

The return to nature; or, a defence of the vegetable regimen. With some account of an experiment made during the last three or four years in the author's family / By John Frank Newton, esq.

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THE

RETURN TO NATURE;

OR,

A DEFENCE

OF THE

VEGETABLE REGIMEN;

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

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

SPENCER'S YEAR OF SORROW.

By JOHN FRANK NEWTON, Esq.

[Continued from No. XXXVIII. p. 530.]

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G

DEFENCE, &c:

DISEASE.

THE name of my apothecary is Verlander, and he lives at Knightsbridge. I never in my life had a medicine chest, and from no person but Mr. Verlander has medicine of any sort been purchased during the above period, for the seven persons in question. The reader will see that spirits of wine to burn under coffee, and a bottle to contain them, are the only items of charge in this account. I may be mistaken, but I am persuaded that there is scarcely another instance in this never-ending metropolis, of three grown persons and four young children under nine years of age, incurring an expense of sixpence only for medicine and medical attendance in the course of two years;¹ and that single charge was not made for either of the children, but for myself. This result is exactly what would be expected from the remarkably healthy appearance of the young people alluded to, which is so striking, that several medical men who have seen and examined them with a scrutinising eye, all agreed in the observation that they knew no where a whole family which equals them in robustness. Should the success of this experiment, now of three years standing, proceed as it has begun, there is little doubt, I presume, that it must at length have some influence with the public, and that every parent who finds the illnesses of his family both afflicting and expensive, will say to himself, “Why should I any longer be imprudent and foolish enough to have my children sick?” All hail to the resolution which that sentence implies! But until it becomes general,

¹ This fact has been repeated in Dr. Lambe's family, where it has this additional importance, that the children were much older than mine when they adopted the regimen of vegetables and distilled water.

I feel it necessary to exhort in the warmest language I can think of, those who have young people in their charge, to institute an experiment which I have made before them with the completest success. To those domestic parents especially do I address myself, who, aware that temperance in enjoyment is the best warrant of its duration, feel how dangerous and how empty are all the feverous amusements of our assemblies, our dinners, and our theatres, compared with the genuine and tranquil pleasures of a happy little circle at home. Oh, if they knew the blessing of never hearing one's children restless at night to those who sleep in the midst of them; or of seeing one month, one year of vigor, uniformly succeed another! The health of mine may be verified by the inspection of any strangers who shall be disposed to take that trouble. And surely it is to be presumed, that their little ones also will be no less exempt from violent attacks, after two or three years' perseverance in a similar plan; that their forms will expand, their strength increase, in a very different ratio from the ordinary one: that the little family perturbations occasioned by the falls of children, which are in great measure attributable to the want of tone in their fibre, will be almost unknown; that as the fracture of limbs, like the rupture of blood vessels, is more owing to the state of the body than to the violence of the shock encountered, they will be infinitely less liable to such distressing accidents; that their irritability, and consequently their objurgatory propensities, will gradually subside; that they will become not only more robust, but more beautiful; that their carriage will be erect, their step firm; that their development at a critical period of youth, the prematurity of which has been considered an evil, will be retarded: that above all, the danger of being deprived of them will in every way diminish; while by these light repasts their hilarity will be augmented, and their intellects cleared, in a degree which shall astonishingly illustrate the delightful effects of this regimen.

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

SENECA, DE IRA.

"Thou hast drank deep at the fountain of iniquity, and so incorporated the stream with your viscera—with your very vitals—that *except with them*, it can never escape from thee." Such was the disturbed and hopeless exclamation of the philosophic Seneca; and his reproach, *if a reproach it really is*, embraces alike the whole human race. But it is thy great office, thou true physician, to re-

pair the general health by this material and legitimate course ; and by rendering the body sound, to restore mankind to their moral and intellectual liberty ; a labor which Jove of old deemed worthy of Hercules, when he commissioned him to release the tortured hero from his chains, and suspend the horrors inflicted by the sinewy Vulture of Mount Caucasus.

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

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

THOMSON'S SUMMER, line 663.

" With candy'd plantains, and the juicy pine,
On choicest melons and sweet grapes they dine ;

the cocoa-nut ? in which last it is worth our observation, that one of the three dark circular marks at the end of each nut is always so soft, that in the most unassisted state of man he would easily extract liquor within, by passing a large thorn or a piece of stick through the spot above-mentioned.

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

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

And with potatoes fat their wanton swine.
Nature these cates with such a lavish hand
Pours out among them, that our coarser land
Tastes of that bounty, and does cloth return,
Which not for want, but ornament is worn :
For the kind spring, which but salutes us here,
Inhabits there, and courts them all the year.
Ripe fruits and blossoms on the same tree live ;
At once they promise what at once they give.
So sweet the air, so moderate the clime,
None sickly lives, nor dies before his time.
Heaven sure has kept this spot of earth uncurs'd,
To show how all things were created first."

WALLER'S SUMMER ISLANDS, Canto 1.

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

The custom of flesh eating, as much as that of covering our persons with clothes,¹ appears to have arisen from the migration of man into the northern climates, and the reaction of that circumstance, conjoined with the increasing ill effects of an unnatural diet. The cultivation of the earth, especially where its productions are not, as in the southern climates, spontaneous, implies a certain degree of intellectual progress unnecessary to him who contents himself with breaking a stick from a tree, and demolishing the first poor defenceless animal he meets with. The argument of the agreeable flavor proves nothing, I apprehend, by proving too much. If taste be admitted as a test in the present question, how shall we explain the attachment of some Africans to the eating of dirt; and that with such contumacy, that in various instances no persuasion, no interference of authority, can check or impair this inveterate appetite; in indulging which the unhappy sufferers become swollen in parts of the body, emaciated in others, linger miserably, and at length, though the form were originally herculean, they perish in contempt of the *nice art*, as the poet calls it, of the physician. I fear that we cannot be impartial judges in this dispute. Our habits have taken too firm a hold on our desires to permit us to decide whether they are all right and natural. The Eskimaux delight in train oil and rotten flesh; prefer them perhaps to roast beef; and I am not disposed to contend very eagerly for the reasonableness of our choice in opposition to theirs.

I have been leaning for the last quarter of an hour on my elbow, endeavouring to recollect any other objections which I may

¹ The inhabitants of the South Sea Isles, who have not yet given in to this custom, go to the river twice a day and wash themselves from head to foot. How much more pleasing is it to contemplate this habit of cleanliness, than if we allow the imagination to glance upon the filthy consequences of personal neglect which is by much too prevalent; neglect of which many would be ashamed, were it not for the protection they insidiously derive from their covering. This reminds me of a question which a lady, eminent for her acquirements, but rather too careless of her person, put to me one day on my observing that it was doubtful whether men need drink at all. "And pray, sir, what do you conceive that water was intended for by the Creator?" The reply was obvious. "For a purpose, madam, to which I have often had to regret that it was not more industriously applied." To be serious: It is a deep disgrace on this flourishing kingdom, with its annual expenditure of nearly a hundred millions sterling, that in such a city as London, having a great command of water, there should be no such thing as a public bath. What must be the apartments, and their contents, from which those dirty people daily issue whom one passes hastily, even in the open streets, to avoid being unpleasantly assailed? Were I Chancellor of the Exchequer, I assuredly would not rest until I saw these things put into a train of being on a very different footing.

have heard to a general vegetable diet ; that either I might omit to anticipate nothing which merits a reply, or, should I not succeed in that, might furnish perhaps some additional weapon, if the book be answered, to the hostility of an antagonist. One observation more I do remember to have combated. It has been said, that " Since trees have their disorders, why should we hope to escape them ? " The truth is, that so many trees are exotics in the latitudes where they grow, that it cannot be expected that they should be as thriving as, and in all respects similar to, those which flourish in the soil and climates more adapted to them. I think it appears in general that trees, after they have reached a certain growth, perish very gradually, and that where this is not the case, they are injured by some accidental cause. I have seen abroad several orange-trees droop from having ants' nests under their roots. But even if trees should, with all possible advantages of soil and climate, be liable to such derangements of their substances as may justify the use, without a metaphor, of the term *diseases*, still it would be a little dangerous to reason strictly from vegetable to animal life, when, in reasoning on the latter alone, we are so often perplexed by facts which obstruct our conclusions. Do not some animals feed on henbane ; quails and goats on hellebore ; starlings and hares on hemlock ? Do not dogs swallow arsenic with comparative impunity ; and some kinds of fish dart in health through the sea with poison in their bowels ? The yellow-bill sprat, for example, charges its intestines with no inconsiderable portion of matter to us poisonous, on the precipices of copper which stretch for miles through the unseen bosom of the deep, and yet enjoys all the vigor of which it is capable ; while a single sprat, only four inches long, has been known to kill two men who divided it between them. How might I multiply these instances, if it were worth the trouble ; but I shall press no longer this argument on the reader, whom I can readily imagine not much inclined to adopt the opinion, that because the elm, the beech, or even the indigenous crab apple, happen to have an excrescence on the bark, he must therefore be doomed to lingering atrophy and asthmatic suffocation ; to the taint of syphilis, or the torture of the stone.

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

" And the same John had his raiment of camel's hair, and a leathern girdle about his loins : and his meat was locusts and wild honey."—ST. MATTHEW, iii. 4.

Thus we see that the Deity frowns not on this humble fare, since the only sustenance of John the Baptist, the favored of

heaven, and the forerunner of Christ, consisted of wild honey and the fruit of the locust tree.

“Maintenant pour nous nourrir, il faut répandre du sang, malgré l'horreur qu'il nous cause naturellement; et tous les raffinemens dont nous nous servons pour couvrir nos tables, suffisent à peine à nous déguiser les cadavres qu'il nous faut manger pour nous assouvir. Mais ce n'est là que la moindre partie de nos malheurs. La vie déjà raccourcie s'abrège encore par les violences qui s'introduisent dans le genre humain. L'homme qu'on voyoit dans les premiers temps épargner la vie des bêtes, s'est accoutumé à n'épargner plus la vie de ses semblables.”

“Now blood must be shed for our support, in spite of the horror with which it naturally inspires us; and all the refinements that we make use of in covering our tables, are scarcely sufficient to disguise the carcasses which are required to appease our appetites. But this is the smallest part of our misfortunes. Life, already curtailed, is still further abridged by the violences which prevail among the human race. Man, who in the early ages of the world was seen to spare the lives of the animals, has accustomed himself no longer to spare even the lives of his fellow-creatures.”—BOSSUET, *HIST. UNIV.* p. 22.

“The chief diet of the natives on the coast of New South Wales being fish, it produces a disorder very similar to that we call the itch.”—COOK'S *GEOGRAPHY*, vol. i. p. 251.

“The emaciation of the limbs of the savages of New Holland was observed by Labillardiere. They have scarcely any fruits; the cascar and the kangaroo are their only animals, and they are scarce. Therefore they live much on fish, which often fails from their emigration, so that in the interior they live on frogs, lizards, serpents, the larvæ of insects, and on caterpillars and spiders, and even upon ants.”—PERON, vol. i. p. 465.

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

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

COOK'S SECOND VOYAGE.

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

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

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

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

"And now after all we have advanced in favor of the herbaceous diet, there still emerges a third inquiry; namely, whether the use of crude herbs and plants is so wholesome as is pretended? What opinion the prince of physicians had of them, we shall see hereafter; as also what the sacred records of older times seem to infer, before there were any flesh shambles in the world; together with the reports of such as are often conversant among many nations and people who, to this day, living on herbs and roots, arrive to an incredible age in constant health and vigor: which, whether attributable to the air and climate, custom, constitution, &c. should be inquired into."

Before I proceed to the next extract, I must lay some stress upon the last phrase, "should be inquired into," in which sentiment I entirely coincide with this author. No subject can possibly be more interesting to mankind in general than an inquiry taken with great caution and earnestness into the means of rendering

life longer and healthier than it is. A commission, distinct from medical practice, ought to be established for that purpose. The triumph which Dr. Lambe has obtained in several instances, over incipient cancer, in all of which he has checked the progress of that frightful disease, entitles his opinions and his plan to the fullest and fairest investigation. If it should be asked, what it is I propose to have done? Whether I would have an act passed by king, lords, and commons, to interdict the future use of meat to all his majesty's subjects? I answer that I know how wild would be such a project. It is nothing of this sort that I have in view; but merely that those men under whose department or influence in the hospitals, infirmaries, or work-houses, it may fall, should collect together a dozen cancer patients, on whom to try the effect of this practice; respecting whom it should be ascertained by the first surgeons that they were decidedly cancer cases, advanced only in a certain degree, though giving little or no hope of recovery under the usual treatment. Upon these patients the experiment should be made, and if it should be found, as experience gives abundant reason to conclude it would, that the progress of those cancers were uniformly stopped during the first year, and in the second year the tumors completely absorbed, this important truth, going forth to the world properly authenticated, could not fail of attracting all the attention to which its magnitude entitles it. But here we must have no deceits practised upon the public to counteract the effects of the result which is anticipated; nothing in the manner of what was done when inoculation for small-pox was introduced into this country, a century ago; nothing like the infamous attempts which have been detected against the success of vaccination, the sinister machinations of those who rather than have a chop or a chicken the less at their table, would exultingly see the world deprived of any, the greatest blessing.

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

The author says of a certain abominable habit, which is arrived at its height, "The use of distilled spirits is destructive to the health,

¹ I refer the reader with great readiness to this letter, where he will see the above subject of Medical Reform very liberally and luminously handled.

the understanding, the morals, and the industry of the people: it debases and brutifies them; and what probably some of our statesmen may think of more consequence, it makes them bad citizens and disloyal subjects, by the surliness and ferocity which are the immediate effects of drinking spirits, and by that impatience and discontent which are the necessary consequence of idleness and profligacy, disease and poverty."—"If I am rightly informed, one company of Scotch distillers sent last year to England six hundred thousand gallons of whiskey, which of course would soon be baptized by the names of gin and British brandy, but would not be the less poisonous for that."—"I need not tell you that there are very few diseases for which we have nearly certain cures: that the use of remedies of great and general efficacy, for the cure of particular diseases, is at least precarious, often unavailing, and sometimes pernicious: that many diseases, at least in the present state of our science, seem to be incurable; and that our means of relieving such diseases are very inadequate. In consequence of this imperfect state of medicine, vast numbers every year languish long, and at last die of consumption, dropsy, palsy, gout, stone, king's-evil, cancer, asthma, &c. &c. *in spite of all our faculty can do for them.* Many thousands suffer miserably from imaginary diseases, and vapors, and low spirits; which of course can neither kill them, nor be cured by us. Many thousands suffer miserably from diseases produced by their own idleness, laziness, luxury, and intemperance, who might be cured by proper regimen, if they would submit to it, which they will not do; I mean by temperance and exercise: *but they cannot be cured by any medicines that I know of.* Then, all mankind must die at last, which very few of them are inclined to do;¹ and most of them must die of diseases, not of good old age:² but as they grow old, they become infirm and

¹ The distance between the two states of life and death is so great, the gulph between them so immeasurable, that it is highly preposterous, and most inconsistent with all our ideas of the benevolence of the Deity, to suppose a creature framed both to suffer death, and to contemplate its approaching miseries; to bend his mind forcibly, as a great many do, upon all its regrets and its horrors. Are such as this the privileges which we proudly call the distinctions of our species? It seems, on the other hand, very much to be expected that the placid motion of the spirits, the exemption from restlessness and turbulence of mind, which would be produced by our tranquillising regimen, would go further towards reconciling mankind to death, than all that Blair, Tillotson, or even Sherlock, ever wrote on that subject.

² The question is, whether it is unavoidable that they should die of diseases. I would wish to take more cheerful views than those of the physician of Edinburgh, who seems to represent the greater part of us as a sort of criminals under condemnation of torture, which indeed is but too much the case as we now proceed. In respect of the unfailing efficacy

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

The writer, in charitably endeavouring to moderate the indignation of the faculty against the quack-doctors, and after observing that he considers their spirituous tinctures and their analeptic and antibilious pills quite as useful as those prescribed by the physicians, composed as they generally are of the same materials, is decidedly for leaving the poor consolation of confidence in these mountebanks to sufferers who are not likely to find true relief any where. He adds, "you should consider also that England is a free country, and that the freedom which every free-born Englishman chiefly values, is the freedom of doing what is foolish and wrong, and going to the devil his own way." "Quack medicines and quacks are necessities of life to such people, who would be more indignant than the quacks themselves if quackery was abolished by law." "I heartily wish, not only for the good of mankind, but for the honor, the comfort, and the permanent interest of all men of merit in our profession, that there were no deceit in the practice of physic."—p. 27.

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

To return to the "*Acetaria*" of John Evelyn. After glancing at Cardan's opinion in favor of meat, he says, "But this his learned antagonist utterly denies; whole nations, flesh-devourers (such as the farthest northern) becoming heavy, dull, inactive, and much more stupid than the southern; and such as feed much on plants are more acute, subtil, and of deeper penetration: witness the Chaldæans, Assyrians, Ægyptians, &c." And he further argues from the short lives of most carnivorous animals, compared with grassfeeders, and the ruminating kind, as the hart, camel,

of temperance, as it is usually understood, and exercise, it has been my lot to be intimately acquainted with several individuals whose life was temperate, and who took a sufficient quantity of exercise; but they drank common water and dined moderately every day on meat and other things, without either warding off violent attacks, or arriving at a good old age.

We live in an age which witnesses the triumph of empiricism; and as according to Fontenelle's remark, "Men cannot, on any subject, arrive at what is rational, until they have first, on that very subject, exhausted all imaginable folly," we may now hope to retread our steps, having an indisputable claim to do so from a full performance of the annexed condition.

and the longævous elephant, and other feeders on roots and vegetables—p. 138.

“As soon as old Parr came to change his simple homely diet¹ to that of the Court and Arundel House, he quickly sunk and dropt away: for, as we have showed, the stomach easily concocts plain and familiar food, but finds it a hard and difficult task to vanquish and overcome meats of different substances: whence we so often see temperate and abstemious persons, of a collegiate diet, very healthy; husbandmen and laborious people more robust and longer lived, than others of an uncertain extravagant diet.”

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

“And now to recapitulate what other prerogatives the hortulan provision has been celebrated for, besides its antiquity, and the health and longevity of the antediluvians, viz. that temperance, frugality, leisure, ease, and innumerable other virtues and advantages which accompany it, are no less attributable to it. Let us hear our excellent botanist, Mr. Ray: “The use of plants,” says he, “is all our life long of that universal importance and concern, that we can neither live nor subsist with any decency and convenience, or be said to live indeed at all without them. Whatsoever food is necessary to sustain us, whatsoever contributes to delight and refresh us, are supplied and brought forth out of that plentiful and abundant store. And ah! how much more innocent, sweet, and healthful, is a table covered with these than

¹ Taylor, the water-poet, who celebrates Parr’s praises, says of him, “He was of old Pythagoras’ opinion.”

with all the reeking flesh of butchered and slaughtered animals. Certainly man by nature was never made to be a carnivorous animal, nor is he armed at all for prey and rapine, with jagged and pointed teeth, and crooked claws, sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them."—p. 170.

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

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

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

Diis etenim sacer est vates, divumque sacerdos,
Spirat et occultum pectus, et ora Jovem."

"But he whose verse records the battle's roar,
And heroes' feats and demigods of yore,
Th' olympic senate with her bearded king,
Or howls that loud thro' Pluto's dungeons ring;
With simpler stores must spread his Samian board;
And browse, well pleas'd, the vegetable hoard;
Close at his side the beechen cup be plac'd,
His thirst by nature's limpid beverage chas'd;
And still to vice unknown, unchang'd by art,
His be the guiltless hand, the guileless heart:
Pure as with lustral stream and snowy vest,
The priests of Jove his lifted bolt arrest.
'Twas thus the sightless seer, Tiresias far'd,
And Linus thus his frugal meal prepar'd:
Such the repasts prophetic Calchas knew,
And he whose lyre the list'ning tigers drew.
On food like this th' immortal Homer fed,
Whose muse from Troy the ten years' wanderer led,
Safely thro' Circe's wizard halls convey'd,
Safely thro' seas where wily Sirens play'd;
Safely thro' death's dark waste, and dreariest hell,
Where thronging phantoms linger'd at his spell;
For shielding gods the bard, their priest, surround,
Jove swells his breast, his accents Jove resound."

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

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

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

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

This word *frugi*, the dative of *frux*, is evidently *frugi deditus*,¹ inclined to subsist on the fruits of the earth, and was used to signify in the Roman language, the possession of almost every good quality which could grace our nature.

"Temperance, that virtue without pride, and fortune without envy, that gives indolence² of body and tranquillity of mind; the best guardian of youth and support of old age; the precept of reason as well as religion; physician of the soul as well as the body; the tutelar goddess of health and universal medicine of life; that clears the head and cleanses the blood; that eases the stomach and purges the bowels; that strengthens the nerves, enlightens the eyes, and comforts the heart: in a word, that secures and perfects digestion, and thereby avoids the fumes and winds to which we owe the cholic and the spleen: those crudities and sharp humors that feed the scurvy and the gout, and those slimy dregs out of which the gravel and stone are formed within us: diseases by which we condemn ourselves to greater torments and miseries of life than have perhaps yet been invented by anger and revenge, or inflicted by the greatest tyrants on the worst of men." SIR WILLIAM TEMPLE'S ESSAY ON THE CURE OF GOUT.

Speaking of the habitual intemperance of men in office at home, ambassadors abroad, and governors of our provinces, he says, "But the ill consequence of it is not so obvious, though perhaps as evident to men that observe, and may be equally confirmed by reasons and examples. It is that the vigor of mind decays with that of the body, and not only humor and invention, but even

¹ As far as I am able to search into the etymology of those Greek and Latin substantives which signify *food*, I find that most frequently they owe their derivation to the action or the effect of eating: but that when they are derived from any particular article of diet, as is the case with σίτος σιτίον; and in the Latin language with *cibus*, and probably *penus*, from *pendeo*, the reference is to vegetables only; and that on the other hand, those words which signify fish, flesh, or fowl, or have a reference to them in any way, never give rise to general terms importing *food*. It is the property of dictionaries to be so very imperfect, that we can receive from them little or no assistance in philological researches which are not of the commonest order. In examining the verb *alo*, to feed, the eye in passing glanced on the neighbouring word *alea*, a die, which I find unaccounted for in Ainsworth's dictionary in any but the idlest manner; and yet it is pretty obviously from the Greek word *αλς*, *αλος*, salt, which mineral crystallises in cubes.

² "Indolence" is used in the simple sense of the term, exemption from pain.

judgment and resolution, change and languish with ill constitution of body and of health; and by this means public business comes to suffer by private infirmities, and kingdoms or states fall into the weaknesses and distempers or decays of those persons that manage them."—*Ibid.*

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

"Itaque ego argumentabar non videri nos a natura comparatos ad animalium carnes comedendas ex conformatione dentium. Siquidem animalibus (de terrestribus loquebar) quæ ad esum carnis natura instruxit concessos esse dentes longos, turbinatos, acutos, dissitos, inæquales; cujus generis sunt leones, tigrides, lupi, canes, feles, cætera. Quæ vero natura creavit ut herbis duntaxat fructibusve vescerentur, iis adesse dentes breves, latos, obtusos, contiguos, æqua serie dispositos; cujusmodi sunt equi, boves, oves, capræ, cervi, alia. Porro autem homines sortitos esse a natura conformationem dentium non instar animalium quæ sunt prioris generis, sed instar eorum quæ posterioris: quocirca probabile esse, cum homines sint e terrestrium animalium catalogo, voluisse naturam uti in delectu ciborum sequerentur non priora illa videlicet carnivora, sed hæc posteriora quæ simplicibus terræ donis contenta pascuntur." "I was therefore contending that we do not appear to be adapted by nature to the use of a flesh diet from the conformation of the teeth. Since all animals (I speak of terrestrial ones) which nature has formed to feed on flesh, have their teeth long, conical, sharp, uneven, and with intervals between them; of which kind are lions, tigers, wolves, dogs, cats, &c. But those which are created to subsist only on herbs and fruits have their teeth short, broad, blunt, adjoining to one another, and distributed in even rows; of which sort are horses, horned cattle, sheep, goats, deer, and some others. And farther, that men have received from nature teeth, which are unlike those of the first class, and resemble those of the second; it is therefore probable, since men are land animals, that nature intended them to follow, in the selection of their food, not the carnivorous tribes, but those races of animals which are contented with the simple productions of the earth." GASSENDI OPERA, tom. vi.—p. 20.

"Deus certe naturæ Author in eo maxime declaravit immensam quandam sapientiam, quod res omnes finibus suis sic accommodaverit, ut neque frustra quidquam factum sit, neque nobis homuncio-

nibus tutius unquam argumentari in rebus physicis liceat, quam dum arguimus causam finalem." "The great Author of nature has peculiarly displayed his stupendous wisdom in the adaptation of all things to their ends, so that he should make nothing in vain, and that it should never be permitted to us weak mortals to reason with more certainty on natural subjects than while we are tracing final causes."

"Ut cætera enim omittam, probe meministi, quod attinet ad Arborem Vitæ, opposuisse me in statu illo innocentiae felicissimo jussum fuisse hominem comedere non pisces, aut oves, sed ex fructibus quibuscunque (excepto solo scientifico), ac potissimum ex illo vitali. Quare et jam arguere possum ex primæva et labe carente naturæ nostræ institutione, destinatos fuisse dentes ad usum non carniæ, sed fructuum." "To omit other points, you well recollect that when we were speaking of the Tree of Life, I observed that in that most happy state of innocence man was commanded to eat, not fish or meat, but the fruits of the earth of every sort (the 'Tree of Knowledge' alone excepted), and especially of the fruit of the Tree of Life. Wherefore I here repeat that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits."

"Quod spectat ad carnes, verum quidem est hominem pasci carnibus ; at quam multa, quæso, agit homo quæ sunt ipsi contra vel præter naturam ! Ea illi morum perversitas contagione veluti quadam jam inusta est, ut ipsius indoles in alienam prope naturam abiisse videatur. Hinc tota illa philosophiæ virtutisque cura in eo est, ut revocare hominem ad naturæ tramitem possit." "As for flesh, true indeed it is that man is sustained on flesh ; but how many things, let me ask, does man do every day which are beyond or contrary to his nature ! So great and so general is the perversion of manners which has taken place in him, that he appears to have put on another disposition. Hence the whole care and concern of philosophy and moral instruction seem to consist in leading man back into those paths which he has forsaken."

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

¹ Or the Tree of Tears, according to Diodorus Siculus.

I wish that these quotations may turn the reader's attention to the clear and well reasoned letter of Gassendi, with which he cannot fail to be pleased. He will there see it stated that a lamb which had been fed on flesh until it was nine months old, on board a vessel sailing among the Greek Islands, refused the pasture that was before it when it was sent on shore, and eagerly sought the hand which held out to it its accustomed food.

In "Forster's Observations on the Varieties of the Human Species," p. 189, it is remarked, that "The dogs of the South Sea Isles are of a singular race: they most resemble the common cur, but have a prodigious large head, remarkably little eyes, pricked ears, long hair, and a short bushy tail. They are chiefly fed with fruit at the Society Isles; but in the low islands and New Zealand, where they are the only domestic animals, they live upon fish. They are exceedingly stupid, and seldom or never bark, only howl now and then; have the sense of smelling in a very low degree, and are lazy beyond measure: they are kept by the natives chiefly for the sake of their flesh." "The dogs are of the same species as with those of Otaheite, having short crooked legs, long backs, and pricked ears. They are about the size of a common turnspit; exceedingly sluggish in their nature: though this perhaps may be more owing to the manner in which they are treated, than to any natural disposition in them. They are in general fed and left to herd with the hogs, and I do not recollect one instance in which a dog was made a companion in the manner we do in Europe. Indeed the custom of eating them is an inseparable bar to their admission into society; and as there are neither beasts of prey in the island, nor objects of chase, it is probable that the social qualities of the dog, its fidelity, attachment, and sagacity, will remain unknown to the natives."

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

It is not my intention to present the reader with a set of bills of fare for breakfast, dinner, and supper; but I will say a

word or two of the manner in which we proceed as to this particular. Our breakfast is composed of dried fruits, whether raisins, figs, or plums, with toasted bread or biscuits, and weak tea, always made of distilled¹ water, with a moderate portion of milk in it. The children, who do not seem to like the flavor of tea, use milk with water instead of it. When butter is added to the toast, it is in a very small quantity. The dinner consists of potatoes, with some other vegetables, according as they happen to be in season; macaroni, a tart, or a pudding, with as few eggs in it as possible: to this is sometimes added a dessert. Onions, especially those from Portugal, may be stewed with a little walnut pickle and some other vegetable ingredients, for which no cook will be at a loss, so as to constitute an excellent sauce for all other vegetables. As to drinking, we are scarcely inclined, on this cooling regimen, to drink at all; but when it so happens, we take distilled water, having a still expressly for this purpose in our back-kitchen.

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

Let it then be granted that of all animals man is the most unhealthy. Still I would contend that this state of disease is a

¹ That I may lose no opportunity of impressing the necessity of this distillation on the reader's mind, I will give an extract from Hawkesworth's *Voyages*, which will show that even spirits are not so mischievous, or at least not in the same way, as common water.

"Every individual had been sick (at Batavia) except the sail-maker, an old man between seventy and eighty years of age; and it is very remarkable that this old man, during our stay at the place, was constantly drunk every day."—Vol. iii. p. 319.

Of the island of Rotterdam in the South Seas:

"The people of this isle seem to be more affected with the leprosy, or some scrofulous disorder, than any I have seen elsewhere. It breaks out in the face more than any other part of the body. I have seen several whose faces were ruined by it, and their noses quite gone. In one of my excursions, happening to peep into a house where one or more of them were, one man only appeared at the door, or hole, by which I must have entered, and which he began to stop up, by drawing several parts of a cord across it. But the intolerable stench which came from his putrid face was alone sufficient to keep me out, had the entrance been ever so wide. His nose was quite gone, and his whole face in one continued ulcer; so that the very sight of him was shocking."—COOK'S SECOND VOYAGE, vol. ii. p. 20.

"Fire wood is very convenient to be got at, and easy to be shipped off; but the water is so brackish that it is not worth the trouble of carrying it on board; unless one is in great distress for want of that article, and can get no better."—*Ibid.* p. 22.

forced state; and it will be found by those who adopt the diet which I am recommending, that they will regularly retread their progress in diseased action. This retrograde movement will sometimes be slow, nor must we expect, even where there is still much vigor in the constitution, that it will be more rapid than has been stated. It ought to be sufficiently so to satisfy us, when there is reason to believe that the attacks subsequent to the institution of the regimen are peculiarly salutary, and that every illness, more mild than the preceding, evolves from the frame some portion of that deleterious matter which would in time bring on premature death. What the exact description of that morbid humor may be, I leave to the investigation of the chymist or the physician. One conjecture only I will venture concerning it, which is, that the fluid is originally of a viscous nature. Some superstitious persons I have heard argue that disorders are to be received as visitations from heaven, and that there is something impious in a general attempt to supersede them. This unphilosophic view of the subject, better suited to some preceding century, I wholly disclaim; for to my apprehension, it borders on profaneness. Surely it ought never to be assumed that such an exception has been made against the happiness of man, alone, by his benevolent Creator; and if we reason analogously, and consider how measured, how definitive nature is in her operations, with how much exactness she apportions the substance which forms the bones, that which forms the muscles, the hair, or the nails in the fœtus, it will not be denied that the astonishing deviation from such laws of which human diseases are an instance, must be attributed to some extraneous cause, acting powerfully in contravention of the order of nature. My creed, I confess, is in the free agency of man, who, if he would but be contented to be and to appear what he really is in the creation, rather than "*cœlum vanis cogitationibus petere,*" and *would honestly and heartily set about producing the utmost aggregate of happiness in his power,* would assuredly succeed in effecting a great deal.

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

later period of life. And what remedy has there hitherto been found for the devoted sufferer? In his illnesses he looks for relief to the faculty, of whom one of their own body, Doctor Akenside, has said, and truly said, "Physicians in despair of making medicine a science have agreed to convert it into a trade." Nor is this the only shrewd observer who has taken that view of their skill. Voltaire, in the first chapter of one of his pleasant stories, exhibits the profession quite as unfavorably. "Zadig était blessé plus dangereusement; un coup de flèche reçu près de l'œil lui avait fait une plaie profonde. Semire ne demandait aux dieux que la guérison de son amant. Ses yeux étaient nuit et jour baignés de larmes: elle attendait le moment où ceux de Zadig pourraient jouir de ses regards; mais un abcès survenu à l'œil blessé fit tout craindre. On envoya jusqu'à Memphis chercher le grand médecin Hermes, qui vint avec un nombreux cortège. Il visita le malade, déclara qu'il perdrait l'œil; il prédit même le jour et l'heure où ce funeste accident devait arriver. Si c'eût été l'œil droit, dit-il, je l'aurais guéri; mais les plaies de l'œil gauche sont incurables. Toute Babylone, en plaignant la destinée de Zadig, admira la profondeur de la science d'Hermes. Deux jours après, l'abcès perça de lui-même; Zadig fut guéri parfaitement. Hermes écrivit un livre, où il lui prouva qu'il n'avait pas dû guérir." "Zadig was more dangerously hurt; an arrow which struck him near the eye had made a deep wound. Semira asked only of the gods the recovery of her lover. Her eyes were bathed in tears day and night: she looked anxiously for the moment when those of Zadig might enjoy their regards; but an abscess which formed near the wounded eye, gave great reason to dread the consequences. They sent as far as Memphis for the celebrated physician Hermes, who came attended by a numerous retinue. He visited the sick man and pronounced that he would lose his eye; he even predicted the day and the hour when this dreadful accident would take place. Had it been the right eye, said he, I could have cured it; but the wounds of the left eye are without remedy. All Babylon, in deploring the fate of Zadig, venerated the profound knowledge of Hermes. Two days after, the tumor discharged itself spontaneously, and Zadig was perfectly cured. Hermes wrote a book, in which his object was to prove that he ought not to have been cured."

[TO BE CONTINUED.]