

A treatise on salt, showing its hurtful effects on the body and mind of man, and on animals ; its tendency to cause consumption, insanity and other diseases : as taught by the ancient Egyptian priests and wise men, and by scripture ; in accordance with the author's experience of many years / by Robert Howard.

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A T R E A T I S E

ON

S A L T,

SHOWING ITS HURTFUL EFFECTS ON THE BODY AND
MIND OF MAN, AND ON ANIMALS;

ITS TENDENCY TO CAUSE
CONSUMPTION, INSANITY,
AND OTHER DISEASES:

AS TAUGHT BY THE

ANCIENT EGYPTIAN PRIESTS AND WISE MEN,

AND BY SCRIPTURE;

IN ACCORDANCE WITH THE AUTHOR'S EXPERIENCE

OF MANY YEARS.

"Salt shall be found in the sweet waters, then shall wit hide itself, and understanding withdraw itself into its secret chamber, and shall be sought of many, and yet not be found."— [Page 39.]

BY

ROBERT HOWARD, M.D.

THIRD EDITION ENLARGED.

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P R E F A C E.

A GREAT part of the contents of this pamphlet is contained in the Author's work, *Revelations of Egyptian Mysteries*; but, since its issue from the press, it has appeared desirable to re-publish this part of it in a separate form, with additions; in order to afford to those persons who may be desirous of making themselves acquainted with these most important subjects, an opportunity of doing so, without purchasing the before-mentioned work. This third edition, newly written and arranged, is illustrated by much new matter, and some cases of patients treated by abstinence from salt, after the manner herein advocated.

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

INDEX.

- ABSTINENCE** from salt, now much practiced, 62.
- Bloodvessels, bursting of, how caused, 56.
- Blood, why forbidden in Scripture, 70.
- Bot, how produced in the horse, 33.
- Cancer, how caused, 65.
- Calomel, its terribly hurtful effects, 29. 52.
- Cases of patients treated by the Author's method, 70.
- Chilblains cured by abstinence from salt, 62.
- Colds, caused by salt, 49.
- Consumption caused by salt, 54, 60.
- Cats, why so afflicted with worms, 34, 65.
- Creatures of the Saturnian age, 15.
- Dead Sea, how formed, 19.
- Dogs, why so afflicted with worms, 34.
- Dogs, why so afflicted with man's diseases, 64.
- Drinking immoderately caused by salt, 40, 78.
- Eye diseases caused by salt, 45, 56.
- Foods and drinks adulterated, diseases so caused, 67.
- Fruits and corn anciently diseased in the country of the Dead Sea, 20, 42.
- Fungous growths of the nose, and other parts of the skin, cause of, 56.
- Generative function in the animal races deranged by salt, 35.
- Generative function in the human race disturbed by salt, 37.
- Heart disease, cause of, 56.
- Insanity of mind, cause of, 58.
- Lead improper for refining sugar, 70.
- Madness caused by salt water, 58.
- Madness of dogs, how caused, 66.
- Mineral medicines, hurtful effects of, 28.
- Monkeys, why so consumptive, 66.
- Mystery of the Forbidden Fruit, or Food, explained, 11.
- Oiled bread of Scripture, 69.
- Olive oil used instead of butter, 69.
- Parrots, why consumptive, 67.
- Pillar of Salt, its meaning, 20.
- Plague of calomel, 29.
- Potatoe Disease, cause of, 42.
- Preservation of foods, 77.
- Salt mines, how formed, 19.
- Salt mines of Wielitschka, 48.
- Scurvy, its horrible effects, 51.
- Sea, cause of its saltness, 18.
- Scriptural inculcation against salt, 39.
- Shechem, why sowed with salt, 31.
- Sheep, why so afflicted with fluke worms, 34. 66.
- Stone, disease of, prevails much at Naples, 24.
- Tumours caused by salt, 56.
- Vapour, hurtful, of salt, 43.
- Vascular system injured by salt, 55.
- Vegetation hurt by salt, 30.
- Vermin, the original creation of, 31. 32.
- Vinegar to be used in the place of salt, 63. 78.
- Vinegar adulterated with vitriol, 79.
- Vital flame, its electrical generation, 16.
- Water, diseases caused by it, 23.
- Wines and spirits adulterated with mineral acids, diseases so caused, 68.
- Worms of the human body, and of animals, how generated, 32.

A TREATISE ON SALT.

SECTION I.

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

THE chief object of the work entitled Revelations of Egyptian Mysteries, is to make known the fact that, in the long lost wisdom of the ancient Egyptians, is contained the greatest treasures of natural philosophy, the greatest treasures of theological and medical wisdom, two sciences naturally combined and united with each other. All knowledge of the ancient Egyptian hieroglyphic style of writing is irrecoverably lost, and nothing again can ever be derived directly from that source. Still the means have happily been left us of obtaining knowledge of all the heads, and chief features, of the wonderful and delightful wisdom contained in those most venerable and invaluable records. History informs us that the wise men, or philosophers, of ancient Greece, went into Egypt and resided there, for the purpose of instructing themselves in the wisdom of the Egyptian philosophy: they, on their return to their own country, again set forth all the grandest

and most important subjects of the wisdom of Egypt, in their allegorical representations, known as the Stories of the Grecian Bards. My object has been to direct attention to this hitherto unknown fact: and the Revelations of Egyptian Mysteries consists principally of an interpretation of the allegoric Stories of the Grecian Bards, or Lyric Poets.

In modern times the world has, by universal consent, been sunk into a state of profound ignorance with respect to natural philosophy or knowledge of nature, of which the radicles of theology and medicine constitute the most practically important departments. By theology, I mean, history of the great works of nature; history of the creatures of nature; history of the ordinances instituted for the preservation of the integrity of the creatures of nature, by a true love and adoration of Nature's Self, as the parental author of all things, shown in a compliance with her ordinances; now so far as is compatible with the new conditions, by her servant Art, established in the world. The chief object of Scripture is to teach this natural theology, to save man from the evils and sorrows which must afflict him here, without knowledge of its great principles. We have had no fixed principles of theology and medicine, on which the human mind has been in any way agreed; the discordance of opinion is so great, that both sciences may be regarded as torn to tatters, they are houses divided against themselves and

tottering to the utmost. This intestine disagreement is a sure proof of their fallacy and utter worthlessness. It appears that the discovery of the Egyptian wisdom cannot fail speedily to set them both on a solid and sure foundation.

Man, in modern times, has known nothing of the former and future conditions of the world in which he lives, and of the former and future conditions of his own existence: but the wisdom of Egypt divulges these mysteries to the entire satisfaction of the mind, by the opening of scenes of the utmost sublimity and grandeur, most delightful and consoling to the mind, and instructive of all that is desirable to be known. It is from the inexhaustible source afforded by the contemplation of this natural wisdom alone, that man is permitted to draw the most elevated and sublime intellectual pleasures in which it is possible for the human mind to repose. It is from this source alone that the most substantial intellectual enjoyment arises, and man must contemplate nature in this way, or, as the poets say,

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

An initiation into this knowledge, cannot fail to inspire a wise, and imperishable gaiety, even under the oppressive load of sorrows and vexations by which humanity is now inevitably afflicted.

The interpretation of these mysteries will lead to a wonderful elucidation of Scripture, and of the hitherto unknown secrets of all ancient history. I

find that all the most ancient and best authenticated parts of Scripture, are in strict accordance with the wisdom of Egypt, and indeed consist of it. It is evident that multitudes of books discoursing in different departments of the wisdom of Egypt will now soon appear in the world. Indeed, since the publication of this work, many essays have appeared, and hundreds are now ardently studying in this department of knowledge. The things revealed by the Egyptian philosophy are so great, so invaluable to man, and they come stealing so naturally upon the mind, so like a lost child to its mother, and bringing most evident and unerring truth with it, that it seems most certain it must now again go forth and pervade the whole earth, as in ancient time. That opposition which every thing new calls forth, must be expected to stand in its way at first; but it is evident that it will steadily advance, overwhelming, crushing to powder, and gaining force by every stumbling-block it meets in its irresistible course. It has been said that these things should not be commonly made known to the people, that they are too great, and that the mind of man is not prepared for their contemplation. But it appears to me that the making known of these things will certainly confer the greatest possible good on man, and above all things increase his happiness and welfare. The wise men of ancient times did, very properly, conceal these things from the great mass of the people, but now, the condi-

tions of the world are quite changed in this respect. There is now a very active enquiry after the truths of nature, which were then, on the contrary, treated with contempt. However it does not, at this time, appear desirable to speak of every thing which the Egyptian wisdom represents to the mind: it seems best that some of them should at present be unknown to those minds, to whom they are not naturally revealed in the contemplation of these things; and so have we left them untouched.

This work is now exciting great interest in America, in consequence of what I have said about the resurrection of a great region of the earth, by the burning of the Andes, the Mountains of Mexico, and the adjacent countries and seas, with an explanation of the purpose of the great multitude of Egyptian Pyramids, showing that they were built in anticipation of that event, also to be burnt. It is also attracting the greatest attention on the continent of Europe, and in this country. And it is not unworthy of remark that some foreign physicians have since expressed sentiments in print approaching to my own respecting the hurtful operation of salt upon man's body.

The Revelations of Egyptian Mysteries concludes with a Discourse on Health, according with the wisdom of the ancients; containing ancient methods of medical treatment, and a large amount of information, respecting the universally existing causes of disease, to which all persons are most directly

exposed, and such as is most calculated to warn man from their influence, and to guide him, by simple rules, in the acquisition and maintenance of health.

SECTION II.

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

We shall now trace out, very briefly, the great principles of the Egyptian wisdom, knowledge of which is of the utmost importance to the physician in his medical capacity; and in whose absence, that infinite division of opinion now existing amongst the professors of the healing art, must unavoidably have place. The great Sophocles, speaking allegorically of a plague of Thebes, says :

Remember, 'tis the privilege of man,
His noblest function, to assist the wretched.

In order effectually to relieve the sick, or the wretched, from want of health, the Egyptian philosophy declares that nature must be contemplated in the following way; and I think I have shown plainly enough that our Scriptures teach the same. The earth is the first creature of the creation, the vegetable, or the vegetable kingdom, is the second person, and the animal, or the animate kingdom, is the third, and last person of the creation; the Egyptian philosophy personifies these as individuals. Thus

the earth is the parent of the other creatures, but originally it is through the agency of the vegetable only that the earth is the parent of the animate creature: it is by the agency of the vegetable that the earth converts its own substance into a state fitted for the nourishment of the animate creature. All the substances of the earth are, by nature, forbidden, as food, to the animate creature, except as offered by the agency of the vegetable.

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

fed ; and whosoever eats or drinks of the solid and fluid substance of the earth, except as offered by the intervention of the vegetable, is guilty of eating directly of the body and blood of the Lord, which signifies eating and drinking of the solid and fluid substance of the earth, or first creature. "He that so eateth and drinketh unworthily, eateth and drinketh perdition to himself, not discerning the Lord's body. For this cause many are weak and sickly amongst you, and many sleep, in death." I. CORINTHIANS XI. 27, 29, 30. That is, many are diseased and have died, on account of eating and drinking of the substance of the earth, before it was presented by the agency of the vegetable. In the Egyptian Mysteries I have introduced a passage similar to the above, and could point out others, in various parts of ancient history, which, like these, have direct allusion to the reception of mineral matter into the body, and the evil consequences caused by it.

Here we see that Scripture regards the world as the Deity, and the earth as the substantial part of the Deity, or His body ; so also the Egyptian wisdom, as elsewhere found. If God, the First Creature, had not a substantial body, how could He have formed primeval man after his own image ? GEN. I. 26. And how otherwise, as St. Paul enigmatically says, could all the substantial creatures of nature, be the offspring of Him, and live and move

within Him. ACTS xvii. 27, 28. Are we not the offspring of the earth, living in its atmosphere, which is a part of itself existing in a state of fluidity, and do we not return to the earth after death? The earth, as we have shown in the Egyptian Mysteries, is organized like an animate creature; as taught by the wisdom of the ancients, and by Scripture, in that man was originally made after its image.

Here is the true interpretation of these dark and mysterious passages. I say this is their true signification; because I find such explanation of them to be in strict accordance with all the most ancient and best authenticated parts of Scripture, and with all other ancient history; and on consulting nature, with the result of many years experience, I most distinctly see and feel its truth. The same is clearly set forth in the very highly interesting and most important Egyptian allegory or enigma of the Sacrifice of Prometheus, as interpreted in the above mentioned work: the above identical passages were in this way understood by the ancient Egyptians, and the other great nations of antiquity, as I have shown. Here we see that according to the inculcations of Scripture, there is no such thing as creatural spiritual existence distinct from, and unconnected with material substance; that is one of the mischievous deceptions of modern times, alike opposed to reason, and to Scripture. This reception of mineral matter into the body, is also what is meant in

our Trinity by the conversion of the Godhead into flesh, that is the conversion of the substance of the head, or first creature, into flesh without the ordained intervention of the vegetable or second creature, by whose agency, or coming through whom alone, the substance of the first creature should be converted into animate flesh. This is also what is meant by the confusion of persons. And this transgression, evidently in allusion to eating salt, is there spoken of as originally causing the calamities of the fallen state, as more particularly shown in the Egyptian Mysteries. *Accordingly the wise men and priests of ancient Egypt, as Plutarch relates, forbade the eating of salt, declaring that it was fatally hurtful to man's nature.*

Who can contemplate the manner in which the vegetable, by its roots, sends out ramifications in every direction to collect and feed on earthy matter, and so, by a process of refinement, and conversion of earthy substance into its own inimitable nature, builds itself up out of the ground, and then, by a most wonderful process of purification and refinement of its own corporeal substance, elaborates its fruit, ripens it, and thus magnificently and deliciously presents it to the hand of man, inviting him, by its exquisite fragrance, to take it; I say, who can deliberately contemplate this without being most forcibly struck with the impropriety of the reception, of anything taken directly from the earth, into the body

as food! Thus, as we read in the twentieth chapter of Deuteronomy, "the tree of the field is man's life," or the original and natural source from which he derives his existence. History relates, and it is otherwise evident, that nature originally provided such a climate, and such a terrestrial residence, with such nutriment, as was everywhere, and at all times, most fitted to the well-being and to the enjoyment of her creatures. Sacred history relates that the earth everywhere put forth fruit trees, on whose fruits all her animate creatures, then living, were fed: there can be no question of the existence of this condition; in fine, nature shows most plainly that it did exist. DANIEL IV, 11, 12.

But it has been my object to show that, before the Fall of Nature, man did not eat and drink, but was nourished by a delicious atmosphere. The ancient custom of the burning and offering of incense, was instituted in allusion to this nutritious, or ambrosial and nectarine, condition of the air of the Saturnian, or celestial age of this world. Man's body is now in part, so nourished by the air, and some vegetables are entirely so nourished. After the fall, nature assumed a new condition; trees then brought forth fruit, and man became a mechanical eater. Then it was necessary that man should be forbidden to eat of any substance taken directly from the earth, because it contained matters poisonous and ruinous to his body. If a man ate salt, even supposing it were not hurtful, he could not be

certain that it did not contain some virulent, or most deadly, poison; but if he took fresh and perfect fruit from the tree, that is, from the kind hand of providential nature, then he was sure that he had obtained the pure food of life. Scripture and all ancient history most completely uphold this doctrine. Scripture also directly declares the hurtful influence of water on man's body. II MACCABEES XV. 39.

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

The activity of the various organs of man's body is kept up by an apparatus greatly resembling a machine of galvanic electricity; which works by the action of an acid on its substance; the nervous system, existing in man's body, with its animate fibres or wires, constitutes a machine very much like the above; and it, in like manner, works principally by the action of an acid on its substance. Medical philosophers agree that it is indispensably necessary for an acid to be constantly acting on the minute terminating fibres of the nervous system of man's

body, in order to keep the corporeal machinery in healthy action, by the generation of a kind of electricity, or electric fire; the vital fire, or flame; but the circumstance that a vegetable acid is indispensable for this purpose has been lost sight of. Man's fruits, when fresh, largely contain this acid. Salt consists of a mineral acid and an alkaline substance called soda: if, in the absence of vegetable acid, salt be used as a condiment, it will also stimulate man's nervous system into activity, but it will be a deranged and morbid action, speedily bringing on old age and disease. The acid separated from the salt, by the digestive powers, will rudely drive on the bodily functions, but only by a deranged action tending to disease and speedy death. The operation of crude mineral substance, as salt, which has not been softened, and rendered mild, by passing through the vegetable state, will most certainly be destructive to the healthy combustion of the vital flame: this great, and most important, truth for man to know, is, in covert language, most especially inculcated in Scripture, and all ancient history, common sense and reason again declare it. It is thus, by the natural generation of an electric fluid within the body, that the combustion of the vital flame is to be invigorated; but the application of an artificially generated electricity or magnetism from without, is unnatural, and hurtful to the body, and will excite, and derange the nervous system even to madness: I at present know of some instances dangerously bordering on this effect.

Before the Fall of Nature, when she existed in the glory of her perfect state; before Art was, by Providence, instituted in the world; before the awful sceptre was consigned to the hand of unrelenting death; during the continuance of the Saturnian, or heavenly condition of this world, "It had not rained upon the earth; neither was it tilled by man. But there went up a mist from the earth, and watered the whole face of the ground," by a more gentle aerial humectation, as by refreshing dew. GEN. II. 5, 6.

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

as elsewhere, and does sometimes now, but seldom. From the vast surface of the ocean, during the lapse of incalculable time, pure and sweet water has been distilled to cleanse and refresh, by rain and dew, the earth's surface, by removing the saline matter and filth to the sea, and thus its waters have become salt. In like manner, the many ancient inland lakes of the countries of the East, and of America, have become intensely salt, and surrounded by vast regions where death and desolation reign triumphant. When great regions of the earth are so desolated, they become dry, and the rivers cease to run, they gradually dwindle and disappear, and those inland lakes have thus been left to dry up entirely, to form vast beds of solid salt. The Dead Sea, and many other lakes, are now rapidly undergoing this process of drying up, in the formation of beds of salt: we know, from Strabo, the father of geography, that many of the rivers which formerly ran into it, have disappeared; and the Jordan has become a little stream, consequently the evaporation from its wide surface is now much more than that brought into it; of springs it has none; for its bottom is sealed by a rapidly progressing crystallization of solid salt. Such is the manner in which benignant nature, has, in all times of the fallen world, been industriously carrying away, and concealing salt, the substance, in Scripture called the Abomination of Desolation. If man go to these receptacles of animate death, and oppose nature by bringing back the salt, and diffus-

ing it again over the earth, dire must be the consequence to him ; and so it has been, and we foretel that he will not now be slow to understand it. If nature had not so continually carried away the salt from all the surface of the earth, it is most evident that by its influence, the world would, long since, have been entirely desolated. The effect of the use of salt by man, has been the dissemination of disease throughout the vegetable and animal kingdoms, and which, increasing in severity, has ended in entire desolation.

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

PILLAR OF SALT OF THE DEAD SEA. — In my readings of ancient history, it has appeared very evident to my mind, that the ancient wise men erected the pillar of salt, in the desert, near the Dead Sea, to indicate that the use of salt by man had caused that desolate and frightful condition

which there prevailed, *and all the evils which had preceded and led to that condition*: and also that it was then a custom to erect other similar pillars in such situations. It was then customary to keep in perpetual exhibition, causes, to be, to the wise, as signs of consequences and results.

It is also very evident to me that the Abomination of Desolation, so mysteriously spoken of in Scripture, means salt, and this pillar of salt. This abomination was something that was eaten, as is shown by that passage, (ISAIAH LXVI. 17,) in which the eating of *swine's flesh and the abomination*, is spoken of; this evidently means, the eating of swine's flesh and salt. There are very evident reasons why swine's flesh was, more than that of other animals, particularly improper to be eaten at the times and places spoken of; and even now, we know it requires to be eaten with caution.

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

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

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

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

In the foregoing discourse we have spoken particularly of the drinking of water by man, as being contrary to the original intentions of nature. This is frequently adverted to in the Wisdom of Egypt, as set forth by the Greek Lyric Poets, and also in other departments of ancient history. Let us therefore now search into the consequences of the use of water for man's drink.

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

I have, nowhere on the Continent of Europe, or in the British Dominions at home, met with so many invalids afflicted with calculous diseases as in Naples. In Rome the water is very free from the grosser earthy contamination, and accordingly these diseases are comparatively very rare. Also in our own country and in all parts of the world we frequently meet with water, the use of which is abundantly productive of

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

Thus, I say, although water is now indispensably necessary for man's drink, and although it certainly, in its natural state, when very pure, is one of the best common drinks man can now generally obtain, yet its use for this purpose is fundamentally wrong, and it is now of the utmost possible importance that this should be thoroughly understood. We must bear in mind that the earth has now generally ceased to put forth man's nutriment in such a state and form as is required for his immediate use. Thus, although even the purest water, as Scripture declares, (II MACCABEES XV. 39,) is in some degree hurtful to man's body, it still happens that pure water and the

drinks prepared by means of it, are the best which man can now generally obtain as a common beverage. Because the earth, by means of the vegetable kingdom, is no longer able to put forth, at all times and in all places, man's natural drink, consisting in fresh fluid fruits, in sufficient quantity for his use. It is however most important that we should avoid falling into the egregious error of supposing that water was originally intended for man's drink. Water having undergone the process of distillation is much more wholesome, but then there is the difficulty of obtaining it fresh, and in sufficient quantity for common use.

Water is a proper drink for some of the lower animals, because they, coming into existence subsequently to man, were formed and constituted to live under the still existing conditions of the world. Not so with the human being ; nature no longer supplies these his wants as he requires them, and in the absence of the assistance he derives from art, his race must long since have become extinct in most parts of the world.

With regard to medicine, I do not hesitate to say that the use of mineral substances for internal remedies ought also to be avoided to the utmost possible extent. I do not assert that we are now always prepared to dispense with them entirely, but we might, with very great advantage, lay aside nearly the whole of them. Their operation on the animate constitution is distinguished by a rude austerity which is exceedingly hurtful to it. Nature has

supplied us with a sufficient number of vegetable medicines for the cure of man's diseases; they are friendly to the constitution, and beyond comparison more efficient remedies than substances taken from the mineral kingdom, which, although they may cause a temporary cessation of disease, that effect is produced greatly at the expense of the vital powers, and thus they are in themselves a most prolific source of diseases.

At their head stands calomel; this has proved a terrible curse to society. It has been used as an universal remedy, and there are comparatively few persons in this country, whose constitutions have not been in some degree injured by it. On inquiry into the causes of the ill health of patients, it is very common to meet with this answer. "I had an attack of illness for which I was violently salivated with mercury; some of my teeth then fell out, and others soon began to decay: I have never regained my former health." In these cases it is not the disease which causes permanent damage to the constitution, it is the taking of this horribly hurtful substance, whose exceedingly injurious effects have commonly been wrongly regarded as features of the disease for the cure of which it was given. But of late years the attention of medical men has been more directed to the hurtful effects of calomel, and the people in general are strongly impressed with a sense of its injurious influence on the health. It is not now so much had recourse to as a remedial

agent, but still it continues to be used to a lamentable extent.

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

The exceptions I particularly allude to, in the use of mineral medicines, are, the sulphate of magnesia, in extreme cases; but how, by its rude operation, it weakens and debilitates the body! this observation is proverbial amongst the people; and there is wont to be much truth in these common sayings, which have their origin in the pure source of experience. Next comes the tartarized antimony: here the metal being taken up and dissolved by vegetable acid, and given only in minute quantities, and for a short time together, is less hurtful. I have used this, as I have observed it on the Continent, in childbed inflammations without bleeding, with complete success in every case: in a great number of the most dangerous cases, I have never lost a patient. I believe however its place might be better supplied by certain vegetable remedies at present unknown in this country. I have been informed on good authority, that, in some eastern countries, they have recourse to fruits, or seeds, of surprising efficacy in the cure of inflammatory

diseases. But this remedy is, at present, unknown to myself, and not to be obtained in this country; I have consequently employed the tartarized antimony to the present time, but which, otherwise, I most certainly should not have done. Vegetable purgatives and emetics might, when at hand, evidently supply the place of sulphate of magnesia, or Epsom salts, with great advantage.

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

wax representations of it in medical museums ; and sad to say, many real instances amongst the living.

Since the publication of these works, patients have said to me, “ during four, five, and six, years I have been taking these mineral remedies, calomel, arsenic, iron, sulphate of quinine, &c. : I have been continually getting worse, and am now reduced to the utmost debility and wretchedness. Put me on the road to health, but oh, save me, save me, from more medicine ; for I dread it, lest my constitution should be utterly ruined !” The human mind is now greatly alarmed respecting this injurious system of medical treatment. Man, finding himself sinking in its seas, is ready to catch at any straw to save himself ; hence the success of all the quackery and foolishness now prevalent.

SECTION III.

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

The writings of Plutarch, Virgil, Pliny, and others, inform us that salt is destructive to fruit trees. My experience has exemplified the fact that salt is destructive to the higher, and goodly vegetation of the earth, thereby causing it profusely to bring forth vile and hurtful plants, and weeds : Scripture too contains allusion to this. “ Even the the breeding of nettles, and salt pits, (or lakes,) and a perpetual desolation.” ZEPHANIAH II. 9. I have

most particularly observed that, under the circumstances evidently here alluded to, salt wonderfully causes earth, long impregnated with salt, and loaded with newly decomposed vegetable and animal matters, to bring forth vast multitudes of nettles, followed by other vile weeds, and lastly by grass, which is the last vegetable that will grow on the earth: when the earth will not support grass it becomes entirely desolate.

SHECHEM SOWED WITH SALT.—In the Egyptian Mysteries, I have made it my object to render evident the interesting fact, that, as Scripture shows, a custom existed, in very ancient times, of sowing the lands of a conquered enemy with salt; for the purpose of destroying the goodly vegetation, and to cause the earth to bring forth in its place, *by an original breeding, or creation*, a profusion of vile plants and weeds, thorns, thistles, &c., with the multitudes of vile and hurtful animate creatures, that nature has ordained should be co-existent with such vegetation. I allude to vile creatures newly produced by the earth, in regions not previously infested by them. (“Let the earth bring forth the living creature.” GEN. I. 24.) From Scripture, and other ancient history, I have adduced evidence corroborative of the truth of this doctrine, showing that the lands of Shechem were, by a conquering enemy, sown with salt for this purpose. JUDGES IX. 45. Thus it is evident that salt, applied to the earth by man’s works, has, by hurtfully exciting the forma-

tive, or generative power possessed by it, caused it to be productive of hurtful creatures both vegetable and animate. And by reference to Scripture I have shown, and nature still shows, that men injuriously amused themselves by so causing these hurtful creatures to come forth.

GENERATION OF VERMIN.—Salt, from the impetuous impulse it thus communicates to the formative power of nature, has the effect of causing loathsome and hurtful creatures to be bred from matter, by exudation and otherwise collected on the surface, and in the interior of the bodies of larger creatures. Thus the larger creatures of nature have their tormenting vermin, each originally so created and brought forth on, and within its own body. We will now consider some of the most familiar examples of this. Let any human being, living as is now usual, be neglected, and become dirty in himself and his vestments, and crowds on crowds of vermin, will be found in revelling rampancy devouring his substance. Society furnishes instances of human beings, on whose bodies lice, constantly, and hitherto inevitably, have come forth, however often removed, with the most careful cleansing of the body, and all about it. They come forth from the exuding and collected dirt, in the folds and follicles of a course, and naturally dirty, or dirt collecting skin, aided in these remarkable instances by a peculiarity of constitution.

WORMS, within the human body, are also in like manner produced by this influence of salt, and are

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

HORSE BOT. — In ignorance of the Egyptian doctrine of salt, it has, in modern times, been usual to salt the food of the lower creatures, and to give it them in substance to lick. Hay has commonly been salted. Under such circumstances the horse is tormented by the bot, a bristly creature, inhabiting its stomach in great numbers: which, originally so bred, or created, in its stomach, at length passes out of the body, assumes the gay form of a fly of wonderful activity, and which, in the sunnier season, seems to revel on the ambrosia of flowers. Such is the splendid change by nature assigned to the originally gloomy condition of the existence of this singular creature. This fly, cognizant and thoughtful of its original birth place, comes back to the horse, the same, or others, and, as if borne on the wings of the lightning, darts around it. Young horses are most frantically alarmed at this, to them, horrid tor-

mentor, making the most violent and desperate exertions to escape from it ; but in vain, the fly follows : by an imperceptibly rapid motion of its wings, it suspends its body motionless in the air, and thus secretly, and unknown to the animal, deposits its straw-coloured eggs, on the sides of the hairs, about the fore legs and the fore part of the body of the horse, never out of reach of the horse's mouth. The eggs or nits soon bring forth a little worm, which getting down to the roots of the hair, tickles the skin of the horse, he bites and licks the place ; so the creature getting into the mouth, is carried, or travels into the stomach, there tormentingly to live, until by next year's sun called forth to brighter realms. The horse so living, is also afflicted with worms, and other creatures living within, and without its body. The bot nits are very conspicuous, and should be carefully clipped off.

DOGS AFFLICTED WITH WORMS.—The dog, who is more exposed to the influence of salt, is, with very remarkable frequency, afflicted with worms, and particularly the tape worm. Such is also the case with CATS. In some places on the Continent, I have seen cats with the half of their tails cut off, with the supposition thereby to prevent their having worms. SHEEP, under similar circumstances, are wont to have their livers filled with the well known flucke worm, with terrible consumptive disease. *The same account might be given of many other animals when tamed, and brought under the influence of salt ; but which*

animals, living in their naturally wild state, are not found to be so afflicted.

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

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

Amongst the wild creatures, living in regions far removed from the habitations of men, and under conditions purely natural to them, there is a certain season of the year when the generative function, at other times inactive, is called into operation. But if these creatures be by man tamed, and fed upon the refuse of his food, and substances containing salt, then the order of the generative function becomes deranged, and they bring forth their young, in inordinate numbers at the same birth, and at all times of the year. Such is particularly the case with dogs, and swine ; the creatures living most upon man's food ; also cats, fowls, rats, mice, and many

other creatures, which then also become afflicted with man's diseases. In Plutarch, this circumstance is particularly commented on with respect to wild swine. All ancient history and experience proves that salt, more than any other substance excites the generative function, wherefore also the ancients made use of the word *salacious*. Ancient history shows that the dire effects of this functional derangement have been especially experienced in the salt land of Egypt, both in the vegetable kingdom, the human, and animal races, and that salt has thus been the original, and chief cause of the desolation of the major part of that, and other countries. The ancients particularly observed that rats and mice increased with most unaccountable rapidity in salt ships, as is stated in Plutarch, the same occurs in the writings of modern historians.

Salt, as I have before said, is evidently the substance, to which Moses allegorically and mystically alludes, in the first chapter of our Scriptures, as being especially forbidden to be eaten. The consequences which it is there declared shall follow the eating of the forbidden substance, or fruit, are exactly those which arise from the eating of salt, and the use of it by man; and are thus most strongly and plainly indicative that it was salt. With respect to the earth, it is declared that it, desolated of its former fruits, shall bring forth thorns and thistles in the place of them; and that man shall thus be reduced to the sad necessity of eating of the herbs of the

field. That is, eating of the corporeal substance of the vegetable, instead of tree fruits. And to the woman it is said, "*I will greatly multiply thy sorrow and thy conception : in sorrow shalt thou bring forth children.*" GEN. III. 16. If the forbidden substance, allegorically, or enigmatically, called a fruit, had not been entirely hidden from man's knowledge, as it has been, the prophecies of Scripture, that is of the ancient Wise Men, now being verified, could not have been fulfilled.

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

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

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

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“Women shall bring forth monsters, (or deformed children;) and salt shall be found in the sweet waters: then shall wit hide itself and understanding withdraw into his secret chamber, and shall be sought of many, and yet not be found.” II ESDRAS v. 8, 9, 10.

Here we have very remarkable allusion to the debilitating effects of salt upon the body, in causing the birth of deformed children; and also to its ruinous influence on the mind of man: it is evidently the great cause of insanity, as I have more particularly observed in another place. This prophecy has been most exactly fulfilled in the latter times of the world, especially as now remains to our observation, in Egypt, all whose waters have long been salt. And how long has Egypt's Wisdom, that only repository of nature's truths, laid lost! But passing events show that this other prophecy is also about to be fulfilled, and that the Wisdom of Egypt will again pervade the earth, and be as a strong shield to defend weak mortals from the many evils and miseries to which they would otherwise fall victims. *“In the latter days of the world, many shall run to and fro, (men shall travel greatly in foreign lands,) and knowledge shall be increased.”* DANIEL XII. 4. Again, in connexion with late, and passing events, how wonderful are these words! *“Truth shall be sought of many, and yet not be found.”* Man, of late, has most earnestly sought after the truth, and without finding it; but who, like a giant refreshed from his slumbers, now, in the Wisdom of

Egypt, stands before him. Nature and history declare that the mind of man has alternately become wise and ignorant, thus Sophocles, for instance :

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

Evidently in allusion to the discovery of the Wisdom of Egypt, Scripture declares that, "*there is nothing hid which shall not be revealed.*" LUKE XII. 2.

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

SECTION IV.

OF DISEASES CAUSED BY SALT.

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A vast number of experiments have been tried to ascertain the effects of salt on vegetables, when artificially applied to them as a manure ; and from

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

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

In this instance we observe a disease in plants, evidently occasioned by the saltiness of the soil; but which disease appears to subside in the absence of the stimulus of salt. It has frequently been observed in England, that on lands usually overflown

by the sea, the corn, grown immediately after their recovery, has run up to five or six feet in height.

DISEASE OF THE POTATOE.—It is evident to me that the disease of the potatoe plant has been caused by the land having acquired a saltness, hurtful to such vegetation, apparently from the free use of salt manures of late years. This subject is discussed at greater length in the Revelations of Egyptian Mysteries.

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

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

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

The flavour of salt cannot be perceived in any fruit of the earth. Substances which appear to

man to be deficient in taste, do not require salt; but their insipidity arises from their deficiency in the principles which naturally give flavour to man's food; which consist chiefly of the acid and saccharine principles combined, in which the acid greatly preponderates. Sugar and the vegetable acids, having passed through the vegetable state, we may with advantage add them to many kinds of food; but we cannot, with safety and propriety, make use of salt, for the same purpose, which is a highly corrosive, fossil substance, and a part of the earth which has not been prepared by vegetation.

The use of salt as food, or as a condiment, is a departure from that law of nature, which directs animals to derive their nourishment from vegetables, and not directly from the earth. The fossils of the earth are, by vegetation, so prepared and combined as is required for human food; and there is no reason to believe that man can, with propriety, employ any part of the earth as food, which has not passed through the vegetable state.

Salt is highly charged with a principle which is most destructive to animal life. The addition of a few drops of oil of vitriol to as much salt as is commonly taken at one meal, occasions it to send forth so noxious a vapour, as would kill many individuals if they were forced to inhale the whole of it, as it comes off, amongst them. There is nothing before which instinctive nature recoils with greater terror and precipitation, than before this vapour, as it is

given out in its concentrated state. Now we cannot by any process occasion a similar quantity, or ten times as much, of any substance taken from the vegetable kingdom, which is in any way fitted for man's food, to give out such a noxious corrosive vapour. By means of the decompositions and changes which occur in substances received as food, this noxious mineral acid principle becomes evolved within the body, from the salt in the food, as is evident by the frequent perceptibility of its passage from the stomach; it being greatly diluted with other gaseous matter: thus, in some constitutions, it occasions terrible acidity in the stomach, with indigestion ruinous to the health, and very often attended with nervous and sick headaches. The soluble vapour to which I allude is technically called chlorine gas: salt being a chloride of sodium, that is, composed of a union of the gas called chlorine with sodium or soda; the addition of sulphuric acid, commonly called oil of vitriol, to salt, separates its parts; the sulphuric acid combining itself with the sodium, or alkaline part, drives out the chlorine gas, or spirit of salt, as it is commonly called, letting it loose into the air: this flies upon and attacks the vital principle with the utmost ferocity, whenever it comes in contact with vegetable or animal life. It is this malignant principle which is the great agent in the production of the symptoms I have further on described whilst speaking of scurvy, and which operating more slowly causes consumption or de-

cline. Accordingly it is observed that, where this gas exists largely in the air, consumption is rampant; as is found to be the case in and about manufactories where operations are carried on, by which chlorine gas is employed or evolved. The gas not only exerts its malign influence on animal life, but indiscriminately diffuses desolation around, destroying every vegetable whatever in the vicinity of the places where it is generated; as may be observed at manufactories of chloride of lime, for instance; where consumption makes great havoc amongst the workers.

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

DISEASE OF THE EYE.—The extremely saline impregnation of the earth and air of Egypt, is evidently the cause of many diseases amongst the human race, of which, perhaps, ophthalmia is the most conspicuous. Although it appears that the introduction of salt in great quantity into the human body, is the cause of ophthalmia in Egypt, it seems

that the kind of disease arising from this cause is determined by climate ; so that, in a more northerly or colder country it would be more wont to produce, not ophthalmia, but an affection of the lungs, for example.

Rifaud, having, accordingly, observed that the ophthalmia was more prevalent in summer than in winter, attributed it to the habit which the Egyptians have of sleeping in the open air, on the terraces of their houses. Rifaud *Tableaux de l'Egypte*. But he at the same time adverts to the fact that the disease prevails also amongst animals, from which circumstance it must be inferred that the ophthalmia owes its origin to some other cause ; as, if it were occasioned by merely sleeping in the open air, the animals of other countries would be as liable to it as those of Egypt, which is not the case.

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

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

Mr. Briggs, surgeon to the *Ajax*, in the commencement of the present century, in a communication to Dr. Trotter, physician to the Channel Fleet, under the command of Admiral Lord Howe, whilst speaking of the ophthalmia which so severely afflicted our army in Egypt, says, "This is a disease particularly peculiar to Egypt, and the many pretended causes I have heard assigned for it are nothing more than opinions ill founded. Some aduce that it proceeds from nitrous exhalations of the soil: if that be the case, I cannot comprehend how ships cruising in those seas, having no communication with the shore, should have their crews afflicted with ophthalmia in so violent a degree, when the wind blows constantly from the northward and westward, at the very period when this complaint is most prevalent; consequently the exhalations of a southern shore cannot affect people cruising fifty or sixty leagues from it. Others have asserted that small particles of sand constantly floating in the air are the principal cause; but this for the same reasons assigned cannot exist."

The solution of this problem, seems to me to be here: whilst the ophthalmia of Egypt was occasioned by an unusual quantity of salt introduced into the system by means of the saltiness of the soil, with an atmosphere also strongly impregnated with

saline matter; the same disease, under the influence of the same climate, also prevailed, with equal or greater intensity, on board the ships cruising at a distance, from the same cause; the introduction of salt in uncommonly injurious quantity, into the system; but in a different way, that is, by salt provisions.

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

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

At Wielitschka in Poland there are immense salt mines, which have been worked since 1291: the subterranean excavations extend upwards of three miles, and there are dwellings hewn out of the rock, with a population of from one to two thousand. There again we see the effects of salt in a

colder climate, those unhappy people are affected with a defluxion from the lungs, and consumption terminates their existence at an early age.

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

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

Now let us make an analysis of the phenomenon of catarrh, as it occurs in the human body, and

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

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

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

The accumulation of salt phlegm in the air-pas-

sages occasions an intolerable itching, or irritation, which excites the involuntary powers to continual expulsive efforts called cough, in order that the offensive and hurtful matter may be entirely cast out of the body; whose health would be restored by this beneficent work of nature, were not the disease perpetuated by the continual introduction of salt with the food. The defluxion of saline matter greatly injures the tender substance of the lungs in its passage through them; and, by the long continuance of its irritation, corrodes their texture; so that their natural envelope being extensively excoriated and destroyed, together with ulceration and other disease of the lungs, much of the substance of the body, as it were, leaks out by that passage; and the reparative powers of the constitution being overwhelmed by the debility and exhaustion occasioned by the disease, the body rapidly wastes or consumes, and at length perishes.

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

SCURVY.—No language can fully portray the horrors of the scurvy, as it occurs at sea and elsewhere, amongst those who have been long kept on salt pro-

visions. It commences with extreme prostration of the vital powers; the countenance, at first pale, soon becomes bloated; the body and limbs are swollen and greatly enlarged; dire despondency now takes possession of the mind; the body is incapable of the slightest exertion; the breath is intolerably fœtid; the intensely putrid state of the humours, and the consequent diminution of vitality, occasions the formation of large and deep foul ulcers; blood exudes from the gums, nose, and other parts; the teeth are loose and ready to fall out; and wounds which have been for years healed up, spontaneously fall open. This state is apt to be followed by dysentery immediately preceding death. After death the lungs are found black and putrid, and the bones of the body frequently dissolved, and in a state of rottenness, exhaling an odour of the most frightful atrocity. This is the plague which arises under the full influence of a salt diet.

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

teeth and injurious to the other bones; when the teeth are ruined, the constitution will surely suffer much from that cause. *The system of regimen we recommend, will certainly preserve the teeth, and thus, and otherwise, preventing the approach of old age, will wonderfully renew and prolong the youthful condition and appearance of the body. It is a very highly interesting, and well known fact, that there is, in the human constitution, a disposition to renew the teeth at an advanced period of life, as at eighty or ninety years of age: instances have often occurred in which elderly persons of sound and vigorous constitutions have so had new teeth, but not very perfect and serviceable. History does not afford any record of a whole set being so renewed; but there is reason to expect that such will sometimes happen under this system of regimen, by which the vital functions are so singularly restored and preserved: this event must evidently be attended with wonderful prolongation of life.*

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

prevents it. Thus salt, agent of death, greatly increases the unsuitableness of some substances for human food; but vegetable acid, by its virtue as proceeding from the source of life, wonderfully saves the body from disease.

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

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

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

The corrosive qualities of salt have the effect, more particularly on certain constitutions, of weakening the vascular system, or the power by which the circulation of the blood is maintained. It does so by causing an unnatural thinness of the coats of the blood-vessels; this appears to be in consequence of the saline state of the blood preventing the perfect nutrition of the coats, or the substance of the veins and arteries. Which, by the condition of unnatural thinness and weakness here alluded to, are subject to enlargement, as in the varicose and aneurismal states. By their extreme thinness and weakness, they also admit of a percolation, or straining through, of the more fluid part of the blood, causing dropsies, as of the chest, abdomen, and other parts; and also œdematic dropsy, or swelling chiefly affecting the legs and ankles. This vascular weakness is often at-

tended with very distressing palpitation of the heart. This weakness of the blood vessels also causes the circulation of the blood to lose its balance, in the erect posture of the body, which is attended with harrassing swimming and giddiness of the head. *This is extremely important to persons afflicted with disease of the heart, and those who have a tendency to apoplexy; also to those who have suffered from bleeding of the lungs, and other parts, by the bursting of blood-vessels. By abstinence from salt, the veins and arteries become thicker, and better able to support the circulating mass of blood. From this cause the rawness of the hands of persons liable to chilblains changes to the natural hue; and so it is with raw-coloured complexions, and red eyes, these also change to an agreeable colour, by a strengthening of the blood-vessels, by which the body is rendered more vigorous, and capable of much greater exertion.*

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

I find that the above-mentioned affections do subside in a remarkable manner by abstinence from salt, when its place is supplied by the substances I

have suggested, with the aid of such remedies as particular cases may require; and of these remedies, vegetable acids, as of many fruits, and the acetic, or acetous acid, judiciously applied, are the most excellent: they, by their solubility and extreme miscibility with animal and other substances, remove the obstructions which salt and all other mineral matter is liable to occasion. Such will be their effect when skilfully and judiciously applied. Thus I have observed partially lost faculties, as of the sight and hearing, to be recovered in a most remarkable manner.

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

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

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

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

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

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

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

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

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

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

powers of the body are enabled to maintain a healthy condition. *Since the publication of my works, many invalids have accordingly experimented on their own cases with such success as has induced them to confide in the truth of this doctrine. Many persons are now abstaining from salt, and the number of them is rapidly increasing; clergymen and medical men are amongst the first converts. Those who do this, with the proper adoption of the rules and measures prescribed in these works, reap a rich reward.*

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

It is not contended that persons, ever accustomed to the use of salt, should indiscriminately and suddenly discontinue the practice of eating it; but that in the presence of favourable circumstances, and under certain conditions of the body, the health may be wonderfully benefited by its partial or total avoidance, and that an entire abstinence from salt is absolutely necessary in the cure of a great number of diseases. When the practice of eating salt is discontinued its place should be properly supplied with pure vinegar, or other vegetable acid, as a condiment, by which the health will be exceedingly benefited. In cases in which its place cannot be so supplied, those accustomed to eat it should continue its use, but with great moderation and caution. When the place of salt can be properly supplied, as above, I recommend abstinence from it to the utmost possible extent; having so long witnessed the unspeakable advantages, and the numerous additional comforts which are the never-failing attendants of that practice. Those who object to a total abstinence from salt, may derive great benefit from a cautious and sparing use of it.

It appears that in very ancient times there was, besides the wise men and priests, a class of salt abstainers, like the rapidly increasing one we have just created: we read in Scripture of a practice of using vinegar as a condiment, as herein recommended, as when Boaz exhorts Ruth to eat with his people, and to dip her morsel in the vinegar. RUTH II. 14. Elsewhere in Scripture, we read of

persons, injuriously to themselves, eating swine's flesh and the abomination, that is salt. ISAIAH LXVI. 17. It is also a recorded fact in history, that a weak vinegar was anciently much used as a drink, and that very great benefit arose from it. It is said that the emperor Pescennius Niger, gave orders that his soldiers should drink nothing but such vinegar on their marches; and that Constantine the Great allowed his soldiers alternately wine and vinegar every day. It was also used by Hannibal's troops, in their march over the Alps, into Italy. In some countries where a weak sour wine is used for common drink, I have particularly observed the people presenting an appearance of most singularly strong health and alacrity. The vinegar used for drink by the Roman soldiers, was a like kind of very weak wine which had become sourish.

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

Thus it is found that domestic Dogs, living upon the refuse of human food, or being much fed from the table, soon begin to suffer from the same diseases which afflict man. Most articles of human food, as now generally prepared, contain salt in some con-

siderable quantity; and the diseases of dogs are evidently caused by salt. Domestic dogs are very commonly afflicted with a disease attended with cough and emaciation, analogous to consumption in the human race; and which gradually increasing in severity, the animal is at length also destroyed by exhaustion. Tame dogs are also very liable to colds, diseases of the ear, with deafness, ophthalmia and various other diseases of the eye, and blindness; asthma, cancer, and other diseases.

CANCER.—*Here we see that dogs subjected to the influence of salt, are affected with cancer, a disease never known among them in their wild state, in the absence of salt. How very important this is with respect to women, who suffer so much from that terrible disease of the breasts and other parts, evidently caused, as in the dog, by the influence of salt.* It is most important to observe the fact that domestic dogs, being by their familiarity with man, and eating the salted refuse of his food, thus brought, more than other animals, under the influence of salt, are accordingly more afflicted with man's diseases. The dog is an exceedingly voracious animal, and ready to devour almost any kind of food; the CAT, on the contrary, is remarkably particular with respect to what food it eats: its constitution is also provided with a most singular power of preserving health and life; hence the old proverb of its having many lives. The domestic cat though not so liable to disease as the dog, is still very much troubled with worms, as before said.

Man's skin being furnished with innumerable pores, a considerable quantity of saline matter makes its escape with the perspiration through them. The skin of the dog, on the contrary, being almost entirely destitute of such pores, he has no cutaneous exudation, and naturally drinking very little, salt must be particularly liable to accumulate in the blood, so that in hot weather, when most of the water from which dogs lick, when running about, is dried up, and they consequently drink less than usual, the saline state of the blood appears to irritate and excite the nervous system, giving rise to the disease called canine madness.

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

Salt, among HORSES, will cause colds, coughs, consumption, stiffness of limbs, swelling of legs, rheumatism, blindness, &c. SHEEP will have disease of the liver, from fluke worm, and consumption; rot in the feet, &c. SWINE are, also from the same cause, much affected with consumption, and various diseases of the skin. The MONKEY, approaching more nearly to man's nature, salt is still more intolerable to his constitution, and accordingly he suffers more severely from consumption, and other diseases caused by salt. Monkeys, in this country, are singularly liable to consumption. I am informed that bread constitutes their principal food. Ten ounces

of salt, and sometimes more, is usually mixed with a bushel of flour, before making it into bread; so that in this way they are subjected to the influence of salt. Parrots also, which are fed upon bread and substances containing salt, are subject to consumption. And these observations are applicable to other animals, when brought under the influence of salt. Nature shows that the constitution of the monkey, like that of man, requires a proper supply of fruit acid.

Thus we observe that animals previously healthy, become afflicted with man's diseases when fed on substances containing salt. We have now distinctly shown, that the pains of bodily diseases reign amongst all salt-eating creatures; and that those not under the influence of salt, are free from disease. It is very remarkable that the flesh of the creatures of the sea, is not salt: it shows that they are endowed with a constitutional protection against the influence of salt. If a man wish for salvation from the pains and wretchedness of these diseases, that may be obtained by a proper abstinence from salt. I say, that, under favorable circumstances, and when released from the influence of salt, the health preserving powers of the body are capable of protecting it from these diseases, and will wonderfully prolong the duration of life.

DISEASES CAUSED BY ADULTERATION OF FOOD.—
We will now shortly comment on another very terrible source of diseases in this country. I allude to the general adulteration of foods and drinks with mineral, and other matters: a great deal has, of late,

been said on this subject, and the public mind is much alarmed respecting it. This seems to be practised more in this country than in others, perhaps in consequence of the higher price of provisions. The health of the English people is now suffering terribly from this cause, which, of course, must be operative of the destruction of human health. The ill effects of these spurious, and innutricious, foods and drinks, are now most evident on the whole population of Great Britain; the higher, the middle classes of society, the army, and the navy, are necessarily much weakened from this cause. A most strict and vigilant watch should be kept over the purity of human food, and its adulteration ought to be very severely punished; because it is the most insidious, and dangerous means of injuring society at large.

The health and happiness of the British people might be beyond measure increased by the free importation of foreign wine, vinegar, and oil. The present high price of wine in this country is a very great evil; because it affords a strong temptation to adulterate it, *and to substitute pernicious imitations for it*: we know that the best wines and spirits are, here, very much adulterated with the hurtful mineral acids, as the vitriolic and muriatic. The health of the wealthy classes now suffers extremely from this cause. Surely this is an evil of sufficient magnitude and importance to require immediate attention. These observations, however, need not to be confined to wines and spirits.

Is it not a preposterous absurdity that, living within

a few hours passage of the magnificent vine-covered mountains of the Rhine, the delicious vineyards of Spain and Portugal, and the vast and luxurious plain of the Po, in Italy, Englishmen should be denied a bottle of nutritious and health inspiring wine, without paying an exorbitant price for it, which, comparatively very few can afford! This is a great disadvantage to our country, and a grievous evil, which, it appears, cannot last much longer. The means of life, and the sources of health, should be alike open to all. Wine, vinegar, and oil, are of the greatest treasures of human food. *I most emphatically recommend fresh olive oil to all persons of weak health; to be used, as anciently, and at present, in many countries, in the place of butter; it is singularly grateful and beneficial to the stomach, and thus very highly conducive to good health. This oiled bread, spoken of in Scripture, is invaluable to those who have chest complaints.*

Having recently had occasion, hastily to visit some of the large towns on the Continent, I was, on my return to London, very forcibly struck with the ill-nourished, unhealthy, emaciated, and dejected appearance of the people generally. These are effects which must necessarily follow the above mentioned causes; and if these causes continue many years longer, in as forcible operation as at present, the English people must necessarily thereby sink into the condition of the weakest, most infirm, and degenerate in existence; for nothing else can be the result of living on spoiled food.

Some practices, had recourse to in the preparation of foods, are alarmingly improper; as the proposal, or practice of mixing sugar of lead with common sugar dissolved, to refine it. I say the idea of mixing a deadly mineral poison with sugar is very alarming, as we have no means of ascertaining that the poison is, or can be, so separated from the sugar, as to render it wholesome; I deny that chemical means are sufficient for this purpose, and most earnestly protest that the community ought not to be exposed to such needless risk of wholesale poisoning, for the purpose of increasing the whiteness of sugar. Have we not a sufficient number of victims of the poison of lead, suffering from palsy, and the other enervating diseases caused by it? The practice also of refining sugar with the blood of animals, is revolting and abominable: it ought to be discontinued; because, although the glutinous and red part of the blood may be separated, still the hurtful strong salt of the blood will be left to crystallize with the sugar. It is evidently on account of the hurtful effects arising from the eating of this salt, which exists in the blood of animals, that the eating of blood is so very strictly and repeatedly forbidden in Scripture.

CASES OF PATIENTS TREATED BY ABSTINENCE FROM SALT.

In works of this kind it is usual to introduce a few cases descriptive of patients treated by the author, according to the advocated method. We

will, therefore, shortly relate a few of such cases, (we have not room for many,) without going into detailed particulars, but speaking only of such matters, as being most practically important, may most directly enable the reader to judge of the efficacy of the treatment.

I.—In 1842 I was consulted by a gentleman about 40 years of age. His father, and several brothers, had died of consumption. Cheeks wasted, bones of face conspicuous; eyes much sunk in the sockets; trunk and limbs greatly wasted and emaciated; nails hooked; pallid complexion. Great loss of strength; constant cough, with saline expectoration; worse in winter, better in summer; night sweats; troublesome thirst at night; asthma, indigestion, and other minor complaints. Subjected to the method of treatment described in the author's works.

A great improvement gradually took place in his health; his complexion assumed an agreeable freshness; chest became more expanded, enabling him to take longer breath; gained flesh, and entirely lost his cough, and night sweats; capable of much greater exertion; relieved of inflammations of chest, and air passages, before frequent from trifling causes. Has now, several years, enjoyed an uniform state of health, without winter coughs, and inflammations of chest: his restored health and strength have banished the gloomy and depressing apprehensions, before naturally entertained.

II.—At the end of 1842, I was called to a lady about 27 years of age, having the same consumptive symptoms as in the preceding case; with asthma, great debility, cough, and saline expectoration; chest much contracted and flattened; hands singularly wasted, nails curved; rheumatism, pain in right side, and distressing swimming, and giddiness, of head. Many times under medical treatment; constantly getting worse. Many members of her family had died of consumption. Subjected to the author's method. Great improvement soon took place, with more free breathing; gained flesh and strength; cough subsiding. At the end of six months; chest most remarkably expanded, breathing very comfortably; giddiness, cough, rheumatism and liver complaint gone; other female infirmities had also left her. She persevered in this system of regimen, &c., and continued to improve in health, which, to the present time has remained good: she has not employed a doctor for many years.

III.—In 1839 I was first consulted by a gentleman whose constitution was one of the most susceptible of the influence of salt.—Very frequent and severe colds, with inflammation of throat, and chest, and long continued saline coughs, had afflicted him from his infancy: the usual approaching symptoms of consumption were now most evident, with the following infirmities. Left ear deaf, with fluttering, and unpleasant noises; left eye watered; very frequent sick headaches; palpitations

of heart; constant uneasiness in liver, and sometimes acute pain and tenderness; indigestion; swelling of ankles, and great general weakness. Could not walk fast; or lie on right, or left, side; sleep disturbed by unpleasant dreams; great melancholy; much troubled with chilblains in winter.

This gentleman was most obedient to the prescribed rules, and has richly and abundantly profited thereby. He most carefully avoided salt in every way. Deafness gradually went off, and the hearing now continues perfectly restored; the watering of his eye, the headache, the palpitation of his heart, the liver complaint, the indigestion, the swelling of his legs, all gradually subsided, and disappeared entirely. He soon became more robust, and delighted in fast walking and vigorous activity; sleeping most comfortably in any position; never has chilblains; has experienced colds at intervals of nine or ten months, from imprudent exposure, but very slight, and of short duration; throat never now painfully inflamed. Such has been his condition of health, and during many years past, his pursuits have never been interrupted by one single hour's indisposition. He is now forty-three years old, and says he feels much younger, and more vigorous, than at five-and-twenty. His appearance certainly speaks most favorably for the truth of this. By proper abstinence from salt, the constitutional powers are enabled to maintain a healthy condition, interrupted only by such causes as deprivation of natural rest, and quietude, unwholesome food, bad air, and accidents

from violent injury done to the body: *thus the old and stiff, assuming a younger appearance, are restored to the activity and gaiety of youth.*

IV.—A lady, a native of Scotland, first seen in 1846, aged 36, having the consumptive signs, as expressed in the first case; eyes extremely sunk in sockets; chest very remarkably wasted and flattened; asthmatic fits; body and limbs very thin and emaciated, with other complaints which, in females, are wont to be attendant on this wretched state of health. This patient was formerly very robust and healthy, with a good bodily development, and fine firm constitution; but when first seen, exceedingly dilapidated, though evidently such as might be wonderfully restored. This patient entirely abstained from cheese, and all salted foods, but would not entirely discontinue eating salt, which, however, she used very sparingly, and avoided during indisposition. Thus so far relieved from the injurious and depressing influence of salt, the reparative powers of her constitution, now less opposed, so resumed their wonted activity and vigour, as, in a few months, restored her to a very comfortable state of health. The change from her before wasted, haggard, and dejected appearance was most striking; her fine features recovering a good and substantial plumpness, with her naturally healthy complexion: the developement of the muscular system was also wonderfully restored: from the state of a languid and wretched invalid, she became a very athletic and

powerful woman, of very interesting and lively appearance. Her friends loudly congratulated her on her altered and good-looking appearance. At distant intervals of time, she, however, experienced some returns of her chest complaint, but in a much slighter degree, and very soon recovered from them.

This lady had also a small cancerous induration on the right breast, which it appeared, would require excision; but it has now become much smaller, and softer, and is losing the characteristics of cancer. If it do not disappear entirely, I am convinced that it will never occasion inconvenience, whilst this system of regimen is continued.

V.—The above, are long by-gone cases, so selected as better showing the efficacy of the treatment. Suppose we now relate some of the present time. A lady introduces her son with this history: “My son, eighteen years of age, has always been accustomed to eat much salt; in fact has been from infancy taught to do so, with the idea that it was good to protect the body from disease. He has always been subject to severe colds, with inflammation of his chest and throat, with cough; happening several times in the year, and continuing from four to six weeks. During many years past he has had an increasing asthma; he sometimes awakes suddenly in the night with difficulty of breathing, as about to be choked. He soon gets out of breath, and consequently can neither ride nor walk fast, his ankles swell at night; he is soon fatigued by exercise,

weak, and low-spirited; he has now had an attack of his old complaints on him during three weeks, with severe asthma, &c. My only dear son; eighteen years of age; weak, and infirm, as an old man! *What is to be done?*”

Madam, it is the use of salt that has reduced your son to this pitiful condition. You have to choose whether he shall, under the present system of living, grow up in affliction, wretchedness, and dulness, to be a blank in human life; or whether, by a well directed abstinence from salt, he shall assume the condition of an active, vigorous, and sprightly man, to render good service to society, and to rejoice in the rich gifts, as still by nature given. His constitution is much shattered by the enemy; but, under favorable circumstances, we can cure him.

VI.—A lady presents her daughter, with this announcement. “Your pamphlet has made me think of my little daughter; twelve years old. She has always eaten a great deal of salt; she is a weak and sickly child, much troubled with sick headaches, enlarged glands of the throat, coughs, earache, bad chilblains in winter, always thirsty, and has a ravenous appetite; she has scabs on the inside of her nose, and worms; she is very thin, weak, fretful, and passionate. I am extremely anxious about her health.” If the reader will please to return to my speech to the preceding lady, referring also to what I have said on the production of worms, he will then know very nearly what answer I gave to this one.

A great many more cases illustrative of the wonderful efficacy of this method of treatment might be adduced, but we have enough here for that purpose. We will however enumerate some of the many other diseases which we have found to be most singularly and speedily relieved in this way.

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

PRESERVATION OF FOODS.—With respect to the use of salt for the preservation of fish, flesh, and some other substances, we know that they are, by

universal consent, to a serious degree unwholesome when so preserved, and innutricious in comparison to other foods, and that the long-continued use of them is dangerous to the constitution. It appears that this evil might, to a great extent, be remedied by the use of pure vinegar for the preservation of food. If flesh and fish were first cooked, cut into pieces of convenient size, and then pickled after the manner of salmon, and preserved in barrels of suitable dimensions, those kinds of food would then retain their nutritious properties undiminished, and constitute a much more agreeable, wholesome, and invigorating food; which, it appears, would prove an invaluable acquisition in naval service, where unspeakable evils, intemperance and disorder, arise from the use of salt food. If any seller of provisions were to preserve foods in this way, with pure vinegar, and entirely without salt, I believe that he would get great custom.

When I speak of vinegar, I mean the pure unadulterated vegetable acid, and not vinegar, if such it may be called, made by a mixture of vegetable acid and vitriol, or sulphuric acid; for this last is destructive to the digestion, and ruinous to the constitution generally. It is a great misfortune that this vitriolic acid is allowed by law, to be mixed with our English vinegar; from this cause persons commonly complain of the hurtful effects of our vinegar and pickles. Persons often say, "on the Continent we derive the greatest benefit from vinegar, but in England it deranges the whole economy

of our constitutions ; we do not, and cannot take the English vinegar." In order to escape the danger of taking vinegar mixed with sulphuric or vitriolic acid, I have been in the habit of recommending patients to procure the concentrated distilled acetic vinegar, and to dilute this with nine or ten parts of water, (that has been boiled, both accurately measured,) as they want it stronger or weaker. This acid is pure, when obtained of the best distillers ; and it is a very wholesome vinegar, but not so good as pure fruit vinegar. Pure vinegar greatly invigorates the body and renders it more robust and healthy.

FINIS.

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