

Voices of the sages, the times and the ages : or, Historic gleanings : teaching the way to attain health and longevity, virtue and happiness, and to avoid disease and early death, crime and misery / [Omega].

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VOICES OF THE SAGES, THE TIMES, AND THE AGES;

OR

HISTORIC GLEANINGS;

TEACHING THE WAY TO ATTAIN

HEALTH AND LONGEVITY, VIRTUE, AND HAPPINESS;

AND TO AVOID

DISEASE AND EARLY DEATH, CRIME AND MISERY.

“The way is definitely pointed out; but that which is sought may be found, while that which is neglected will escape notice.”

DELPHIC RESPONSE TO EDIPUS.

“FACTS are the Arguments of God—the outworkings of His power—he who fights against FACTS fights against God.”

Dr. F. R. LEES.

LONDON:

WILLIAM HORSELL, 13, PATERNOSTER ROW;

AND 492, NEW OXFORD STREET.,

VOICES OF THE SAGES

THE TIMES, AND THE AGES;

OR

HISTORIC CLEANINGS

TEACHING THE WAY TO HEALTH

AND LONGEVITY, VIGOR AND HAPPINESS

AND TO AVOID

DISEASE AND EARLY DEATH, CHOLERA AND MALARIA

"The way is defined, pointed out; but this which is sought may be found only
that which is required will never be lost."
"Vigilance the arguments of God—the arguments of the present are the right
against every tyrant against God."
LONDON: 1852.

LONDON:

WILLIAM HORSBELL, PATERNOSTER ROW.

AND THE NEW OXFORD STREET.

PREFACE.

IN collecting together this testimony, I do not pretend to have searched the original authors, for to have done this would have taken a life-time: all I profess is to have made a collection of such evidence as I trust will interest the public from several writers, who have previously searched and published the result of their labours. I do not pretend that this is such *full* evidence as *can* be given, for that would require a much larger volume; but I have endeavoured to select those examples applying most forcibly to all objections usually urged against the return to a more natural mode of living, so that it may be clear that experience and reason teach us the way to health and longevity; and that those who desire a sane mind in a sound body may know how to attain it. I trust also that it will be made evident that here is the foundation for moral and intellectual worth.

The great text-book for further study must be "The Science of Human Life," by Sylvester Graham, of America. He spent his whole life in the study of the principles of physiology, and was enquiring, writing, explaining, and practising his views for a period of forty-five years. He therefore has smoothed the ground for others, and of his work I have made free use; also of a work entitled, "Fruits and Farinacea, the proper Food for Man," by J. Smith, Esq., of Malton, (banker); also of a work entitled

“Hydropathy for the People,” by Mr. W. Horsell, who has published Graham’s “Science of Human Life” in this country; and lastly, I am indebted to the researches of Dr. F. R. Lees on Ancient Teetotalism and on the Wine Question. I have been enabled to add also some interesting evidence from my own reading. I am not aware that in any extracts there is any false colouring, and believe that all the writers above named were desirous of spreading truth for the good of mankind. The benefits we ourselves have felt, we wish to confer on others; and for those who desire health, and think this life, which is God’s gift, worth preserving, the way is here set forth.

OMEGA.

VOICES OF THE SAGES,

ETC.

“ No sybil's scroll do we now require—
Though strange events come thronging thick and fast,
Though hope or dread the horizon may inspire—
No sybil's scroll we need!—Thy page, great past,
Is opened to us! Therein crowd amassed
All answers to our questionings, and 'tis there,
If our calm looks unprejudiced we cast,
We the end shall trace of deeds, and doom that wear
To their conclusions on, like all things earth may share!
In sooth, no sybil do we need nor seer,
Experience has enriched us with her store
Piled through the increase of ages, which each year,
Each day augments.”

THE VISIONARY [*or rather we should say, VISIONS*
OF COMING TRUTHS], by LADY E. S. WORTLEY.

HAVING adduced and published, in “The Coming Times,” the examples and teachings of Scripture, combined with its prophetic visions of the future, these pages will contain the testimony of History in support of the same truths in respect to the proper food of man. Those nations who departed from the knowledge of the true God, but who nevertheless inherited the nature God had given to Adam, will be the first examples. Some of the heathens attained to great heights of knowledge and virtue by obedience to the voice of conscience, and without the knowledge we now possess, reached to exalted conceptions of the Great Being who rules the universe. The men who most distinguished themselves were those who strictly adhered to plain diet, and otherwise attended to the laws of health. Homer is the oldest of the poets. He described the wisdom of the choice of Hercules in preferring the path of labour and self-denial to the path of flowery ease. He also gave his testimony to the fact that the Hemolgians (milk and vegetable eaters) were the longest lived and honestest of men. Pythagoras, Plato, Plutarch, Socrates, Epicurus, and the whole school of Grecian philosophers, as also many warriors and states-

men celebrated in Grecian history, were very strict in their diet, which was simple, and consisted of very little, if any, animal food.

There was an idea very prevalent amongst the ancients that animal food was the original cause of all diseases. Hesiod says that before the time of Prometheus mankind was exempt from suffering; that they enjoyed a vigorous youth and old age; and that death, when at length it came, approached like sleep, and gently closed their eyes. The story of Prometheus is no doubt allegorical. He is said to have stolen fire from heaven, and for this crime was chained to Mount Caucasus, where a vulture continually devoured his liver, which grew to meet its hunger. It was the belief also that Prometheus first killed an ox (*primus bovem occidit Prometheus*—Pliny's Nat. Hist.) A poet of the Augustan age thus expresses the popular belief:—

“ Thus from the sun's ethereal beam
When bold Prometheus stole th' enlivening flame,
Of fevers dire a ghastly brood,
Till then unknown, the unhappy fraud pursued;
On earth, their horrors baleful spread,
And the pale monarch of the dead,
Till then slow moving to his prey,
Precipitately rapid swept his way.”

FRANCIS'S HORACE, Book i. Ode 3.

“ How plain a language is spoken by all this! Prometheus, who represents the human race, effected some great change in the condition of his nature, and applied fire to culinary purposes, thus inventing an expedient for screening from his disgust the horrors of the shambles. From this moment his vitals were devoured by the vulture of disease: it consumed his being in every shape of its loathsome and infinite variety, inducing soul-quelling sinkings of premature and violent death. All vice arose from the ruin of healthful innocence. Tyranny, superstition, and inequality were then first known, when reason vainly attempted to guide the wanderings of exacerbated passion.”—From the Notes of Shelley's “Queen Mab,” from which poem I quote a passage in anticipation of the future:—

“ Here now the human being stands adorning
This loveliest earth, with taintless body and mind.

* * * * *

No longer now
He slays the lamb that looks him in the face,
And horribly devours the mangled flesh,
Which still avenging nature's broken law,
Kindled all putrid matter in his frame,
All evil passions, and all vain belief,
Hatred, despair, and loathing in his mind,
The germs of misery, death, disease, and crime.
No longer now the winged inhabitants
That in the woods their sweet lives sing away,
Flee from the form of man.

* * * * *

Happiness

And science dawn tho' late, upon the earth ;
 Peace cheers the mind, health renovates the frame ;
 Disease and pleasure cease to mingle here,
 Reason and passion cease to combat there ;
 Whilst each unfettered o'er the earth extend
 Their all-subduing energies, and wield
 The sceptre of a vast dominion there ;
 Whilst every shape and mode of matter lends
 Its force to the omnipotence of mind,
 Which from its dark mine drags the gem of truth
 To decorate its paradise of peace."

Well do these sentiments accord with the prophecies of Isaiah : and now indeed we may expect after a dark passage to approach the gem of Truth. The fable of Prometheus is so similar in its character to the description of the fall of Adam, that there is little doubt of its being an allegory to describe the same fact: the heathen nations, being descended from Noah, must have had some tradition of the events described in Genesis.

The views of our great poet, Milton, likewise, agree as to the consequences arising from Adam's disobedience, which are thus described by him as the words of the angel Raphael:—

" Immediately a place
 Before his eyes appeared, sad, noisome, dark ;
 A Lazar-house it seemed, wherein were laid
 Numbers of all diseased, all maladies of
 Ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all fevrous kinds,
 Convulsions, epilepsies, and fierce catarrhs,
 And intestine stone and ulcers, cholic pangs,
 Demoniac phrenzy, moping melancholy,
 And moon-struck madness, pining atrophy,
 Marasmas, and wide-spreading pestilence,
 Dropsies and asthmas, and joint-racking rheums."

How many more might not be added to this frightful catalogue ; yet we take all these things as the ordination of Providence, and look not for the cause. And although observing men in all ages have described the true cause, the majority are slow to learn, and if they did know, would prefer the enjoyment of their accustomed luxuries to that pure enjoyment which is felt by the temperate and the virtuous man. The temperate men in former ages were truly temperate ; there is very little temperance where stimulants are indulged in as at present.

Lycurgus, the great Spartan law-giver, regulated the diet and habits of that republic on a frugal and temperate system. Rich and poor had a certain allowance of corn, and under this system they reached a hardihood of body, and a courage indomitable. Their deeds of valor have been recorded, and have been the admiration of all ages. For 500 years Sparta maintained its independence, producing many heroes remarkable for their valor, in-

tegrity, and love of country. We might all know the laws of health better than they were known in those days; but instead of seeking the means of health, we seek the means of indulging our appetites, and when sick, employ "doctors" to patch us up for another round of indulgence.

Sanitary measures are indeed adopted, but apparently only with the view of removing all other causes of ill health, but the main, the primary cause, unwholesome food and drink. Our rulers have done much to mislead the people; it is time for them to enquire into this subject; they have many of them obtained their position in the Legislature by appealing to and encouraging the lusts of the people: and a leading member of the Government lately proclaimed that beer, which contains alcohol or poison, is a "prime necessary of life." Shameful ignorance! Some who drink the deceiving liquid will no doubt sneer, but I boldly assert the opinion that alcohol *is* poison, and that therefore beer, wine, and all fermented liquors are poisonous. We are brought up surrounded by these habits, and fancy that this is a new idea; but it is not so, although now confirmed by the experience of ages and by the light of science, the human mind had long since arrived at the conclusion that fermented liquors should not be used. In the reign of one of the Chinese emperors, the origin, nature, and evil of intemperance were so well understood in that empire, that, in conjunction with his parliament, the use of intoxicating liquors was denounced and prohibited; while in other reigns, in order to remove the vice, the vines were uprooted lest such wine should be made; nor has grape-wine ever since been introduced among the Chinese people. The universal history thus refers to the Royal decree:—"About eleven hundred years before Christ, a Chinese Emperor, at a solemn assembly of the states, forbade the use of wine, as what proves the cause of almost all the evils which happen on earth."

Buddha, whose opinions were adopted by hundreds of millions of the human race, and who was really a wise and a good man, left this maxim to his followers:—"Obey the law, and walk steadily in the paths of purity, and (to do this) drink not liquors that intoxicate or disturb the reason." At the Median Court, according to the well known and interesting account by Xenophon, the youthful Cyrus, after pointing to the disturbing effect of wine on the bodily organs and mental faculties of the courtiers of Astyages, designated it as *poison*. Among the Arabs, abstinence from intoxicating liquors was known before Mahommed; in fact, he only took up one of the great truths of human nature.

Chœremon, the store-keeper and expounder of the sacred books in the temple of Serapis, and cotemporary with Nero, has left the clearest testimony with regard to the Egyptian priests:—"They gave up the whole of their lives to the contemplation and the worship of the Divine nature, and to Divine inspiration,

through the latter indeed procuring to themselves honor, security, and piety, but through contemplation and science. With respect to wine, some of them did not drink it at all, and others drank very little of it, on account of *its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust.*"

The old inhabitants of Italy, wiser than many moderns, perceived that the great evil was in the earlier excitement of wine, rather than in the later narcotic effect. Bayle well states the case:—"As it is true that a person elevated with wine finds himself more inclined and disposed to transgress the laws of chastity, so it is also true that a man perfectly drunk has no great disposition that way. By excess, men destroy what wine moderately taken had produced." Dyonisius, Valerius Maximus, Polybius, Aulus, Gellius, Pliny, and article XVI. of *Leges Regiæ*, show that intoxicating wine was prohibited to the Italian women in the earlier ages, as also to all young men under thirty years of age. Hippocrates, one of the first physicians, saw the cause of diseases, and taught simplicity of diet, and proper attention to the exercise of the limbs and to cleanliness. He remarked, "that disease did not come upon us all at once, but was the result of slowly producing causes." Yet men, when they are ailing, speak of some immediate cause, and hope to get well by some remedy equally quick; thus preventing themselves from looking to a steady establishment of health, while they run into numerous errors in the mystery of cures.

Socrates, one of the wisest of the Greek philosophers, was strictly frugal. It is related of him that he had brought his appetite under such control that he never, on any occasion, overstepped the bounds of moderation and temperance; he described the fundamental principle of that reformation, which is now so much required. He recommended, and no doubt himself practised, "*entire abstinence from such articles of diet and luxury as stimulated them to eat when they were not hungry, and to drink when they were not thirsty.*" He was not only a philosopher; in his early youth he distinguished himself by deeds of valor, and endurance of many hardships; his wisdom has become proverbial, and his heroic death showed that his courage endured to the last. His views of an Almighty Ruler were too pure for some of the magnates of his day, and they accused him of denying the gods of the state, and they condemned him to die by drinking poison; he was offered an escape, but he preferred obedience to the laws; drank the poison, and died, discoursing on the certainty of future life.

Epicurus, another philosopher, inscribed over his gates, these words:—"Passenger! here thou wilt find good entertainment; it is here pleasure is esteemed the sovereign good. The master will receive thee courteously; but take note, thou must expect only a

piece of cake and thy fill of water. *Here hunger is not provoked, but satisfied; thirst is not excited, but quenched.*" The epicures of the present day go on a very different plan, and the principle so well described by these philosophers is denied now by the public generally; but science adds further insight into its truth. An unnatural appetite is created by the physical agent; any particular nerves being unnaturally excited, seem on revulsion to require the same stimulant renewed, and so the mischief increases. Dr. Beaumont says:—"Condiments, particularly those of the spicy kind, are non-essential to the process of digestion, in a healthy state of the system, they afford no nutrition. Though they may assist the action of a debilitated stomach for a time, their continual use never fails to produce an indirect debility of that organ. They affect it as alcohol or other stimulants do; the present relief is afforded at the expense of future suffering." Mr. Whitlaw says:—"To persons whose anxious enquiry is the way to health, I would say, avoid the use of *tea*. If the digestive organs be weak, and the body otherwise predisposed to disease, the effects of *tea* on the system is most injurious. It may indeed be a *slow* poison, as I have been told, but it is a certain one. That class of diseases commonly called nervous tremors, habitual depression of spirits, and all the miserable train of symptoms arising from laxity and debility, may justly be ascribed, in nine cases out of ten, to this insidious poison." Professor Liebig asserts, that—"Coffee impedes the digestion of food for an hour or two, its carbonaceous principles requiring oxygen." Sylvester Graham declares:—"There is no truth in science more perfectly demonstrable than that alcohol is one of the more energetic and fatal poisons known to man; and with equal certainty can it be proved that *tea*, coffee, tobacco, and opium are powerful poisons to the human body." As to people not being able to do without *tea*, coffee, tobacco, &c., the idea is perfectly ridiculous. How did our ancestors do without them? *Tea* has not been imported into Europe above 200 years, and was introduced for medicinal purposes. It was first used in Britain in 1666, and became a fashionable beverage at Court, owing to the example of Katherine, Queen of Charles II., who had been accustomed to it in Portugal. The horrible, disgusting, inhuman, suicidal practice of smoking, snuffing, and chewing tobacco was introduced about the year 1386. It has increased and grown upon this intellectual and *Christian*, self-denying generation, and so willingly do they offer themselves up as a sacrifice to its injurious effects, and themselves become *slaves* to the habit, that it would appear to carry with it the curse of *slavery*; doubly destructive, it enslaves him that takes, and him that provides. Man uses God's blessing scurvily; he employs the earth to grow poisons, and converts the best fruits into poisons.

It was well known, formerly, how injurious to the powers of the mind was the use of any provocatives of the appetite. Plutarch was

distinguished for his frugal mode of life, for his abilities, and for his virtues; he was educated in a school where lessons of strict sobriety were taught, and great physical perfection attained. The teacher was well aware of the importance of keeping the head clear by temperance; and seeing that the scholars were inclined to eat more than they could manage, without taking vinegar and other condiments to stimulate their appetites, he punished his own son as an example; and looking at the others who had transgressed, he told them the fearful consequences of such indulgences in destroying their ability to learn. This was going to the root of the evil. It would be well if the teachers of the present day were to think more of the principle here inculcated; thus they might keep the head clear, and well prepared for study. Plutarch was a follower of Pythagoras, and we have his opinion on the eating of flesh clearly expressed. He says:—"It is best to accustom ourselves to eat no flesh at all, for the earth affords plenty enough of things, not only fit for nourishment, but for enjoyment and delight." And again:—"You ask me for what reason Pythagoras abstained from eating the flesh of brutes? For my part, I am astonished to think on the contrary, what appetite first induced man to taste of a dead carcass, or what motive could suggest the notion of nourishing himself on the flesh of animals, which he saw the moment before bleating, bellowing, walking, and looking about them. How could he bear to see an impotent and defenceless creature slaughtered and skinned and cut up for food? How could he endure the sight of the convulsed limbs and muscles? How bear the smell arising from dissection? Whence happened it that he was not disgusted and struck with horror when he came to handle the bleeding flesh, and clear away the clotted blood and humour from the wounds? We should therefore rather wonder at the conduct of those who first indulged in this horrible repast, than at such as have humanely abstained from it."

The Brahmins of India, and the Essenes among the Jews, held similar doctrines to the Pythagoreans, and it is well known that all these, as long as they adhered strictly and uniformly to their diet, which was of the most simple and natural kind, enjoyed uniform good health, and attained to a great age. Some of the Brahmins even considered that ill-health was a disgrace, being a certain sign of transgression against the laws of temperance. We have the testimony of Josephus with regard to the Essenes. He says:—"They live the same kind of life as do the Greeks, called Pythagoreans. Herod had these Essenes in highest honor, and thought more of them than their mortal nature required; they offer no sacrifice, because they have more pure lustrations of their own; their course of life is better than that of other men, and they entirely addict themselves to husbandry. It also deserves our admiration how much they exceed all other men that addict themselves to virtue, and this in righteousness; and indeed to

such a degree, that as it hath never appeared among other men, neither Greek nor barbarians; no, not for a little while, so hath it endured a long while among them : they are long lived also, inso-much that many of them survive above 100 years, by means of the simplicity of their diet, and the regular course of their lives." This is a most important testimony in favor of pure diet, particularly as it is said that Jesus was an Essene. John the Baptist certainly was, and the prophets were all chosen from the Nazarites, men of pure diet, and total abstainers from wine. And with all these testimonies, how is it that he whom we profess to follow is made to teach a contrary doctrine respecting the laws of nature? Is it not thus? The luxurious rulers of the Roman Empire would have refused Christianity, combined with the simple habits of early Christians, and the wily priests seeing the lusts of their appetites, mystified and darkened Christ's truths, and made him appear to licence error, that each might give his own interpretation of temperance. The wines recommended or used by Christ and the apostles were unfermented and innocent fruit of the vine, as proved by Dr. F. R. Lees in his works. Were it not so, our Saviour would be convicted of teaching a doctrine contrary to the laws of God; and he would be leading us into that temptation which he taught us to pray against. Of this more hereafter. This much is clear, that on man rests the blame, and a fearful blot has to be removed from Christian nations; may this nation, as it acknowledges the Bible, be the first to cast off these errors, proclaim the truth, and like the prodigal son kneel down before God, and say, Father we have sinned. Then will He give us of His stores, not like the human fathers—the fatted calf—but the beautiful fruits of the earth.

All men should aim at perfection, and the physical condition must not be neglected. The law of nature is the law of God; it is paramount in all ages and in all countries. In tracing the effects of diet on individuals and on nations, we are but opening the leaves of the works of the Creator; we must not shut our eyes to facts, for by them He teaches. In theory we dare not contend for bodily destruction, yet in practice we claim a freedom which leads to it. The attention paid by the early nations of mankind to these points, forms a striking contrast to the almost total neglect and indifference with which we have regarded them. The dissertation of Hippocrates, on ancient medicine, serves to show that at the time he lived, which was that of the Peloponesian war, the mind had been drawn to these subjects, and to the relative quantities required by different temperaments for preservation of health. The early history of the Egyptians supplies many facts that prove these people to have been most rigid observers of temperance, and that both the quantity and quality of what was either eaten or drunk were prescribed by laws which extended even to the king; and there is little doubt that the practice of eating in common, and by prescribed rules which was

introduced by Minos into Crete, and by Lucurgus into Laconia, took their origin from Egypt. Whether the Egyptians learnt from Moses, or Moses from Egypt, it is hard to determine; but it may not be without use to compare the dates of the most ancient heathen authorities, with the celebrated Jewish legislator, and it is quite possible that he was the fountain-head of those principles of legislation, and that the Egyptians imitated him; for after the departure of the Israelites, and the wonders witnessed in their flight, the Egyptians must have derived a great impression of the power which saved them, and been inclined to look up to them for knowledge. In favor of this view, we have the testimony of the celebrated Jewish historian, Josephus. In his letters against Apion, he proves that the Jewish nation and their laws were known to the Grecians, and they were represented to be Egyptians who had separated from their countrymen, and gone to Jerusalem. The Egyptians, not being able to conceal the wisdom and power of Moses, spoke of him as one of the priests of the temple of Heliopolis, thus claiming the fame of his deeds for their priesthood. There was a period of 500 years between the time of Moses and the time the Greeks visited Egypt, so that this deceit might easily have become established. Moses flourished about 1570 years before Christ; Homer wrote about 1000 years before Christ; Lycurgus flourished about 900 years; Pythagoras about 550 years, and Hippocrates about 460 years before Christ. Josephus says:—"Now I venture to say that our legislator is the most ancient of all legislators whom we have anywhere heard of; for as for the Lycurguses and Solons, and all those legislators which are so much admired by the Greeks, they seem to be of yesterday, compared with our legislator, inso-much as the very name of a law was not known in olden times among the Grecians. Homer is a witness to the truth of this observation, who never uses that term in all his poems, for indeed there was then no such thing among them, but the multitude was governed by wise maxims, and by the injunction of their king. But for our legislator, who was of much greater antiquity than the rest, he exhibited himself to the people as their best governor and counsellor, and included in his legislation the entire conduct of their lives, and prevailed with them to receive it, and brought it so to pass that those made acquainted with his laws did most carefully observe them." "The reason why the constitution of this legislation was ever better directed to the utility of all than other legislations were, is this, that Moses did not make religion part of virtue, but he saw and he ordained other virtues to be part of religion: I mean justice, and fortitude, and temperance, and a universal agreement of the members of the community with one another; for all our action and all our words (in Moses's settlement) have a reference to piety towards God; for he hath left none of these in suspense or undetermined, for there are two ways

of coming at any sort of learning, and a moral conduct of life. The one is by instruction of words, the other by practical exercises. Now other lawgivers have separated the two ways, and choosing one have neglected the other. Thus did the Lacedonians and Cretans teach by practical exercises, but not by words; while the Athenians, and almost all other Grecians, made laws about what was to be done or left undone, but had no regard to the exercising thereto in practice. But for our legislator he very carefully joined these two methods of instruction together, for he neither left these practical exercises to go on without verbal instruction, nor did he permit the hearing of the law to proceed without the exercise for practice; *but beginning immediately from the earliest infancy, and the appointment of every one's diet*, he left nothing of the very smallest consequence to be done at the disposal and pleasure of the person himself; accordingly he made fixed rule of law, *what sort of food they should abstain from, and what sort they should make use of*, as also what communion they should have with others, &c., that we might be guilty of no sin, neither voluntary nor out of ignorance." "To sum up," he says:—"We have already demonstrated that our laws have been such, as have always inspired admiration and imitation into all other men; nay, the earliest Grecian philosophers, though in appearance they observed the laws of their own countries, yet did they in their actions and their philosophic doctrines, follow our legislator, and instructed men to live sparingly, and to have friendly communication one with another. Nay, farther, the multitude of mankind itself have had a great inclination of a long time to follow our religious observations, for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the Sabbath hath not come, and by whom our fasts and lighting of lamps, and many of our prohibitions as to food, are not observed; they also endeavour to imitate our mutual concord with one another, and the charitable distribution of our goods, and our diligence in our trades, and our fortitude in undergoing the distresses we are in on account of our laws; and what is here matter of the greatest admiration, our law hath no bait of pleasure to allure men unto it, but it prevails by its own force, and as God himself pervades the world, so hath our law passed through the world also."

Josephus thus defended the Jewish law from the aspersions of the Greeks and others; and as he is acknowledged to have been well read in Greek authors, and bears the character of an honest historian, his testimony should be received as of value. He mentions many other facts which prove that the Jews went amongst foreign nations, and carried their strict habits with them, which as he says, rendered them more able to take part in the affairs of the world. Notwithstanding the disobedience and punishment of the Jewish nation, there must have been always many individuals

who followed the law in all its integrity. We might, like the Greeks, seize the principle of temperance, and with the aid of science and experience, establish it in still greater perfection, which would be far wiser than indulging in a baseless fabric of liberty, and setting aside all principle, from the cradle to the grave.

I would show you the result of following nature's path, and the path pointed out by the great Creator. For this purpose I will cite examples from those men whom either choice or circumstances induced to follow a temperate course, and who lived in health and strength, and mostly with virtue and wisdom. In many of the individual cases there is record of the simplicity and temperance of their lives. In some no mention is made of the nature of their food, but all will tend to prove that under favorable circumstances man may live with perfect enjoyment of his faculties to one hundred years and above.

A very remarkable collection, in regard to the duration of life in the time of Vespasian, is presented by Pliny from the records of the census, a source worthy of great credit. It there appears that in the year 76 of our era there were living in that part of Italy which lies between the Appenines and the Po, 124 men who had attained to the age of 100 and upwards: viz., 51 of 100; 57 of 110; 2 of 125; 4 of 130; 4 of 132; 3 of 140. Besides these, there were living in Parma 5 men, 3 of whom were 120, and 2 were 130; and in a small town near Placentia there were 10 men, 6 of whom were 110, and 4 were 120 years of age. In the above cases all we know is that the habits of the Italians in the country districts were very simple.

To proceed to individual cases. Democritus, a searcher of nature, and a simple liver, was a man of good temper and serene mind; he lived in good health 109 years.

Zeno, the founder of the Stoical sect, was most abstemious, and lived on bread and fruits; he attained the age of 98 years, and was never in ill health.

Poleman, of Athens, in his youth led a life of debauchery and drunkenness; but when about thirty years of age, he entered the school of Zenocrates in a state of intoxication; he was so struck with the eloquence of the academian; and the force of his arguments, that from that time he renounced his dissipated habits, and drinking no other beverage than water, he became himself a teacher, and died at an extreme old age.

Francis Secardia Hongo died A.D. 1702, aged 114 years. He left behind him forty-nine children; was never sick in his life; his sight, memory, and agility were the surprise of those who knew him. At 110 he lost all his teeth, but he cut two large ones in his upper jaw the year before he died. He never used strong drink, coffee, or tobacco; his only drink was water, and his habits in other respects were temperate.

In the "Miscellanea Curiosa" may be found an interesting

account of a man 120 years of age without the loss of a tooth; and of a brisk and lively disposition, whose only drink from his infancy was pure water.

Sinclair, in his "Code of Health," speaks of the famous civilian, Andrew Tieraquæas, who is said for thirty years together to have given yearly a book, and by the same wife a son, to the world, and who lived to a good old age; he never drank anything but water from his infancy.

In the year 1792, died in the duchy of Holstein, an industrious day-labourer named Stender, in the 103rd year of his age. His food for the most part was oatmeal and buttermilk. He rarely ever eat flesh, and could not be put out of temper. He had the greatest trust in Providence; his chief dependence was in the goodness of God.

Anthony Senish, a farmer of Puy, in Limoges, died in 1770, in the 111th year of his age: he labored till within fourteen days of his death. His teeth and hair remained, and his sight had not failed him: his usual food was chestnuts and Turkey corn. He had never been bled or used medicine.

Died on the 26th of June, 1838, at Bybrook, Mrs. Letitia Cox, upwards of 160 years of age. She declared she had never drank anything but water during her whole life; as did also another woman at Holland Estate, who died eighteen months before, at the age of 140.

Lewis Cornaro, a Venetian nobleman, died at Padua in 1565, at above 100 years of age. In early life he had been very intemperate, and consequently greatly diseased: from his thirty-fifth to his fortieth year his life was a burden to him. By a regular way of living he established his health in a remarkable manner, and in his eighty-first year says: "I am free from apprehension of disease, because I have nothing in my constitution for a disease to feed upon; from the apprehension of death, because I have spent a life of reason; I know that, barring accident, no violent disease can touch me. I must be dissolved by a gentle and natural decay like oil in a lamp which affords no longer life to a dying taper, but such a death cannot happen on a sudden.

Richard Lloyd died near Montgomery, aged 132 years and 10 months. He was a tall, strong, and upright man; had no grey hairs, had lost none of his teeth, and could see to read without spectacles. His food was bread, cheese, and butter for the most part, and his drink whey, buttermilk, or water, and nothing else; but being persuaded by a neighbouring gentleman to eat flesh meat and drink malt liquor, he soon fell off and died.

Dr. Lowes speaks of a man in the north, aged 120, who had been accustomed to eat very little animal food, but lived upon oatmeal porridge and potatoes, and sometimes he took a little milk, and never remembered being sick.

Dr. E. Baynard speaks of one John Baily, of Northampton,

whom he visited, then living in his 129th year. He says: "He had a strong voice, and spake very loud, and told the Doctor he had buried the whole town, except three or four, twenty times over. 'Strong drink,' quoth the old man, '*kills 'em all.*' His drink was water, milk, and small beer, and his food was for the most part brown bread and cheese; he cared not for flesh meats."

Louis Wholeham, of Ballimona, Cork, died at the age of 113 years and 7 months. He had not lost a tooth, nor had he one grey hair in his head. His diet through life was mostly potatoes and milk. It is a remarkable fact, showing how we cling to life, that he declared on his death-bed that he should have been more resigned to die eighty years ago than he was then.

Jane Heath, of America, was being exhibited in several of their large towns at the age of 162, and when asked what was her food, said, "Corn, bread, and potatoes is what I eat."

Francisco Lupats Olia, of Smyrna, lived 113 years: he drank nothing but water and milk, and eat bread and figs. He could hear well, and see without spectacles even to the last.

William Dupe died at Oxford, Sept. 23, 1843, aged 95 years; his eldest surviving child was 60 years of age, the youngest, an infant, *two* years old. Up to a very recent period he exhibited no marked appearance of either mental or bodily decay, and at Christmas, 1842, he addressed a meeting at a temperance festival.

Thomas Garrick, of the county of Fife, in the 108th year of his age, was in possession of great vigor; he died on the 3rd of July, 1837, being then 151 years of age. For 20 years previous he had never been confined to his bed by sickness.

A Scotch newspaper, published in 1839, notices an old woman then living in Glasgow, who was 130 years of age, and who for the previous 50 years had not taken intoxicating drinks. Her grandfather died at the age of 129; her father at 120: they were both very temperate.

In the year 1757, J. Effingham died in Cornwall, in the 144th year of his age. He never drank strong heating liquors, seldom eat flesh, and always lived remarkably temperate; till his 100th year he scarcely knew what sickness was, and eight days before his death he walked three miles.

The Countess of Desmond lived to the age of 145, and preserved her faculties nearly to the last. Upon the ruin of the house of Desmond, she was obliged, at the age of 140, to travel to London, from Bristol, to solicit relief from the Court, being reduced to poverty. Lord Bacon says she renewed her teeth twice or thrice.

Thomas Parr, of Shropshire, maintained himself by day labor (which it would be much better for those to be employed in, who are deceiving the public, by what they call "Parr's Life Pills," but which, like most others, are *death* pills). When about 120, he married a widow, for his second wife. Till his 130th year he

performed his usual work, and was accustomed to thresh; some years before his death, his eyes and memory began to fail, but his hearing and senses continued sound to the last. In his 152nd year he was taken to Court, when he only lived nine months, in consequence of the change in his mode of living. When his body was opened by Dr. Harvey, his bowels were found to be in the most perfect state. He died merely of a plethora, occasioned by living too high. Parr's great grandson died a few years ago at Cork, aged 103.

In the year 1670, died Henry Jenkins, aged 169; his monument is in the church of Bolton-upon-Swale, Yorkshire. When he was above the age of 100 he could swim across rapid rivers. His food was for the most part coarse and sour (or cooling), but in the latter part of his life he begged for his living.

Extract from memoirs of the life of Thomas Tryon, late of London, merchant, printed 1705:—"I read books of physic, and several other natural sciences and arts, and thus spending my time at hard labor in the day, and great part of the night in study, I arrived to near twenty-three years of age, about which time the blessed day-star of the Lord began to rise and shine in my heart and soul, and the voice of wisdom continually and most powerfully called upon me for separation and self-denial; and through His great mercy I was enabled to obey, retrenching many vanities, and flying all intemperance; for then I betook myself to water only for drink, and forbore eating any kind of fish or flesh, and confining myself to an abstemious and self-denying life; my drink being only water, and food only some bread and fruit, and that but once a day, for some time. This strict life I continued for a year and more; but through the temptations of the evil genius, and persuasion of acquaintance, I fell to eat flesh, and drink strong drink again, but not immoderately, and continued so doing about half a year, in which time I was often checked and troubled for my revolt, and fell into an indisposition of body. The voice of wisdom and my good genius still called upon me, prompting me to return to my abstemious way of living, and I no sooner obeyed but I was restored to my perfect health; and if any interpose and say, why all this singularity, and that it is ridiculous to run retrograde from all one's neighbours, and what advantage found you in it? To this I answer, that I found this abstemious clean way of living in innocency, mightily to fit and qualify me for the contemplation of our great Creator, and of His wonderful works in nature; for by thoroughly cleansing the outward court of the terrestrial nature, and thereby raising the power of the outward senses, at the same time, as it were, it opens the window of the inward senses of the soul, so that they become clear sighted, and can discern and distinguish between the good and evil principles, and there is a blessed union and harmonious correspondency amongst all the properties of the soul; and when this state is ex-

perienced and witnessed unto, there is as it were a new heaven and a new earth; new senses and a new understanding. Those are the blessed fruits of adhering to the voice of wisdom in separation and self-denial, for they are the only inlets to all true knowledge, whether it be of God, nature, or ourselves; and it ought to be a man's chief pleasure to set his light on the top of a hill that all may receive the benefit of it if they will, for God makes men His instruments to do His own work: and I cannot but give my own testimony that in this kind of separation and self-denial I have found greater benefit and satisfaction than I can express in words; the spirit of wisdom being wonderfully strengthened thereby, the mind illuminated, and the body and soul fitted and prepared to be what they were intended to be (the sacred temples of the son of righteousness, the fountain of light and love), which enlightens the spirit of understanding, keeping it vigorous and lively; and he that continually presses on in good works, in self-denial, abstinence, temperance, and an innocent life, will have more and more understanding bestowed upon him, as I myself (though altogether unworthy) can in some measure witness, to the praise and glory of the wonderful Creator and Father of light and wisdom. Some may cavil, and say, that to eat nothing but bread and gruel or the like, and drink altogether water, will not sustain nature in strength and vigor. To which I can truly say that I never found them fail, but on the contrary was rather more nimble, brisk, easy, and lightsome, as it were like the volatile troops of the aerial regions, feeling a most pleasant alacrity through the whole body. I found myself likewise more fit for meditation and the contemplation of divine and natural things; for abstemiousness and clean living makes the spirit of wisdom powerful in operation, and gives such full joy and satisfaction to the observers thereof, that they are, as it were, upon all occasions forced to speak of the excellence and great benefit of self-denial, cleanness, and temperance."

Tryon was a shepherd boy, self-educated. he apprenticed himself in London, performed his daily labor, studied, became a successful trader, travelled, brought up a family, and while proceeding diligently with his worldly affairs, wrote several works for the benefit of humanity. The following are his reflections on the study of man:—"Who can consider the riches of his own nature, and the wonderful properties and faculties thereof? Who can consider these, or any of these things, as he ought, and have any time to spare? Or who that has any eyes to see can find any pleasure like what the contemplation of those things affords to the discerning mind, especially the consideration of human nature? For man, being the image of God, is an epitome of the whole creation. Let him look where he will, he still sees, where his eyes can discern, something that participates in some measure of his nature, for as man participates of the nature of all things,

so all things participate of his. 'The knowledge of a man's self is a key to all other knowledge.'

The Rev. John Wesley is said by some to have tasted no flesh for the last forty years of his life. In his Life, printed by J. Barr, Leeds, collected from his private papers and printed works, are the following particulars of his diet; and as it is evident that he practised temperance to the utmost, and began early in life to leave off flesh and wine, that being part of his system of temperance, he probably continued it, although it is not particularly stated, except in one instance, that he made it a principle to abstain from flesh: but as to wine and fermented liquors, it was part of his religion to abstain from them, and to preach abstinence to others. On his journey out to America with his brother Charles, he wrote in his memoranda—"Believing that denying ourselves in the smaller instance might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice and biscuits."

"The temperance of Mr. Wesley was extraordinary: when at college he carried it so far that his friends thought him blameable. Among other things he was remarkable in the article of sleep. 'Healthy men,' says he, 'require six hours.' He never could endure to sleep on a soft bed; he always rose early; his constitution was excellent; and never was a constitution less abused, less spared, or more excellently applied in subservience to the faculties of the mind. In short, the transactions of his life could never have been performed without the utmost exertion of two qualities, which depended not on his capacity, but on the uniform steadiness of his resolution. These were *inflexible temperance, and unexampled economy of time. In these he was a pattern to all ages*, and an example to what a surprising extent a man may be useful to his generation by temperance and punctuality." Another account of his life states—"He observed so rigid a temperance, and allowed himself so little repose, that he seemed to be above the infirmities of nature, and to act independent of the earthly tenement he occupied. The figure of Mr. Wesley was remarkable. His stature was low; his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance and continual exercise; and notwithstanding his small size, his step was firm, and his appearance till within a few years of his death vigorous and muscular. In his countenance and demeanour there was a cheerfulness mixed with gravity, a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of tranquillity." In his eighty-fifth year, he made the following observations on his birth-day:—"What cause have I to bless God as for a thousand spiritual blessings, so for bodily blessings also. How little have I suffered yet by the rust of numerous years! It is true I am not

so agile as I was in times past; I do not run or walk so fast as I did. I find no decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I once did); nor do I feel any such thing as weariness either in travelling or preaching. To what cause can I impute this, that I am as I am? First, doubtless to the power of God fitting me for the work to which I am called. May we not impute it also as inferior means—1st, to my constant exercise and change of air; 2nd, to my never having lost a night's sleep, sick or well, by land or by sea, since I was born; 3rd, to my having constantly, for above sixty years, risen at four in the morning; 4th, to my constantly preaching at five in the morning for above fifty years; 5th, to my having had so little pain in my life, and so little sorrow or anxious care." Mr. Wesley did not mention in this review of his own habits his temperance. He was apt rather to refer to supernatural causes, and his allusion to preaching gives that impression; but can we, with all this collected testimony before us, be blind to the fact, that it was principally through this important habit of temperance that Mr. Wesley was enabled to establish his great virtues, his endurance, and his piety? It was as necessary a foundation for his mission as for that of the prophets of old. He was from his youth inspired with this principle, and it became so much a habit as hardly to be noticed by himself; yet we have sufficient testimony of the fact in the above extracts.

Every one knows the name of the celebrated philanthropist, John Howard. In his life lately published by Hepworth Dixon, is given an extract from his memoranda made towards the end of his life. He says: "I am firmly persuaded that as to the health of our bodies, herbs and fruits will sustain nature in every respect far beyond the best flesh meat. The Lord planted a garden for mankind in the beginning, and replenished it with all manner of fruit and herbs. This was the place ordained for man. If these still had been the food of man, he would not have contracted so many diseases in his body, nor cruel vices in his soul. The taste of most sorts of flesh is disagreeable to those who for any time abstain from it, and none can be competent judges of what I say but those who have made trial of it." Another important testimony is obtained from this great man as to the means he took to preserve himself from contagion. The effects of diet are perhaps now even better understood through the vegetarian doctrines; and as far as could be ascertained, there was not either in England or America a single case of death by cholera among those who avoided the flesh diet; and in America some vegetarians were much exposed to the danger of infection.

Extract from the life of John Howard:—"In truth he appeared to bear a charmed life; whatsoever the danger into which he entered in the cause of the wretched, he came out unscathed. God was about his footsteps, and did not fail him in his hour of

need. The secondary reasons [or physical causes] for his impunity are well worth considering. Howard ate no flesh, drank no wine nor spirits, bathed in cold water daily, ate little and at fixed intervals, retired to bed early, rose early. Such was the programme of his personal course. This regimen enabled him to penetrate safely dungeons, into which gaolers and physicians even dared not follow him. The question of how he preserved himself from contagion being often pressed upon him, he replied, 'Next to the goodness and mercy of the Author of my being, *temperance* and *cleanliness* are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed I fear no evil.' After the numerous escapes which he could only have gone through by his temperate course, he nevertheless fell a victim to fever, caught in attending a severe case. Howard had one habit which must have in some measure unnerved him—this was drinking tea; but the dangers he is known to have passed through, are a sufficient testimony to the efficacy of his temperate regimen.

In addition to the authorities cited, many others give their testimony to the simplicity of food, and the longevity of mankind in former ages. Among these may be named Manetho, who wrote the Egyptian history; Boerus, who collected Chaldean monuments; Mochus, Hæstius, Hieronymus, and those who composed the Phœnician history. Cases are also mentioned by Herodotus, Diodorus Siculus, Strabo, and Jerome of Egypt.

Among modern philosophers we have numerous testimonies in favor of simple diet:—Newton, Milton, Franklin, even Byron, and Sir R. Phillips. Many literary and scientific characters might also be named, who have lived for years on fruit and farinaceous substances. Therefore, whilst the majority still cling to their indulgences, and suffer numerous ills, we confidently assert that in our favor, from the beginning up to the present time—

“ Heard are the voices ·
Voice of the sages,
The times and the ages.”

Shelley the poet, Mr. Newton, Dr. Cheyne, and Dr. Lambe were the pioneers in this country of a return to this pure system, the advantages of which they experienced and set forth. There are now many Vegetarians who can give personal testimony to the advantages of the system; and both in England and in America it is likely to be practised to a great extent by those who value health and long life more than the feasting and drinking which destroys health and stupefies the mind.

An article in the “Westminster Review,” of April, 1852, after noticing the formation of the Vegetarian Society, says, “What with these confederated enemies of orthodoxy in diet, and what with those terrible Bible Christians, and what with the unregistered reformers sprinkled through society, and what with nobody knows

how many sceptics and considerers, it is not to be doubted that Smithfield and all butchers, Billingsgate and the whole guild of fishmongers, Gore-house and every present cook (to say nothing of farmers' wives, licensed sportsmen, and regular poulterers), stand in jeopardy of their very existence as such. In one word, to speak seriously, it can no longer be concealed that Vegetarianism is now an embodied power, be it for good or for evil, among the elements of British and American civilization. It may look fantastical—it may be feeble—but it is certainly alive; if it is but a puny and supernumerary sort of thing, it is also very young, and it cannot be denied that it is able to boast of as ancient and honorable ancestry as any in the world." This latter assertion is justified not only by the array of authorities here stated, but also in "The Coming Times." It is proved that the highest testimony, the most ancient and most accredited, gives to man the corn and fruits of the earth; while on the other hand it denounces our blood-eating, wine-drinking habits, and foretels the present destruction of life.

This vital frame, this wondrous work of God, must be better known and cared for; no one should despise his life. Our examples show that it is possible to live in health, and also that it is possible to restore a broken constitution. If we can but succeed in drawing forth the enthusiasm of the public towards so great, so desirable an object as true Temperance, this country will, under Providence, be the means of laying the foundation for the Millennium.

Here, perhaps, the man of the world will rise and denounce all enthusiasts: nevertheless he will allow himself to become enthusiastic over a good dinner, some good old port, or a flagon of the best ale. On these matters he can be as flighty as Tom Moore and as wise as Solomon.

The modern wise man says a good joint of beef and a pint of wine make the man, and he cannot give up his meat and drink—No! he would rather die. We have nevertheless some hopes of him, if we can but make it fashionable to avoid these abominations. The wise man declares it can never be done: "Why," says he, "would you make a nation of milksops—mere vegetators?" To this we answer, that the pure diet will increase the moral courage, the mental vigor, the bodily strength. It is not only philosophers and poets and agriculturists who have proved it: warriors and conquerors and patriot defenders of their hearths, have all acted under its influence.

We shall now begin the national testimonies with an instance from our own history. When Boadicea, queen of the ancient Britons, was about to engage the Romans in a pitched battle in the days of Roman degeneracy, she encouraged her army in an eloquent speech, in which she says:—"The great advantage that we have over them is that they cannot, like us, bear hunger,

thirst, heat, or cold ; they must have fine bread, wine, and warm houses : to us every herb and root are food ; every juice is our oil, and every stream of water our wine." " In those times," says Lord Kaimes, " our fathers were robust both in mind and body, and could bear without much pain what would totally overwhelm us."

" The victories of the Arabs after Mahomet, who in a few years from a small and mean beginning established a larger empire than that of Rome, are an example of the great vigor accompanying simple diet. They were enthusiasts ; they did they knew not what ; the naked derar was found an overmatch for a troop of Roman cavalry : the women fought like men, and conquered the Roman men ; they were temperance troops ; there was neither brandy nor flesh to feed and corrupt them. They conquered Asia, Africa, and Spain on barley. The Caliph Omar's walking-stick struck more terror into those who saw it than another man's sword. His diet was barley-bread, his drink was water. When he left Medina to go to the conquest of Jerusalem, he rode on a red camel, with a wooden platter hanging at his saddle, with a bottle of water and two sacks, one holding barley and the other dried fruits. And there will dawn ere long on our politics and on our modes of living a nobler morning than that of the Arabian faith, Scripture, history, science, and experience will not bear testimony in vain. This great overgrown dead Christendom of ours will arise in its true and original grandeur of love to God and man—will become practical, and will triumph over selfish lusts."

" Cyrus, who raised Persia from an obscure rude colony to one of the most splendid empires that the world ever saw ; who performed more extraordinary marches, fought more battles, won more extraordinary victories, and exhibited more personal prowess and bodily power of effort and endurance, than almost any other general that ever lived, subsisted from childhood on the simplest and plainest of vegetable food and water ; and the Persian soldiers who went with him through all his career of conquest, and shared with him all his hardships, toils, and dangers, and on whom he always placed his main dependance in battle, and with whom he was able to march thousands of miles in an incredible short space of time, and conquer armies double the number of his own, were fed like himself from childhood on bread, cresses, and water ; and adhered strictly to the same simplicity of diet throughout the whole of their heroic course, without relaxing from the stern severity of their abstemiousness, even in the hour of victory, when the luxuries of the captured cities lay in profusion around them." Were not these samples of moral and physical courage and endurance superior to any beef-given wine-produced valor ?

" In the most heroic days of the Grecian army, their food was the plain and simple produce of the soil. The immortal Spartans of Thermopylæ were from infancy nourished by the plainest and

coarsest vegetable diet ; and the Roman army also, in the period of their greatest valor and most gigantic achievements, subsisted on plain and coarse vegetable food." The same important principles are demonstrated by the facts of modern times. "Very few nations in the world," says a sagacious historian, "produce better soldiers than the Russians. They will endure the greatest fatigues and sufferings with patience and calmness ; and it is well known that the Russian soldiers are from childhood nourished by simple and coarse vegetable diet. It is well known also that amongst the bravest and most enduring soldiers that composed the army of Napoleon Bonaparte in his wonderful career of carnage and conquest were those who had all their lives subsisted on a coarse vegetable diet."

"The Polish and Hungarian peasants from the Carpathian mountains," says a young Polish nobleman, "are among the most active and powerful men in the world : they live almost entirely on oatmeal, bread, and potatoes. The Polish soldiers under Napoleon Bonaparte," continues he, "would march forty miles in a day, and fight a pitched battle, and the next morning be fresh and vigorous for further duties."

"In 1823, General Valdez, a Peruvian general, marched to Lima with an army of native Indians, expecting to find General Santa Cruz with the patriot army there ; but learning that the army were advancing at a considerable distance, General Valdez resolved to meet them as soon as possible by forced marches. He selected two or three thousand men, and ordered them to leave their women and all unnecessary baggage behind, and every man to fill his pockets with parched corn for food. General Valdez then led his army 750 miles in eleven days, or more than sixty-eight miles per day ; and at the close of this forced march, met and routed the patriot army of between three and four thousand men." "These Peruvians," says a highly intelligent gentleman, who has spent twenty years among them, "are a more hardy race, and will endure more fatigue and privation than any other people in the world. They subsist wholly on vegetable food, and being very improvident, their diet is generally coarse and scanty. Parched corn is their principal, and generally their exclusive article of food, when engaged in any particular enterprise or effort which requires great activity and power of body. In travelling, and in many other respects, the women are quite equal to the men in muscular power and agility."

Can this evidence be resisted ? Oh ! says the mind,

"Convinced against its will, and of the same opinion still,"

it might suit the Peruvians, but it won't suit our climate. But we have cited Russia and Poland, cold countries.

Again we come to our own country. "Brindley, the celebrated canal engineer, informs us that in the various works in which he

has been engaged, where the workmen, being paid by the piece, each exerted himself to earn as much as possible,—men from North Lancashire and Yorkshire, who adhered to their customary diet of oat-cake and hasty pudding, with water for their drink, sustained more labor, and made greater wages than those who lived on bread, cheese, bacon, and beer, the general diet of the laborer of the south.”

Diet is more important than climate, for the natives of Sierra Leone, whose climate is said to be the worst on earth, are very temperate, and subsist entirely on small quantities of boiled rice, with occasional supplies of fruit, and drink cold water, in consequence of which they are strong and healthy, and live as long as men in the most propitious climates.

In judging loosely of the health of nations according to their habits, people are too apt to overlook many of the disturbing causes. It is often the case that the effects of a proper diet are destroyed by the use of stimulants and narcotics, now become so common, in all nations. Graham asserts, after a most careful comparison, that under similar circumstances a man must sustain more health, life-power, and strength of body and mind on a well-selected vegetable diet, than on a mixed or purely animal diet. All our evidence tends to prove this; and we have not the least doubt that men of wealth and of leisure, who can choose their occupations, if they made it their study to obey the laws of health, are in a situation very advantageous for the attainment of longevity; but because they have advantages which to some degree counteract the ill-effects of bad diet, so far as to allow them to live as long, or perhaps longer, than others whose healths are more tried by circumstances, men are apt to imagine that it is the high living which gives health. This is erroneous; and it will be found that men rarely live in the fashionable world without entailing on themselves many ailments and infirmities; and everywhere, where stimulants and narcotics are indulged in, disease is increased and life shortened; whereas, with constant abstemious habits, men may live to a great age without disease.

“Before the discovery of the Ladrone Islands by the Spaniards, in 1620, the inhabitants imagined themselves the only people in the world, and they were destitute of almost everything that people in civil life think necessary to existence. There were no animals on the islands except birds, and these they did not eat. They had never seen fire, nor could they at first imagine the properties or the use of it. Their food was wholly vegetable, consisting of fruits and roots in a natural state. They were well-formed, vigorous, active, and could carry with ease upon their shoulders a weight of five hundred pounds. Disease or sickness of any kind was scarcely known amongst them, and they generally lived to a great age. It was no extraordinary thing for individuals among them to reach 100 years without experiencing any sickness. Since they have

become accustomed to the use of fire, and have deviated considerably from their former abstemious mode of living, diseases are much more common among them, and they do not average so great an age." This is an illustration under our eyes, as it were, of the ideas of the ancients conveyed in the fable of Prometheus.

Again, Captain Cook tells us that when he first visited the New Zealanders, he found them enjoying perfect and uninterrupted health. Among the numbers which crowded round the voyagers, they never observed a single person who appeared to have a bodily complaint; if wounded or hurt, their wounds healed with facility. Numbers of aged men were observed amongst them, yet none of them were decrepit, and although they did not equal the young in muscular strength, they were not behind them in regard to cheerfulness and vivacity."

Dr. Lamb says, "There is every reason to believe, and particularly from the observations of the navigators of the Pacific Ocean, that those races of men who admit into their nutriment a large proportion of fruit and recent vegetable matter, unchanged by culinary art, have a form of body the largest, of the most perfect proportions, and the greatest beauty: that they have the greatest strength and agility, and that they enjoy the best health."

"The interesting natives of Pitcairn's Island, who sprung from the mutineers of his Britannic Majesty's ship 'Bounty,' strikingly illustrate the principle before us. Yams, cocoa nuts, and roots, with bananas and plantains form their principal food. With this simple diet, early rising, and taking a great deal of exercise, they are subject to few diseases; and Captain Beechy says they are certainly a finer and more athletic race than is usually found among the families of mankind. The young men all born on the island were finely formed, athletic, and handsome; their countenances open and pleasing, indicating much benevolence and goodness of heart. But the young women, particularly, were objects of attraction, being tall, robust, and beautifully formed; their faces beaming with smiles, and indicating unruffled good humour. Their teeth are described as beautifully white and perfectly regular, without a single exception. A young girl, says Captain Pipon, with a basket of yams on her shoulders, skipped from rock to rock like a young roe. The agility and strength of the men were so great, say the British officers who visited them, that the stoutest and most expert of the English sailors were no match for them in wrestling and boxing, and they could carry great weights."

All such portions of the human family as subsist on vegetable food, without narcotic and intoxicating stimulants, have always been noted for their cheerfulness, vivacity, activity, gracefulness, and urbanity, for their suppleness and beauty of form.

Is not this a state of things worth striving for, instead of going on multiplying diseases and reducing the state of bodily perfec-

tion? And is it not a sin to bring up the young to early destruction, and to cause many to live a life of suffering, and to dull their minds, so that they have no chance of obtaining a knowledge of their destiny? If there were faith in this doctrine, the experiment which was tried in America might be tried in some of the charitable institutions in England.

The effects upon the young were strikingly illustrated in the Orphan Asylum of Albany, state of New York. "From eighty to one hundred and thirty children," says Mr. Graham in his 'Science of Human Life,' "were, in the close of 1833, changed from a diet which included flesh or flesh soup once a day to a pure vegetable diet, regulated by physiological principles. Three years after this change was made, the principal teacher of the institution thus speaks of it: 'The effect of the new regimen on the intellectual powers of the children has been too striking and too obvious to be doubted. There has been a great increase in their mental activity and power; the quickness and acumen of their perception, the vigor of their apprehension, and the power of their attention daily astonished me. Indeed they seem eagerly to grasp with understanding minds almost any subject that I am capable of presenting to them in language adapted to their years.' While on this diet, their usual supply of bread was made of the whole-meal; but on one occasion those who provided for the Asylum, not being aware of the necessity of their having brown bread, gave them bread made from fine or wheat flour, and in a little time symptoms of failing health appeared; on returning to the whole-meal bread their health was restored." It is highly important to eat bread made from the whole-meal.

It has been asserted by Buffon, and has been re-asserted by many a flesh-eater, that if man were obliged to abstain from animal food entirely, he would not multiply. To a mind accustomed to look beyond his circle this is an absurdity. We have the Irish, who live nearly upon potatoes, as an example to the contrary; and the eastern nations, proverbially prolific, are another example. On the opposite side, in Patagonia, whose inhabitants are most flesh-eating, and where every other advantage of air, climate, and active habits would tend to make them prolific, the reverse is the fact; and in a country which they have inhabited for 300 years, and which is capable of containing millions, only 800 were in existence in 1837.

When, from religious or other motives, any society of men are induced to adopt, and perseveringly to observe, a strictly temperate regimen, their bodily health and longevity are much increased, as also their virtue and piety. In our own times, the religious society of the Quakers has been an example. They were founded by George Fox about the middle of the seventeenth century, on principles of the greatest simplicity as well in regard to diet and manners as dress and religion, and for many generations they

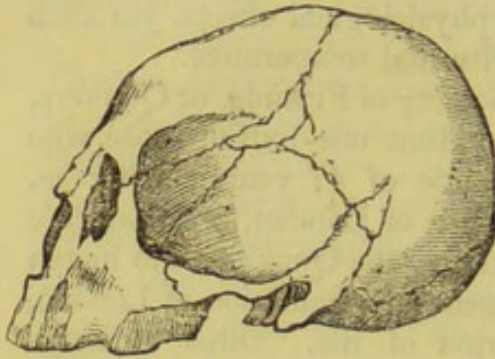
adhered to simple habits of diet. The consequence was, that in the course of three or four generations the physiological effects, in relation to health and longevity, became too remarkable to escape general notice. It must, however, be remembered that the dietetic habits of this society, being adopted from purely religious feelings, were not regulated with reference to physiological effects, yet such were the important results of simplicity and temperance.

It appears from the register of the Society of Friends, or Quakers, as a consequence of their temperance, that one-half of those who are born in that society live to the age of 47 years; whereas, says Dr. Price, of the general population of London, one-half live only two years and nine months. Among the Quakers, one in ten arrives at 70 years of age: of the general population of London, only one in forty reaches that period of life. Other statistics quoted in "Graham's Science of Human Life," confirm the fact of the wonderful effect of the temperance habits of the Quakers, which now unfortunately have to a great extent passed away. But the Quakers themselves and the whole civilized world ought to awaken to the necessity of regarding this evidence, and no longer destroy themselves and their progeny, when it is so clear that health may be preserved, and life extended and enjoyed under more temperate habits.

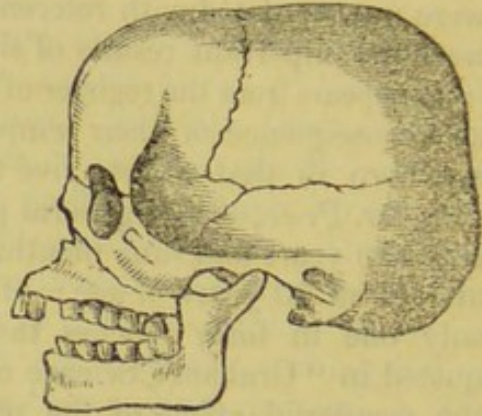
Many of the examples given tend to show that nations and individuals were more inclined to virtue and morality, and to the exercise of their intellect when living on simple diet. The ancient philosophers, it will be observed, particularly recommended their mode of living in reference to its effect on the mind and morals. Phrenology was not known, and of course we cannot obtain from former experience any proof of the dependence which the growth of the brain has to the food; yet from observations since made, we may fairly conclude that it is through the brain that the mind and character are influenced; the lower regions of the brain being excited by stimulating food, and the higher regions, the seat of the moral faculties, being deadened and weakened. This is the conclusion of individuals who have made observations, and a striking example of a national character has lately been brought to light by Signor Cubi e Soler, of Barcelona, an extensive traveller. He says, if we could find a savage race of men who were so far flesh-eaters as even to consume their fellow-beings, with scarcely any development in the moral and intellectual regions of the head, and another race of savages who lived exclusively on vegetables, who possessed moral and intellectual regions of the head highly or immensely developed, we should then possess scientifically the most positive and conclusive proof that Vegetarianism was designed by the Almighty. The two instances that approach to this contrast are the Araucanians, an unmixed Indian race of Chili, and the Caribs of Venezuela; the comparison being more valuable from the fact of both these races being found in

South America, and both having maintained their primitive habits and manners for a series of generations.

CARIBS.



ARAUCANIANS.



The heads of the Caribs are quite flat, whereas the Araucanians have a considerable rise on the top of the head, and a good development on the moral regions ; and it is interesting to see that the mental characteristics of each bear out the conclusions of their outward form.

The Caribs consider themselves a privileged race, and hold all other Indians in sovereign contempt. They are relentless, enterprising, and ardent, regarding war and hunting as the chief end of their existence, and they devour such of their enemies as fall into their hands without remorse. The Araucanians, on the other hand, with some of the vices common to all savage nations, possess many noble qualities. They are generous and humane towards the vanquished ; courteous, hospitable, benevolent, grateful, enthusiastic lovers of liberty, ever ready to sacrifice their lives in the service of their country, the independence of which they have defended with indomitable courage. Possessed of great strength, neither the infirmities of age nor the symptoms of decay appear until they are far advanced in life. They are cleanly in their habits, and they subsist chiefly on grain, pulse, and potatoes. They acknowledge a Superior Being, whom they believe to be attended by inferior dieties to execute his behests." The development is here seen to be caused by food.

Mr. O. S. Fowler, the practical phrenologist of New York, writes thus :—" I shall take the liberty to consider as established, both by analogy and by physical demonstration, that the exercise of particular mental faculties causes the exercise of and consequent enlargement of particular portions of the brain, and of course an increase of the skull above them, so that the strength of particular mental faculties can be determined by the size of the cerebral organs, and the size of these organs by the form of the skull ; and as the stimulating food excites the lower organs, they become active and grow, while the moral regions remain dormant

and decrease ; on the other hand, with purely nutritious food, the moral regions become active, and the brain and outward conformation increase in that department." Thus, however good a development of brain a man may have by nature, it is deteriorated by physical errors.

Sylvester Graham observes :—"Admitting all that phrenology claims in regard to cerebral organization, it is still true that the intellectual and moral character of man can only be constitutionally reached through the medium of the nerves of organic life ; or in other words, it is only by a proper attention to the physiological laws of the domain of organic life that we can justly hope to have such an effect on the shape and condition of the brain and other parts of the body as will secure health, wisdom, virtue, and happiness to the human race."

This explains the views which are expressed in "The Coming Times" on phrenology ; and although some men who take up the idea that the soul is in a manner independent of the body, will call this materialism, it is a law of connection acknowledged in the old saying, "*mens sana in corpore sano.*"

In the name of all that is sacred then, if you would save your souls, take care of your bodies, not by pampering low appetites, but by acting up to laws which experience has proved to be successful. Among the warnings which offended nature gives to man of their departure from her laws, are the constant and increasing number of sufferers from the tooth-ache : the jaw-bones and patent artificial teeth now exposed by dentists to invite the afflicted, are a proof to how great an extent the mischief is carried. No one, I apprehend, will disagree with this sentiment of Sylvester Graham :—"It is entirely from the voluntary transgressions of mankind, and not from the want of benevolence in our Creator that we suffer tooth-ache." There are various causes for this disease of teeth : hot food, narcotics, stimulants, and flesh diet. With a proper diet consisting of nourishing vegetable food and water, the teeth have remained sound, as we have seen in men who lived to 150 years of age. The popular notion that sugar injures teeth is incorrect, except in cases where by its admixture with other substances it causes indigestion. "It has been alleged," says Dr. Wright, "that the eating of sugar spoils the color of and corrupts the teeth ; this, however, proves to be a mistake, for no people on the earth have finer teeth than the negroes in the West Indies." In the Egyptian mummies and in various skeletons dug up in parts of England, the remains of those who had lived on more simple diet, the teeth are observed to be perfect. In Mexico, where the higher classes consume great quantities of flesh, they are noted for the early decay of their teeth and for nervous complaints ; whereas the Indians residing in the same locality, but who live on vegetable produce, are remarkable for fine white teeth, and for their mild expression of countenance. "A medical gentleman,"

says Graham, "who formerly spent 15 years in one of the remote counties of the State of Maine, where the inhabitants knew nothing of luxury, but subsisted on a plain, simple, and coarse diet, stated that the people were very remarkable for their fine, white, and regular teeth; and that although he was the only professional man in the country, he finally left it because he found no business." It is a common assertion which is made by many who ought to know better, and eagerly repeated by the general class of reasoners, that our comparative anatomy proves us by nature to be omnivorous, but on scientific principles it is demonstrated that we are frugivorous animals, nearest the simice or monkey tribe. The celebrated naturalist Linnæus, speaking of fruit, says:—"This species of food is that which is most suitable to man; which is evinced by the series of quadrupeds: analogy—wild men, apes; the structure of the mouth, of the stomach, and the hands."

Gassendi, in his celebrated letter to Van Helmont, says:—"I was therefore contending that we do not appear to be adapted by nature to the use of flesh-diet from the conformation of teeth. Since all animals (I speak of terrestrial ones) which nature has formed to feed on flesh, have teeth long, conical, sharp, uneven, with intervals between them; of which kind are lions, tigers, wolves, dogs, cats, &c. But those which are created to subsist 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 products of the earth. Wherefore, I repeat, that from the primal and spotless institution of our nature, the teeth were destined to the mastication not of flesh but of fruits."

Baron Cuvier, whose knowledge of comparative anatomy was most profound, and whose authority, therefore, is entitled to the greatest respect, thus writes:—"Fruits, roots, and the succulent part of vegetables, appear to be the natural food of man. His hands afford him facility in gathering them, and his short and comparative weak jaws, his canine teeth not passing beyond the common line of the others, and the tuberculous teeth, would not permit him either to feed on herbage or devour flesh, unless those aliments were previously prepared by culinary processes."

Lord Monboddo says:—"Though I think that man has from nature the capacity of living either by *prey* or upon the fruits of the earth, it appears to me that by nature and in his original state he is a frugivorous animal, and that he only becomes an animal of *prey* by acquired habit."

Other equally strong opinions from men of known scientific

acquirements are Bell, Daubenton, Sir E. Home, Professor Lawrence, Roget, and Broussonnet.

It is commonly said we must be omnivorous, because we are neither like the carnivorous or the herbivorous animals in construction ; but this is very short-sighted reasoning, and in fact we are neither, but are by nature adapted for a frugivorous animal, of which nature furnishes a specimen in the monkey, whose construction in the organs of digestion so resemble that of man that an anatomist could hardly distinguish one from the other, if the monkey were of a large species and his stomach and other organs of digestion alone were produced. In the teeth there is but one difference, the monkey has two pair of front teeth adapted for cracking nuts.

Upon all grounds, then, we conclude that the corn and fruits of the earth and pure water are the natural sustenance of man, and the testimonies we have cited prove that the practice of temperance in that diet has produced health and long life, bodily strength, hilarity, morality, and intellectuality. It is equally effective in restoring as in maintaining health. Graham says :—“ I have seen hundreds of miserable dyspeptics who had suffered almost everything for years : scores of those whose symptoms strongly indicated pulmonary consumption, and sometimes in its advanced stages ; many who had for years been afflicted with epileptic and other kinds of fits and spasmodic affections, or with cruel asthma or sick headache ; in short, I have seen nearly every form of chronic disease with which the human body is afflicted in civilized life, after resisting every kind of medical treatment for months and years, yield in a very short time to a correct diet and well-regulated regimen. And why was all this ? Because in almost every case the diseases had been originated and perpetuated by dietetic errors, and the practitioners had been unsuccessful, because with all their administration of medicine, they had suffered those dietetic errors to remain undisturbed, unquestioned, nay, even recommended.” The same writer further observes—“ That when individuals who have lived to sixty or seventy years on a mixed diet of animal and vegetable food, adopt a pure vegetable diet and good general regimen, they always improve in health, throw off many if not all their infirmities, and retrieve much of the vivacity and activity of early life.”

Dr. Cheyne, who flourished about 100 years ago, says :—“ For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about thirty years' practice, in which I have in some degree or other advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken ; and they were too deeply diseased and too far gone for recovery before I undertook them.”

Dr. Lamb, after a very long and extensive practice, speaks most decidedly against the use of animal food in any kind of chronic disease: "I have seen multitudes of chronic diseases of every name and type, which had long and incorrigibly withstood medical treatment of every kind, yield in some instances immediately, and some in the course of a few weeks or months, to a pure vegetable diet and general regimen regulated on physiological principles. I could fill a large volume with well-authenticated cases, and most interesting detailed accounts of a very great variety of chronic diseases cured in this manner."

Dr. J. Knight, of Truro, says: "Some three years previous to my forming a determination to subsist upon farinacea, I had been laboring under an aggregate case of dyspepsia, and about six months previous also under an attack of acute rheumatism. I was harassed with constant constipation of the bowels, and ejection of blood after eating, together with occasional pain in the head. From November, 1831, to November, 1836, my diet consisted of rye and Indian bread, stale flour bread, sweet bread without shortening, milk, and ripe fruit. During this time, while I devoted myself to considerable laborious practice and hard study, there was no deficiency of muscular strength or mental energy; I am fully satisfied that my mind was never so active or strong." It appears that Dr. Knight has since the above date several times tried a diet of animal food, which in each instance was attended with such symptoms as to induce him to desist. He adds, "I am now satisfied to all intents and purposes that mankind would live longer, and enjoy more perfectly the sane mind in a sound body, should they never taste flesh meat or fish." Drs. Cook, Ball, Alcott, and other American doctors, give similar testimony. Such men as the above, and other popular physiologists, the homœopathists, and hydropathists, give us hopes that the tide is turning in the affairs of men, and that the laws of health will be understood and obeyed.

We are now very far gone in the round of indulgence, and are lost in the mystery of disease or iniquity, and death is victorious. "Where the carcass is, there the eagles gather round." Behold the numerous orthodox birds of prey, besides the multitude of quacks which gather round the haunts of men, and live on corruption—sure signs of the prevalence of error! And do they help us? No!

"In the lowest deep, a lower deep
Still threatening to devour us opens wide."

There is no end to their inventions: worse to worse may truly be said of the condition to which medicine reduces mankind. And why is this? Because men foolishly trust in the science, or rather trade of medicine, instead of trusting in the laws of nature; and physicians, guided by fashion and custom, have forgotten and concealed the laws of nature in the mystery of disease. Is this a presumptuous judgment? Let them speak for themselves.

Dr. James Johnson says: "I declare my honest conviction, founded on long observation and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, or druggist on the face of the earth, there would be less sickness or mortality than now obtains."

Dr. Trueman, in his work on food, says: "No disease can be cured by drugs without injury to the health; for the remedies employed for that purpose always cause some excessive and unnatural action of the body which lessens its power. The administration of drugs goes on the principle of administering a lesser evil to avoid a greater."

Radcliffe said: "On entering my profession, I thought I knew a hundred remedies for every disease: now, alas! at the close of my career, I leave a hundred diseases without a remedy."

What was the testimony of Baillie, in his day the undisturbed monarch of practice? In the prospect of going to render up his great account he said: "He had no faith in medicines whatever; he neither knew their manner of action, nor the principles which should regulate their administration."

The celebrated Dr. Gregory declares that "More than ninety-nine parts in a hundred of all that has been written on the theory and practice of medicine for more than one thousand years is absolutely useless and worthy to be known but as a matter of curiosity, or a miserable warning and example of the worst errors to which we are prone."

Authorities might be multiplied as to the mischief of medicine, and those physicians are wisest who use it least, and make physic "the art of amusing the patient, while nature cures the disease." The celebrated Sydenham is reported to have said, when on his death-bed, and surrounded by physicians who were lamenting his loss to the world: "Never mind; I leave three good physicians behind me." They crowded over him with eager looks, each hoping his name would be pronounced. He remained for some time silent, then said: "Yes, I shall leave three very good physicians,—air, exercise, and diet." Thus showing his opinion of nature's cure.

When will physicians be true to their profession? Let them study the duties they owe to the communities with whom they live; let them teach the means of preserving health as well as of combating disease; and let the public also show that such is the duty required of them; and not as now, pay them for the amount of medicine given, or for each abstruse prescription.

Contrast the testimony of those who have had the courage to follow nature's cure with the conclusions of the scientific men who have tried medicine; contrast the comparative certainty of health, when men live on pure food, with the uncertainty which prevails around us, and you must be convinced that health is within your reach if you have courage to take the right course. If living

witnesses will be of any avail they are not wanting. There are numerous individuals who have joined a Vegetarian Society at Manchester, who can testify to the benefits derived from pure diet under a variety of circumstances, and with whom you can communicate. With regard to abstinence from fermented liquors, there are now perhaps two millions of total abstainers in England, who are pledged to the principle, and are anxious to save others. Although the cases of temperance quoted all include abstinence from fermented liquors, and there are many distinct testimonies to their injurious tendency even in small quantities, yet as this habit is rooted in the minds of many, and there is such an idea that the moderate use of them is good, and even allowed by the Christian Dispensation. I repeat this is an error; temperance is abstinence from all things injurious, and alcohol is a poison.

Reader, are you a moderate drinker? From a pamphlet entitled "The Pastor's Pledge," by the Rev. W. Roaf, I extract an eloquent passage. After describing the extent of the mischief, and stating that in this country there are 600,000 occasional or habitual drunkards, and that 60,000 die annually, the writer says:—"Whence comes all this? Who opened the Pandora's box? Who first let out the waters that have swollen to a deluge? Moderation! Yes, let the truth be told, let it go forth rattling as the thunders and vivid as the lightning, that Moderation, with its boasted virtues and limits, is the mother of all intoxication in the world. Can anything be truer than that if a person never drinks moderately, he can never drink immoderately; if there were no young serpents there would never be any old ones; if there were no dawn there would be no day; if there were no children there would be no men. Now as surely as the child precedes the man, and dawn the day, so surely does moderation precede intoxication. Many are moderate who never become intoxicated, but none are intoxicated without being previously moderate. Let moderation be abandoned, and henceforth intoxication would soon cease. Myriads have thought moderation virtuous, because the so-called religious part of the community practised it, and being destitute of religious restraints, have gone too far. I appeal as to wise men; judge ye what I say. Are not the moderation habits of this realm the parents of our intoxication? And are they not more dangerous also? Your child sees a drunkard, and revolts at the sight, and would die rather than be thus disgraced; but he is not aware that an occasional treat of wine or other drinks will in all probability bring him to it. The drunkards thus become a beacon to warn and alarm, *their* children being often the most sober; while moderation is the soft light to allure and captivate; the one is as the yawning gulf into which none go intentionally, the other is as the great Serbonian bog where armies whole have sunk. Besides, who can assign limits to moderation? Does not the taste and physical action of liquors tend to a violation of all rule, and a

crossing of all boundaries? Have not the most solemn intentions, the most firm resolutions, the most urgent entreaties, the most sacred interests, all been spurned when we have once looked upon the wine that is red? Has not moderation been the inclined plane on which it was impossible to glide on the graduated distances? On the other hand, consider not only the dangerousness, but the perfect inefficiency of the moderation system. It has never reclaimed a single drunkard. Contrast this with the total abstinence plan: millions has it reclaimed,—millions more has it prevented going too near the pitfall."

A singular and striking instance of the effects of total abstinence was stated in the "Georgia Enquirer:"—"There is a populous village not fifty miles from Columbus in which not a drop of ardent spirits is sold during the year. In the sale of lots at its first settlement (six or seven years ago, 1836,) it was made a condition of title that the lot should revert to the original proprietors whenever a dram-shop, or any such thing, should be opened upon it. The village has been free from every kind of immorality up to the present day, and there is no reason why it should not continue so up to the end of time." We are informed by a friend who knows, that the same fact exists in reference to the village of Ruttersville, in Texas. No spirituous liquors have ever been sold here since its settlement in 1837. Such spots as these are like the shadow of a great rock in the midst of a desert land. There is one very common remark, which, spite of all that has been urged, will satisfy some men. You know an individual who is above eighty years of age, and he has lived *well*, that is, destructively; perhaps so, but had those persons who, by more than usual good constitutions, lived to seventy or eighty, adopted a rational mode of living, instead of being distinguished by gout and palsied limbs and weak intellect, they might have lived to 120 or more, and died without suffering; whereas now they are set up as devil's decoys, as Bishop Berkeley observes, to draw in proselytes, and as an *Ignis-fatuus*, or Will-o'-the-Wisp, to destroy others in the swamps over which they passed for a time uninjured.

I now conclude this testimony, which might have been lengthened to a considerable extent; but my object has been to glean from larger works, and to place before the public in a small compass the evidence which has appeared to me so convincing. I trust I have said enough to induce a general inquiry. Honesty, morality, devotion, gaiety of disposition, and mental power; longevity, health, symmetry, strength of body, and endurance of fatigue; all these have been proved to result from real temperance. Evil desires, mental gloom, irreligion, crime and insanity, disease and early death, deformity and prostration of bodily strength, are the result of our present dietetic habits. Can we look at the two pictures unmoved? Will not every true Briton make an effort to relieve his country from the disgrace? Will he not try to elevate

himself and those around him? It is a national question and a national duty; with this crime in our hearts, prayers to the great Author of our being in times of distress will only be lip-service. We must strive to save the 600,000 habitual or occasional drunkards, who are victims to this habit.

Purify! purify! purify! Let there be one universal shout for *temperance*; that is the true, the only reform which can really be of any service, the ground-work of all; with that alone can we truly say, "Thy will be done on earth, as it is in Heaven." By our habits of intemperance we embrace evil. Let us work for what we pray.

"Laborare est orare,
Great men ever seem to say;
Work—to labor is to worship
And to labor is to pray."

Let us work then in the cause of self-denial, and we may be saved from many evils and inflictions in the coming times of retribution. As Shakespeare wrote in the days of Queen Elizabeth, so now in the days of our Gracious Queen Victoria, the danger is from within.

"This England never did, nor never shall,
Lie at the proud foot of a conqueror—
But when it first did help to wound itself.
Come the three corners of the world in arms,
And we shall shock them! Naught shall make us rue,
If England to itself do rest but true!"

What have we not to answer for in destruction of human souls! Still we go on, the enlightened and the wise leading the way with their gorgeous feasts, their wines and mixtures of abominable things, laying the seeds of disease and of an enervated race. The good that would ensue from a complete change of the habits of English society would be immense, not only to themselves, but to the whole world; the juice of the grape, instead of being corrupted and converted into alcohol, would be in demand as syrup or jelly, which is remarkably wholesome; the sugar would all be used, as such, instead of being made into burning spirit; the same attention to the laws of health, and the physiological condition of man's frame, would banish tea, and coffee, and tobacco, from the list of our supplies, and the flesh of animals would give place to grains and fruits. But what language can be used sufficiently strong to awaken the nation? These authorities and examples, indeed, ought to show men that they cannot be doing their duty to God, or to themselves, or to their neighbours. But now, methinks, I hear the objection of those who are in the habit of regarding temporal wealth and worldly prosperity as the great aim and object of national ambition, cry out here, "Unfeeling man! you do not consider what ruin you would bring on thousands, nay, millions, of mankind! The butchers, the tea-dealers, the tea-growers, the brewers, and publicans; would you sacrifice them all to your tem-

perance crotchet?" To such I reply, these are arguments that are held out to stop every reform. We have seen the railway system displace the coachmen, the postboys, the innkeepers; we have seen the vast changes of property which occurred from the railway speculations; we have seen also the comparative stoppage of the railway works in progress, which employed so many thousands; and lastly, we have seen the corn laws repealed, and protection given up; and yet we now enjoy a degree of national prosperity unequalled. We must not, then, be deterred from doing that which is right by any false notion of injuring worldly interests. Our trust is in God! and if we obey His laws, we may trust in Him with perfect security.

Upset this evidence if you can; but appeal not to commercial ideas so falsely put. Profit and loss, I am willing to admit, is an element of human thought, and I also will appeal to it. To you, as individuals or as a nation, I would ask what profiteth it if you gain the whole world, and lose your souls? Now it is a fact that about 50,000 drunkards die annually in this country. This number of souls can only be saved by the total abstinence system. Adopt this system, and seek for true Temperance, and before many years are gone by, you may expect to turn your hospitals and prisons and poor-houses into schools; your brewhouses into baking-houses and granaries; your pastures into orchards and gardens; your brewers, doctors, publicans, and butchers into useful and peaceful denizens of a new world, instead of being, as they now are, agents of destruction to their neighbours. Happily if at the moment of change any should be at a loss what to do in this island, the continent of Australia offers a wide field for their operations.

If I have made any impression on a confirmed invalid, or on a votary of fashion, whom circumstances bind in their iron grip, let them go to one of those retreats of hydropathy or water-cure, and by means of the purifying water, air, exercise, and diet which are there recommended, *begin* a life of temperance. It was thus I was emancipated from the errors of custom and fashion, and to that system as one great advance to truth we owe much.

The experience of ages and the voice of Scripture are before you; shall custom and fashion prevail against them? To each and to all the trumpet of alarm is sounded; the enemy is within your gates; begin the battle for God and for man—expel the great destroyer Alcohol, and follow up that blow by pursuing to the utmost *the course of Temperance*.

SUMMARY AND APPENDIX.

Thus we have seen that from the earliest authors down to some of the greatest minds in our own age and country, there was an impression that mankind brought on the evils of disease by acting contrary to nature. We trace from the most authentic histories of the ancient Jews, Greeks, and eastern nations, that the truth was known and spread abroad by wise men, that the fruits and corn of the earth were the best food for man ; that intoxicating liquors were spoken of as the origin of all evil ; and that many lived to a great age where habits of temperance were practised. We have also seen that in various ages of the world, individuals and communities on this diet showed forth the active and the passive virtues, according to the circumstances in which they were placed ; and that for moral and intellectual worth, as well as for physical strength and perfection, the simplest diet is well adapted. The present luxurious habits of this country, spreading as they do by example, and by facility of procuring, to all ranks, are bringing *all* under the hands of the medicine-dealer, and the results of that trade are described by themselves to be most injurious. We have seen also that a new light is open to us, which will bring us back to walk in the laws of nature ; but while every one can understand these facts, it may not be every one who can comprehend science ; therefore I trust that many will prefer the enjoyment of health, to the indulgence of palate, from this view of the practical road to health. For those who desire to see the evidence of science, I shall adduce that support also, and shall thus prove why the effects must be what they are, and what are the scientific causes of these effects. I can recommend the reader to begin ; and I now give a list of articles which furnish the proper food for man, and in which, after a little time to wear out unnatural tastes implanted by the use of injurious food, he will find more pure enjoyment of palate, and freedom from many of the troubles of life.

GENERAL REMARKS ON FOOD.

FOOD INJURIOUS TO MAN.

Animal food in all shapes ; flesh, fowl, and fish.

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Vegetables.—Leaves and roots are not the best food, but may be used without much injury ; turnips, parsnips, potatoes, carrots, artichoke, salsefa, endive, lettuce, cabbage, and broccoli ; French beans, spinach, cresses, celery, asparagus, &c.

The above, eaten with some of the corn bread, will furnish a good meal.

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