† but as they grow old,

\* The distance between the two states of life and death is so great, the gulph between them so immeasurable, that it is highly preposterous, and most inconsistent with all our ideas of the benevolence of the Deity, to suppose a creature framed both to suffer death, and to contemplate its approaching miseries; to bend his mind forcibly, as a great many do, upon all its regrets and its horrors. Are such as this the privileges which we proudly call the distinctions of our species! It seems on the other hand very much to be expected that the placid motion of the spirits, the exemption from restlessness and turbulence of mind, which would be produced by our tranquillizing regimen, would go further towards reconciling mankind to death than all that Blair, Tillotson, or even Sherlock, ever wrote on that subject.

† The question is, whether it is unavoidable that they should die of diseases. I would wish to take more cheerful views than those of the physician of Edinburgh, who seems to represent the greater part of us as a sort of criminals under condemnation of torture, which indeed is but too much the case as we now proceed. In respect of the unfailing efficacy of temperance, as it is usually understood, and exercise, it has been my lot to be intimately acquainted with several individuals whose life was temperate, and who took a suffi-



they become infirm and sickly ; and they expect a cure which we cannot give them for such diseases ; nay, we can give them but very imperfect relief.” p. 23.

The writer in charitably endeavouring to moderate the indignation of the faculty against the quack-doctors, and after observing that he considers their spirituous tinctures and their analeptic and antibilious pills quite as useful as those prescribed by the physicians, composed as they generally are of the same materials, is decidedly for leaving the poor consolation of confidence in these mountebanks to sufferers who are not likely to find true relief any where. He adds, “ you should consider also that England is a free country, and that the freedom which every free-born Englishman chiefly values, is the freedom of doing what is foolish and wrong, and going to the devil his own way.” “ Quack medicines and quacks\* are necessities of life to such people,

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cient quantity of exercise ; but they drank common water and dined moderately every day on meat and other things, without either warding off violent attacks, or arriving at a good old age.

\* We live in an age which witnesses the triumph of empiricism ; and as according to Fontenelle’s remark, “ Men



who would be more indignant than the quacks themselves if quackery was abolished by law.”  
“ I heartily wish, not only for the good of mankind, but for the honour, the comfort, and the permanent interest of all men of merit in our profession, that there were no deceit in the practice of physic.” p. 27.

The doctor, who appears to be a man of candour and ability, concludes his letter with an animated sentence dictated in the spirit of despair, after remarking that while there is so much deceit in the practice of medicine, while the bulk of mankind will not believe that it is so imperfect, and eagerly wish to deceive themselves and be deceived by others on that point, the difficulties in the way of medical reform are insurmountable.

To return to the “Acetaria” of John Evelyn. After glancing at Cardan’s opinion in favour of meat, he says, “ But this his learned antagonist utterly denies ; whole nations, flesh-devourers (such as the farthest northern) becom-

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cannot, on any subject, arrive at what is rational, until they have first, on that very subject, exhausted all imaginable folly,” we may now hope to retread our steps, having an indisputable claim to do so from a full performance of the annexed condition.



ing heavy, dull, inactive, and much more stupid than the southern; and such as feed much on plants are more acute, subtil, and of deeper penetration: witness the Chaldeans, Assyrians, Ægyptians, &c. And he further argues from the short lives of most carnivorous animals, compared with grass-feeders, and the ruminating kind, as the hart, camel, and the longævous elephant, and other feeders on roots and vegetables." p. 138.

"As soon as old Parr came to change his simple homely diet\* to that of the Court and Arundel House, he quickly sunk and dropt away: for, as we have shewed, the stomach easily concocts plain and familiar food, but finds it a hard and difficult task to vanquish and overcome meats of different substances: whence we so often see temperate and abstemious persons of a collegiate diet very healthy; husbandmen and laborious people more robust and longer lived than others of an uncertain extravagant diet."

"Certain it is, Almighty God ordaining

\* Taylor, the water-poet, who celebrates Parr's praises, says of him, "He was of old Pythagoras' opinion."



herbs and fruit for the food of man, speaks not a word concerning flesh for two thousand years. And when after, by the Mosaic constitution, there were distinctions and prohibitions about the legal uncleanness of animals, plants of what kind soever were left free and indifferent for every one to chuse what best he liked. And what if it was held indecent and unbecoming the excellency of man's nature, before sin entered and grew enormously wicked, that any creature should be put to death and pain for him who had such infinite store of the most delicious and nourishing fruit to delight, and the tree of life to sustain him? Doubtless there was no need of it. Infants sought the mother's nipple as soon as born; and when grown and able to feed themselves ran naturally to fruit; and still will chuse to eat it rather than flesh; and certainly might so persist to do, did not custom prevail, even against the very dictates of nature. Nor question I but that what the heathen poets recount of the happiness of the golden age sprang from some tradition they had received of the Paradisian fare, their innocent and healthful lives in that delightful garden." p. 146.

" And now to recapitulate what other pre-



rogatives the hortulan provision has been celebrated for besides its antiquity, and the health and longevity of the antediluvians, viz. that temperance, frugality, leisure, ease, and innumerable other virtues and advantages which accompany it, are no less attributable to it. Let us hear our excellent botanist, Mr. Ray. "The use of plants," says he, "is all our life long of that universal importance and concern, that we can neither live nor subsist with any decency and convenience, or be said to live indeed at all without them. Whatsoever food is necessary to sustain us, whatsoever contributes to delight and refresh us, are supplied and brought forth out of that plentiful and abundant store. And ah! how much more innocent, sweet, and healthful, is a table covered with these than with all the reeking flesh of butchered and slaughtered animals. Certainly man by nature was never made to be a carnivorous animal, nor is he armed at all for prey and rapine, with jagged and pointed teeth, and crooked claws sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them." p. 170.

"To this might we add that transporting



consideration, becoming both our veneration and admiration of the infinitely wise and glorious Author of Nature who has given to plants such astonishing properties; such fiery heat in some to warm and cherish, such coolness in others to temper and refresh, such pinguid juice to nourish and feed the body, such quickening acids to compel the appetite, and grateful vehicles to court the obedience of the palate; such vigour to renew and support our natural strength, such ravishing flavour and perfumes to recreate and delight us: in short, such spirituous and active force to animate and revive every part and faculty to all kinds of human, and I had almost said of heavenly capacity. What shall we add more? Our gardens present us with them all; and while the shambles are covered with gore and stench, our salads escape the insults of the summer fly, and purify and warm the blood against winter rage. Nor wants there variety in more abundance than any of the former ages could shew." p. 172.

In one of Milton's Latin elegies addressed to his friend Deodati, there are some beautiful lines so decidedly favourable to temperance, that I will here insert them with the translation.



" At qui bella refert, et adulto sub Jove cœlum,  
 Heroasque pios, semideosque duces,  
 Et nunc sancta canit superûm consulta deorum,  
 Nunc latrata fero regna profunda cane ;  
 Ille quidem parcè Samii pro more magistri  
 Vivat, et innocuos præbeat herba cibos ;  
 Stet prope fagineo pellucida lymphæ catillo,  
 Sobriaque è puro pocula fonte bibat.  
 Additur huic scelerisque vacans, et casta juvenus,  
 Et rigidi mores, et sine labe manus.  
 Qualis veste nitens sacrâ, et lustralibus undis  
 Surgis ad infensos augur iture deos.  
 Hoc ritu vixisse ferunt post raptâ sagacem  
 Lumina Tiresian, Ogygiumque Linon,  
 Et lare devoto profugum Calchanta, senemque  
 Orpheon edomitis sola per antra feris ;  
 Sic dapis exiguus, sic rivi potor Homerus  
 Dulichium vexit per freta longa virum,  
 Et per monstificam Perseïæ Phæbados aulam,  
 Et vada fœmineis insidiosa sonis,  
 Perque tuas rex ime domos, ubi sanguine nigro  
 Dicitur umbrarum detinuisse greges.  
 Diis etenim sacer est vates, divûmque sacerdos,  
 Spirat et occultum pectus, et ora Jovem."

" But he whose verse records the battle's roar,  
 And heroes' feats and demigods of yore,  
 Th' olympic senate with her bearded king,  
 Or howls that loud thro' Pluto's dungeons ring ;  
 With simpler stores must spread his Samian board ;  
 And browse, well pleas'd, the vegetable hoard ;  
 Close at his side the beechen cup be plac'd,  
 His thirst by nature's limpid beverage chas'd ;



And still to vice unknown, unchang'd by art,  
His be the guiltless hand, the guileless heart :  
Pure as with lustral stream, and snowy vest,  
The priests of Jove his lifted bolt arrest.  
'Twas thus the sightless seer, Tiresias far'd,  
And Linus thus his frugal meal prepar'd :  
Such the repasts prophetic Calchas knew,  
And he whose lyre the list'ning tigers drew.  
On food like this th' immortal Homer fed,  
Whose muse from Troy the ten years' wanderer led,  
Safely thro' Circe's wizard halls convey'd,  
Safely thro' seas where wily Sirens play'd ;  
Safely thro' death's dark waste, and dreariest hell,  
Where thronging phantoms linger'd at his spell ;  
For shielding gods the bard, their priest, surround,  
Jove swells his breast, his accents Jove resound."

The recommendation contained in these verses of pure water and the Pythagorean fare is so much to our point, that it is with great pleasure I quote them. In the Latin classics there are many passages which prove that living on the fruits of the earth was considered by the ancients as natural to man, and best adapted to the preservation of his health, his life, and his morals. I will recal one or two of those passages to the reader's recollection, after remarking that to reform, or abandon one's errors and become virtuous, was proverbially expressed by the words "redire ad frugem bonam."



“ Equidem multos et vidi in hac civitate et audivi, non modo qui primoribus labris gustassent hoc genus vitæ et extremis digitis attingissent, sed qui totam adolescentiam voluptatibus dedissent, emergisse aliquando, et se *ad frugem bonam, ut dicitur, recepisse*, gravesque homines atque illustres fuisse.” “ I have indeed both known and heard of many men in this city, who, after not merely a slight taste of this kind of life, but after having dedicated their whole youth to pleasure, at length raised their heads, betook themselves to *the good and wholesome fruits of the earth, as the proverb is*, and became substantial and illustrious characters.” In Horace too there is an application of the term frugi, which I believe has never been satisfactorily explained.

“ Davusne? Ita, Davus, amicum  
Mancipium domino, et frugi quod sit satis, hoc est,  
Ut vitale putes.” SAT. lib. ii. s. 7.

“ What! Davus? Yes, Davus; a faithful slave to his master, and temperate enough, so that you may conclude him likely to live.” That is, so that your property in his person, which is what you chiefly care about, is tolerably safe.



This word *frugi*, the dative of *frux*, is evidently *frugi deditus*,\* inclined to subsist on the fruits of the earth, and was used to signify in the Roman language, the possession of almost every good quality which could grace our nature.

“Temperance, that virtue without pride, and fortune without envy, that gives indolence† of body and tranquillity of mind; the

\* As far as I am able to search into the etymology of those Greek and Latin substantives which signify *food*, I find that most frequently they owe their derivation to the action or the effect of eating: but that when they are derived from any particular article of diet, as is the case with *σιτος*, *σιτιον*; and in the Latin language, with *cibus*, and probably *penus*, from *pendeo*, the reference is to vegetables only; and that on the other hand, those words which signify fish, flesh, or fowl, or have a reference to them in any way, never give rise to general terms importing *food*. It is the property of dictionaries to be so very imperfect, that we can receive from them little or no assistance in philological researches which are not of the commonest order. In examining the verb *alo*, to feed, the eye in passing glanced on the neighbouring word *alea*, a die, which I find unaccounted for in Ainsworth’s dictionary in any but the idlest manner; and yet it is pretty obviously from the Greek word *αλς*, *αλος*, salt, which mineral crystallizes in cubes.

† “Indolence” is used in the simple sense of the term, exemption from pain.



best guardian of youth and support of old age; the precept of reason as well as religion; physician of the soul as well as the body; the tutelar goddess of health and universal medicine of life; that clears the head and cleanses the blood; that eases the stomach and purges the bowels; that strengthens the nerves, enlightens the eyes, and comforts the heart: in a word, that secures and perfects digestion, and thereby avoids the fumes and winds to which we owe the cholic and the spleen; those crudities and sharp humours that feed the scurvy and the gout, and those slimy dregs out of which the gravel and stone are formed within us: diseases by which we condemn ourselves to greater torments and miseries of life than have perhaps yet been invented by anger and revenge, or inflicted by the greatest tyrants on the worst of men."

SIR WILLIAM TEMPLE'S ESSAY ON THE  
CURE OF GOUT.

Speaking of the habitual intemperance of men in office at home, ambassadors abroad, and governors of our provinces, he says, "But the ill consequence of it is not so obvious, though perhaps as evident to men that observe, and may be equally confirmed by rea-



sons and examples. It is that the vigour of mind decays with that of the body, and not only humour and invention, but even judgment and resolution, change and languish with ill constitution of body and of health ; and by this means public business comes to suffer by private infirmities, and kingdoms or states fall into the weaknesses and distempers or decays of those persons that manage them."

*Ibid.*

It is scarcely necessary to add, that if these remarks of Sir William Temple be just, and he was a man who seldom made erroneous ones, the usual way of living among the higher orders, is attended with the most serious and deplorable consequences. I will conclude these extracts with some passages from Gassendi's celebrated letter to Van Helmont, and from Forster on the human species.

"Itaque ego argumentabar non videri nos à naturâ comparatos ad animalium carnes comedendas ex conformatione dentium. Siquidem animalibus (de terrestribus loquebar) quæ ad esum carnis natura instruxit concessos esse dentes longos, turbinatos, acutos, dissitos, inæquales ; cujus generis sunt leones, tigrides,



lupi, canes, feles, cætera. Quæ verò natura creavit ut herbis duntaxat fructibusve vescerentur, iis adesse dentes breves, latos, obtusos, contiguos, æquâ serie dispositos; cujusmodi sunt equi, boves, oves, capræ, cervi, alia. Porro autem homines sortitos esse à naturâ conformationem dentium non instar animalium quæ sunt prioris generis, sed instar eorum quæ posterioris: quocirca probabile esse, cum homines sint e terrestrium animalium catalogo, voluisse naturam uti in delectu ciborum sequerentur non priora illa videlicet carnivora, sed hæc posteriora quæ simplicibus terræ donis contenta pascuntur.” “I was therefore contending that we do not appear to be adapted by nature to the use of a flesh diet from the conformation of the teeth. Since all animals (I speak of terrestrial ones) which nature has formed to feed on flesh, have their teeth long, conical, sharp, uneven, and with intervals between them; of which kind are lions, tigers, wolves, dogs, cats, &c. But those which are created to subsist only on herbs and fruits have their teeth short, broad, blunt, adjoining to one another, and distributed in even rows; of which sort are horses, horned cattle, sheep, goats, deer, and some others. And farther, that men have received



from nature teeth, which are unlike those of the first class, and resemble those of the second; it is therefore probable, since men are land animals, that nature intended them to follow in the selection of their food not the carnivorous tribes, but those races of animals which are contented with the simple productions of the earth." GASSENDI OPERA, tom. vi. p. 20.

"Deus certè naturæ Author in eo maximè declaravit immensam quandam sapientiam, quod res omnes finibus suis sic accommodaverit, ut neque frustrà quidquam factum sit, neque nobis homuncionibus tutiùs unquam argumentari in rebus physicis liceat, quam dum arguimus causam finalem." "The great Author of nature has peculiarly displayed his stupendous wisdom in the adaptation of all things to their ends, so that he should make nothing in vain, and that it should never be permitted to us weak mortals to reason with more certainty on natural subjects than while we are tracing final causes."

"Ut cætera enim omittam, probè meministi, quod attinet ad Arborem Vitæ, opposuisse me in statu illo innocentiae felicissimo jussum fuisse hominem comedere non pisces, aut



oves, sed ex fructibus quibuscunque (excepto solo scientifico) ac potissimum ex illo vitali. Quare et jam arguere possum ex primævâ et labe carente naturæ nostræ institutione, destinatos fuisse dentes ad usum non carniū, sed fructuum." "To omit other points, you well recollect that when we were speaking of the Tree of Life, I observed that in that most happy state of innocence man was commanded to eat, not fish or meat, but the fruits of the earth of every sort (the Tree of Knowledge\* alone excepted) and especially of the fruit of the Tree of Life. Wherefore I here repeat that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits.

"Quod spectat ad carnes, verum quidem est hominem pasci carnibus; at quam multa, quæso, agit homo quæ sunt ipsi contra vel præter naturam! Ea illi morum perversitas contagione veluti quâdam jam inusta est, ut ipsius indoles in alienam prope naturam abiisse videatur. Hinc tota illa philosophiæ virtutisque cura in eo est, ut revocare hominem ad naturæ tramitem possit." "As for flesh, true

\* Or the Tree of Tears, according to Diodorus Siculus.



indeed it is that man is sustained on flesh ; but how many things, let me ask, does man do every day which are beyond, or contrary to his nature ! So great and so general is the perversion of manners which has taken place in him, that he appears to have put on another disposition. Hence the whole care and concern of philosophy and moral instruction seem to consist in leading man back into those paths which he has forsaken."

If it be objected that the industry is natural by which men contrive and form the knives, hatchets, and other instruments which enable them to kill and cut up the animals they devour, it may be answered that it is also by the same natural industry that we make swords and muskets to destroy our fellow-creatures, whom we never saw or exchanged a syllable with. Yet who will calmly say that this butchery is good or rational ? The power of fitting such instruments to our iniquitous purposes is indeed from nature, but the perverse use of that power is attributable alone to our physical corruption.

I wish that these quotations may turn the reader's attention to the clear and well rea-



soned letter of Gassendi, with which he cannot fail to be pleased. He will there see it stated that a lamb which had been fed on flesh until it was nine months old, on board a vessel sailing among the Greek Islands, refused the pasture that was before it when it was sent on shore, and eagerly sought the hand which held out to it its accustomed food.

In "Forster's Observations on the Varieties of the Human Species," p. 189, it is remarked, that "The dogs of the South Sea Isles are of a singular race: they most resemble the common cur, but have a prodigious large head, remarkably little eyes, pricked ears, long hair, and a short bushy tail. They are chiefly fed with fruit at the Society Isles; but in the low islands and New Zealand, where they are the only domestic animals, they live upon fish. They are exceedingly stupid, and seldom or never bark, only howl now and then; have the sense of smelling in a very low degree, and are lazy beyond measure: they are kept by the natives chiefly for the sake of their flesh." "The dogs are of the same species as with those of Otaheite, having short, crooked legs, long backs, and pricked ears. They are about the size of a common turnspit; exceedingly sluggish in their nature: though this perhaps may



be more owing to the manner in which they are treated than to any natural disposition in them. They are in general fed and left to herd with the hogs, and I do not recollect one instance in which a dog was made a companion in the manner we do in Europe. Indeed the custom of eating them is an inseparable bar to their admission into society; and as there are neither beasts of prey in the island, nor objects of chase, it is probable that the social qualities of the dog, its fidelity, attachment, and sagacity, will remain unknown to the natives."

It would be no difficult task to increase the number of the instances above given, were these already adduced not fully sufficient to shew that animals may be made to grow up and live on what is evidently not their natural food. It is a subject of much interest, and I trust that some student of natural history will take it up and investigate the consequences of perversion of diet among all the domestic animals. By the observations of Forster we see how far the dog, fed on fish and fruits, for neither of which his organization is fitted, may be degraded in every view except that of these islanders, who proposed only to render the flavour of his flesh delicate and agreeable. But to turn from



this sort of repast which we Europeans altogether reject, and pursue our subject.

It is not my intention to present the reader with a set of bills of fare for breakfast, dinner, and supper ; but I will say a word or two of the manner in which we proceed as to this particular. Our breakfast is composed of dried fruits, whether raisins, figs, or plums, with toasted bread or biscuits, and weak tea, always made of distilled\* water, with a mode-

\* That I may lose no opportunity of impressing the necessity of this distillation on the reader's mind, I will give an extract from Hawkesworth's Voyages, which will shew that even spirits are not so mischievous, or at least not in the same way, as common water.

“ Every individual had been sick (at Batavia) except the sail-maker, an old man between seventy and eighty years of age ; and it is very remarkable that this old man, during our stay at the place, was constantly drunk every day.”

Vol. iii. p. 319.

Of the island of Rotterdam in the South Seas :

“ The people of this isle seem to be more affected with the leprosy, or some scrofulous disorder, than any I have seen elsewhere. It breaks out in the face more than any other part of the body. I have seen several whose faces were ruined by it, and their noses quite gone. In one of



rate portion of milk in it. The children, who do not seem to like the flavour of tea, use milk and water instead of it. When butter is added to the toast, it is in a very small quantity. The dinner consists of potatoes, with some other vegetables, according as they happen to be in season; macaroni, a tart, or a pudding, with as few eggs in it as possible: to this is sometimes added a dessert. Onions, especially those from Portugal, may be stewed with a little walnut pickle and some other vegetable ingredients, for which no cook will be at a loss, so as to constitute an excellent sauce for all other

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my excursions, happening to peep into a house where one or more of them were, one man only appeared at the door, or hole, by which I must have entered, and which he began to stop up, by drawing several parts of a cord across it. But the intolerable stench which came from his putrid face was alone sufficient to keep me out, had the entrance been ever so wide. His nose was quite gone, and his whole face in one continued ulcer; so that the very sight of him was shocking." *COOK'S SECOND VOYAGE*, vol. ii. p. 20.

"Fire wood is very convenient to be got at, and easy to be shipped off; but the water is so brackish that it is not worth the trouble of carrying it on board; unless one is in great distress for want of that article, and can get no better."

*Ibid.* p. 22.



vegetables. As to drinking, we are scarcely inclined on this cooling regimen to drink at all; but when it so happens, we take distilled water, having a still expressly for this purpose in our back-kitchen.

In the invigorated state which in two or three years would ensue on a return to the law of nature, a law which we never transgress but to our cost, the appetite would measure the quantity of vegetable food proper to be taken during the day; an advantage which is lost at a well furnished table, where the flavour of the dishes is too seductive for us to recollect that the juices of the meat have been compressed for our destruction.

Let it then be granted that of all animals man is the most unhealthy. Still I would contend that this state of disease is a forced state; and it will be found by those who adopt the diet which I am recommending, that they will regularly retread their progress in diseased action. This retrograde movement will sometimes be slow, nor must we expect, even where there is still much vigour in the constitution, that it will be more rapid than has been stated. It ought to be sufficiently so to satisfy



us, when there is reason to believe that the attacks subsequent to the institution of the regimen are peculiarly salutary, and that every illness, more mild than the preceding, evolves from the frame some portion of that deleterious matter which would in time bring on premature death. What the exact description of that morbid humour may be, I leave to the investigation of the chymist or the physician. One conjecture only I will venture concerning it, which is, that the fluid is originally of a viscous nature. Some superstitious persons I have heard argue that disorders are to be received as visitations from heaven, and that there is something impious in a general attempt to supersede them. This unphilosophic view of the subject, better suited to some preceding century, I wholly disclaim; for to my apprehension, it borders on profaneness. Surely it ought never to be assumed that such an exception has been made against the happiness of man, alone, by his benevolent Creator; and if we reason analogously, and consider how measured, how definitive nature is in her operations, with how much exactness she apportions the substance which forms the bones, that which forms the muscles, the hair, or the nails in the fœtus, it will not be denied that



the astonishing deviation from such laws of which human diseases are an instance, must be attributed to some extraneous cause, acting powerfully in contravention of the order of nature. My creed, I confess, is in the free agency of man, who, if he would but be contented to be and to appear what he really is in the creation, rather than "*cœlum vanis cogitationibus petere,*" and would honestly and heartily set about producing the utmost aggregate of happiness in his power, would assuredly succeed in effecting a great deal.

Meat and common water, or spirits, seem to occasion derangement in the stomach and liver, and an undue impetus to the brain. They disorder the skin, they check the freedom of the secretions, and inflame the whole system; the truth of which position will be acknowledged on a very short experiment of the antiphlogistic regimen. It is a melancholy fact that scarcely has a man reached his fortieth year but he begins to feel the accumulating evils of these poisonous ingesta, and already to lose in some degree that flexibility and vigour which he owed indeed to the newness of his existence, but which, had they not been sapped by these malign and baneful influences,



would have attended his motions to a much later period of life. And what remedy has there hitherto been found for the devoted sufferer? In his illnesses he looks for relief to the faculty, of whom one of their own body, Doctor Akenside, has said, and truly said, "Physicians in despair of making medicine a science have agreed to convert it into a trade." Nor is this the only shrewd observer who has taken that view of their skill. Voltaire in the first chapter of one of his pleasant stories exhibits the profession quite as unfavourably. "Zadig etait blessé plus dangereusement; un coup de flèche reçu pres de l'œil lui avait fait une plaie profonde. Semire ne demandait aux dieux que la guérison de son amant. Ses yeux etaient nuit et jour baignés de larmes: elle attendait le moment ou ceux de Zadig pourraient jouir de ses regards; mais un abcès survenu à l'œil blessé fit tout craindre. On envoya jusqu' à Memphis chercher le grand médecin Hermes, qui vint avec un nombreux cortége. Il visita le malade, declara qu'il perdrait l'œil; il predict même le jour et l'heure ou ce funeste accident devait arriver. Si c'eut été l'œil droit, dit il, je l'aurais guéri; mais les plaies de l'œil gauche sont incurables. Tout Babylone, en plaignant la



destinée de Zadig, admira la profondeur de la science d'Hermes. Deux jours apres, l'abcès perça de luimême; Zadig fut guéri parfaitement. Hermes ecrivit un livre, ou il lui prouva qu'il n'avait pas dû guerir." "Zadig was more dangerously hurt; an arrow which struck him near the eye had made a deep wound. Semira asked only of the gods the recovery of her lover. Her eyes were bathed in tears day and night: she looked anxiously for the moment when those of Zadig might enjoy their regards; but an abcess which formed near the wounded eye, gave great reason to dread the consequences. They sent as far as Memphis for the celebrated physician Hermes, who came attended by a numerous retinue. He visited the sick man and pronounced that he would lose his eye; he even predicted the day and the hour when this dreadful accident would take place. Had it been the right eye, said he, I could have cured it; but the wounds of the left eye are without remedy. All Babylon, in deploring the fate of Zadig, venerated the profound knowledge of Hermes. Two days after, the tumour discharged itself spontaneously, and Zadig was perfectly cured. Hermes wrote a book, in



which his object was to prove that he ought not to have been cured."

The fallacy which, whether advisedly or not, is carried on by the faculty resembles what took place in this country three or four hundred years ago, when all England was Roman Catholic in its religious faith. As a man then retired with his confessor to receive from him such absolutions and promises as we have since discovered the priest had no divine commission to dispense; so now, the physician is resorted to for consolations of another kind, which, God knows, it is as little in the good man's power to realize. These wretched deceits will probably at some future day be regarded in the same light.

It would be an almost endless task to repeat the just sarcasms that have been printed, from Garth to Gregory, on the arrogant pretensions, or rather the legitimate practice of the learned in physic. I have for them neither room nor inclination; but so deep an impression must they, I conceive, have left on the minds of those who have had the amusement of perusing them, that the professors of medicine, as



of magic, ought in their modesty to excuse it, if, after a long experience and exposure of the impotence of their respective arts, the thinking part of mankind should no longer consider such proficientes as holding, like the Fates, the threads of life and death in their unhallowed hands. Great reason there is indeed to suspect, and I willingly state it in justice to the faculty, that many among them, whose judgment has been much looked up to, have had no very sanguine faith in the power of medicine. It would scarcely be going too far to assert, that there never lived any physician of high repute who was not a sceptic in his science. The exhibitions which have maintained the fame of medical skill have been those of opium, sulphur, and mercury: how much they have contributed to preserve life where it would otherwise have been sacrificed, shall be left to those whose practical experience better qualifies them to decide the point; but I have heard it confidently asserted that the bills of mortality in a given population, I speak of that of Spain and Portugal for example, have been nearly the same under the bleeding system which once prevailed so extensively in Europe, as they now are under a comparative abolition of that innocent practice. I was thus proceeding to examine how



far what are called improvements in medicine had substantially contributed to the prolongation of life, when the postman rapped at my door with a letter from a country cousin of mine, of whom I had little idea that she ever turned her thoughts to these serious subjects. The reader will, I trust, have some indulgence for an unpractised pen, and under that impression, I venture to give my fair friend's composition just as it came to my hands.

" DEAR COUSIN,

" As you reside in London, I will make no apology for giving you the trouble of delivering the inclosed letter to some members of the learned bodies to whom it is addressed ; and if a satisfactory answer can be obtained, pray lose no time in forwarding it to

" Your's," &c.

" *To the learned Members of the College of Physicians, the College of Surgeons, and Apothecaries of Great Britain.*

" GENTLEMEN,

" Having read with some attention Dr. Lambe's works on Constitutional Diseases and on Cancer, I candidly confess that the



novelty of his theory, unsupported by a sufficient number of successful cases, puzzled my poor understanding.\* Feeling, however, favourably disposed towards a system so simple, and apparently so innocent, I looked with considerable anxiety for a solution of my doubts to your respectable body, whose opinions on the subject I am at length happy to find pretty widely circulated. *You* will readily believe that the veneration, I may almost say the prejudice, which prevails in favour of your learning and devotion to the public weal even when opposed to your interests, could not fail to influence my judgment in an appeal to your's. Imagine then the dilemma in which I was placed on recalling to mind the opposition which inoculation for the small pox received about a century ago, and also that which vaccination has encountered during the last ten years, not only from the unlettered part of the community, but from some respected names on your list. Unwilling to attribute

\* With due deference to my pleasant relation under Dover Cliff, I conceive that Dr. Lambe's success in arresting the progress of cancer, as detailed in the cases which he has given to the public, was such as to impress every understanding.



this opposition to any other motive than a love of truth, I was compelled to suspect the soundness of your judgment ; for inoculation, after severe struggles, conquered all its adversaries, and vaccination was unfortunately supported by thousands of successful experiments, and eagerly adopted on the continent of Europe, while it was still controverted here.

“ Unable to solve my difficulties through the assistance of your learned college, and being myself wholly ignorant of medicine, I inquired whether cancer was generally thought a fatal disease ; or whether any mode of cure had hitherto been discovered ? I was answered that there had not. I then asked whether any cancer-patients in the hospitals had been treated by the faculty on Dr. Lambe’s system ? Another negative confirmed my surprise. Bewildered in my inquiries, I sought in vain for a justification of the inveterate hostility, contempt, and ridicule, both written and verbal, with which Dr. Lambe’s theory has been assailed. Is there a suspicion, said I, that pure water can add to the catalogue of our diseases ? Or can a vegetable diet, which has carried so many men to an age exceeding a century, be dreaded as having a



tendency to curtail our existence? In this embarrassment, an evil spirit approached my ear, and whispered these unwelcome words. 'Vain mortal! dismiss your doubts: the faculty neither wish to kill nor cure. The diseases, the ignorance, the prejudices of the mass, are essential to *their* prosperity; and woe to him who should attempt to dispel either. He shall suffer a permanent crucifixion, if his philosophy place him not beyond the reach of their vengeance. As reasonably might you expect a modern lawyer to imitate the immortal Sir Thomas More, and dissuade his client from entering into a chancery-suit; or a nobleman to strip himself of his trappings, and descend to the condition of a peasant, as a sane physician\* to become an honest man.'

"Awakened from a dream in which I had at least the consolation of believing that the physicians were as much the guardians of

\* Right, right, my good cousin! He knows perfectly well, when he advises his luxurious patient *not to live too low*, the complacency with which his prescription is received; and that to divulge the secret and become a propagator of truth, might cost him his carriage, his wines, his abundant table, and his liveried servants.



our health, as the lawyers of our property, or the priests of our souls, I must now, gentlemen, solicit your attention to the most obstinate of all maladies, of which I live the victim, *a want of faith.*

“A FEMALE SCEPTIC.”

“*Dover Cliff, January 6, 1811.*”

It has been often said of vegetable diet, that it is not so strengthening as animal food, and I will readily grant that the latter imparts a temporary increase of strength : so likewise does the rage of a madman, though his is perhaps the highest state of diseased action ; but that vigour and energy which are the prelude to ulterior mischief had better never have existed. The man whom Sir Edward Berry prevailed upon to live on partridges alone, and who was obliged after the first week to desist on account of the appearance of symptoms of putrefaction, might probably during that week, in which he was approaching fast towards death, have been conscious of an accession of strength. But let me ask, are not the lower orders of Irish, who live on potatoes\*

\* In the “Narrative of a Voyage of Discovery by Lieut. James Grant,” published in 1803, I meet with the following



and butter-milk, as strong as any race of men in Europe? They are vigorous even to a proverb. If they are not entirely as long-lived or as healthy as they might be, which is I suppose the fact, it is because they neither abstain from spirits nor common water; and even with these disadvantages, if a man remarkable for the largeness of his limbs be exhibited in London, it is ten to one that he comes from the sister kingdom. We find in Ulloa's book on South America that men may be abundantly sustained on vegetables. He tells us that the instances are common on that continent of persons in good health at a hundred years of age, and not rare, at a hundred and thirty or forty. The habits of the Spani-

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passage at p. 179. "We found an American ship lying here, called The Washington of Nantucket. Her commander, Jedediah Fitz, informed me that the American sailors had discovered potatoes eaten raw to be a very powerful anti-scorbutic, and that their whaling vessels constantly took a quantity with them to sea to eat raw, as an antidote against the scurvy."

A few years steady perseverance in the use of fruits and raw vegetables, unmixed with any other liquid or substance, would bring the body into a state in which it would be incapable of ulceration.



ards are very different from our own. Those who have penetrated into Spain have probably witnessed to what a distance a Spanish attendant will accompany on foot a traveller's mule or carriage; not less than forty or fifty miles a day, raw onions and bread being his only fare. This observation is offered with that view to moderation which the writer has endeavoured never to lose sight of in the statements contained in this little treatise. There are those who will be aware that still stronger facts, entirely to his present purpose, might have been adduced, relatively to more distant parts of the world as well as to Spain. He will content himself with barely naming La Peyrouse, Molina, and Humboldt; for if he were to enter fully into all the details which press upon him in the consideration of this extensive subject, he would produce a large book, the evil he is most anxious to avoid. These travellers, who are always consulted with new pleasure, agree in remarking the prodigious change which is effected in nations, simply by the introduction of domestic animals.

If it be admitted that vegetable diet, as the Spaniard Ulloa, the German Haller, and our own John Hunter and Abernethy have



stated,\* is fully equal to support men under all necessary exertions, I conceive it will also be granted, that being our natural sustenance, it will so purify the blood that we shall not only enjoy better health, but shall also be rendered less accessible to infectious disorders than if we lived on the flesh of animals. We Englishmen, who rival all nations in attachment to solid food, are remarkably subject to perish by contagion in hot climates; whereas Timoni, in his account of the plague at Constantinople, relates that the Armenians, who chiefly live on vegetables, are far less liable to the disease than the other inhabitants of that city. The evidences, indeed, are incontrovertible which go to establish that the susceptibility of infection depends upon the bodily

\* The author is acquainted with a lady, who, having been always very anxious to suckle her children herself instead of making over her duties to other women, under the conviction that if there is on earth a right of property which no ingenuity can successfully controvert, *it is the claim of an infant to the milk in its mother's breast*, has nursed her last child, while she was living on vegetables and distilled water, till he was two years old. This lady accomplished her purpose much better in this instance than in any former attempt. She enjoyed during the period of nursing, and has since enjoyed, excellent health; and as to the child, he is all that one can wish a child to be.



state in which those happen to be who are in the way of it ; and when we say that certain people are more or less affected with any disorder according to their constitutions, I should question whether we really mean any thing else than that they are affected in proportion to the quantity of morbid matter in their systems which finds no other vent. It is well understood in the hospitals that puerperal fever is infectious to none but lying-in women ; and it is equally well known that in the same house, and under similar circumstances of exposure, some persons take an infectious disease while others escape it.\* I would not at present go so far as to state roundly that contagion is altogether the offspring of this species of civilization into which men have been betrayed, because I would avoid the declaration of bold and novel opinions as much as possible ; but to me I confess it appears that in the theory of the communication of infectious disorders we are on the eve of some important discoveries. Any man descended

\* Owing probably to the state of the chymical attractions of those bodies. Besides, there are many influences and operations constantly proceeding around us which have escaped, and may for ever escape, the most acute human intellect.



from a long line of ancestors who had lived as Dr. Lambe would have us all live, could scarcely be liable to contagion of any kind: his frame would be an unfit receptacle for this artificial poison.

What a prospect does it open to mankind, should it be no irrational hope that the monster syphilis, with all its gorgon terrors, may yet be driven from the earth. This scourge of the human race, respecting the origin of which there has been so much dispute,\* arose in all likelihood from an exacerbation of the arsenical state of the fluids produced about the year fifteen hundred by the heat of the southern climates on unhealthy bodies, which were unaccustomed to the ardent sunshine† of South America. The afflicting malady appears to have first broken out among the Spaniards three centuries ago, when they acted in those

\* Lord Bacon would have found nothing absurd in tracing this complaint to the use of animal food, since he imagines that it is entirely to be attributed to feeding on human flesh.

† We see very serious effects produced by the action of the sun in hot climates on diseased bodies, as in coup de soleil.



regions that dreadful tragedy which will be an eternal stain upon our species; a refinement of cruelties which the conscious historian has been unable to veil, and for which no sufferings can atone—a scene of horror, that has called down from its heavenly mansion the spirit of Montezuma, to hover o'er the blood which long shall deluge the guilty peninsula.

Thus we see it happen in the islands of the West Indies. Frequently does the stoutest looking European sicken soon after his arrival from Europe, and die before he has been on shore six weeks; the great heat of that climate, under which a disciple of Pythagoras would feel himself at ease, being a sufficient excitement fatally to set at work the principle of death within him. Such accidents were often witnessed before the yellow fever was known in the West Indies. It is pretty generally allowed that the venereal disease existed not in the new world before Columbus crossed the Atlantic. One of the three writers lately mentioned, Molina, says in his History of Chili, that “it is but little known in the Spanish settlements, and still less so among the Indians. As the last have no word in their language expressive of it, there is every reason



to presume that this malady was not known among them until after the arrival of the Spaniards. The rickets, a disease which for three centuries has been a scourge to Europe, is as yet unknown within the boundaries of Chili, and lame or deformed persons are very rarely to be met with." In the first missionary voyage to the South Sea Islands, we are told that "Until the Europeans visited the Otaheiteans, they had few disorders among them. Their temperate and regular mode of life, the great use of vegetables, little animal food, and absence of all noxious distilled spirits and wines, preserved them in health. *The case at present is woefully altered.*"

The facts are abundant which go to establish the belief of the progressive unhealthiness of mankind. None, however, is more striking than that certain disorders have begun to exist within the records of medical history, and that some important ones are only of three or four hundred years standing, and are still unknown in particular parts of the globe. Measles is a complaint of modern times; scarlatina still more recent, having made its first appearance only two centuries ago. The small-pox is of no very ancient date, since Hippocrates, Galen,



and the other Greek physicians give it no place in their nosological histories, the first account of it being in the works of the Arabian physicians. We learn from Barrow's Travels, vol. i. p. 408, that to this day Southern Africa is wholly exempt from small-pox and from canine madness.

Dr. Thomas, in his book on cancer, p. 19, says, "There seems to me to exist an evident constitutional connection between cancer and insanity." Galen has remarked that several of the scaly diseases of the skin originate from gout and rheumatism. I am myself acquainted with a gentleman who has been long afflicted with gout. During a violent attack, he was advised to immerse his legs in cold water. He did so, and the gouty pains disappeared; but he was immediately seized with a paroxysm of asthma, which complaint he had never before experienced in his life. Difficulty of vision is sometimes relieved by other disorders; and every practitioner has witnessed in the common instances the alternation of diseases.

No writer mentions scurvy before Strabo, who tells us that it broke out for the first time



in Augustus's reign, at which period we know how luxurious the Romans had become. Not long after, Seneca remarks in one of his epistles, that the Romans had acquired an ambling unsteady gait, from their high living and effeminacy. My intention is by no means to argue against refinement: on the contrary, my whole object and desire are, that men should combine the advantages of an adherence to the plain dictates of nature with those of cultivation and politeness. "For ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted?" At the same time I cannot but be persuaded, that the refinements of a healthy and elegant community would differ largely from those of a civilized unhealthy race. Surely, for instance, a sane and polished nation would never dream of overstrained discords in music, of the gothic in architecture, the picturesque in painting, or the grotesque in ornaments; among such a people these spurious qualities could have no consideration, because the grandeur of the sublime and the enchantment of the beautiful, whole and unimpaired, would supply all the gratifications which pure and unsophisticated minds could look for in the cultivation of the arts. At present even melancholy is made one of our luxuries.



We court it to agitate our ill-tuned nerves, as is evident from the colouring of nine-tenths of the poetry and novels which are published.

Before objections are raised to the origin of all our complaints here laid down, let it be recollected that no medical writer has ever attempted to explain the cause of any one of the long catalogue of disorders to which we are liable. Hitherto they have been regarded as of mysterious origin. Dr. Lambe has demonstrated by experiment the causes of all our complaints; thereby effecting in medicine what was long ago accomplished as to certain phenomena in natural philosophy. Thunder and lightning were considered for many ages in the same light that diseases have hitherto been, as awful visitations from above. In all such storms the Deity was believed to be personally present, and to wield the thunder-bolt with his "red right arm;" but science has at length shed her influence over mankind, and has consigned this creed to poetry and superstition.

*The identity of disease* is another consequence of the view which we are here taking



of the general corruption of blood in the human species. It seems as absurd to imagine any disease local, as to believe that the light which now darts across this room is unsupported by a continuous stream of the same fluid. The mischief, whatever shape it assume, proceeds from the alimentary canal. Let us reflect on what takes place in insanity, for example: "The nature of the affections calculated to give birth to periodical mania, and the affinities of this complaint with melancholia and hypochondriasis, warrant the presumption that its seat, primarily, is almost always *in the epigastric region*, and that from this centre are propagated, as it were by a species of irradiation, the accessions of insanity. All the abdominal system even seem to enter into the sad confederacy. The patient complains of a sense of tightness in the region of the stomach, want of appetite, obstinate costiveness, and a sensation of heat in the bowels, which obtains a temporary relief from copious draughts of cooling liquors." p. 17.

"In the beginning of this complaint an unusual sensation is felt in the epigastric region, symptomatic, as it would appear, of some great commotion in the centre of the system; which,



upon repetition, is felt to extend as far as the abdominal plexus, and to produce a spasmodic oppression of the præcordia, heat of the bowels, and costiveness."

PINEL ON INSANITY, p. 40.

The cause of our disorders, whatever it may be, appears regularly to distribute its effects from the stomach through every nerve and every fibre of the frame; and as this or that part happens to be a little more affected than the rest, and to become the channel by which the constitution throws off something that, if not expelled, would occasion death, the ostensible seat of disease is thus determined, and we accordingly give it a name. This seems to be the whole secret of the distinctive appellations by which we baptize our complaints. On what other ground can it be explained that Morgagni saw pus without the smallest ulceration in the urethra of a patient who had a gonorrhœa at the time of his decease; or that John Hunter, in dissecting a man who died when he had that complaint upon him, should have searched for ulcers and found them no where? Within my own recollection a person died at Oxford in a galloping consumption, without having her lungs



at all ulcerated or inflamed; as her physician, to his great surprise, discovered on opening the body. Just as reasonably might it be contended that the smoke which issues from the chimney is independent of the fire below, as that diseases are local and specific.

When diseased matter has accumulated in the body to a certain degree, whether by our own government of ourselves, by the taint we have inherited from our ancestors, or, which is generally the case, from both these causes together, our teeth decay,\* rheumatic and other pains and ailments ensue, and complaints are superadded until we are relieved by death, which, in our view of the subject, may be considered premature at eighty or a hundred years of age. From the premises which have been laid down, there follows a conclusion of great importance to our sickly species; viz. that where a certain degree of vigour yet remains in the constitution of the

\* The perishing of the teeth is owing to the gums becoming charged with diseased matter, in consent with the general state of the body. The same tooth, which decays rapidly in the mouth, requires ages to destroy it when exposed on the earth to all the inclemencies of the weather.



invalid (and how many are there who are invalids!) a total abandonment of the artificial exciting diet, or in other words, a strict perseverance in the use of such food as nature has clearly indicated to be proper for us by our anatomy, will enable the vital principle to make such efforts as shall finally succeed in expelling from the body, by indispositions gradually less and less violent, the morbid matter, or principle, which is working its destruction. But if disease shall have already made great and serious ravages within, if the invalid should have permitted too many precious hours to elapse unheeded, there is little hope to be entertained even from the adoption of Dr. Lambe's regimen: none, I fear, from any other quarter. Strong medicines may be resorted to, and momentary effects obtained; but nothing less than a miracle performed in his favour can save him. He is doomed, ere long, to be numbered in the tomb of his fathers.

On whatever side we turn, evidence presses upon us that it is the stomach and its appendages which are the cause and centre both of our well-being and of our infirmities. Through that important organ the race of men may be



moulded, and modified, and rendered just what we please to make of them. What a peaceful and respectable existence was that of the ancient Brahmins! Sir William Temple, in his essay on learning, says of them, " Their moral philosophy consisted chiefly in preventing all diseases or distempers of the body, from which they esteemed the perturbation of mind in a great measure to arise : then in composing the mind, and exempting it from all anxious cares ; esteeming the troublesome and solicitous thoughts about past and future to be like so many dreams, and no more to be regarded. They despised both life and death, pleasure and pain, or at least thought them perfectly indifferent. Their justice was exact and exemplary ; their temperance so great, that they lived upon rice or herbs, *and upon nothing that had sensitive life*. If they fell sick, they counted it such a mark of intemperance, that they would frequently die out of shame and sullenness : *but many lived a hundred and fifty, and some two hundred years.*"

This description of an order of genuine philosophers or moralists is consoling to the mind, and furnishes such a contrast with what we generally see around us, that no one can doubt



but that the cause of such a difference must indeed be a powerful one. So impressed am I while I read this passage from the works of Sir William Temple, that were it consistent with the dogmas of our holy religion, I should not hesitate to conclude that this said custom of flesh-eating is either that very principle of evil which we denominate "the devil," or something so parallel with it, that by getting rid of this aukward habit, we should in great measure banish his satanic majesty from the face of the earth; and indeed from the whole universe; since here alone, among the variety of inhabited globes, has the devil, all this time, been carrying on his hateful operations. This truth we learn from the first and second chapters of the book of Job. Whenever this horned personage makes his appearance in the presence of the Almighty, and the Lord says to him, "Whence comest thou?" his constant and simple answer is, "From going to and fro in the earth, and from walking up and down in it."

I will now say a few words of the state of the invalid, who would, I believe, eagerly relinquish his erroneous diet, if he could look into his frame and observe the ravages which



disease is making there. Rather than contemplate their real source, rather than think of foregoing his accustomed indulgences, the unhealthy man is for ever attributing his sufferings to slight and inadequate causes. He cases himself in fleecy hosiery; he lists his double doors at top and bottom; he lays cushions on his window sashes, and at length injures himself by excluding too carefully the external air from his apartment. His selfishness is ever increasing upon him; his temper does not improve; and there is no limit to his whims and caprices. An Englishman once told me at Rome that he had been brought into that delightful climate\* by an impending consumption, of which the symptoms were unequivocal; and that the cause of his illness had been very

\* It will not be denied that in Italy, where fruits and vegetables rot unused in the streets, a family with two or three acres of garden around them could scarcely have any real occasion for the use of fire or water; and yet, so far from natural were the habits of the Romans, that every one knows the legal sentence of exile was by them denominated *Aquæ et ignis interdictio*, under a persuasion that fire and water were so indispensable to existence, that those persons whom the operation of the law deprived of their use, must necessarily abandon their country, or perish.



clearly and ingeniously explained to him by his physician in London to be his habit of wearing cotton shirts, the minute particles of which made their way into the pores of his skin and entirely obstructed his perspiration. I will take occasion here to mention that the companion of that gentleman and myself in our rides through the environs of Rome in the year 1794, was Dr. Adam Ferguson, the historian of the Roman republic, who, at that time in his old age, was living strictly on a vegetable regimen. He returned to Scotland from Italy, after having accomplished what he told me had long been uppermost in his thoughts and wishes, this visit to the capitol; and is still alive, being Professor of Mathematics in the University of Edinburgh. The reason why the vegetable diet is not successful in all instances, and therefore not more generally adopted, seems to be that its beneficial effects have been in great measure counteracted by the impurity of water. It fell to the fortune of Dr. Lambe to discover, by the force of his own reflections, this important fact. Fruits and vegetables, even with the use of common water, would probably prolong life more than animal food; yet, as acute and chronic diseases would still supervene, the be-



nefits derived from the antiphlogistic regimen could neither be sufficient, nor sufficiently manifest, to produce a conviction of its salutary tendency.

Let us again consider a little what is the general state of mankind in respect of intellect. Locke, who thought deeply on the understanding, regards a large portion of mankind as on the brink of insanity; and what he has said is so remarkable, and I believe so just, that I shall beg leave to extract his opinion at some length in the appendix to this volume. I have often met with people, and I dare say the reader has, who were incapable of pointing out the way with any distinctness to a distant part of this town, though they had often traversed the road; and others whose memory is in so unsettled a state, that when they ring a bell, they require time to recollect their intended order when the servant makes his appearance. Even where these extremes do not exist, there is frequently something so strange and anomalous in the minds of men, that one is wholly at a loss to account for what one sees. The other day I inclined my ear with increased attention towards a person who observed of another that had left the room, "he is a weak man, but a



person of considerable ability." I was reduced to ask an explanation, when I found the import of the phrase to be, that our departed companion was a man of talents, of considerable facility in the acquisition of languages and other accomplishments, but of very little common sense or judgment. Though we are not prepared to say, perhaps, with Cabanis, the French physician, that all genius is disease; yet the condition of mind above described is assuredly of that character; and there are many circumstances and indications which lead to a suspicion that extraordinary abilities of every sort are, in the present state of mankind, *the result of the principle of vitality struggling against the progress of diseased action*. One of our faculties, indeed, the imagination, seems not to have been impaired by our irregularities; although even that power, after a certain point of civilization and luxurious living, loses in substance what it gains in extension.

The subject which we are upon is abstruse and difficult. I acknowledge myself unworthy to treat it: and after all that abler heads could say, the entire effects of a long-continued unnatural diet on the human mind must be committed to future developement and investigation. That there will be some difficulties for



the naturalist to encounter, the following fact may attest. In those who are proceeding towards an apoplectic death, the vestiges of the disease may be traced by a careful observer ten or twelve years antecedent to the catastrophe. The increasing stimulus on the brain renders such patients more quick and shrewd than otherwise they would appear; which cleverness, however, must not be confounded nor put into comparison with that more solid judgment and improved memory which would, in all probability, attend on a steady compliance with the dictates of nature. What is known of the imperfect but more vigorous health of savages may lead to a supposition, that in a really sound and uncorrupted state, the operations of our sight at least and hearing would be much more intense, and our sensual enjoyments more lively than they are at present: that likewise, there would be more spirit in our countenances, more emphasis in our tones, more energy in our actions.

Contrast this our condition with that of men and women in all the health which, though it has not perhaps been witnessed, may still be imagined. The male broad-shouldered, dignified, erect; his muscles every where strongly



pronounced; his sinewy form gradually lessening from the shoulders to the feet; in every limb, vigour and elasticity. The woman more than beautiful; her eyes sparkling with mirth, or brimming with sweetness; happy in her own existence, and increasing the happiness of all around her. Not Venus, first dripping from the ocean, could have been purer or more lovely than such a female.

Before I conclude, I will beg leave to recapitulate what has been said, or implied, in this treatise.

It appears, then, that diseased actions become suspended by the adoption of the regimen discovered by Dr. Lambe: that although paroxysms of disease may be renewed from internal changes which are constantly taking place in the body, they decline in severity, and gradually wear out; but that from the trials hitherto made, two years at least are necessary to produce a radical effect on the constitution; though great relief is sometimes obtained immediately, and sometimes after the expiration of a few months. That if in certain persons a considerable paleness and shrinking of the features are occasioned by this mode of living, it is



not essential to it, as young children who are so brought up have a fine colour in the second year, and enjoy perfect health and strength. That where such consequence ensues, it need not excite apprehension, since the reason of it is, that by persevering in this temperate diet the determination of blood to the head is prevented. That moreover, to give hopes of great success from this treatment, the patients should not be very old, nor the radical strength much impaired; for in confirmed consumption, frequently in the ulcerated cancer, and in general, wherever the constitution is exhausted, the benefit, as we see in Dr. Lambe's Reports of Cases, has been only palliative and transitory.

The author considers that there are many little irregularities, or deviations from health (some of them indeed more important) which pass unobserved because they are so common, but which ought to be registered under the head of diseased symptoms. Such are stuttering, frequent yawning and sneezing, great sensibility to partial air; teething sickness, nausea in child-bearing; extraordinary watchfulness, disturbed dreams, starting, talking, or walking in the sleep; eyes or eye-lids charged



and suffused; near-sightedness, or any other defect\* of the senses; blackness on the edges of the teeth from the tartar transmitted from the stomach; unwholesome, obscure appearance of the skin, which yields not to the application of soap and water: absence of mind, laziness, precipitation of manner; incorrigible fixedness in these habits; illiberal feelings; quarrelsome inclinations; thirst of power; inflamed eagerness to have one's way, even in points of little consequence;† asperity and

\* Considering what are the disgusting offices which ill health entails upon servants, the attendants of the sick, it seems a merciful dispensation in their behalf that the sense of smelling should be universally deficient in them. It may be imagined how baneful a vapour is imparted to the atmosphere by consumptive patients, when we learn that the milk and butter of a cow confined in the bed-chamber of a person in the last stage of consumption cannot be used, so disagreeable is their flavour.

† So deeply disordered are many people, that their lightest wish kindles quickly into an appetite; and some individuals are so harsh and obdurate in their dispositions, that kind words, often repeated, make no impression upon them: but, let a spark of anger, or of resentment, arise in their bosoms, it rushes into a flame, and hurries them on to do perhaps the very action to which the most friendly solicitations were unavailing to engage them. These tempers are volcanoes ever on the point of bursting forth. Nor is this



hardness of character. To these I will add shiness, which in its advanced stage is the beginning of insanity; those who are going out of their senses being often so shy as to hold their hands before their faces when any one comes into their room.

By this regimen the stamina are much improved in infancy; they are altered in persons of a middle age; and in old men the actions of the system are beneficially changed, although no effect is produced on the stamina. The power of running farther than the invalid formerly could do without being out of breath, may be considered as a test of improving health. It is true that in the common way of living, people do resist attacks of sickness, and life is in some instances much protracted.

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the whole of the evil. One never can be entirely secure of those who appear better disposed; for people undergo such mental changes in the lapse of a few years, that now and then one is at a loss to recognize one's old acquaintances. In physiological discussions, the moral and intellectual faculties should never be disjoined from the physical and organic; and according to the principles reasoned upon in this publication, it may be laid down as a medical maxim, that the above-mentioned perverse state of mind is an unerring symptom of much latent mischief in the stamina.



So long indeed as the vitality of the frame is not extinguishing (if I may use that verb in a neutral sense) the patient will be destroyed neither by acute illnesses, nor by the medical treatment of them. But let us not be deceived by flattering and fallacious circumstances. When we recollect the number of acquaintances, and of men prominent in the society where we are born, who, though many of them were not greatly advanced in the career of life, are already removed from the busy scene and crumbling in the dust, it will not be contended that death does not deal his weapon around him with sufficient activity. Such an opinion at least will not be maintained by those parents who have smarted under the loss of a dear and engaging child; and who dread the recurrence of such anguish more than the threatened punishment of a future world, or more even than the tortures which those who have feeling are doomed to endure from the austere and intolerant. The pale husband too, who had carried into retirement something which the world still desired to recover, some mild and gracious woman whom it was his pride there to serve in secret, his only hope, under heaven, to constitute her happiness—he will give an eager testimony to the devas-



tations occasioned by the merciless leveller of mankind. Recently has he lost his best companion; the spotless mother of his children; her who was the repository of his cares and his secrets; who at each return to his threshold found no words but kind ones for him. Has she then suddenly disappeared, who so late was the cheerful and affectionate centre around which the whole family revolved; and who has left the question for ever undecided whether she contributed more largely to the comfort and pleasure of the father, or of the children. Heaven! what a space, which can never again be completely filled, has death occasioned here! To prevent the recurrence of such ills and bitternesses, all that I petition for is a fair experiment of Dr. Lambe's system. I think I may confidently answer for the result.

It is much to be desired that this regimen for effecting the gradual efflux of morbid matter from the human system should become general, and produce the effects which have been anticipated, since it appears to be the only hope left for mankind, on this side of the grave, to which so many thousands look for relief from their griefs and their sufferings.



If moral instruction in every possible form, if the doctrines of the purest philosophy could have rendered men virtuous and happy, how many ages would have elapsed since these qualities had been universal. On no shelf in any library can we cast our eyes without reflecting, to no sermon from any pulpit can we bend our attention without feeling, that if we did but regulate our conduct by half the excellent precepts there inculcated, as little occasion would there be for restrictive laws as for an alterative regimen. But unfortunately, man has quitted his instincts without sufficiently cultivating his reason; and the consequence is, that such a scene is continually exhibited on this globe as to lead one to inquire whether it is destined to be eternally the place of amusement, the play-house of our planetary system.\* But I am too anxious not to stray out of my limited province of merely stating the success of a dietetic experiment in my own family, to pursue this subject farther.

\* So long as men are compassionate to such a degree that they cannot hear a fly struggling in a spider's web without emotion, it never can be reasonably maintained that it is their natural impulse to wound and kill the dumb animals, or to butcher one another in what is called *the field of honour*.



## CONCLUSION.

AS to the plan of this volume, which may as well perhaps be spoken of here as any where else, the author, after briefly stating his subject, has endeavoured to reconcile the ordinances of the scriptures respecting food with the dietetic doctrines prevalent in this essay; and likewise those ancient fables which he believes to have an allusion to the early condition of mankind, as connected with the subject in question. He shews in the next place that arguments may be brought from the science of comparative anatomy in favour of a general vegetable diet among men; especially, from the distinction of the colon in the herbivorous and carnivorous tribes; there being no exceptions to the rule of herbivorous animals having the colon cellulated, but where an increase of the digestive process is provided for earlier in the alimentary canal, as, for example, by the four stomachs of the sheep and cow. That the diminution of vigour and curtailment of life suffered by man are partaken by the animals\*

\* In remarking upon the inferior animals, it might have been stated, that like man, they lose, when domesticated,



which he has domesticated; and also that the unfavourable opinion of a flesh diet here inculcated derives support from certain passages in the works of several highly estimated writers. The author then proceeds to cite authorities on one of the two leading branches of his subject, the poison of common water; and after deploring the fallen state of the faculties of memory and judgment, he relates the particulars of an experiment of the vegetable regimen instituted in his own family. He next states the evidence against a meat diet, attempts a reply to several of the objections usually made to Dr. Lambe's principles, and ventures finally to touch upon some consequences connected with the theory of contagion, which he conceives to follow from those principles.

He will now close this first part of the book with a caution to him who may become a convert to this simple method of preventing dis-

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many instincts. The horse which is caught in the forests of Hungary and confined in a stable, preserves the instinct of bleeding himself by opening a vein in his side, or on the forehead, with his teeth, whenever he is overheated by long journeys.



ease, not to lose his temper when assailed in argument by his tenacious opponents with violence almost inexplicable ; and to be firm and constant in his own practice, in contempt of all the means which will be resorted to, whether threats or persuasions, to turn him aside from his offensive purpose ; remembering, if he aspire to the privileges of a freeman, what were the ancient conditions of that claim, and what the oracular language in which they were pronounced——

Quisnam igitur liber ? sapiens, sibi qui imperiosus.

END OF THE FIRST PART.



## APPENDIX.

**MR.** Locke felt that there was something wrong in the intellectual state of mankind. In his *Essay on Human Understanding*, book ii. ch. 33, he says, "There is scarce any one that does not observe something that seems odd to him, and is in itself really extravagant, in the opinions, reasonings, and actions of other men. The least flaw of this kind, if at all different from his own, every one is quick-sighted enough to espy in another, and will by the authority of reason forwardly condemn, though he be guilty of much greater unreasonableness in his own tenets and conduct, which he never perceives, and will very hardly, if at all, be convinced of.

"This proceeds not wholly from self-love, though that has often a great hand in it. Men of fair minds, and not given up to the overweening of self-flattery, are frequently guilty of it; and in many cases one with amazement



hears the arguings, and is astonished at the obstinacy of a worthy man, who yields not to the evidence of reason, though laid before him as clear as day-light.

“This sort of unreasonableness is usually imputed to education and prejudice, and for the most part truly enough, though that reaches not the bottom of the disease, nor shews distinctly enough whence it rises, or wherein it lies. Education is often rightly assigned for the cause, and prejudice is a good general name for the thing itself: but yet, I think, he ought to look a little farther, who would trace this sort of madness to the root it springs from; and so explain it, as to shew whence this flaw has its original in very sober and rational minds, and wherein it consists.

“I shall be pardoned for calling it by so harsh a name as madness, when it is considered that opposition to reason deserves that name, and is really madness; and there is scarce a man so free from it, but that if he should always, on all occasions, argue or do as in some cases he constantly does, would not be thought fitter for Bedlam than civil conversation. I do not here mean when he is under



the power of an unruly passion, but in the steady calm course of his life."

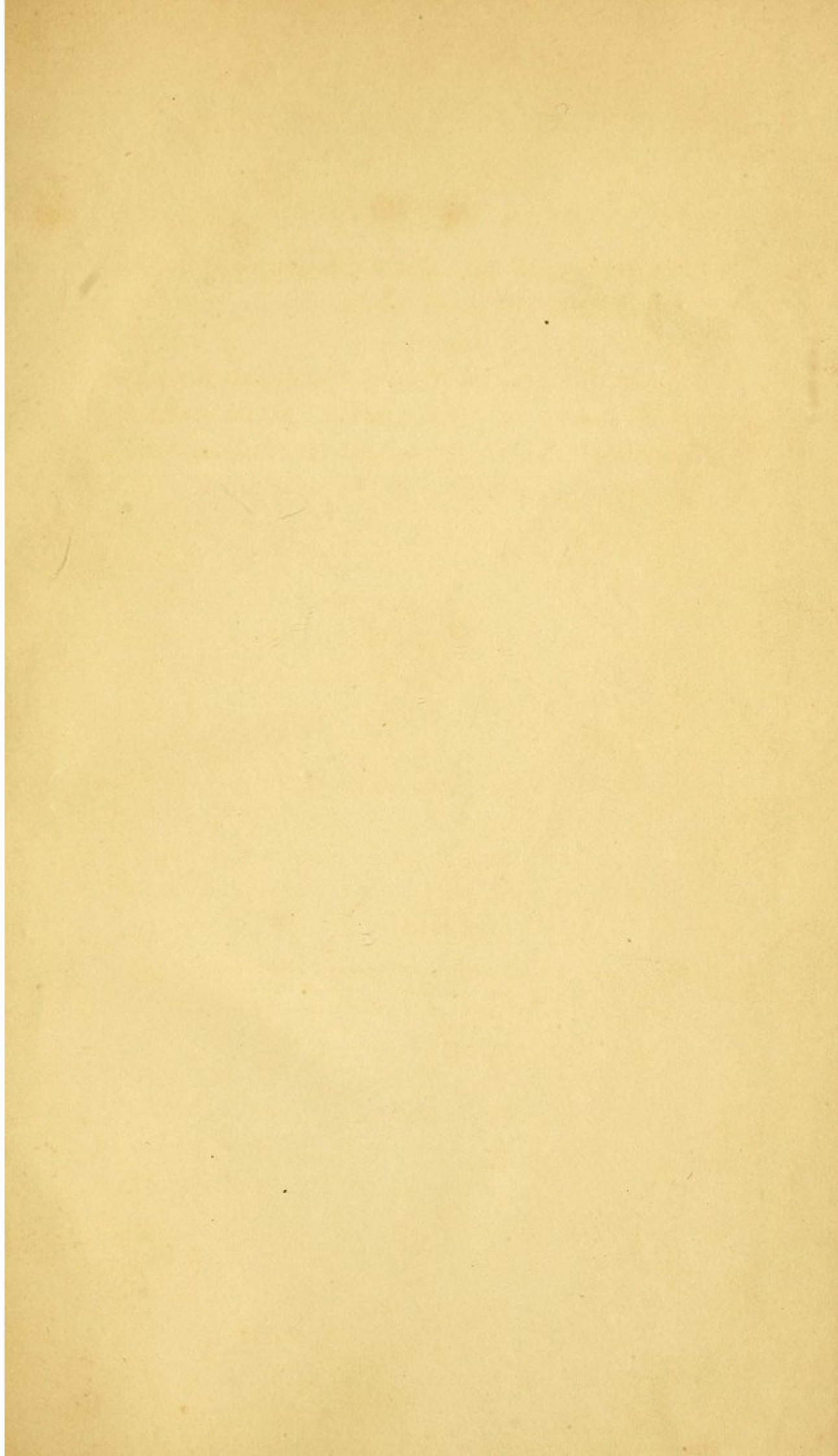
Mr. Locke, not having discovered the physical source of this disease, as he calls it, ascribes it to a wrong association of ideas, which is only another effect of the same cause.

THE END.

#### ERRATA.

Page 6, envelopped	enveloped
17, at well as	as well as
66, of one of	in one of
90, twenty	several
123, list	lists
124, college	colleges







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