A TREATISE

ON

SALT,

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

ITS TENDENCY TO CAUSE DISEASES,

ESPECIALLY

CONSUMPTION.

AS TAUGHT BY THE

ANCIENT EGYPTIAN PRIESTS AND WISE MEN,

IN ACCORDANCE WITH THE AUTHOR'S EXPERIENCE.

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

SOPHOCLES.

BY

ROBERT HOWARD, M.D.

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PREFACE

A GREAT part of the contents of this pamphlet is contained in the Author's work, Revelations of Egyptian Mysteries; but since the issue of that work 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 this most important subject, an opportunity of doing so without purchasing the before-mentioned work.

The Revelations of Egyptian Mysteries comprises a history of the Creation of the World, representing the Condition in which the Earth, with its inhabitants, originally existed: explaining the means by which Degeneracy, Disease and Death were introduced into the World, showing also the Changes or Revolutions through which Nature has passed since the Creation, with an account of the manner of the Conflagration, and Resurrection of the World, and the glorious Condition to be assumed by the New Earth, or World Above, or Celestial World to come.

These representations are not merely hypothetical emanations from the mind of the author, but they are set forth by an interpretation of the allegorical representations of the Greek Lyric Poets, and which the author traces back to the ancient Egyptians. The tenour of the work is to show that these allegories, which in modern times have been regarded as fabulous or fictitious, are in reality truly historical of nature's works, and in accordance both with the voice of nature, and the Sacred Writings. And which, after a long course of intense study, he has systematically interpreted, with the intention of explaining them so simply and clearly as to render them intelligible to all attentive readers.

The contemplation of the mighty sublimities contained in this symbolic, or allegorical history, or true history of the Works and Revolutions of Nature, will afford a banquet of magnificence and delight hitherto unknown to the human mind, or certainly unknown since the perdition of the renowned Wisdom of Egypt, of which they constitute the essence. Fourteen hundred years before the Christian era, as history shows, the mind of man was rapturously and enthusiastically delighted with these sublime representations of truth, and, by the intense interest the work has already excited, they appear destined to become subjects of equal admiration in our own times.

The intended future purpose of the great multitude of Egyptian Pyramids is also explained, with many other most important mysteries whose sig-

nification has hitherto remained entirely concealed from the knowledge of modern times. The Egyptian Pyramids seem to constitute the most wonderful work of antiquity, and it is beyond measure surprising that the great purpose for which they were originally designed should have been forgotten; however, we see that it has been totally lost to the mind of man, and for many ages concealed in oblivion. The discovery of this is now of the greatest importance to the world.

Whilst acknowledging the evident truths of these doctrines, it has been said that, "these mysteries should not be commonly revealed to the people, because the mind of man is not prepared for their contemplation." Entirely differing from this opinion, I see no reason why they should now be concealed, on the contrary, I am convinced that unspeakable good will result from the revelation of these great mysteries. It is true that in times past the wise men did determine that it was desirable to conceal these things from common observation: that was because the great mass of the people then treated them with indignity, some stupidly, and others knavishly, for the purpose of bringing this system of philosophy into contempt. Therefore the wise men did then conceal it under the cloak of allegory. Subsequently the time arrived when the signification of these allegories became entirely lost and for a long time concealed in oblivion; but latterly a very strong and wide-spread desire to become acquainted

with this kind of knowledge, has developed itself in man's mind.

It appears that these ancient and only true doctrines, will now again pervade the whole earth, in accordance with the prophecy of Scripture, and of the Ancient Poets. The tendency of the public mind seems to show this very plainly. It has earnestly sought after the truth, and here it is.

The work concludes with a Discourse on the Maintenance and Acquisition of Health on principles in accordance with the Wisdom of the Ancients. The object of this Discourse is, in great part, to demonstrate the great advantages to be derived from the employment of fruits in the place of other vegetable substances as food, and for the removal of diseases, and also the great benefit arising from the treatment of diseases, as in ancient time, with the vegetable Acids, especially the Acetic, or Acetous Acids, and of their use in the place of mineral and other seasoning substances.

In a review of this work, the British and Foreign Medico-Chirurgical Review says, "*To meet with a man who gravely assures us, that in the hieroglyphics of the Egyptian Philosophers and in the earliest writings of the Grecian Poets, are locked up the greatest treasures of medical wisdom, and that the diseases and the degeneracy of mankind have resulted from a departure from their precepts, is, to*

say the least, a very curious phenomenon, well deserving the attention of psychologists. We doubt not that Dr. Howard will make many converts. It is obvious that he most devoutly believes his own doctrines, and thinks he has conferred a blessing on mankind by the publication of them, and by the corroborative evidence he has adduced from the Wisdom of the Ancients."

6, *Upper Gloucester Street, Dorset Square.*
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CHAPTER I.

ON THE IMPROPRIETY OF EATING SALT.

To persons who have always been accustomed to eat salt, and who have been taught to regard it as good and wholesome for the constitution, it may at first appear extremely difficult to imagine how it can produce any hurtful effect. But the reception of any mineral substance into the animate body, when rightly and properly considered, is so evidently opposed to the original ordinances of nature, that I can scarcely conceive how any person can be otherwise than convinced of its impropriety, after entering into such a consideration of the subject as is here set forth.

In order fully and clearly to show the impropriety of the custom of eating salt, we must go back to the creation, and examine the ordinances which nature instituted for man's support. Here we find that the earth was first created, the earth, the terrestrial world, was the first creature of the creation: then, under the

influence of the Omnipotent Power, the earth sent forth the vegetable, or the vegetable kingdom; the vegetable was the second person of the creation: the vegetable and animal kingdom being by the ancient philosophers personified as individuals.

We must now examine the vegetable, both with regard to its functions in relation to the earth, and also to the animate kingdom. We will select one of man's fruit bearing trees, the apple tree for an example; this we find arises from a seed which first sends out ramifications into the earth; these ramifications or roots are provided with receptacles or mouths which feed upon the earth, and so refine, change, purify, and alter the matter which they receive, as to cause it to pass from the earthy to the vegetable state. This wonderful change or metamorphosis of matter is accomplished by means with which man is entirely ignorant, and incapable of imitating. By the continuation of this process, in which the vegetable perpetually feeds on earth, at the same time converting it into its own nature, and adding it to itself, its body is built up, the tree thus arises out of the earth; this accomplished, the wonderful operation of the production of fruit is instituted. By a process of refinement, and purification of the matter composing the corporeal substance of the vegetable, it elaborates and maturates its fruit, which is finally presented in a convenient, most beautiful, and delicious, form for man's reception. Thus we observe that the vegetable is the original agency by which the earth feeds the animate creature. The

vegetable is a machine by which the solid and fluid matters of the earth are changed and elaborated into a state fitted for the nutriment of the animate being, the third creature of the creation. 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.

Now we observe that the bringing into existence of the earth and the earth's heavens, constituted the first step of the creation; the production of the vegetable kingdom was the second step, and that of the animate kingdom was the third and final step of the original creation of this world.

Let us now rest a little in the contemplation of this glorious condition, in which all beneficent nature, as yet unassisted by art, thus deliciously provides for her children. When man thus receives his food directly from the hand of nature, it must be such as is exactly required to support the integrity of his body; there can be no cause of infirmity, disease, and death, as long as he complies with her

ordinances. Here then, at this stage of our discourse, I think it must be sufficiently evident for the conviction of all who have attentively considered the subject, that, if man, rebellious against nature, should presume to pass by the vegetable, and to take and receive into his body, matter, direct, crude, and unpurified, from the earth, disease and death must be the inevitable consequence of such transgression. Here it is evident that the integrity of nature requires that it should be forbidden to the animate, or third creature of the creation, to interfere in any way with the earth, or first creature. The earth contains matters which, in their crude and unpurified state, are most noxious to man's body, when received into it as food, or with food, on which account we observe that nature has instituted the wonderful process of vegetable elaboration, and it is only after that the fluid and solid matters of the earth have passed through the vegetable state, that they are in reality fitted for man's nourishment.

It is a most remarkable circumstance, that the ancient poets and philosophers, as I have shown in the Revelations of Egyptian Mysteries, frequently allude to the circumstance of man's having rendered himself liable to infirmity, disease, and death, by the use of mineral matter, which had not been changed, refined, and purified by vegetable elaboration. And it is again most remarkable that, in accordance with this doctrine, the ancient Egyptian Priests, and Wise Men, as Plutarch relates, taught that salt was fatally hurtful to man's constitution. This is a sound and

true doctrine, and precisely in accordance with the results of my experience, after having studied this subject intensely during many years.

It is at this time very generally believed, that the eating of a large quantity of salt is good, and beneficial to the human constitution. This is the common expression, " Take plenty of salt, it is good for the digestion, a fine stomachic, &c. &c." 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 the furiously rapacious and insatiable jaws of that English devourer of human life, commonly called consumption, are fed and supplied 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 is some ever-present and unsuspected cause of the disease, and that it exists in man's food.

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, if it have not too far undermined the constitution, is 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.

It is also very remarkable, that when the humours of the body are freed from their usual saltness, the blood of persons liable to chilblains, very soon begins to lose its tendency to congelation, from the effect of cold. 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.

We observe that animals, which do not eat salt, live in the enjoyment of better conditions in comparison to the circumstances of their existence, and are beyond measure more healthy than the human race. This is a most important fact for contemplation, and one which, in the absence of the very conclusive evidence already adduced by an appeal to nature, would alone tend most powerfully to confirm the soundness of this ancient doctrine, which maintains that the eating of salt is most hurtful to animate life.

I wish the reader particularly to observe that I do not indiscriminately and precipitately recommend all persons to abstain entirely from the use of salt. But that we must consider how far the practice of eating salt, although fundamentally wrong, has rendered the continuation of that custom necessary, for with respect to the present circumstances of life, it has in some degree produced that effect. But in the presence of favourable circumstances, I unhesitatingly

recommend abstinence from salt 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.

With respect to the use of salt for the preservation of fish, flesh, and some other substances, we know that they are, by universal consent, to a serious degree unwholesome when so preserved, and innutritious in comparison to other foods, and that the long-continued use of them is dangerous to the constitution. I think that this evil might, to a great extent, be remedied by the use of vegetable acid for the preservation of food. It appears to me that, 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 I think would prove an invaluable acquisition in naval service, where unspeakable evils, intemperance and disorder, arise from the use of salt food.

History affords numerous examples of the wonderful power which vegetable acid, when freely used, has of preserving the health of men at sea; one of the most remarkable and convenient for quotation here, which now occurs to my mind, is that mentioned in a Discourse on the means used for the preservation of the health of mariners, by Sir John

Pringle, Bart., president of the Royal Society, Nov. 30, 1776, in which he adverts to the method adopted by Captain Cook, for the preservation of the health of the crew of His Majesty's ship, Resolution, during her voyage round the world; in which it is stated that they were furnished with a large quantity of sour kraut, and that two and three pounds a week of this was constantly served to each man when at sea. The ship was carefully ventilated, and frequently moistened with vinegar and water, a most salutary practice. The other measures adopted were also highly judicious.

It is related that the Resolution performed a voyage of three years and eighteen days, once or more, four months, without seeing land, through all climates, from 52° north, to 71° south, with the loss of one man only by disease, who died of consumption. The ship's company consisting of one hundred and eighteen men.

This, in comparison to the circumstances which have usually been concomitant on a sea life, is a most remarkable instance of immunity from disease. I most undoubtingly believe that the extraordinary health of the men on this occasion was almost entirely owing to the large quantity of sour kraut which they constantly took with their food.

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.

In the foregoing discourse I have made use of these words, "It is only after that the fluid and solid matters of the earth have passed through the vegetable state, that they are in reality fitted for man's nourishment." This which originally occurs in the Revelations of Egyptian Mysteries, and which is very frequently adverted to in the wisdom of Egypt, as set forth by the Greek Lyric Poets, and also in other departments of ancient history, has, I find, been commented on in public print, as a very extraordinary announcement; although I supposed I had occompanied it with such explanation and illustration as would have satisfied the most ordinary comprehension. We will therefore enter into some further discourse on this subject. Let us 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 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, 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 stupendous 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 mighty 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 been myself since." 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 could mention the names of some of the most eminent English practitioners who have lately disputed the efficacy of calomel for the cure of the diseases for which it is most commonly given, and which observations are extant in print.

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.

About the year 1493, Paracelsus invented a most

cruel scourge for the human race, by the introduction of mineral substances to take the place of vegetable remedies previously in use. Paracelsus, as history relates, one of the worst of men, who was eminent in the possession of the faculty of deceiving his fellow-creatures; for the greater facility of which, he assumed the following pompous names, Pilippus, Aureolus, Theophrastus, Bombastus von Hohenheim,—Paracelsus.

The use of mineral substances as remedial agents in modern times, is one of the consequences naturally following on the loss of the wisdom of nature, to be restored in the latter days of the world, according to prophecy, and indeed naturally, in the course of what is now called the march, or progress of intellect. A wonderful resurrection of truth, as regards the knowledge of nature, is now taking place. The wisdom of nature has now long been concealed from the mind of man, according to the prophecy on which I have more emphatically dwelt in the Revelations of Egyptian Mysteries. "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." 1 Cor. i. 19. The great Sophocles, and other ancient poets, also allude particularly and often to the alternate perdition and resurrection of the wisdom of nature.

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

CHAPTER II.

EVILS ARISING FROM THE PRACTICE OF EATING SALT.

A VAST number of experiments have been tried to ascertain the effects of salt on vegetables, when artificially applied to them as a manure; and from all the observations that have been made, it has appeared that salt, when used in small quantities, promotes their growth, but 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. They have a species of gourd called kara, which, in twenty-four hours, is said to send out shoots four inches long. Exotic plants 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, no doubt occasioned by the saltness 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.

I think it very probable that the disease which has lately affected the potatoe plant, has been occasioned by the land having been rendered extremely saline by the improper use of salt manures, which seem of late years to have been much in fashion. This opinion appears to be in some degree supported by the fact, that the potatoe disease has been particularly observed, in many instances, to have been most prevalent in places where most manure had been used. In some parts of Ireland, particularly the northward coasts, where sea-weed exists in great profusion, I have observed that it is much used for manuring the land, which, especially with respect to the potatoe, I suppose to be improper. The

potatoe is a succulent and very tender and delicate plant, one which, it appears, would be about the first to show the effects of a salt soil.

The potatoe disease, in its present form, does not appear to be new; it seems to have existed generally throughout Britain, and most probably other countries, during many years, not however to such an extent as to have attracted particular attention. It is a disease which seems extremely likely to be produced by such an agent as salt; to be the effect of an excessive stimulus applied to the plant. A remarkable exuberance has been observed in the growth of the potatoe plant since the disease has so extensively prevailed.

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. Such disease must always prevail in the latter days of the world, as appears by this passage:—"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field."—Mal. iii. 11.

Fruits, more particularly apples, the most valuable of our fruits, and pears, are now much diseased; and that corrosive, dirty, or smutty disease, commencing in the skin, evidently increases in severity. The oranges and lemons of Spain and Portugal are much affected with this disease, which progresses rapidly

after the gathering of the fruit, which is thus destroyed by rottenness. Old trees and their fruit are apt to be most diseased.

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 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. 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. History may inform us of the antiquity of the practice of doing so with regard to salt, but we have no proof of its propriety.

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

The effects of salt on men and animals are well seen in Egypt, where the land is strongly impregnated with salt, which unusually saline impregnation also pervades the atmosphere; so that at Alexandria and Rosetta, iron cannot be exposed to the air for twenty-four hours, without becoming covered with rust: walls, stones, and hard substances are covered with an incrustation of the salt. The earth being excessively impregnated with the salt, which also,

in an extremely fine powder, or in some form, is constantly floating in the air, it must naturally come down in solution, with the excessive dews, which in Egypt descend at night; and the water then deposited, being evaporated on the return of the sun, would leave a film of salt on the substances on which it had settled; and by the daily repetition of this process, they must become, as they say, glazed with salt: some of which, it appears, is again taken up by the air. In this way it seems to me that such an incrustation and crystallization of it must necessarily be occasioned.

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 saltness 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.

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

Mr. Briggs, surgeon to the Ajax, in the commencement of the present century, in a communication to Dr. Trotter, physician to the Channel Fleet, under the command of Admiral Lord Howe, whilst speaking of the ophthalmia which so severely afflicted our army in Egypt, says, "This is a disease particularly peculiar to Egypt, and the many pretended causes I have heard assigned for it are nothing more than opinions ill founded. Some adduce that it proceeds from nitrous exhalations of the soil: if that be the case, I cannot comprehend how ships cruising in those seas, having no communication with the shore, should have their crews afflicted with ophthalmia in so violent a degree, when the

wind blows constantly from the northward and westward, at the very period when this complaint is most prevalent; consequently the exhalations of a southern shore cannot affect people cruising fifty or sixty leagues from it. Others have asserted that small particles of sand constantly floating in the air are the principal cause; but this for the same reasons assigned cannot exist."

The solution of this problem, seems to me to be here: whilst the ophthalmia of Egypt was occasioned by an unusual quantity of salt introduced into the system by means of the saltness 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 saltness 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 conservative 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 the whole winter, subsiding

only on the arrival of the fine genial weather of summer.

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

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

stitution; 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.

No language can fully portray the horrors of the scurvy, as it occurs at sea and elsewhere amongst those who have been long kept on salt provisions. It commences with extreme prostration of the vital powers; the countenance, at first pale, soon becomes bloated; the body and limbs are swollen and greatly enlarged; dire despondency now takes possession of the mind; the body is incapable of the slightest exertion; the breath is intolerably 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 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.

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.

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 conservative powers, during that disease, are constantly occupied in the expul-

sion 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 incessant, and it is the most destructive of our diseases: its annual victims in London alone, as shown by the bills of mortality, amount to about seven thousand, and in the whole of Great Britain to about sixty thousand. The diminution of the vital energy which the corrosive qualities of salt occasion, must operate most powerfully in opening the way to disease. The ancients, as may be seen in Plutarch, observed that salt, more than anything else, caused wasting of the body. It does so partly, by destroying the nutritive qualities of substances. In some constitutions, however, it appears to favor a morbid corpulency with debility.

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

have accordingly found that hypochondriacs are wonderfully benefited by abstinence from salt.

The havoc of consumption is not confined to the human race: an analogous wasting disease always prevails to a very great extent amongst the animals by which man is more immediately surrounded, especially amongst cows, oxen, swine, and sheep. Vast numbers of cows die of disease of the lungs; and bullocks after a certain age are very liable to it, as is also the case with swine; in sheep the disease falls more into the liver.

The giving of salt, or any mineral substance, to animals is a most fatal and destructive error: and the strewing of salt and saline manures on the ground, is most highly calculated to occasion diseases amongst them, by the production of an unwholesome vegetation.

It is a very remarkable fact, that in proportion as animals become domesticated they also become more infirm, and afflicted with many diseases which are identically the same as those which occur amongst the human race. This very important circumstance surely ought to admit of some further explanation than what has hitherto been given to it. I believe the dog affords one of the best examples of this. It has generally been observed that dogs living much indoors upon the refuse of human food, or being principally fed from the table, soon become obnoxious to a great many diseases, which are essentially the same as those which afflict man. The dog is a purely carnivorous animal, but his associa-

tion with man renders him in some degree omnivorous. The use of vegetable food is probably not beneficial to his constitution; but it does not seem sufficient to explain why he is so frequently afflicted, neither does the circumstance of his living principally indoors.

Most articles of human food, as generally prepared, contain salt, in some considerable quantity; and it is evident that domestic dogs must take much salt with their food; and I am of opinion that their diseases arise from this source, whose influence is rendered more powerful by omnivorous feeding.

Domestic dogs are very commonly afflicted with a disease, attended with cough and emaciation, analogous to consumption in the human race; and which gradually advancing in severity, the animal is at length also destroyed by exhaustion. They are also very liable to ophthalmia and blindness, asthma, cancer, and other diseases.

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 irri-

tate and excite the nervous system, giving rise to the disease called canine madness. The colic from which they suffer, appears to occur in the same way as in man, from an impregnation of some part of their food or drink with lead, so much used for domestic purposes.

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. Swine are very liable to consumption and to some diseases of the skin resembling those by which man is afflicted. Parrots also which are fed upon bread and substances containing salt, are subject to consumption.

Thus we observe that animals previously healthy, become afflicted with man's diseases, when fed with substances containing salt.

With these most important facts before us, nothing can be more astonishing than the little attention which is paid to the quantity of salt which enters into our food. It is absolutely taken as if it were an inert substance, or as if no further consideration were necessary than the gratification of an acquired relish for it. We have comparatively few articles of food into which salt does not enter, or to which it is not added during their preparation, and it is used with great freedom in culinary operations generally. An acquired taste or liking for salt is thus

contracted, and it is taken in large quantities by the force of habit.

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 in-

sanity, which afflicts his race. Nothing appears more likely to produce such an effect than the use of salt as an article of food or as a condiment. I believe that the exciting and irritating stimulus of salt upon the nervous system is the chief cause of mental insanity, but that too much animal food contributes its part, which is not inconsiderable. At the same time that salt stimulates to excess and irritates, much animal food has a tendency to brutalize, stupify, and obtund the intellectual faculties. On which account I am of opinion that great benefit would arise in lunatic asylums, from the adoption of a diet consisting 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.

Salt has the effect of rendering all kinds of food less nutritious in proportion as it is added above a certain quantity. Thus the nutriment of flesh, when preserved with salt, as for sea provision, is chiefly destroyed soon after the salt has had time to penetrate its substance: it becomes dry and hard, its nature being entirely changed. Whatever may be the properties of flesh meat in a fresh state, it becomes so changed by the operation of salting, as then to constitute one of the most innutricious and unwholesome. Salt in very small quantity, is said to be

poisonous to fowls, and we find that a certain amount of it proves destructive to all animal and vegetable existence.

When large quantities of salt find their way into the human constitution, as by the common use of it at table, it operates with dire effect, by excessively stimulating and exciting the nervous system; urging and hurrying the organs to an imperfect and disordered performance of their functions; occasioning premature exhaustion and wearing out of the system, which, under the constant operation of its excessive stimulus, falls into a state of collapse; so that disease and old age advance and establish themselves at a time when health and vigour would otherwise be still present. The insidiously treacherous effect of salt, when artificially employed in the animal and vegetable worlds, is perfectly analogous: it occasions an exuberant developement, which, weak in itself, and imperfect in its organization, maintains its integrity a short time, and then falls into a state of decay. *It appears that salt, more rapidly than anything else, brings the condition of old age upon the body, to take the place of youthful vigour.*

It is evident that salt operates most injuriously on young people, whose constitutions being subjected to its exciting and debilitating influence, are consequently wont to be invaded by destructive disease, and to be carried off by death before arriving at mature age. Those whose constitutions are distinguished by a delicate fibre, and a high degree of sensibility are the least capable of warding off the

effects of salt, and consequently they are most commonly the victims of consumptive diseases. But they of coarser fibre of body, and more sturdy and stronger frame, do not suffer so severely from the effects of salt; and in all cases the constitution makes some provision for its own protection from its influence, or in other words becomes by habit to a certain degree inured to it; as is the case even with the most deleterious of all known substances when gradually introduced into the system.

The 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 producing 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 attended with very distressing palpitation of the heart.

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 ef 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 all 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 acids, 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 their judicious application is superintended by a skilful medical practitioner. Thus I have observed partially lost faculties, as of the sight and hearing, to be recovered in a most remarkable manner.

Hence it follows that this method must be invaluable in the treatment of the diseases of females, which, under the common system of medicine, are amongst the most obstinate and difficult to cure; such has been the result of my experience. I find that the host of diseases commonly included under the head of diseases of women do yield to this, in a very surprising manner as compared to the other methods of treatment now practised. Weaknesses,

and abdominal affections, tumours and enlargements, which, resisting all other methods of treatment, have, in spite of every effort to resist their progress, continued for years to increase, do begin to subside and disappear in a most remarkable manner, 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 described. It is curious to observe how this system of treatment prevents the growth and causes the subsidence of tumours and enlargements. It is also most singularly efficacious against palpitations of the heart, and liver complaints.

Salt tends to communicate a most hurtful and debilitating excitement to the formative powers of the constitution; thus causing the generation of living creatures within the body. These may exist as worms in the intestinal canal or other abdominal organs, or as creatures generated in the substance of the flesh, or otherwise. This effect shows itself chiefly on certain delicate and sensitive constitutions. To these abstinence from salt is of the utmost possible importance. Indeed it is certain that many diseases, under a judicious abstinence from salt, would subside without the adoption of any other measures, than thus cutting off their source and origin.

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.

Thus we observe that all the greatest philosophers of antiquity declared that salt was fatally injurious to human nature; and experience cannot fail to establish the truth of that declaration: by it vast numbers will be saved from the miseries of disease, and from premature death. The application of this ancient doctrine of salt, in the practice of medicine will certainly lead to results so wonderful, as to convince the world of its incalculable importance. It has long slumbered in oblivion, but its great truth must again shine forth.

As we have now finished our chapter, perhaps we might be excused if we again wander a little into digression. Previously to the publication of the Revelations of the Egyptian Mysteries, I said to the publisher of it, "This book will open a new and inexhaustible mine of literature; men will speedily confess the truths revealed in it; they will prevail generally." The commencement of the fulfilment of this prophecy has already made itself manifest. Since the publication of this work, one or more foreign medical practitioners have expressed sentiments in print approaching my own respecting the operation of salt upon man's body. Men have begun to write after the style of the Revelations of Egyptian Mysteries, drawing their materials from the same

source, and using them in like manner. Myriads of books of this kind might be written, as in ancient times, and evidently will soon appear in the world. One work in particular, published only a few weeks since, sets forth additional proofs of the verity of one of the positions assumed in my work, and one which overthrows a principal support of the modern philosophy of nature, in Scripture called foolishness. "Hath not God made foolish the wisdom of this world?" 1 Corinthians i. 20. However humiliating it may be felt, it is totally useless for man to deny, or to attempt to explain away, the truth of this scriptural passage, for it is evident that it must now go forth. I think the most wonderful, the most astounding and singular instance of the destruction of the wisdom of the ancients, exists in the circumstance of the mind of man having been led to suppose that our sun and moon were solid or habitable bodies, as recently taught, when he had still before his eyes so many sublime allegorical representations, in Scripture and elsewhere, of the descent of the sun, moon, and stars, on the occasion of the burning of the old earth. What a sublime and pious representation have we here of the nature of the celestial bodies, and who can doubt its truth!

"Therefore to Thee will I attune my String,
And of thy wondrous Pow'r for ever sing.
The wheeling Orbs, the wand'ring Fires above,
That round this earthly Sphere incessant move,
Through all this boundless World admit thy Sway,
And roll spontaneous where thou point'st the Way.

Such is the Awe imprest on Nature round,
When through the Void thy dreadful Thunders sound,
Those flaming Agents of thy matchless Pow'r:
Astonish'd Worlds hear, tremble, and adore."

A GRECIAN FRAGMENT.

For "behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, *and* as the waters *that are* poured down a steep place." Micah i. 3, 4. It is here indicated that the sun shall descend to the earth, as is evident by the effect which it is declared shall be produced by the descent of its fire. "I will cause the sun to go down at noon." Amos viii. 9. The sun could not go down at noon, except by descending directly to the earth. An omnipresent being cannot reside in any particular place, as Scripture declares. "Do not I fill heaven and earth? saith the LORD." Jeremiah xxiii. 24. But the ruling, directive, and operative power has its place; it resides in the Empyreal, or Celestial Fire, the cause and source of all life and motion. These and other similar passages in Scripture, and in the writings of the ancient poets, show the truth of my explanation of the purpose for which the Egyptians built the pyramids, and also of the Wars of the Gods, and other mysteries interpreted in the Revelations.

When the wisdom of Egypt became lost to the mind of man, the intellectual vessel containing the

knowledge of nature lost its helm, and it has been drifting at the mercy of the waves ever since. But the recovery of this vast knowledge gives such power to the contemplation as to preclude the possibility of the existence of a doubt in the mind respecting such matters as the reception of mineral substance into the human body. If the reader be not now convinced, I will refer him to my interpretation of the Mystery of the Forbidden Fruit, or the substance by Nature forbidden to man, as declared by Moses, and other Wise Men of Egypt.

The difference of opinion in theology and medicine is so great, that both sciences may be regarded as torn to tatters: they are houses divided against themselves, and tottering to the utmost. But it appears that the discovery of the Ancient Wisdom must have the effect of re-erecting both on a solid and sure foundation. The interpretation of the Mystery of the Cabirian or true scriptural Trinity, and the Mystery Typhœus, give back the compass, or the keys, which indicate, and open the way to the Ancient Wisdom; or, in other words, they expose the great trunks from which, by a process of ramification, it may be traced. I have said that the mind of man cannot repose in a state of ease, tranquillity, and confidence, without knowledge of these things; thus also Euripides:

> "His happy state what blessings crown,
> To whom the mysteries of the gods are known."

The mysteries of the gods here means, the mysteries of nature.

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97