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Under the above title it is intended to publish, in a new and *concentrated* form, a series of Standard English Authors. The precise nature of the plan to be adopted in the work will be stated hereafter,—for the present suffice it to observe, that in *History* no facts, and in *Philosophy* no reasoning will be omitted or distorted, so as to render a reference to the original author requisite; and thus persons of both sexes may become perfectly acquainted with authors repulsive from bulk alone, at a comparatively little cost of time as well as price. The series will be confined to the popular productions of writers in prose,—such as Burnet, Clarendon, Gibbon, Hume, Robertson, Bacon, Locke, Paley, Addison, Goldsmith, Johnson, Swift, &c. &c., and will be edited by A. J. Valpy, M. A.

(10) publishers catalog Continued

LIBRARY

OF

SELECT NOVELS.

THERE is scarcely any question connected with the interests of literature which has been more thoroughly discussed and investigated than that of the utility or evil of novel reading. In its favour much may be and has been said, and it must be admitted that the reasonings of those who believe novels to be injurious, or at least useless, are not without force and plausibility. Yet, if the arguments against novels are closely examined, it will be found that they are more applicable in general to excessive indulgence in the pleasures afforded by the perusal of fictitious adventures than to the works themselves, and that the evils which can be justly ascribed to them arise almost exclusively, not from any peculiar noxious qualities that can be fairly attributed to novels as a species, but from those individual works which in their class must be pronounced bad or indifferent. It has been said, that from good novels and romances as much may be learned as from direct works of history and grave morality. In them the customs of countries, the transitions and shades of character, and even the very peculiarities of costume and dialect, are curiously preserved; and the imperishable spirit that surrounds and keeps them for the use of successive generations, renders the rarities for ever fresh and green. Fictitious composition is now admitted to form an extensive and important portion of litera-

ture. Well-wrought novels take their rank by the side of real narratives, and are appealed to as evidence in all questions concerning man. In them human life is laid down as in a map. The vivid exhibitions of passion and of character which they furnish, acquire and maintain the strongest hold upon the curiosity and, it may be added, the affections of every class of readers; for not only is entertainment in all the various moods of tragedy and comedy provided in their pages, but he who reads them attentively may often obtain, without the bitterness and danger of experience, that knowledge of his fellow-creatures which but for such aid could, in the majority of cases, be only acquired at a period of life when it would be too late to turn it to account.

But even were it otherwise—were novels of every kind, the good as well as the bad, the striking and animated not less than the puerile, indeed liable to the charge of enfeebling or perverting the mind; and were there no qualities in any which might render them instructive as well as amusing—the universal acceptation which they have ever received, and still continue to receive, from all ages and classes of men, would prove an irresistible incentive to their production. The remonstrances of moralists and the reasonings of philosophy have ever been, and will still be found, unavailing against the desire to partake of an enjoyment so attractive. Men will read novels; and therefore the utmost that wisdom and philanthropy can do is to cater prudently for the public appetite, and, as it is hopeless to attempt the exclusion of fictitious writings from the shelves of the library, to see that they are encumbered with the least possible number of such as have no other merit than that of novelty.

It is with this view that the publication of "The Library of Select Novels" is undertaken. The

collection will embrace none but such as have received the impress of general approbation, or have been written by authors of established character; and the publishers hope to receive such encouragement from the public patronage as will enable them in the course of time to produce a series of works of uniform appearance, and including most of the really valuable novels and romances that have been or shall be issued from the modern English and American press. The store from which they are at liberty to choose is already sufficiently great to ensure them against any want of good material; and it is their intention to make such arrangements as shall warrant the public confidence in the judgment with which the selection will be made. The price, too, will be so moderate as to make the work accessible to almost any income; and the style in which it is to be performed will render it a neat and convenient addition to every library.

NEW-YORK, *May*, 1831.

Harper's Stereotype Edition.

DIRECTIONS

FOR

INVIGORATING AND PROLONGING LIFE;

OR,

THE INVALID'S ORACLE.

CONTAINING

PEPTIC PRECEPTS, POINTING OUT AGREEABLE AND EFFECTUAL METHODS TO PREVENT AND RELIEVE INDIGESTION, AND TO REGULATE AND STRENGTHEN THE ACTION OF THE STOMACH AND BOWELS.

BY WM. KITCHINER, M.D.

AUTHOR OF THE COOK'S ORACLE AND HOUSEKEEPER'S MANUAL, &c. &c.

FROM THE SIXTH LONDON EDITION;

REVISED AND IMPROVED.

BY T. S. BARRETT,

Licentiate in Medicine and Surgery, Fellow of the New-York Medical and Philosophical Society, &c. &c.

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1831.

ADVERTISEMENT

BY THE AMERICAN EDITOR.

Dr. Kitchiner, in the preface to the fifth edition of this work, tells us, that his object is not to offer information to the professors of medicine, but simply to give to the public some hints to assist them in the recovery and improvement of health, and to do this in such terms as will be universally understood. His aim has been to illustrate subjects of vital importance to *all*, in so perspicuous a manner that *all* may clearly comprehend.

The editor of the last London edition, who, it appears, is the son of the author, tells us that "above *ten thousand* copies of the 'Directions for Invigorating and Prolonging Life' *have been sold* in England!" and that "it was a source of much gratification to the author, that a work on which he had bestowed so much pains, and to which he had dedicated so large a portion of time, should have met with such encouragement."

After this statement of the author's objects, and the great success of the work in England, the editor believes that no apology is necessary for the liberty

he has taken to introduce Dr. Kitchiner to the notice of the American reader. He begs leave, however, to state that, before he ventured on this step, he took the precaution to submit the work to the perusal of gentlemen in whose judgment he had confidence. These gentlemen are unanimously of the opinion that "the work is of the first order, and that it is adapted to general usefulness; that it is deserving the approbation of, and will meet with encouragement from the American public."

Thus encouraged and fortified by the judgment of the wise, the editor confidently recommends this work to the attention of all who deem life and health gifts worth preserving; and he dedicates it especially to such as are suffering from dyspeptic, nervous, and bilious affections.

It is strange, *'tis passing strange*, that people in general do not seem to learn the true estimate of health until they feel that it is forsaking them: yet so it is! The poor invalid stands prepared to make any sacrifice, or to incur any expense, for the *recovery* of that which a little previous care would have secured to him for years! He will have recourse to *expensive* professional consultations,—he will swallow potion after potion of the most disgusting drugs,—he will quit the scene of his youth and manhood,—will give up the most

lucrative trade or profession,—and he will forsake the circle of his family and friends, to *seek* health in distant and strange lands; he will—what is it that he will not do or suffer, in order to prolong his stay on the earth?

It will not be expected that the editor should say much respecting the additions which he has made to this very excellent work. His principal object has been to adapt it to the American public. He flatters himself, however, that what he has done will be considered improvements: and he wishes, in particular, to recommend to the notice of the reader his remarks on *bathing*—a means of preserving health too much neglected among us.

T. S. BARRETT.

28 Bayard-street,
New-York, May, 1831.

N.B. The numbers (enclosed in parentheses) which frequently occur in this work, refer to Dr. Kitchiner's "*Cook's Oracle and Housekeeper's Manual*;" an edition of which has lately been published by J. & J. Harper, and may be obtained from the principal booksellers throughout the United States.

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THE ART

OF

INVIGORATING AND PROLONGING LIFE,

BY DIET AND REGIMEN.

"The choice and measure of the materials of which our body is composed,—and what we take daily by POUNDS,—is at least of as much importance as what we take seldom, and only by *grains* and *spoonfuls*."
—DR. ARBUTHNOT *on Aliment.*

THE author of the following pages had originally an extremely delicate constitution; and at an early period devoted himself to the study of physic, with the hope of learning how to make the most of his small stock of health.

The system he adopted succeeded, and he arrived at his 48th year in tolerably good health; and this without any uncomfortable abstinence;—his maxim has ever been, "*dum vivimus, vivamus.*"

He does not mean the aguish existence of the votary of fashion—whose body is burning from voluptuous intemperance to-day, and freezing in miserable collapse to-morrow—not extravagantly consuming in a day the animal spirits which Nature intended for the animation of a week—but keeping the expense of the machinery of life

within the income of health, which the restorative process can regularly and comfortably supply.

This is the grand "*arcanum duplicatum*" for "living all the days of your life."

The art of invigorating the health and improving the strength of man has hitherto only been considered for the purpose of training* him for athletic exercises; but I have often thought that a similar plan might be adopted with considerable advantage, to animate and strengthen enfeebled constitutions—prevent gout—reduce corpulency—cure nervous and chronic weakness—hypochondriac and bilious disorders, &c.—*to increase the enjoyment, as well as prolong the duration, of feeble life*—for which *medicine*, unassisted by DIET AND REGIMEN,† affords but very trifling and temporary help.

"Think not, ye candidates for health,
That aught can gain the wish'd-for prize
(Or pill, or portion, power or wealth)
But temperance and exercise."

* The advantages of the training system are not confined to pedestrians and pugilists alone—they extend to every man; and were training generally introduced instead of medicines, as an expedient for the prevention and cure of diseases, its beneficial consequences would promote his happiness and prolong his life. "Our health, vigour, and activity must depend upon regimen and exercise; or, in other words, upon the observance of those rules which constitute the theory of the training process."

"It has been made a question, whether training produces a *lasting*, or only a *temporary* effect on the constitution? It is undeniable, that if a man be brought to a better condition—if corpulency and the impurities of his body disappear,—and if his wind and strength be improved, by any process whatever, his good state of health will continue until some derangement of his frame shall take place from accidental or natural causes. If he shall relapse into intemperance, or neglect the means of preserving his health, either by omitting to take the necessary exercise, or by indulging in debilitating propensities, he must expect such encroachments to be made in his constitution, as must soon unhinge his system. But if he shall observe a different plan—the beneficial effects of the training process will remain until the gradual decay of his natural functions shall, in mature old age, intimate the approach of his dissolution."—CAPT. BARCLAY *on Training*.

† "To employ the best *remedies*, while *regimen* is neglected, is to build upon one side, and pull down on the other"—DR. TODD *on Indigestion*.

The universal desire of repairing, perfecting, and prolonging life has induced many ingenious men to try innumerable experiments on almost all the products of the animal, vegetable, and mineral kingdoms, with the hope of discovering agents that will not merely increase or diminish the force or frequency of the pulse, but, with an ardour as romantic as the search after the philosopher's stone, they have vainly hoped that *panaceas* might be found possessing the power of curing "all the evils that flesh is heir to."

This is evident enough to all who have examined the early pharmacopœias, which are full of heterogeneous compounds, the inventions of interested, and the imaginations of ignorant men. A *compound* ceases to be valued merely because it consists of just three, nine, or thirty-nine, or ninety-three odd ingredients; or a *simple*, because it is scarce, or is brought two or three thousand miles, or has been in use two or three thousand years.

The liberal and enlightened physicians of the last and present century have gradually expunged most of these, and made the science of medicine sufficiently intelligible to those whose business it is to learn it. If medicine be entirely divested of its mystery, its power over the mind, which in most cases forms its main strength, will no longer exist.

It was a favourite remark of the celebrated Dr. John Brown,* that "if a student in physic employed seven years in storing his memory with the accepted, but,—unfortunately, in nine cases out

* See the 338th aphorism in COLTON's *Lacon*.

of ten,—imaginary powers of medicine, he would, if he did not possess very extraordinary sagacity, lose a much longer time in discovering the multiform delusions his medical oracles had imposed upon him—before he ascertains that, with the exception of *mercury* for the lues, *bark* for intermittents, and *sulphur* for psora, the *materia medica** does not furnish many specifics, and may be almost reduced to evacuants and stimuli:"—however, these, skilfully administered, afford all the assistance to nature that can be obtained from art!

Let not the uninitiated in medical mysteries imagine for a moment that the editor desires to depreciate their importance; but observe, once for all, gentle reader, that the only reasons he has for writing this book are to warn you against the ordinary causes of disorder, and to teach the easiest and most salutary method of preventing or subduing it, and of recovering and preserving health and strength, when, in spite of all your prudence, you are overtaken by sickness, and have no medical friend ready to defend you.

* A late foreign writer has given the following flattering definition of physic—"Physic is the art of amusing the patient while Nature cures his disease."—Dr. Paris's *Pharmacologia.*

Dr. Gideon Harvey wrote a very humorous 16mo. 1689, on the *Art of curing Diseases by Expectation;* and in page 192 gives us the following prescription for the gout:

"In the gout, if the expectation physician presents his patient *gratis* with the following *nostrum,* it will not only be well taken, but much more veneration will be given to it than if paid for—and to the physician will redound a lasting and diffusive glory and reputation; *viz.*—*ten links of thread*, half yard long, dipped in wax of ten different colours; each to be tied by the patient, if possible, or by his nurse, to each distinct toe of the feet, and to be untied every hour or two, and changed to other toes, namely—the red-waxed thread where the green was, the blue where the yellow, &c. &c. By this means a great deal of time will be passed; and if the patient continues tying and untying, till a good long fit is expired, it will have also another good effect, of rendering his back very flexible, and being tired at night—prove a means to make him sleep, without the *charge* of a dose of *opium.*"

Experience has so long proved the actual importance of TRAINING, that pugilists will not willingly engage without such preparation.

The principal rules for which are, to

Go to bed early—

Rise early—

Take as much *exercise* as you can in the open air,* without fatigue—and consider your walk, not merely as the means of exercise, but as the means of enjoying the purest vital nourishment—

Eat and drink moderately of plain nourishing food—

And especially, to keep the *mind* diverted,† and in as easy and cheerful a state as possible.

Somewhat such a system is followed at the fashionable watering-places; and great would be the improvement of health that would result from it, if it was not continually counteracted by the ball-room‡ and the card-table.

A residence in the country will avail little if you carry with you there the irregular habits and late hours of fashionable life in the city.

Do not expect much benefit from mere *change of air*—the purest breezes of the country will produce very little effect, unless accompanied by

* *Good air* is good for our lungs—just in the degree that *good food* is good for our stomach.

† "Besides his usual or regular exercise, a person under training ought to employ himself in the intervals in every kind of exertion which tends to activity, such as cricket, bowls, throwing quoits, &c., that during the whole day both body and mind may be constantly occupied."

"The nature of the disposition of the person trained should also be known, that every cause of irritation may be avoided; for, as it requires great patience and perseverance to undergo training, every expedient to soothe and encourage the mind should be adopted."—CAPT. BARCLAY *on Training*.

‡ Forty years ago, balls, &c. used to begin in the evening, *i. e.* at seven, and end at night, *i. e.* twelve; now, it is *extremely ungenteel* to begin before midnight, or finish before morning.

plenty of regular *exercise*,* *temperance*, and, above all, *tranquillity of mind*.—See *Obs. on* "AIR *and* EXERCISE."

> "Know, then, whatever cheerful and serene
> Supports the mind, supports the body too.
> Hence the most vital movement mortals feel
> Is hope. ARMSTRONG.

The following is a brief sketch of the usual METHOD OF TRAINING PERSONS FOR ATHLETIC EXERCISES, which has received the entire approbation of Mr. J. Jackson, teacher of sparring, and that of several professors and experienced amateurs.

The alimentary canal† is cleansed by a gentle emetic, and then two or three mild purgatives.

They are directed to eat beef and mutton‡—rather *under* than *over*-done, and without either seasoning or sauce—*broils* (No. 94)§ are preferred

* "The studious, the contemplative, the valetudinary, and those of weak nerves, if they aim at health and long life, must make exercise in a good air a part of their religion."

"Whenever circumstances would permit, I have recommended patients to take as much exercise as they could, short of producing fatigue; to live much in the open air; and, if possible, not to suffer their minds to be agitated by anxiety or fatigued by exertion."

"I do not allow the state of the weather to be urged as an objection to the prosecution of measures so essential to health, since it is in the power of every one to protect themselves from cold by clothing; and the exercise may be taken in a chamber with the windows thrown open, by actively walking backward and forward, as sailors do on shipboard."—CHEYNE *on Long Life*. See ABERNETHY'S *Surgical Observations*.

† One of the invariable consequences of training is to increase the solidity, and diminish the frequency of the alvine exoneration, and persons become costive as they improve in condition: if this disposition takes place to an inconvenient degree,—see Peristaltic Persuaders, in *Index*.

‡ "Animal food, being composed of the most nutritious parts of the food on which the animal lived, and having been already digested by the proper organs of an animal, requires only solution and mixture—whereas vegetable food must be converted into a substance of an animal nature by the proper action of our own viscera, and consequently requires more labour of the stomach and other digestive organs."—BURTON *on the Non-naturals*.

§ This number, and all those of a similar nature interspersed through the work, refer to Dr. Kitchiner's "Cook's Oracle and Housekeeper's Manual,"—an edition of which has been recently published in this city.

to either *roasts* (No. 19) or *boils*—and stale bread or biscuit.

Neither veal, lamb, pork, fish, milk, butter, cheese, puddings, pastry, or vegetables are allowed.

Beef and mutton only (fresh, not salted) are ordered; but we believe this restriction is seldom entirely submitted to.

Nothing tends more to renovate the constitution than a temporary retirement to the country. The distance from town which may be necessary for such an excursion must be measured by the purity of the air and the rusticity of the country; you must get beyond the effluvia and smoke, &c. &c. &c. of the city.

The necessity of breathing a pure air, and the strictest temperance, are uniformly and absolutely insisted upon by all trainers; the striking advantages resulting therefrom we have heard as universally acknowledged by those who have been trained.

Mild home-brewed ale is recommended for drink —about three pints per day—taken with breakfast and dinner, and a little at supper—not in large draughts, but by mouthfuls,* alternately with your food.

Stale beer often disturbs delicate bowels—if your palate warns you that malt liquor is inclined to be hard, neutralize it with a little *carbonate of potash*:—that good sound beer, which is neither nauseous from its newness, nor noxious from its staleness, is in unison with the animating diet of

* "It is holden better to drink oft and small draughts at meat, than seldom and great draughts; for so meat and drink will better mingle." —Dr. Baley *on the Preservation of the Eyesight.*

animal food, which we are recommending as the most effective antidote to debility, &c. experience has sufficiently proved. Good ale is proverbially nutritive, and as *Boniface* says, those who drink it, "eat, drink, and sleep upon it."

There can be no doubt, that the combination of the tonic power of the hop and the nourishment of the malt is much more invigorating than any simple vinous spirit. While we praise the powers of *pure good beer*, we must also enter our protest against the horrid compounds commonly sold, as the worst material a man can drink—and the difficulty of obtaining good beer ready brewed, and the trouble of brewing is so great—that *happy they who are contented with good toast and water* (No. 463*), *as a diluent to solid food*—and a few glasses of wine as a finishing "*bonne bouche.*"

Those who do not like beer are allowed wine and water—red wine is preferred to white, and *not more* than half a pint, (*i. e.* eight ounces), or four common-sized wine-glasses, after dinner—none after supper,—nor any spirits, however diluted.

Eight hours' *sleep* are necessary; but this is generally left to the previous habits of the person; those who take active exercise require adequate rest.

Breakfast* upon meat at eight o'clock; dinner

* The following was the food taken by Capt. Barclay in his most extraordinary walk of 1000 miles in 1000 successive hours, June 1, 1809. "He *breakfasted* after returning from his walk at five in the morning. He ate a roasted fowl, and drank a pint of strong ale, and then took two cups of tea with bread and butter.

"He *lunched* at twelve; the one day on beefsteaks, and the other on mutton chops, of which he ate a considerable quantity.

"He *dined* at six, either on roast beef or mutton chops. His drink was porter and two or three glasses of wine.

"He *supped* at eleven, on a cold fowl. He ate such vegetables as were

at two; supper is not advised, but they may have a little bit of cold meat about eight o'clock, and take a walk after, between that time and ten, when they go to bed.

The time requisite to screw a man up to his fullest strength depends upon his previous habits and age. In the vigour of life, between 20 and 35, a month or two is generally sufficient: more or less, according as he is older, and as his previous habits have been in opposition to the above system.

By this mode of proceeding for two or three months the constitution of the human frame is greatly improved, and the courage proportionately increased; a person who was breathless, and panting on the least exertion, and had a certain share of those nervous and bilious complaints which are occasionally the companions of all who reside in great cities, becomes enabled to run with ease and fleetness.

The restorative process having proceeded with healthful regularity, every part of the constitution is effectively invigorated, and a man feels so conscious of the actual augmentation of all his powers, both bodily and mental, that he will undertake with alacrity a task which before he shrunk from encountering.

in season; and the quantity of animal food he took daily was from five to six pounds."—See *Pedestrianism.*

"*His style of walking is* to bend forward the body, and to throw its weight on the knees. His step is short, and his feet are raised only a few inches from the ground. Any person who will try this plan, will find that his pace will be quickened, at the same time he will walk with more ease to himself, and be better able to endure the fatigue of a long journey, than by walking in a posture perfectly erect, which throws too much of the weight of the body on the ankle-joints. He always uses thick-soled shoes and lamb's-wool stockings. It is a good rule to shift the stockings frequently during the performance of a long distance; but it is indispensably requisite to have shoes with thick soles, and so large that all unnecessary pressure on the feet may be avoided."—*Ibid.*

The clearness of the complexion is considered *the best criterion of a man's being in good condition* to which we add the appearance of the under-lip which is plump and rosy in proportion to the healthy plethora of the constitution: this is a much more certain symptom of vigorous health than any indication you can form from the appearance of the tongue, or the pulse, which is another very uncertain and deceiving index, the strength and frequency of which not only varies in different persons, but in the same person in different circumstances and positions; in some irritable constitutions *the vibration of the heart varies almost as often as it beats;* when we walk, stand, sit, or lie down, early in the morning, late in the evening, elated with good news, depressed by bad, &c., when the stomach is empty, after taking food, after a full meal of nutritive food, after a spare one of *maigre materials*, &c. Therefore, it is impossible to ascertain the degree of deviation from health by feeling a pulse, unless we are perfectly well acquainted with the peculiarities of it when the patient is in health.

The editor has now arrived at the most difficult part of his work, and needs all the assistance that training can give to excite him to proceed with any hope of developing the subject with that perspicuity and effect which it deserves, and he desires to give it.

The *food*, *clothes*, *fire*, *air*, *exercise*, *sleep*, *wine*, &c. which may be most advisable for invigorating the health of one individual, may be by no means the best adapted to produce a like good effect with another; at the time of life most people arrive at before they think about these things, they are often

become the slaves of habits which have grown with their growth, and strengthened with their strength; and the utmost that can be done after our 40th year is to endeavour very gradually to correct them.

We caution those who are past the meridian of life to beware of suddenly abandoning established customs,* especially of diminishing the warmth of

* Histories of successful Indulgence of Bad Habits in Patients; by A. MONRO, P.A.

"The old axiom in physic, that *sudden great changes are dangerous*, has been disputed by some moderns, who advise to give over immediately all bad habits. I have seen numerous examples where it was necessary to have regard to them, and even to indulge patients in them, if we expect to make a cure.—At present I shall mention only two.

1. A cook in an eating-house quarrelling with a servant maid, she struck him with a large knife, and cut through a great share of the right pinna and septum of the nostrils; so that it hanged down towards his lip. He had bled a long time, and was very faint from loss of blood, before his nose was stitched.

His wife was allowed to give him some white wine among the water-gruel he was ordered to drink, or to make some sack whey for him; he, however, continued very low and faint, with sickness at his stomach and headache, for three days; till his wife told me his ordinary way of living was, to drink a good deal of ale, wine, and brandy every day; and unless I would allow her to give him more and stronger liquor, she did not expect he would recover.

I did not forbid her; which she interpreted an allowance, and gave a gill, or four ounces of brandy, with some of our ordinary ale. He was much better next day; and with this dose every day, recovered daily, till he was quite well.

2. A man having broken the bones of his leg, after the fracture was reduced, I ordered him to have no drink given him, except water and milk, water-gruel, or such like. Next morning I found his pulse very quick, but low, and with complaints of pain in his head, thirst, &c. Imagining some drunken companions, I saw come to visit him, had given him some strong liquors, I ordered him to be more strictly watched by such who I was sure would obey me; and he was kept to the low diet rigorously. He did not, however, seem relieved, slept none all night, and next morning he was altogether delirious, got out of bed, kicked away the box in which his leg had been put, his tendons were starting, and he scarce knew any person; his pulse at the same time intermitting, and being very low. One then present, whom I knew to be a very complete drunkard, assured me I would kill him if I did not allow him *ale* and *brandy*; for that the patient had for several years outdone him in irregular living. I consented to allow a little. That night he was much better, and next morning was altogether free of fever, delirium, &c. when they acknowledged he had got a Scots quart of ale and a gill of brandy in the preceding day, which had made him sleep well and sound. This daily allowance of ale and brandy then he had all the time of his cure; which

their clothing, or the nutritive quality of what they eat and drink; which, by long usage, often become as indispensable as a mathematical valetudinarian reckoned his flannel waistcoat was: "in the *ratio* that my *body* would be uncomfortable without my *skin*, would my *skin* be without my *flannel waistcoat*."

We recommend those who are in search of health and strength, to read the remarks which are classed under the titles WINE,—SIESTA,—CLOTHES,—"AIR"—"FIRE"—SLEEP—PEPTIC PRECEPTS, &c.

With the greatest deference, we submit the following sketch, to be variously modified by the medical adviser—according to the season of the year—the age, constitution, and previous habits of the patient—the purpose it is intended to accomplish—or the disorder it is intended to prevent or cure. Considerable sagacity and the utmost circumspection is required to pilot a patient from a higher to a lower, and from a lower to a higher regimen; he must proceed cautiously step by step, as circumstances permit.

The first thing to be done is, to put the principal viscera into a condition to absorb the *pabulum vitæ* we put into the stomach—quite as much depends on the state of the organs of digestion* as on the quality of our diet: on which depends not only the quantity, but the quality of the addition made to our body—it is not merely the quantity of nourishment, but the perfection of our organs

went afterward on without the least accident.—*Edinburgh Medical Essays.*

* "According to the force of the chylopoetic' organs, a larger or less quantity of chyle may be abstracted from the same quantity of food."—ARBUTHNOT *on Aliment.*

for preparing it, that increases our vitality. Commence with taking early in the morning, fasting, about half an hour before breakfast, about two drachms of Epsom salts (*i. e.* as much as will move the bowels twice, not more) in half a pint of warm water.—See *Index.*

The following day go into a tepid bath, heated to about 95 degrees of Fahrenheit.

The third day, take another dose of salts, keeping to a light diet of fish, broths, &c. (Nos. 490, 563, 564, and 572). During the next week take the tonic tincture, as directed in (No. 569). Thus far any person may proceed without any difficulty, and great benefit will he derive therefrom, if he cannot pursue the following part of the system:—

Rise early, if the weather permits, amuse yourself with exercise in the open air for some time before breakfast—the material for which I leave entirely to the previous habits of the individual.

Such is the sensibility of the stomach, when recruited by a good night's rest, that of all alterations in diet, it will be most disappointed at any change of this meal, either of the time it is taken, or of the quantity or quality of it—so much so, that the functions of a delicate stomach will be frequently deranged throughout the whole day after.

The breakfast* I recommend is good milk gruel (No. 572), see *Index*, or beef tea (No. 563), see

* For a restorative breakfast I recommend *milk tea*; it is more nutritive than tea made the common way—and was called by Dr. Fothergill "*mock asses' milk.*"

"Take the best souchong tea, pouring on a *small* quantity of boiling water to open the leaves, allow it to stand five minutes, then fill the pot with boiling milk, and add sugar to your taste."— *The Good Nurse.*

Index, or portable beef-tea (No. 252); a pint of the latter may be made as easily as a basin of gruel.*

The interval between breakfast and eleven o'clock is the best time for intellectual business; then take exercise till about twelve, when probably your appetite will ask for a luncheon, which may consist of a bit of roasted poultry, a basin of beef-tea, or eggs poached (No. 546), or boiled in the shell (No. 547), fish plainly dressed (No. 144, or 145, &c.), or a sandwich (No. 504),—stale bread, and half a pint of good home-brewed beer, or toast and water (No. 463*),—see *Index*,—with about one-fourth, or one-third part of its measure of wine, of which port is preferred, or one-seventh of brandy.

The solidity of the luncheon should be proportioned to the time it is intended to enable you to

* *Coffee* is, perhaps, the most common beverage at the breakfast-table in the United States; and notwithstanding the hostility which some medical gentlemen continue to manifest towards this article, it is probable the use of it will be still continued. The principle upon which its qualities depend is more stimulant than that of tea, and certainly exerts a different species of action upon the nervous system, although it is very difficult to define the nature of this difference. When taken with a meal, it is not found to create that disturbance in its digestion which is sometimes noticed as the occasional consequence of tea; on the contrary, it accelerates the operations of the stomach, and will frequently enable the dyspeptic to digest substances, such as fat and oily aliment, which would otherwise occasion much disturbance. Coffee, like tea, has certainly an antisoporific effect on many individuals; it imparts an activity to the mind which is incompatible with sleep; but this will very rarely occur if the beverage be taken a few hours before the period of repose. Decoction dissipates the aroma; therefore, if we take it as a promoter of digestion, it should be carefully prepared by infusion. The addition of milk is of questionable propriety, but that of sugar or of sugar-candy may be allowed. If the use of coffee occasion acidity in the stomach, then it must be abandoned. The goodness and wholesomeness of this article depend much on the torrefaction of the seeds, which should be only browned, not parched or burnt, before they are used; for, by the latter, the oil in them is rendered empyreumatic and particularly offensive to delicate stomachs.—[B.]

wait for your dinner, and the activity of the exercise you take in the mean time.

Take exercise and amusement as much as is convenient in the open air again, till past four; then rest, and prepare for dinner at five; which should be confined to one dish, of roasted beef (No. 19), or mutton (No. 23), five days in the week—boiled meat one, and roasted poultry one—with a portion of sufficiently boiled ripe vegetables—mashed potatoes are preferred, see (No. 106) and the other fourteen ways of dressing this useful root.

The same restrictions from other articles of food* as we have already mentioned in the plan for training, *i. e.* if the person trained has not arrived at that time of life when habit has become so strong that to deprive him of those accustomed indulgences, &c. by which his health has hitherto been supported, would be as barbarous as to take away crutches from the lame.

Drink at dinner a pint of home-brewed beer, or toast and water (No. 463*), with one-third or one-fourth part wine, or one-seventh part brandy, *i. e.* a common-sized wineglass to a pint of water, and a few glasses of wine after—the less the better—but take as much as custom has made necessary to excite that degree of circulation in your system without which you are uncomfortable. Read *Observations on* "WINE."

* "Nothing comes to perfection under a stated period of growth; and till it attains this, it will of course afford inferior nutriment. Beef and mutton are much easier of digestion, and more nutritious, than veal or lamb. If the flesh of mutton and lamb, beef and veal, are compared, they will be found of a different texture, the two young meats of a more stringy indivisible nature than the others, which makes them harder of digestion."—*Domestic Management.*

After dinner sit quiet for a couple of hours—the *semi-siesta* is a pleasant position, *i. e.* the feet on a stool about seven or eight inches high—or, if your exercise has fatigued you, lie down, and indulge in horizontal refreshment:* this you may sometimes do with advantage before dinner, if you have taken more exercise than usual, and you feel tired: when the body is fatigued, the stomach, by sympathy, will, in proportion, be incapable of doing its business of digestion.

At seven, a little tea† or warmed milk, with a tea-spoonful of rum, a bit of sugar, and a little nutmeg in it; after which, exercise and amusement again, if convenient, in the open air.‡

* "*A* 40 *winks' nap*," in a horizontal posture, is the most reviving preparative for any great exertion of either the mind or the body;—to which it is as proper an *overture* as it is a *finale*.—See *Siesta*, Index.

† Tea after dinner assists digestion, quenches thirst, and thereby exhilarates the spirits.

‡ *Tea.*—The use of this article has become so general that there is, perhaps, scarcely a family in the United States that passes a day without it; yet there is no subject that has occasioned a greater controversy among dietetic writers. By one party it is decried as a *poison*, by another it is extolled as a *medicine*, and a valuable addition to our food; while some refer all its beneficial effects to the *water* thus introduced into the system, and its evil effects to the high temperature at which it is drunk. In order to understand the value of the different arguments which have been adduced in support or to the disparagement of this beverage, it will be necessary to inquire into its composition. Two kinds of tea are imported into this country, distinguished by the epithets *black* and *green*. Both contain astringent and narcotic principles, but in very different proportions; the latter producing by far the most powerful influence upon the nervous system. As the primary operation of every narcotic is stimulant, tea is found to exhilarate and refresh us, although there exist individuals who are so morbidly sensible to the action of certain bodies of this class, that feelings of depression, accompanied with various nervous sensations and an unnatural vigilance, follow the potation of a single cup of strong tea; while others experience from the same cause symptoms indicative of derangement of the digestive organs; but these are exceptions from which no general rule can be deduced. The salubrity of the infusion to the general mass of the community is established by sufficient testimony to outweigh any argument founded on individual cases. It must, however, be admitted, that if this beverage be taken too soon after dinner, the digestion of the meal may be disturbed by the distention it will occasion, as well as by its influence as a dilu-

For supper, a biscuit, or a sandwich (No. 504), or a bit of cold fowl, &c. and a glass of beer, or wine, and toast and water (No. 463*), and occasionally (No. 572); *i. e.* as light a supper as possible.

For those who dine very late, the supper may be gruel (No. 572), or a little bread and cheese, or pounded cheese (No. 542), and a glass of beer; but,

If you have had an early, or a *banian dinner*, or instinct suggests that the exhaustion, from extraordinary exertion, requires more restorative materials, furnish your stomach with a chop or a chicken, &c. or some of the easily digestible and nutritive materials referred to in the *Index* under the article *Food for Feeble Stomachs*—and as much diffusible stimulus as will animate the circulation,

ent; the narcotic and astringent principles may also operate in arresting chymification, but when a physician gives it his sanction, it is with the understanding that it shall be taken in moderate quantities and at appointed periods. When drank four hours after the principal meal, it will assist the ulterior stages of digestion and promote the insensible perspiration, while it will afford the stomach a grateful stimulus after its labours.

As respects the temperature at which tea should be taken, we may observe, that although fluids at the usual temperature of the air are grateful and congenial to a healthy stomach, yet persons disposed to dyspepsy frequently require them to be raised to the temperature of the body; for the stomach not having sufficient vital energy to establish the reaction which the sudden impression of cold produces in a healthy condition, falls into a collapse, and is consequently unable to proceed in the performance of its requisite duties. It deserves notice, however, that fluids heated much above the temperature of the body are equally *injurious*. It is true that they will frequently, from their stimulus, afford present relief; but it will always be at the expense of future suffering, and be compensated by subsequent debility.

In enumerating the *advantages* of tea, it must not be forgotten that it has introduced and cherished a spirit of *sobriety;* and it must have been remarked by every attentive observer, *that those persons who dislike tea frequently supply its place by spirit and water.* The addition of milk certainly diminishes the astringency of tea; that of sugar may please the palate, but cannot modify the virtues of the infusion.—See *Paris on Diet.*—[B.]

and ensure the influence of "Nature's sweet restorer, balmy sleep,"—the soundness of which depends entirely on the stomach being in good temper, and the heart supporting the circulation with salutary vigour.—See the *Art of Sleeping*.

For the diet to be confined to beef and mutton is a sufficient abridgment of the amusements of the mouth; it is a barbarous mortification to insist on these being always cooked the same way,* and we advise an occasional indulgence in the whole range of plain cookery, from (No. 1) to (No. 98).

Broils (No. 94) are ordered in the plan for training, probably, because the most convenient manner of obtaining the desired portion hot (food is then most easy of digestion—before the process of digestion can commence, it must take the temperature of the stomach, which when in a languid state has no superfluous heat to spare); but as the lean part is often scorched and dried, and the fat becomes empyreumatic, from being in immediate contact with the fire, a slice of well-roasted ribs (No. 20), or sirloin of beef (No. 19), or a leg, neck, loin, or saddle of mutton (No. 23, or 26, or 31), must be infinitely more succulent and nutritive; whether this be rather *over* or *under*-done, the previous habits of the eater must determine; the medium between *over* and *under*-dressing is in general most agreeable, and certainly most wholesome.

That meat which is *under*-done contains more

* "Few persons, even in the best health, can, without disgust, bear to be confined to a peculiar food, or way of living, for any length of time (which is a strong argument that variety of food is natural to mankind); and if so, the debilitated stomachs of valetudinarians cannot be expected to be less fastidious."—FALCONER *on Diet.*

nutriment than that which is *over*-done, is true enough; that which is *not done at all* contains a great deal more—but in the ratio that it is *raw*,* so is it unfortunately difficult of digestion, as *Spallanzani* has proved by actual and satisfactory experiments.

Our food must be done, either by our cook, or by our stomach, before digestion can take place (see 1st page of *Obs.* on *Siesta*): surely no man in his senses would willingly be so wanting in consideration of the comfort, &c. of his stomach, as to give it the needless trouble of cooking and digesting also; and waste its valuable energies in work which a spit or a stewpan can do better.

Thoroughly-dressed beef (No. 19), or mutton (No. 23), is incomparably the most animating food we can furnish our stomachs with.

Home-brewed beer is the most invigorating drink. It is indeed, gentle reader, notwithstanding a foolish fashion has barbarously banished the natural beverage of Great Britain, as *extremely ungenteel*—

> "Your wine-tippling, dram-sipping fellows retreat,
> But your beer-drinking Briton can never be beat"
>
> DR. ARNE.

The best tests of the restorative qualities of food are, as a small quantity of it satisfies hunger, the strength of the pulse after it, and the length of time which elapses before appetite returns again. According to these rules, the author's own experience gives a decided verdict in favour of roasted or broiled beef (No. 19 or 94), or mutton (No. 23

* "It appears from my experiments, that *boiled*, and *roasted*, and even *putrid* meat, is easier of digestion than *raw*."—See J. HUNTER *on the Animal Economy*.

or 26), as most nutritive—then game and poultry, of which the meat is brown (No. 59, or 61, or 74) —next veal and lamb and poultry, the fat kinds of fish, eels, salmon, herrings, &c.; and least nutritive, the white kinds of fish—such as whiting, cod, soles, haddocks, &c. For further information, see *Oysters* (No. 181).

The celebrated trainer, Sir Thomas Parkyns, &c. "greatly preferred beef-eaters to sheep-biters, as he called those who ate mutton."

By Dr. Stark's very curious *Experiments on Diet*, it appears, that "when he fed upon roasted goose, he was more vigorous both in body and mind, than with any other food."

That fish* is less nutritive than flesh, the speedy return of hunger after a dinner of fish is sufficient proof; when a trainer at Newmarket wishes *to waste a jockey*, he is not allowed pudding if fish can be had.

Crabs, lobsters (No. 176), prawns, &c., unless thoroughly boiled (which those sold ready-boiled seldom are), are tremendously indigestible.

Shell-fish have long held a high rank in the catalogue of easily-digestible and speedily-restorative foods: of these oysters (No. 181) certainly deserve the best character; but they, as well as eggs, gelatinous substances, rich broths,† &c. have ac-

* "Most kinds of *fish*, whether from the sea or fresh water, are nearly as debilitating as vegetable matter."—Preface to Dr. J. Brown's *Elem. Med.*

† "A dog was fed on *the richest broth*, yet could not be kept alive; while another, which had only the *meat boiled to a chip* (and water), throve very well. This shows the folly of attempting to nourish men by concentrated soups, jellies, &c."—Sinclair's *Code of Health.*

If this experiment be accurate, what becomes of the theoretic visions of those who have written about strengthening jellies, nourishing broths, &c.?

quired not a little more reputation for their nutritive qualities than they deserve.

Raw oysters are very cold and uncomfortable companions to dyspeptic stomachs, unless warmed with a certain quantity of pepper and good white wine.

To replenish the animal spirits, and produce strength, there is nothing like beef and mutton; moreover, when kept till properly tender, nothing will give less trouble to the digestive organs, and more substantial excitement to the constitution: an ounce of beef contains the essence of many pounds of hay, turnips, and various other vegetables.

Animal food is entitled to the same place in the scale of solid stimuli that alcohol is among liquids.

The author has for some years dined principally upon plainly roasted or boiled beef, mutton, or poultry; and has often observed, that if he changes it for any other food for several days together, the circulation suffers, and he is disposed on such days to drink an additional glass of wine, &c.

However, the fitness of various foods and drinks, and the quantity of nutriment which they afford, depend very much upon how they are prepared, and as much on the inclination and abilities and habits of the concoctive faculties, which have the task of converting them into chyle.

It is quite as absurd to suppose, that one kind of diet, &c. is equally adapted to every kind of constitution, as that one remedy will cure every disease.

To produce the highest degree of health and strength, we must supply the stomach with not

merely that material which contains the greatest quantity of nourishment, but in making our reckoning, must take into the account the degree in which it is adapted to the habits and powers of the organ which is to digest it; the arms of a giant are not of much use in the hands of a dwarf.

The plan we have proposed, was calculated for midsummer-day, when plenty of hard exercise in the open air will soon create an appetite for the substantial diet we have recommended; it is taken for granted that a person has the opportunity of devoting a couple of months to the re-establishment of his health; and that during that time he will be content to consider himself as an animal out of condition, and be disposed to submit cheerfully to such a modification of the rules recommended as his medical adviser may deem most convenient to the circumstances of the case, and the age, the constitution, and previous habits of the patient, &c. &c.

Every part of this system must be observed in proportion, and exercise increased in the same degree, that nourishment is introduced to the constitution.

The best general rule for diet that I can write is to eat and drink only of such foods, at such times and in such quantities, as experience has convinced you agree with your constitution, and absolutely to avoid all other.

A very different regimen must be observed by those who live a life with labour or exercise, or of indolence, and at the different periods of life.*

* "The dietetic code of the dyspeptic," Dr. Paris observes, "may be summarily included under the following precepts:—

Human life may be divided into three stages—youth, maturity, and age,—and not inaptly compared to the seasons of spring, summer, and winter.

The first, the period of preparation, from our birth till about our 21st year, when the body has

"1. *Precepts in relation to* QUALITY *of food.* Animal food is more digestible, but at the same time more stimulant and less flatulent than vegetable diet. A dyspeptic invalid may be restricted to meat and bread with advantage, until the digestive powers have gained sufficient energy to enable him to convert vegetable matter into healthy chyle; after which a due mixture of both species of aliment will be essential. The wholesome quality of food depends as much, or even more, upon its mechanical condition than upon its chymical composition; and as this is influenced by various circumstances under our own control, we may render food naturally indigestible of easy digestion. The digestibility of any species of aliment, as well as its nutritive qualities, are influenced by the different modes of cookery, and by the addition of condiments."—See *Harper's stereotyped edition of Dr. Kitchiner's Cook's Oracle.*

2. *Precepts in relation to the* QUANTITY *of food.* This must in every case be regulated by the feelings of the individual. Let him eat slowly, masticate thoroughly, and on the first feelings of satiety dismiss his plate, and he will not have occasion for any artificial standard of weight and measure. But he must in such a case restrict himself to *one dish;* an indulgence in variety provokes an artificial appetite, which he may not readily distinguish from that natural feeling which is the only true indication.

3. *Precepts with regard to the* PERIODS *best adapted for meals, and on the intervals which should elapse between each.* In every situation of life we too frequently pass unheeded objects of real importance, in an over-anxiety to pursue others of more apparent, but of far less intrinsic value; so it is with the dyspeptic invalid in search of health. What shall I eat! Is this or that species of food digestible? are the constant queries which he addresses to his physician. He will religiously abstain from whatever medical opinion or even popular prejudice has decried as unwholesome, and yet the period at which he takes his meal is a matter of comparative indifference with him. Although he refuses to taste a dish that contains an atom of vinegar with as much pertinacity as if it held arsenic in solution, he will allow the most trifling engagement to postpone his dinner for an hour. So important and serious an error do I consider such irregularities, that I have frequently said to a patient labouring under indigestion, "*I will waive all my objections to the quality and quantity of your food, if I were sure that such a sacrifice of opinion would ensure* REGULARITY IN THE PERIODS *of your meals.*"

The principal solid meal should be taken in the *middle* of the day; four hours after which a liquid meal should be indulged in. The digestion of one meal should always be completed before fresh labour is imposed upon the stomach. The intervals must be regulated by the digestive powers of the individual, and the rapidity with which they are performed. The patient should never take his meal in a state of fatigue, and exercise should always be taken three or four hours after dinner.—[B.]

generally attained the acme of expansion: till then, a continual and copious supply of chyle is necessary, not only to keep our machinery in repair, but to furnish material for the increase of it.

The second, from 21 to 42, the period of active usefulness: during which, nothing more is wanted, than to restore the daily waste occasioned by the actions of the vital and animal functions.

> "*The shooting tubes*
> Drink all the blood the toiling heart can pour,
> Insatiate:—*when full grown*, they crave no more
> Than what repairs their daily waste."
>
> ARMSTRONG.

The third, the period of decline: this comes on, and proceeds with more or less celerity, according to the original strength of the constitution, and the economy* with which it has been managed during the second period—(age is a relative term,—one man is as old at 40 as another is at 60): but after 42, the most vigorous become gradually more passive†—and after 63, pretty nearly quite so.—Deduct the immaturity of youth and the imbecility of age—man's life is indeed a mere span:

> "So short, that it can little more supply,
> Than just to look about us, and to die."

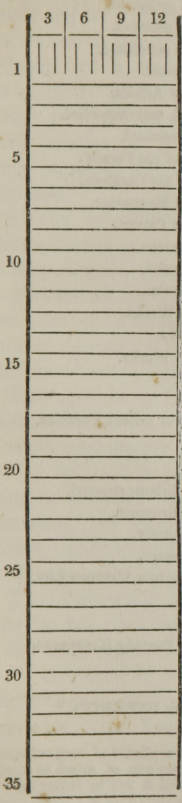
* "The excesses of our youth are drafts upon our old age, payable with interest about twenty years after date."—COLTON's *Lacon.*

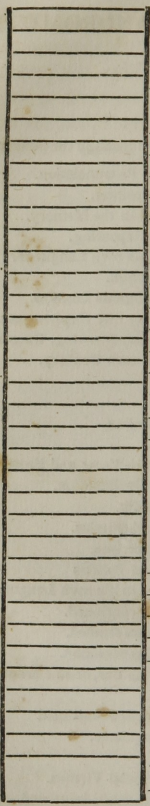
† The teeth are renewed at the 7th year.

Puberty arrives at twice seven	14
Full stature at three times seven	21
The vigour of growth at four times seven	28
The greatest vigour of body and mind at five times seven	35
The commencement of decay at six times seven	42
General decay, and decrease of energy, at seven times seven	49
Old age at eight times seven	56
And the grand climacteric of the ancients at nine times seven	63

DR. JAMESON *on the Changes of the Human Body*, &c.

SIR WILLIAM JONES'S ANDROMETER.





* "*Preparation for eternity.*" This is a phrase of very solemn import; and as it is not the privilege of every son of Adam to continue *seventy years* in this sublunary world, would it not be better for every one to make an EARLY "*preparation* for eternity?"—[B.]

The most common cause of dyspeptic disorders, which are so prevalent at the commencement of the third period of life, is an increase of indolence, which induces us to diminish the degree of the active exercise we have been in the habit of taking, without in a corresponding degree diminishing the quantity of our food; on the contrary, people seem to expect the stomach to grow stronger and to work harder as it gets older, and to almost entirely support the circulation without the help of exercise.

As the activity of our circulation, and the accommodating powers of the stomach, &c. diminish, in like degree must we lessen the quantity and be careful of the quality of our food—eat oftener and less at a time—or indigestion and the multitude of disorders of which it is the fruitful parent, will soon destroy us.

The system of Cornaro has been oftener quoted than understood; most people imagine it was one of rigid abstinence and comfortless self-denial,—not at all:—his code of longevity consisted in steadily obeying the suggestions of instinct, economizing his vitality, living under his income of health, and carefully regulating his temper and cultivating cheerful habits.

The following is a compendium of Cornaro's plan, in his own words.

He tells us, that when fourscore,

"I am used to take in all twelve ounces of solid nourishment, such as meat, and the yolk of an egg, &c., and fourteen ounces of drink. I eat bread, soup, new-laid eggs, veal, kid, mutton, partridge, pullets, pigeons, &c., and some sea and river fish.

"I made choice of such wines and meats as agreed with my constitution, and declined all other diet; proportioned the quantity thereof to the strength of my stomach, and abridged my food as my years increased.

"Every one is the best judge of the food which is most agreeable to his own stomach.

"It is next to impossible to judge what is best for another; the constitutions of men are as different from each other as their complexions.

"1st, Take care of the quality.

"2dly, Of the quantity; so as to eat and drink nothing that offends the stomach, nor any more than you can easily digest. Your experience ought to be your guide in these two principles when you arrive at forty; by that time you ought to know that you are in the midst of your life; thanks to the goodness of your constitution which has carried you so far. But that when you are arrived at this period, you go down the hill apace, and it is necessary for you to change your course of life, especially with regard to the quantity and quality of your diet; because it is on that the health and length of our days so radically depend. Lastly, if the former part of our lives has been altogether sensual, the latter ought to be rational and regular; order being necessary for the preservation of all things, especially the life of man.

"Longevity cannot be attained without continence and sobriety."*

"At thirty, man suspects himself a fool,
Knows it at forty, and reforms his rule."

* "Cornaro found, that as the powers of his stomach declined with the powers of life in general, it was necessary that he should diminish the quantity of his food; and by so doing, he retained to the last the feelings of health."—*Abernethy, Surg. Obs.*

By the small quantity of food and great proportion of his meat to his drink, this noble Venetian, at the age of forty, freed himself, by the advice of his physicians, from several grievous disorders contracted by intemperance, and lived in health of body and great cheerfulness of mind to above a hundred.

Briefly, the secret of his longevity seems to have been a gradually increasing temperance "in omnibus," and probably, after a certain time of life, abstinence from the "opus magnum."

The source of physical and moral health, happiness, and longevity,—

> "Reason's whole pleasure, all the joys of sense,
> Lie in three words—health, peace, and competence.
> But health consists in temperance alone;
> And peace, O virtue, peace is all thy own."
>
> POPE.

Intensive life can only be purchased at the price of extensive.

If you force the heart to gallop as fast during the second as it does during the first stage of life, and continually blow the steady fire of 42 till it blazes as brightly as the flame of 21, it will very soon be burnt out.

Those who cannot be content to submit to that diminution of action ordained by nature—against which there is no appeal, as it is the absolute covenant, by only the most attentive and implicit observance of which we can hope to hold our lease of life comfortably—will soon bring to the diminished energy of the second stage of life the paralysis of the third.

> "Naught treads so silent as the foot of time,
> Hence we mistake our autumn for our prime.

'Tis greatly wise to know, before we're told,
The melancholy truth—that we grow old."
DR. YOUNG.

"The length of a man's life may be estimated by the number of pulsations which his body has strength to perform. Thus, allowing 70 years for the common age of man, and 60 pulses in a minute for the common measure of pulses in his whole life, would amount to 2,207,520,000; but if by intemperance he forces his blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulses would be completed in 56 years; consequently his life would be reduced 14 years."—*See Barry on Digestion.*

From 40 to 60, a witty French author tells us, is "*la belle saison* pour la gourmandise;*" for the artificial pleasures of the palate it may be, and the *bon vivant* shall have his physician's permission to cultivate them, provided he do so merely as the means of prolonging the vigour of youth and procrastinating the approach of age.

Restoration may certainly be considerably facilitated by preparing and dressing food, so as to render it easily soluble; and if the secret of rejuvenization be ever discovered, it will be found in the kitchen.

The meridian of life, according to those who train men for athletic exercises, is our 28th year. At this period, five or six years, which make great alterations in persons of other ages, have little effect upon their appearance in this.. It is, therefore, properly called the meridian of life; since

* And for culinary operators from 25 to 40. Before the former, they can hardly accumulate sufficient experience; and after the latter, they every day lose a portion of their "*bon goût*" and activity.

the faculties then continue a considerable time in their highest degree of strength.

After the 35th year the elasticity of the animal system imperceptibly diminishes; men have a greater disinclination to motion, and a sense of greater fatigue from exercise; their senses become less susceptible, and they every hour get the worse for wear, however self-love, assisted by the hair-dresser and tailor, &c., may endeavour to persuade them to the contrary.

Digestion and sleep are less perfect.

The restorative process more and more fails to keep pace with the consuming process, for to carry on life these two processes must alternately proceed, *i. e.* secretion and excretion; the one to extract nourishment for the reparation occasioned by action, the other to remove particles which are worn out. The stomach, bowels, and muscles labour for the brain and senses; the former are the restorers, the latter the consumers of the system.

While we are awake, the consuming process proceeds faster than the restoring process; while we sleep, the consuming process is suspended, and the restoring process proceeds vigorously. Most of the secretions are performed during sleep, and are performed in perfection in the degree that our sleep is perfect.

As we advance in age, the body is insufficiently repaired, more easily deranged, and with more difficulty brought into adjustment again, till at length the vital power being diminished, and the organs deteriorated, nourishment can neither be received, nor prepared and diffused through the constitution; and consumption so much exceeds renovation, that decay rapidly closes the scene of life.

One may form some idea of *the self-consumption of the human body*, by reflecting that the pulsation of the heart, and the motion of the blood connected with it, takes place 100,000 times every day; *i. e.* on an average the pulse* beats 70 times in a minute,

multiplied by 60 minutes in an hour,

4200

24 hours in a day.

16800
8400

100800 pulsations in a day.

What machine, of the most adamantine material, will not soon be the worse for wear, from such incessant vibration! especially if the mainsprings of it are not preserved in a state of due regulation!

The following table, founded on experience, may serve as a scale of the relative duration of human life:

Of a hundred men who are born,
50 die before the 10th year,
20 between the 10th and the 20th,
10 between the 20th and the 30th,

* "The pulse in the new-born infant, while placidly sleeping, is about - 140 in a minute.

Towards the end of the first year - - - - - -	124
Towards the end of the second year - - - - -	110
Towards the end of the third and fourth years -	96
When the first teeth drop out - - - - - - - -	86
At puberty - - - - - - - - - - - - - - - -	80
At manhood - - - - - - - - - - - - - - - -	75
At sixty, about - - - - - - - - - - - - - -	60."

Blumenbach's Physiology.

The expectations of life are thus calculated by *De Moivre*—Subtract the age of the person from 86, half the remainder will be the expectation of that life.

6 between the 30th and the 40th,
5 between the 40th and the 50th,
3 between the 50th and the 60th;

Therefore, 6 only live to be above the age of 60.

Haller, who collected the greatest number of instances respecting the age of man, found the relative duration of life to be in the following proportion:—

Of men who lived from 100 to 110 years, the instances have been — 1000
Of from 110 to 130 — 60
120 to 130 —

Hufeland's Art of Prolonging Life.

See also Dr. Price on "The Difference of the Duration of Human Life in Towns and in Country Villages."—*Phil. Trans.* vol. lxv. In *London*, at least 1 in $20\frac{3}{4}$ of the inhabitants die annually.

"London has of late years been improving in salubrity: it appears by the bills of mortality, that the annual mortality

In 1700 was 1 in 25
In 1801 was 1 in 35
In 1810 was 1 in 38.

"The causes of this superior degree of health consist in the general improvements in the habits of life, particularly with regard to ventilation and cleanliness in persons and houses; greater sobriety, the improved state of medicine, a more ample supply of food, clothing, and fuel, and the better management of children. Human health and longevity are so superior in the present age to that immediately preceding, as to afford the chance of nearly one-third more of earthly existence!" *Sir Gilbert Blane's Select Dissertations on Medical Science.*

The generative faculties are the last that nature finishes, and are the first that fail. Economy in the exercise of them, especially before and after *the second* period of life, is the grand precept for the restoration and accumulation of strength, the preservation of health, and the prolongation of life.

We are vigorous in proportion to the perfection of the performance of the restorative process, *i. e.* as we eat heartily and sleep soundly; as our body loses the power of renovating itself, in like ratio fails its faculty of creating; what may be a salutary subduction of the superfluous health of the second, during the first or the third period of life, will be a destructive sacrifice of the strength of both the mind and the body.

The next organic defect (we perceive too plainly for our self-love to mistake it) is manifested by the eye. To read a small print, you must remove it from the eye further than you have been accustomed to do, and place it in a better light.

The falsetto voice now begins to fail, and the ear loses some of its quickness; several extraordinary musicians have been able till then, if a handful of the keys of a harpsichord were put down so as to produce the most irrelative combinations, to name each half note without a mistake. When I mentioned this to that excellent organ player, Mr. Charles Wesley, he said, "At the age of twenty I could do it, but I can't now." He was then in his 55th year. Miss Cubitt, of the Theatre Royal Drury Lane, and Mr. T. Cooke, the composer, and leader of the band at Drury Lane Theatre, and Mr. Watson, of the Theatre Royal Covent Garden, have ears of this extraordinary degree of perfection.

About the same time, the palate is no longer contented with being employed as a mere shovel to the stomach, and as it finds its master becomes every day more difficult to please, learns to be a more watchful purveyor.

After 40, the strongest people begin to talk about being *bilious*, or *nervous*, &c. &c. the stomach will no longer do its duty properly, unless the food offered to it is perfectly agreeable to it; when offended, *indigestion* brings with it all that melancholy depression of the animal spirits, which disables a man from either thinking with precision, or acting with vigour; during such distressing suspension of the restorative process arise those miseries of mind and body, which drive fools to drink, and madmen to commit suicide. Without due attention to diet, &c. *the third period* of life is little better than a chronic disease.

As our assimilating powers become enfeebled, we must endeavour to entertain them with food so prepared as to give them the least trouble, and the most nourishment.*

In the proportion that our food is restorative and properly digested our bodies are preserved in health and strength, and all our faculties continue vigorous and perfect.

If it be unwholesome, ill-prepared, and indigestible, the body languishes, and is exhausted even in its youth, and sinks beneath the weight of the painful sensations attendant on a state of decay.

Would to heaven that a cook could help our

* "In proportion as the powers of the stomach are weak, so ought we to diminish the quantity of our food, and take care that it be as nutritive and as easy of digestion as possible."—*Abernethy's Surgical Observations.*

stomachs as much as an optician can our eyes! our existence would then be as much more perfect than it now is, as our sight is superior to our other senses.

"The vigour of the mind decays with that of the body; and not only humour and invention, but even judgment and resolution change and languish with ill constitution of body and of health."—*Sir William Temple.*

The following account of the successful reduction of corpulence and improvement of health the author can vouch for being a faithful statement of facts.

"It has been said by some that for one fat person in France or Spain, there are a hundred in England."—*Wadd on Corpulence.*

January 30th, 1821.

MY DEAR SIR,

In consequence of the conversation I had with you upon the advantages I had derived from exercise and attention to diet in the reduction, of weight, and your desire that I should communicate as far as I recollect them, the particulars of my case; I have great pleasure in forwarding to you the following statement.

I measure in height six feet and half an inch; possess a sound constitution and considerable activity. At the age of thirty I weighed* about 18 stone; two years afterward I had reached the great weight of 19 stone, in perfect health, always sleeping well and enjoying good appetite and spirits; soon after, however, I began to experience the usual attendants on fulness of habit, a disin-

* "It is supposed, that a person weighing one hundred and twenty pounds generally contains twenty pounds of fat."—*Wadd on Corpulence.*

clination to rise in the morning from drowsiness, heaviness about the forehead after I had risen, and disposition to giddiness; I was also attacked by a complaint in one of my eyes, the symptoms of which it is unnecessary to describe, but it proved to be occasioned by fulness of blood, as it was removed by cupping in the temple. I lost four ounces of blood from the temple; and thinking that the loss of a little more might be advantageous, I had eight ounces taken from the back; and in order to prevent the necessity as far as possible of future bleeding, I resolved to reduce the system by increasing my exercise and diminishing my diet.

"It is only among those who have the means of obtaining the comforts of life without labour, that excessive corpulency is met with."—*Wadd on Corpulence.*

I therefore took an early opportunity of seeing Mr. Jackson (whose respectability and skill as a teacher of sparring is universally acknowledged), and after some conversation with him determined upon acting under his advice.

I accordingly commenced sparring, having provided myself with flannel dresses which I always used, being extremely careful on changing them to avoid the risk of cold, and I recollect no instance in which I was not successful.

I also had recourse to riding-schools, riding without stirrups, so as to have the advantage of the most powerful exercise the horse could give; these exercises I took in the morning, in the proportion probably of sparring twice a week and riding three or four times.

Frequently at night I resumed my exercise,—walking and sometimes running, generally performing about five miles an hour till I again produced perspiration; every other opportunity I could resort to of bodily exercise I also availed myself of.

In respect to diet I had accustomed myself to suppers and drinking excellent table-beer in large quantities; and for probably ten years had indulged myself with brandy and water after supper: this practice I entirely discontinued, substituting toast and water with my dinner and tea, and a good allowance of toast for supper, always avoiding copious draughts.

I left off drinking malt liquor as a habit, and indeed very seldom drank it at all. I took somewhat less meat at dinner, avoiding pies and puddings as much as possible, but always took three or four glasses of port after dinner.

During the time I was under this training I took the opinion of an eminent physician upon the subject, who entirely approved of my plan and recommended the occasional use of aperient medicine, but which I seldom resorted to.

The result of all this was a reduction of my weight of upwards of three stone, or about forty-five pounds, in about six or seven months. I found my activity very much increased and my wind excellent, but I think my strength not quite so great, though I did not experience any material reduction of it; my health* was perfect throughout.

I then relaxed my system a little, and have up to

* "The diminution of the secretion of fat, when in excess, may be attempted with safety, and has been attended with success."—*Wadd.*

the present time, being a period of ten years, avoided the necessity of bleeding, and have enjoyed an almost uninterrupted continuance of good health, although my weight has gradually increased; sometimes, however, fluctuating between seven or eight pounds and a stone, according to my means of exercise, always increasing in winter and losing in summer; and at this moment (January 29th, 1821,) I am about a stone more than I ought to be, having ascertained that my best bodily strength is at sixteen stone and a half.

When the object is to reduce weight, rest and moderate food will always sufficiently restore the exhaustion arising from exercise; if an additional quantity of food and nourishing liquors be resorted to, the body will in general be restored to the weight it was before the exercise.

I have sometimes lost from ten ounces to a pound in weight by an hour's sparring. If the object be not to reduce the weight, the food may safely be proportioned to the exercise.

You will readily perceive that the plan I adopted ought only to be resorted to by persons of sound constitution and of athletic bodily frame; it would be absurd to lay down a general rule for the adoption of all fat men.

I think, with all lusty men the drinking of malt liquor of any kind is injurious; meat taken more than once a day is liable to the same objection. I still persevere in the disuse of malt liquors and spirits, and suppers, seldom taking more than four glasses of wine as a habit; although I do not now deem it necessary to make myself so far the slave

of habit as to refuse the pleasures of the table when they offer.

I am, dear sir,

Yours very truly,

———.

Mem.—The author begs his fat friends will read the chapter in this work on *Exercise.*

The following are the most interesting facts in Dr. Bryan Robinson's Essay on the Food and Discharges of the Human Body.

"I am now, in *May*, 1747, in the 68th year of my age. The length of my body is 63 inches: I am of a sanguine but not robust constitution, and am at present neither lean nor fat. In the year 1721 the morning weight of my body without clothes was about 131 avoirdupois pounds, the daily weight of my food at a medium was about 85 avoirdupois ounces, and the proportion of my drink to my meat, I judge, was at that time about 2.5 to 1.

"At the latter end of *May*, 1744, my weight was above 164 pounds, and the proportion of my drink to my meat was considerably greater than before, and had been so for some time. I was then seized with a paralytic disorder, which obliged me to make an alteration in my diet. In order to settle the proportion of my drink to my meat, I considered what others have said concerning this proportion.

"According to *Sanctorius*, though he reckons it a disproportion, the drink to the meat in his time was about 10 to 3 in temperate bodies.

"Cornaro's drink to his meat was as -	7 to 6
Mr. Rye's, in winter, as - - -	4 to 3
Dr. Lining's, at a medium - - -	11 to 3
And my drink to my meat - - -	5 to 2
A mean taken from all these makes the drink to the meat—about - - -	2 to 1

"At the age of 64, by lessening my food, and increasing the proportion of my meat to my drink, *i. e.* by lessening my drink about a third part (*i. e.* to 20 ounces), and my meat about a sixth (*i. e.* 38 ounces), of what they were in 1721, I have freed myself for these two years past from the returns of a *sore throat* and *diarrhœa*, disorders I often had, though they were but slight, and never confined me. I have been much more costive than I was before, when I lived more fully and took more exercise, and have greatly, for my age, recovered the paralytic weakness I was seized with three years ago.

"Hence we gather, that good and constant health consists in a just quantity of food; and a just proportion of the meat to the drink: and that to be freed from chronical disorders contracted by intemperance, the quantity of food ought to be lessened; and the proportion of the meat to the drink increased, more or less, according to the greatness of the disorders.

"For *breakfast* I commonly ate four ounces of bread and butter, and drank half a pound of a very weak infusion of green tea.

"For *dinner* I took two ounces of bread and the rest flesh-meat; beef, mutton, pork, veal, hare, rabbit, goose, turkey, fowl tame and wild, and fish.

"I generally chose the strongest meats as fittest, since they agreed well with my stomach: to keep up the power of my body under this great diminution of my food, I seldom took any *garden stuff*,

finding that it commonly lessened perspiration and *increased my weight.*

"I drank four ounces of water with my meat, and a pound of claret after I had done eating. At night I ate nothing, but drank 12 ounces of water, with a pipe of tobacco.

"*There is but one weight, under which a grown body can enjoy uninterrupted health.*" "That weight is such as enables the heart to supply the several parts of the body with just qualities of blood."

"The weight under which an animal has the greatest strength and activity, which I shall call its *athletic weight*, is that weight under which the heart, and the proportion of the weight of the heart to the weight of the body, are greatest: the strength of the muscles is measured by the strength of the heart."

"If the weight of the body of an animal be greater than its *athletic weight*, it may be reduced to that weight by evacuations, dry food, and exercise. These lessen the weight of the body, by wasting its fat, and lessening its liver; and they increase the weight of the heart, by increasing the quantity and motion of the blood. Thus a game cock in ten days is reduced to his athletic weight, and prepared for fighting.

"If the food, which, with evacuations and exercise, reduced the cock to his athletic weight in ten days, be continued any longer, the cock will not have that strength and activity which he had before under his athletic weight; which may be owing to the loss of weight going on after he arrives at his athletic weight.

"It is known by experiment, that a cock cannot

stand above 24 hours at his athletic weight, and that a cock has changed very much for the worse in 12 hours.

"When a cock is at the top of his condition, that is, when he is at his athletic weight, his head is of a glowing red colour, his neck thick, and his thigh thick and firm; the day after, his complexion is less glowing, his neck thinner, and his thigh softer; and the third day his thigh will be very soft and flaccid."

"If the increase of weight in a small compass of time rise to above a certain quantity, it will cause disorders.

"I can bear the increase of above a pound and a half in one day, and an increase of three or four pounds in six or seven days, without being disordered; but think I should suffer from an increase of five or six pounds in that time.

"An increase of weight may be carried off by lessening the food, or by increasing the discharges. The discharges may be increased either by exercise or by evacuations procured by art.

"By lessening the daily quantity of my food to 23 ounces, I have lost 26 ounces; by fasting a whole day, I lost 48 ounces, having gained 27 the day before.

"Mr. Rye was a strong, well-set, corpulent man, of a sanguine complexion; by a brisk walk for one hour before breakfast he threw off, by insensible perspiration, one pound of increased weight; by a walk of three hours, he threw off two pounds of increased weight. The best way to take off an increase of weight which threatens a distemper is either by fasting or exercise."—*Robinson on Food and Discharges.*

"The mean loss of weight by several grown bodies caused by a purging medicine composed of a drachm of jalap and ten grains of calomel, was about $2\frac{3}{4}$ avoirdupois pounds; and the mean quantity of liquor drank during the time of purging was about double the loss of weight."—*Robinson on the Animal Economy.*

"I have lost by a spontaneous diarrhœa two pounds in twenty-four hours; and Mr. Rye lost twice that quantity in the same time.

"Most chronic diseases arise from too much food and too little exercise; both of which lessen the weight of the heart and the quantity of blood: the first by causing fatness; the second by a diminution of the blood's motion.

"Hence, when the liver is grown too large by intemperance and inactivity, it may be lessened and brought to a healthful magnitude by temperance and exercise. It may be emptied other ways by art; but nothing can prevent its filling again, and consequently secure good and constant health, but an exact diet and exercise. Purging and vomiting may lessen the liver and reduce it to its just magnitude; but these evacuations cannot prevent its increasing again so long as persons live too fully and use too little exercise; and can only be done by lessening the food and increasing the exercise.

"Much sleep, much food, and little exercise are the principal things which make animals grow fat. If the body on account of age or other infirmities cannot use sufficient exercise, and takes much the same quantity of sleep, its weight must be lessened by lessening the food, which may be done by lessen-

ing the drink, without making any change in the meat; as I have proved myself by experience."—*On the Food and Discharges of Human Bodies, by B. Robinson.*

Corpulency steals imperceptibly on most people after the age of thirty-five; but a moderate degree of obesity is desirable, and indicates a healthful action of the digestive functions, which by filling up the hollow in the skin prevents the formation of wrinkles.

The diet of those who are disposed to be too corpulent ought to be as plain and as moderate in quantity as prudence may direct and patience can submit to; in some cases it may be expedient to damp the appetite by eating immediately before dinner of fruits or sweetmeats, by drinking a glass of sweet wine, or such other safe means as the experience of the patient may best direct.

Dr. Radcliffe's advice of keeping "the eyes open and the mouth shut" contains the whole secret of the cure.

Dr. Herrying, in his *Essay on Corpulency*, says, that "the common home-made Castile soap taken in the quantity of a drachm or two every night for several months is a most effectual and inoffensive remedy for reducing corpulency: he gives us an instance thereof in the case of a physician, who at the age of forty-five was unable to walk a hundred yards, and who, by taking every night at bed-time a quarter of an ounce dissolved in a quarter of a pint of soft water, felt in two or three months so much more active that he persevered in its use for two years, when his bulk was reduced two whole stone weight, and he could walk a mile with

pleasure; the medicine operated remarkably by urine without producing any troublesome effect."*

* It has been frequently said by a distinguished medical lecturer of our own country, that "*the greatest proportion of men eat and drink themselves to death.*" Food, no doubt, is frequently a source of disease; but by due attention it may be rendered subservient to the cure of disease, the preservation of health, and the protraction of life. "*The good old book*" teaches us that *herbs* and *fruit* were the first food of man; and it is the opinion of some, that *animal food* contributes greatly to the support of "the malevolent and fiercer passions," and that vegetable food is conducive, not only to the health, but also to the *morality* of man.

However this may be, it is certain that the different nations of men are as much distinguished by their articles of diet as by their language and manners. The Esquimaux live on animal food and fish; the ancient Britons fed on flesh and milk; the modern Italian feeds on maccaroni, and one of his greatest delicacies is the fœtus of the goat; the Englishman rejoices in his roast-beef and porter; the Frenchman dines on his frog-pie; the Russian lives on horseflesh and train-oil; the inhabitants of hot climates feed on vegetables, seeds, and roots. And some again are *cannibals*, eating human flesh! Too much animal food will produce plethora and over-fulness of the system, and this will soon terminate in death. Sedentary persons, and those who pass to a southern climate, ought to be sparing in the use of animal food. Excessive use of *salted meat* will produce scrofula and scurvy, and in children eruptive diseases. The proper remedies are vegetables and acids. On the other hand, a spare vegetable diet will produce debility and emaciation in such as have been accustomed to animal food. Diarrhœa, diabetes, &c. will follow this change of diet. In such cases, the sufferer must have recourse to animal food.

Excess in the *quantity* of food is a fruitful source of disease in children, producing indigestion and other sufferings; and the common practice of *stuffing* children lays the foundation for disease in future life.

For the purposes of health, man ought to eat frequently and but little at a time. Some persons make only one meal a day; this must be a very injurious practice. *Late suppers* must be avoided as unfavourable to health; the least evil which they can produce is restless nights and unrefreshing sleep; but they are frequently followed by apoplexy and other serious evils. The quantity of food ought to be diminished as life advances, because less exercise is taken by old people. The man of regular and early habits of living is generally healthy through life. Sir I. Newton is said to have lived on vegetable diet while he wrote his *great work*.

As articles of diet, beef and mutton are greatly superior to veal and lamb; when there is plethora, or over-fulness of blood, then the young meats, such as veal and lamb, and the *white* parts of fowl, are the proper animal food. *Roasted* and *boiled* meats are much more easily digested than that which is *fried*. Beefsteaks, with mustard, and brandy and water, are good fare for weak persons and dyspeptics. Of *fowls* the *wild* is the best, and the *brown* parts are preferable to the *white*, because they are more nutritious. Fried meats, fried oysters, and hard boiled eggs are peculiarly injurious to the stomach, being difficult of solution and of digestion. All our aliments ought to be well masticated: our

SLEEP.

"When tired with vain rotations of the day,
Sleep winds us up for the succeeding dawn."
YOUNG.

HEALTH may be as much injured by interrupted and insufficient sleep as by luxurious indulgence.

Valetudinarians, who regularly retire to rest and arise at certain hours, are unable without injurious violence to their feelings to resist the inclination to do so.

"Pliant nature more or less demands,
As custom forms her; and all sudden change
She hates of habit, even from bad to good.
If faults in life, or new emergencies
From habits* urge you, by long time confirm'd,

teeth were given for the purpose of grinding and mixing our food. The mouth may be considered as *the first stomach*; the quantity of saliva discharged and mixed with the food at every meal is from four to eight ounces, if proper time be allowed for mastication; hence those who *bolt* their food injure the digestive organs, by robbing them of the necessary supply of the secretion which nature has ordained for their assistance.

DRINKS.—On this subject we may say, if *food* hath slain its *thousands*, then *drink* has slain its *tens of thousands*. Gout, phrenitis, jaundice, dropsy, hemorrhages, madness, and their kindred ills, are the legitimate offspring of an intemperate use of alcoholic drinks. Intemperance is a relative term; what may be taken by one person with impunity, will produce plethora and its consequent evils in another. Porter and ale are evidently injurious to some, wine and spirits to others, and even *water* may be taken to excess; but *brandy* is the most certainly fatal in its effects. The *great quantity* of alcohol contained in our wines is what renders them dangerous; perhaps old sherry is the best drink for those who stand in need of the stimulus of wine. Every bottle of wine contains from 2½ to 3 ounces of pure alcohol.

For Coffee and Tea see the notes, pages 22 and 24. He that would ensure to himself health, reputation, prosperity, and *long life*, must persevere in the use of *water* as his common beverage.—[B.]

* "Nothing is a greater enemy to feeble life than laying aside old habits, or leaving a climate or place to which one has been long accustomed. The irritation occasioned by such changes is highly prejudicial. "Even pernicious habits, insalubrious air, &c., must be abandoned

Slow must the change arrive, and stage by stage,
Slow as the stealing progress of the year."
ARMSTRONG's *Art of Preserving Health.*

How important is it then to cultivate good and convenient habits. Custom will soon render the most rigid rules not only easy but agreeable:—

"The strong by bad habits grow weaker, we know;
And by good ones the weak will grow stronger also."

The power of habit soon becomes apparent to any one who will accurately watch it; all our perceptions, anxiety, levity, pensiveness, as well as sleep, hunger, &c., invariably return at regular intervals and periods, *i. e.* at the time that they have been usually indulged.

Cultivate, therefore, as early as possible the habit of deliberately planning and attentively performing, to the utmost of your ability, even the most ordinary actions: independent of the benefit that your judgment will insensibly receive from such practice, you will involuntarily contract a certain ease and elegance in the most difficult.

The debilitated require more rest than the robust.

Nothing is so restorative to the nerves as sound and uninterrupted sleep, which is the chief source of both bodily and mental strength; yet how little care is usually taken to secure the enjoyment of it!!

The studious need a full portion of sleep, which seems to be as necessary nutriment to the brain as food is to the stomach.

Our strength and spirits are infinitely more exhausted by the exercise of our mental, than by the

with great caution, or we shall thereby hasten the end of our patient."—STRUVE's *Asthenology.*

labour of our corporeal faculties. Let any person try the effect of intense application* for a few hours: he will soon find how much his body is fatigued thereby, although he has not stirred from the chair he sat on.—The waste of the vital powers occasioned by over-exertion of the mental faculties is almost as debilitating to the corporeal system as a waste of the generative powers.

Those who are candidates for health must be as circumspect in the task they set their mind as in the exercise they give to their body.

Dr. Armstrong, the poet of health, observes,

> "'Tis the great art of life to manage well
> The restless mind."

The grand secret seems to be, to contrive that the exercise of the body and that of the mind may serve as relaxations to each other. After serious occupation and hard study contrive to procure as much cheerful recreation as possible.

Over-exertion or anxiety of mind disturbs digestion infinitely more than any fatigue of body: the brain demands a much more abundant supply of the animal spirits than is required for the excitement of mere legs and arms.

To delicate constitutions, is it not seldom difficult, nay, dangerous, to be long seriously studious or laboriously diligent?

> "'Tis the sword that wears out the scabbard."

Of the two ways of fertilizing the brain—by

* "Rousseau was so impressed with the evil effects of excessive mental exertion, that he praised the custom of the inhabitants of the banks of the river Nornoko, who tied boards on the foreheads of their children, to prevent genius by early compression of the brain."—JAMIESON *on the Human Body.*

sleep or by spirituous stimulus—(for some write best in the morning, others when wound up with wine, after dinner or supper)—the former is much less expensive and less injurious to the constitution than either port or brandy, whose aid it is said that some of our best authors have been indebted to for their most brilliant productions.

Calling one day on a literary friend, we found him lounging on a sofa. On expressing our concern to find him indisposed, he said, "No, I was only *hatching*,—I have been writing till I was quite tired; my paper must go to press to-day, so I was taking my usual restorative—a nap; which, if it only lasts five minutes, so refreshes my mind that my pen goes to work again spontaneously."

Is it not better economy of time to go to sleep for half an hour, than to go on noodling all day in a nerveless and semi-superannuated state—if not asleep, certainly not effectively awake for any purpose requiring the energy of either the body or the mind?

"A forty winks' nap," in a horizontal posture, is the best preparative for any extraordinary exertion of either.

Those who possess and employ the powers of the mind most, seldom attain the greatest age:*—

* "Those who have lived longest have been persons without either avarice or ambition, enjoying that tranquillity of soul which is the source of the happiness and health of our early days; and strangers to those torments of mind which usually accompany more advanced years, and by which the body is wasted and consumed."—*Code of Health.*

"In the return made by Dr. Robertson (and published by Sir John Sinclair in the 164th page of the second volume of the Appendix to his Code of Health) from Greenwich Hospital, of 2410 in-pensioners, ninety-six, *i. e.* about one-twenty-fifth, are beyond eighty; thirteen beyond ninety; and one beyond one hundred. They almost all used tobacco, and the most of them acknowledged the habit of drinking freely. Some of them had no teeth for twenty years, and fourteen only had good ones.

the envy their talent excites, the disappointment they often meet with in their expectation of receiving the utmost attention and respect (which the world has seldom the gratitude to pay them while they live), keep them in a perpetual state of irritation and disquiet, which frets them prematurely to their grave.*

> "Fame's a reversion in which men take place,
> (O late reversion!) at their own decease."
>
> DR. YOUNG.

To rest a whole day, under great fatigue of either body or mind, is occasionally extremely beneficial.

It is impossible to regulate sleep by the hour: when the mind and the body have received all the refreshment which sleep can give, people cannot lie in bed,—till then they should not rise.†

One, who was one hundred and thirteen years old, had lost all his teeth upwards of thirty years.

"The organ of vision was impaired in about one-half; that of hearing in only one-fifth. This may be accounted for. The eye is a more delicate organ than the ear, and the least deterioration of its action is more immediately observed. Of the ninety-six, they almost all had been married, and four of them after eighty years of age. Only nine were bachelors. This is a strong argument in favour of matrimony.

"The best ages for marriage, all other circumstances being favourable, are between the eighteenth and twenty-fifth year for females, and between the twenty-fifth and thirty-sixth for males. The body is then in the most complete state to propagate a healty offspring. The ages when the prolific powers begin to cease in both sexes will nearly correspond, and the probable expectation of life will be sufficiently long for parents to provide for their children."—JAMIESON *on the Human Body*.

* "Regular and sufficient sleep serves on the one hand for repairing the lost powers, and on the other for lessening consumption, by lessening vital activity. Hence the lives of people who are exposed to the most debilitating fatigue are prolonged to a considerable age when they enjoy sleep in its fullest extent."—STRUVE'S *Asthenology*.

† "It is a perfect barbarism to awake any one when sleep, that 'balm of hurt minds,' is exerting its benign influence, and the worn body is receiving its most cheering restorative."—*Hints for the Preservation of Health*.

"Preach not me your musty rules,
Ye drones, that mould in idle cell;
The heart is wiser than the schools,
The senses always reason well."
COMUS.

Our philosophical poet here gives the best practical maxim on the subject for valetudinarians, who, by following his advice, may render their existence, instead of a dull, unvaried round of joyless, useless self-denial, a circle of agreeable sensations; for instance, go not to your bed till you are tired of sitting up*—then remain in a horizontal posture, till you long to change it for a vertical: thus, by a little management, the inevitable affairs of life may be converted into a source of continual enjoyments.

All-healing sleep soon neutralizes the corroding caustic of care, and blunts even the barbed arrows of the marbled-hearted fiend, ingratitude. There is no sorrow that is not softened by sleep—after even a few moments we awake refreshed, and can reflect on our misfortunes with fortitude.

When the pulse is almost paralyzed by anxiety, half an hour's repose will cheer the circulation, restore tranquillity to the perturbed spirit, and dissipate those heavy clouds of *ennui*,

"The heartache, and the thousand natural shocks
That flesh is heir to."
SHAKSPEARE.

which sometimes threaten to eclipse the brightest minds and best hearts.—Child of wo, lay thy

* "Exercise your body and your mind gently till you are tired, and no longer; sleep till you are refreshed, but no longer; when the bed becomes irksome, get up, if circumstances permit; when again nature calls for rest, follow her dictates, regardless of the time or hour. In health, custom rules; but when sickness takes the helm, nature will not be controlled."—FULCK *on Diet, &c.*

head on thy pillow (instead of thy mouth to the bottle), and bless me for directing thee to the true source of *Lethe*—and the sovereign *nepenthé* for the sorrows of human life. Take from man hope and sleep, and he would be the most wretched being in the world.

The repose requisite to restore the waste occasioned by the action of the day depends on the activity of the habits, and on the health of the individual; in general it cannot be less than seven, and need not be more than nine hours.*

Invalids† will derive much benefit from indulging in the *siesta* whenever they feel languid.

The more perfect our sleep, the less we require of it: a sailor will tell you, that a seaman can sleep as much in five hours as a landsman can in ten. On the subject of sleep, Sir Gilbert Blane has amused his readers with some interesting remarks.—See his *Dissertations on Medical Sciences*, 1822.

"The refreshment of sleep is not in the simple ratio of its duration; the principal share of this act of restoration being found to take place in the beginning of it. If a person be at any time deprived

* "In high health seven or eight hours will complete this refreshment; and hence arises the false inference drawn from an observation, probably just, that longlived persons are always early risers; not that early rising makes them longlived, but that people in the highest vigour of health are naturally early risers; because they sleep more soundly, and all that repose can do for them is done in less time than with those who sleep less soundly. A disposition to lie in bed beyond the usual hour generally arises from some derangement of the digestive organs."—*Hints for the Preservation of Health.*

† "If the patient is favoured with sleep, nothing will so soon renovate and restore strength. When the nurse perceives her patient inclined to sleep, let every thing give way, no matter what time it happen. A patient should never be awakened to take medicine; no medicine can be so beneficial as sleep, which is the balm of Gilead of this state of being; and comforts both mind and body beyond any thing."—*Good Nurse.*

of one-half or more of his usual portion of it, the inconvenience experienced is by no means in proportion to this privation; and habit will bring persons, whose affairs require it, to subsist in health and vigour with a small allowance of sleep. General Pichegru informed me, in the course of my professional attendance on him, that, in the career of his active campaigns, he had for a whole year not more than one hour of sleep at an average in the twenty-four hours. According to my own experience, I find that when I am called out of bed after an hour's sleep or less, I feel a very great difference in my feelings next day from what I have felt when I have had no sleep at all.

"The powers of the sensorium seem to be wound up, as it were, at the most rapid rate in the first period of sleep; and great part of the refreshment in the later hours seems more imputable to the simple repose of the organs, than to the recruiting power peculiar to sleep. There are some persons to whom more or less sleep has become habitually necessary in the course of the day, particularly after dinner; and they find that a few minutes of it satisfy nature."

Whether rising early lengthens life we know not, but are sure that sitting up late shortens it, —and recommend you to rise by eight, and to retire to rest by eleven; your feelings will bear out the adage, that "one hour's rest before midnight is worth two after."

When old people have been examined with a view to ascertain the causes of their longevity, they have uniformly agreed in one thing only,—that they all went to bed early, and all rose early.

"Early to bed, and early to rise,
Will make you healthy, wealthy, and wise."

Dr. Franklin published an ingenious essay on the advantages of early rising. He called it "an economical project," and calculated the saving that might be made in the city of Paris, by using sunshine instead of candles, at no less than 4,000,000*l.* sterling.

If the delicate and the nervous, the young, or the old, dine later, or sit up beyond their usual hour, they feel the want of artificial aid to raise their spirits to what is no more than the ordinary pitch of those who are in the vigour of their life, and must fly from the festive board, or purchase a few hours of hilarity at the heavy price of headache and dyspepsy for many days after; and a terrible exasperation of any chronic complaint they are afflicted with.

When the body and mind are both craving repose, to force their action by the spur of spirituous stimulus is the most extravagant waste of the "vis vitæ" that fashion ever invented to consume her foolish votaries: for fools they certainly are, who mortgage the comfort of a week for the convivaility of an hour with the certainty of their term of life being speedily foreclosed by gout, palsy, &c.

Among the most distressing miseries of this "Elysium of bricks and mortar" may be reckoned, how rarely we enjoy "the sweets of a slumber unbroke."

Sound passes through the thin pasteboard party-walls of modern houses with such unfortunate facility, that it is really an evil of the first magnitude,

which is by no means counterbalanced by the consideration, that they become so heated that they will serve for a plate-warmer in the kitchen, and a warming-pan in the bedroom; for while receiving these calefacient comforts, one can hardly help fancying that it is not impossible that what warms our plates and our beds may some day or night roast ourselves!!! In the second floors the party-walls are still thinner, and a sigh, laugh, sneeze, or snore in one house is heard in the next as plainly as that in which it was let off; as we learn from the following doggerels, by Humphrey Hearquick:

"If you sigh, sneeze, or snore,
We can hear you next door;
Therefore pray be so kind
To take care of your wind.
If you're doleful or dry,
Pray, dear neighbour, don't sigh
Nor, your nose-itch to ease,
Don't furiously sneeze,
Nor sonorously snore,
Nor do any thing more
That will wake us next door."

If you are so unlucky as to have for next-door neighbours fashionable folks who turn night into day, or tidy-ones who delight in the sublime economy of cinder-saving or cobweb-catching, it is in vain to seek repose before they have indulged in the evening's recreation of raking out the fire, and played with the poker till it has made all the red coals black; or after Molidusta has awoke the morn with "the broom, the bonny, bonny broom."

A determined dust-hunter or cinder-saver murders its neighbours' sleep with as little mercy as Macbeth destroyed Duncan's—and morning and evening, bangs doors, slams up and down the

sashes, and rattles window-shutters, till the "earth trembles, and air is aghast!"

If all attempts to conciliate a savage who is in this fancy are labour in vain, and the arrangement of its fire is equally the occupation of the morning and the amusement of the evening, the preservation of a cinder and the destruction of a cobweb the main business of its existence,—the best advice we can give you, gentle reader, is to send it this little book, and beseech it to place the following pages opposite to its optic nerves some morning, after you have diverted it from sleep every half-hour during the preceding night.*

Counsellor Scribblefast, a special pleader, who lived on a ground-floor in the Temple, about the time that Sergeant Ponder, who dwelt on the first floor, retired to rest, began to practise his violoncello, "*and his loud voice in thunder spoke.*" The student above, by way of giving him a gentle hint, struck up, "*Gently strike the warbling Lyre,*" and Will Harmony's favourite hornpipes of "*Don't Ye,*" and "*Pray be Quiet:*" however, the *dolce* and *pianissimo* of poor Ponder produced no diminution of the *prestissimo* and *fortissimo* of the indefatigable Scribblefast.

Ponder prayed "silence in the court," and complained in most pathetic terms; but, alas! his "*lowly suit and plaintive ditty*" made not the least impression on him who was beneath him. He at length procured a set of skittles, and as soon as

* The method taken to tame unruly colts, &c. is, to walk them about the whole of the night previous to attempting to break them. Want of sleep speedily subdues the spirit of the wildest and the strength of the strongest creatures, and soon renders the most savage animals tame and tractable.

his musical neighbour had done fiddling, he began *con strepito*, and bowled away merrily till the morning dawned. The enraged musician did not wait long after daylight to put in his plea against such proceedings; and received in reply, that such exercise had been ordered by a physician, as the properest paregoric, after being disturbed by the thorough bass of the big fiddle below. This soon convinced the tormentor of catgut who dwelt on the ground-floor that he could not annoy his superior with impunity, and soon produced silence on both sides.

People are very unwisely inconsiderate how much it is their own interest to attend to the comforts of their neighbours: "To love thy neighbour as thyself," our Saviour declared the second commandment.

"*Sic utere tuo, ut alienum non lædas*," is the maxim of our English law. Interrupting one's sleep is as prejudicial to health as any of the nuisances Blackstone enumerates as actionable.

The majority of the dogs, parrots, poultry, peacocks, and piano-fortes, &c. in this metropolis are "actionable nuisances!!!"—Henceforth it should not be lawful for any person to presume to keep any of the foregoing offensive things in their house, without a license so to do from all their neighbours that live within earshot of them.

However inferior in rank and fortune, &c. your next door neighbour may be, there are moments when he may render you the most valuable service. "The noble lion himself once owed his life to the exertions of a poor little mouse that he had formerly befriended."

Those who have not the power to please may beware of offending; the most humble have opportunities to return a kindness or resent an insult.

It is madness to wantonly annoy any one; and those who are not ambitious of excelling in "the art of ingeniously tormenting!" their neighbours, will thank us for the following hints.

All people are not aware, that such is the effect of echo and vibration that a sound which is hardly audible in the house where it is made may be extremely sonorous in the adjoining one; and that stirring a fire, or moving any furniture on a floor which is not carpeted, sometimes sounds louder in the next house than it does in the room where it is.

I have dwelt a little on this subject, because I have very frequently heard nervous invalids* complain of being grievously disturbed in this manner, and who have at the same time said their next-door neighbours were most amiable people, who they were sure would not offend a worm intentionally; notwithstanding they were not sufficiently acquainted to give them any hint of the pain they were daily giving them, although certain they would be delighted with any opportunity of exercising their benevolence.

Piano-fortes should never be placed against party-walls.

In stirring the fire, never touch the back or sides of the grate; briefly, not only remember yourself, but explain distinctly to your servants, that any striking against the floor, especially if not carpeted, or wall, or on a table, &c. makes twice as much

* "The ear is the sense through which most shocks reach the nerves." —*Dr. Beddoes on Nervous Diseases.*

noise next-door, as it does in your own house. The ticking of a clock placed on the chimney-piece in one house, if the party-wall is thin, is heard in the adjoining one as loud as in the room where it is.

There is plenty of time for the performance of all offensively noisy operations, between ten in the morning and ten at night; during which the industrious housewife may indulge her arms in their full swing; and while she polishes her black-leaded grate to the lustre which is so lovely in the eyes of "the tidy," the tattoo her brush strikes up against its sides may be performed without distressing the irritable ears of her nervous neighbours, to whom undisturbed repose is the most vital nourishment.

Little sweep-soot-ho is another dreadful disturber. The shrill screaming of these poor boys, "making night hideous" (indeed at any time), at five or six o'clock in cold dark weather, is a most barbarous custom, and frequently disturbs a whole street before rousing the drowsy sluggard who sent for them; his rowdy-dow when he reaches the top of the chimney, and his progress down again, awake the soundest sleepers, who often wish that instead of the chimney he was smiting the scull of the barbarian who set the poor child to work at such an unseasonable hour.

The author's feelings are tremblingly alive on this subject:

"Finis coronat opus."

However soundly he has slept during the early part of the night, if the finishing nap in the morning is interrupted from continuing to its natural

termination, his whole system is shaken by it, and all that sleep has before done for him is undone in an instant; he gets up distracted and languid,* and the only part of his head that is of any use to him is the hole between his nose and chin.

The firm health of those who live in the country arises not merely from breathing a purer air, but from quiet and regular habits, especially the enjoyment of plenty of undisturbed repose. This enables them to take exercise, which gives them an appetite, and by taking their food at less distant and more equally divided intervals, they receive a more regular supply of that salutary nourishment which is necessary to restore the wear of the system, and support it in a uniform state of excitement, equally exempt from the debilitating languor of inanition and the fretful fever of repletion.

Thus, the animal functions are performed with a perfection and regularity which, in the incessantly irregular habits of a town-life, are continually interrupted: some ridiculous anxiety or other consumes the animal spirits, and the important process of restoration is imperfectly performed.

Dyspeptic and nervous disorders, and an inferior degree of both extensive and intensive life,† are the

* "The Czar Peter the Great in his rapid journeys lay only upon straw; and being accustomed to sleep about an hour after dinner, the emperor rested his head on one of his attendants by way of a pillow. The *denchtchick* was obliged to wait patiently in this posture, and not make the least motion for fear of waking him; for he was as good-humoured when he had slept well, as he was gloomy and ill-tempered when his slumbers had been disturbed, or he had been waked unnecessarily before the appointed time."—See *Stoehlin's Anecdotes of Peter the Great.*

† In Vienna, Berlin, Paris, and London the twentieth or twenty-third person dies annually; while in the country around them the proportion is only one in thirty or forty; in remote country villages, from one in forty to one in fifty; the smallest degree of human mortality on record is one in sixty.

inevitable consequence, and are the lowest price for (what are called) the pleasures of fashionable society.

Dr. Cadogan has told us (very truly) that chronic diseases (and we may add, most of those equivocal disorders which are continually teasing people, but are too insignificant to induce them to institute a medical process to remove them) are caused by indolence, intemperance, and vexation.

It is the fashion to refer all these disorders to debility; but debility is no more than the effect of indolence, intemperance, and vexation: the first two are under our own immediate control; and temperance, industry, and activity are the best remedies to prevent or remove the debility which reduces our means of resisting the third.

During the summer of life,* *i. e.* the second period of it, while we hope that every thing will come right, the heart bounds with vigour, and the vital flame burns too brightly to be much or long subdued by vexation.

This originally least cause soon becomes the greatest, and in the autumn of our existence, when experience has dissipated the theatric illusion with which hope varnished the expectations of our earlier days, we fear that every thing may go wrong.

"The whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of th' unworthy takes."

"When warm with hope, in life's aspiring morn,
The tints of fancy every scene adorn,
The glowing landscape charms the poet's view,
And youth believes the fairy prospect true.
But soon experience proves his eye betrayed,
And all the picture darkens into shade."

Fitzgerald.

The insatiable ruling passions* of the second and third periods of life, ambition and avarice,—the loss of our first and best friends, our parents,—regret for the past and anxiety about the future,—prevent the enjoyment of the present, and are the cause of those nervous and bilious disorders which attack most of us at the commencement of the third period of life: these precursors of "palsy and gout" may generally be traced to "disappointments" and "anxiety of mind."

"Above all, it is of essential importance to health to preserve the tranquillity of the mind, and not to sink under the disappointments of life to which all, but particularly the old, are frequently exposed. Nothing ought to disturb the mind of an individual who is conscious of having done all the good in his power."—*Sinclair.*

"Nothing hurts more the nervous system, and particularly the concoctive powers, than fear or anxiety."—*Whytt.*

"I shall add to my list, as the eighth deadly sin, that of anxiety of mind; and resolve not to be pining and miserable when I ought to be grateful and happy."—*Sir Thomas Barnard.*

"I have observed more sudden deaths have arisen from disappointments, and these disappointments grounded upon ambitious views, than all other passions put together."—*Dr. Nic. Robinson.*

"Not only excessive labour of the mind is pernicious to the body, but various mental affections, such as grief, fear, and anxiety are justly enu-

* "Youth is devoted to lust; middle age to ambition; and old age to avarice. With the good, lust becomes virtuous love; ambition, true knowledge; and avarice, the care of posterity."

merated among the most powerful causes of chronic weakness. When the mind is alarmed by fear, tormented by hatred and envy, or distressed by grief and anxiety, the nervous energy is diminished, and the whole system is sometimes thrown into violent agitations.

"The heart either ceases to move with its natural force, or falls into sudden palpitation from the want of those powers which would have given it a firmer motion. Respiration is generally retarded; the stomach is sensibly relaxed, and digestion greatly disturbed. Such depressing passions of the mind are often succeeded with a miserable degree of chronic weakness. Even the anxiety which arises from the ill-humour and unkind treatment of others is deeply felt by persons of tender minds, and consequently proves highly injurious to their bodily frames."

"The late Dr. Heberden, being asked the cause of the death of a relation of mine, gave this answer: 'Your friend died of what nine out of ten of my patients die of—a broken heart!' This reply made an indelible impression on my feelings. Dr. Heberden's patients were not among the number of the outwardly wretched. I could not comprehend the fact; but year after year revolving it in my mind, and still looking round attentively on every side, I am forced to consider it as too true.

"It is not to be understood that the effect always follows the cause immediately; that must depend on the state of health: but a blow given ten years back may as certainly be the cause of death as one received yesterday, though it will require penetration to discover it; and hence other causes are

often mistaken for it."—*Hints for Recovery of Health.*

"Anguish of mind has driven thousands to suicide; anguish of body none.

"This proves that the health of the mind is of far more consequence than the health of the body; both are deserving of much more attention than either of them receive."—*Colton's Lacon.*

People need not groan about the insanities and absurdities of others; it is sufficient to suffer for our own, of which most of us have plenty: we ought to endeavour to convert those of others into causes of comfort and consolation instead of fretting about them.

If you receive rudeness* in return for civility, and ingratitude for kindness, it may move your pity, but must not excite your anger. Instead of murmuring at Heaven for having created such crazy creatures, be fervently thankful that you are not equally inconsistent and ridiculous; and humbly pray that your own mind may not be afflicted with the like aberrations.

"To err is human; to forgive, divine."

Indigestion† is the chief cause of perturbed sleep, and often excites the imaginary presence of that troublesome bedfellow the nightmare. On this subject see *Peptic Precepts.*

Some cannot sleep if they eat any supper, and

* "The Romans were of opinion, that ill language and brutal manners reflected only on those who were guilty of them; and that a man's reputation was not at all cleared by his cutting the throat of the person who reflected upon it."

† "Sleep is sound, sweet, and refreshing, according as the alimentary organs are easy, quiet, and clean."—CHEYNE.

certainly the lighter this meal is the better. Others need not put on their nightcap if they do not first bribe their stomach to good behaviour by a certain quantity of bread and cheese and beer, &c. &c., and go to bed almost immediately after.

The interval between even a late six o'clock dinner and a late breakfast at ten (16 hours) is rather too long an interval for an invalid's stomach.

It is said that those who take strong food for supper keep the stomach at work all night.

As to the wholesomeness of a solid supper *per se*, we do not think it advisable, unless habit has made it indispensable: it is often the most comfortable meal among the middle ranks of society, who have quite as large a share of health as any.

We caution bad sleepers to beware how they indulge in the habit of inviting sleep by taking any of the preparations of opium; they are all injurious to the stomach and inconvenient to the bowels.

"The Paregoric Elixir" is the most agreeable anodyne; I have found that a tea-spoonful in a wine-glass of water just as I lie down in bed generally produces immediate and refreshing sleep, and is especially beneficial when my bowels have been distressed by diarrhœa. It is also recommended for coughs; and I have given it at night to children in the hooping-cough, in doses of from five to twenty drops in a little water or on a bit of sugar.

"Repose by small fatigue is earned; weariness can snore upon the flint when sloth finds a down pillow hard."

There cannot be good digestion without diligent mastication. There cannot be sound sleep without sufficient exercise.

The most inoffensive and agreeable anodyne is, to drink some good white wine or mulled wine by way of a supplement to your nightcap. One glass taken when in bed, just before you say "good-night," is as effective as three if you sit up any time after.

Many people if waked during their first sleep are unsettled and irritable all that night, and nervous the following day. The first sleep of persons who eat suppers terminates when the food passes from the stomach. Invalids then awake, and sometimes remain so in a feverish state, the stomach feeling discontented from having nothing to play with. A small crust of bread or a bit of biscuit well chewed, accompanied or not, as experience and instinct will suggest, with a few mouthfuls of mutton or beef broth (No. 564), or toast and water (No. 463*), or single grog* (*i. e.* one spirit to seven waters), will often restore its tranquillity and catch sleep again, which nothing invites so irresistibly as introducing something to the stomach that will entertain it without fatiguing it.

We have heard persons say they have been much distressed by an imperative craving for food when they awoke out of their first sleep, and have not got to sleep soundly again after; and when they got up were as tired as when they went to bed, but without any appetite for breakfast:—such will derive great benefit from the foregoing advice.

A gruel (No. 572) supper is perhaps the best for the dyspeptic and those who have eaten and drank plentifully at dinner.

* "The *grog* on board a ship is generally one spirit and three waters. This is too strong."

The bedroom should be in the quietest situation possible, as it were "the temple of silence," and if possible not less than sixteen feet square; the height of this apartment, in which we pass almost half of our time, is in modern houses absurdly abridged to increase that of the drawing-room, which is often not occupied once in a week; instead of living in the pleasant part of the house where they might enjoy light and air, people squeeze their family into "a nice snug parlour," "where Apollo cannot spy."

We do not recommend either curtains or tester, &c. to the bed, especially during the summer; by the help of these those who might have the benefit of the free circulation of air in a large room very ingeniously contrive to reduce it to a small closet: chimney-boards and window-curtains are also inadmissible in a bedroom; but valetudinarians who are easily waked or very susceptible of cold will do wisely to avail themselves of well-made double* windows and doors; these exclude both noise and cold in a much greater degree than persons who have not tried them can imagine.

When a-bed we should lie almost horizontally; the head excepted, which ought to be a little raised. Nothing is more prejudicial than to lie in bed half-sitting. The body then forms an angle; circulation is checked and the spine is compressed. By this custom one of the principal ends of sleep, a free and uninterrupted circulation of the blood, is defeated; and in infancy and youth deformity and crookedness are often its consequences.

The best bed is a well-stuffed and well-curled

* If they are not extremely well made by a superior workman, and of seasoned wood, they are of little or no use.

horsehair mattress, six inches thick at the head, gradually diminishing to three at the feet, and on this another mattress five or six inches in thickness: these should be unpicked and exposed to the air once every year.

An elastic horsehair mattress is incomparably the most easy and pleasant as well as the most wholesome bed.

The most delicate person, after having passed the night in his bedchamber, may not when he awakes perceive any thing offensive in the air of his room; but let him shut the door and return to his room after having been in the open air, and before fresh air has been admitted, he will quickly discover how much the freshness of the air in his bedchamber has been deteriorated during the night.

Bedrooms should be thoroughly ventilated, by leaving both the window and the door open every day when the weather is not cold or damp—during which the bed should remain unmade, and the clothes be taken off and spread out for an hour, at least, before the bed is made again.

In very hot weather the temperature becomes considerably cooler every minute after 10 o'clock —between 8 o'clock and 12, the thermometer often falls in sultry weather from 10 to 20 degrees.

Therefore, those who can sit up till 12 o'clock, if till then they keep the windows and doors of their room both open, will have the advantage of sleeping in an atmosphere many degrees cooler than those who go to bed at 10: this is extremely important to nervous invalids, whom, however extremely they may suffer from heat, we cannot ad-

vise to sleep with the smallest part of the window open during the night, unless they take care to interrupt the current of air by the shutter, and also dropping the curtain before it: a still safer way of obtaining fresh air is, to leave open the window of an adjoining apartment. In such sultry days the *siesta* will not only be a great support against the heat, but will help you to sit up and enjoy the advantage above stated.

A fire in the bedroom is sometimes indispensable—and during half of the year those who can afford it will do wisely to have one at least once in every week; but not as usually made—it is commonly lighted only just before bedtime, and prevents sleep by the noise it makes, and the unaccustomed stimulus of its light.

Chimneys frequently smoke when a fire is first lighted, particularly in snowy and frosty weather; and an invalid has to encounter not only the damp and cold of the room, but has his lungs irritated with the sulphureous puffs from the fresh-lighted fire.

The fire should be lighted about three or four hours before, and so managed that it may burn entirely out half an hour before you go to bed—then the air of the room will be comfortably warm, and certainly more fit to receive an invalid who has been sitting all day in a parlour as hot as an oven, than a damp chamber that is as cold as a well.

THE SIESTA.

THE power of position and temperature to prevent and alleviate the paroxysms of many chronic disorders have not received the consideration which they deserve; a little attention to the variations of the pulse will soon point out the effect they produce on the circulation, &c.: extremes of heat and cold, with respect to food, drink, and air, are equally to be guarded against.

Old and cold stomachs, the gouty, and those whose digestive faculties are feeble, should never have any thing cold* or old put into them, especially in cold weather.

Food must take the temperature of our stomach (which is probably not less than 120) before digestion can commence.

When the stomach is feeble, cold food frequently produces flatulence, palpitation of the heart, &c., and all the other troublesome accompaniments of indigestion. The immediate remedy for these is hot water and the horizontal posture.

Dyspeptic invalids will find 75 a good temperature for their drink at dinner, and 120 for tea, &c.

Persons who are in a state of debility from age, or other causes, will derive much benefit from lying down and seeking repose whenever they feel fa-

* "Cold drink is an enemy to concoction, and the parent of crudities."
—DR. M. GRINDALL.

tigued, especially during (the first half-hour at least of) the business of digestion, and will receive almost as much refreshment from half an hour's sleep as from half a pint of wine; the exhausted spirits are recruited by this relaxation from bodily and mental exertion, and their sleep during the night not at all diminished by it.

The restorative influence of the recumbent posture cannot be imagined; the increased energy it gives to the circulation and to the organs of digestion can only be understood by those invalids who have experienced the comforts of it.

The siesta is not only advisable, but indispensable, to those whose occupations oblige them to keep late hours.

Actors especially, whose profession is, of all others, the most fatiguing, and requires both the mind and the body to be in the most intense exertion between 10 and 12 o'clock at night, should avail themselves of the *siesta*, which is the true source of energy—half an hour's horizontal refreshment is a most beneficial restorative.

Good beef-tea* (No. 563), with a little bit of slightly-toasted bread, taken about nine o'clock, is a comforting restorative, which will support you

* To make *beef-tea*.—Cut a pound of lean gravy meat into thin slices, put it into a quart and half a pint of cold water, set it over a gentle fire where it will become gradually warm. When the scum rises, catch it, cover the saucepan close, and let it continue boiling for about two hours. Skim the fat off, strain it through a sieve or napkin, skim it again, let it stand ten minutes to settle, and then pour off the clear tea.

To make half a pint of beef-tea in five minutes for three halfpence, see (No. 252), and to make good mutton-broth for nothing, (No. 490) of "The Cook's Oracle."

N.B.—An onion and a few grains of black pepper are sometimes added. If the meat is boiled till it is thoroughly tender, mince it, and pound it as directed in (No. 503) of "The Cook's Oracle," and you may have a dish of *potted beef* for the trouble of making it.

through exertions that, without such assistance, are exhausting; and you go to bed fatigued, get up fevered, &c.

When those who speak or sing in public feel nervous, &c., or fear the circulation is below *par*, and too languid to afford the due excitement, they will do wisely by taking, half an hour before they sing, &c. a little refreshment, or tune their throats to the pitch of healthy vibration with a glass of wine, or other stimulus.

To those who are continually assailed by a variety of circumstances extremely unfavourable to health, especially from sitting up late at night, we recommend the *siesta*, and plenty of exercise in the pure air.

When they feel nervous, bilious, &c., *i. e.* that their whole system is so deranged by fatigue and anxiety that they cannot proceed effectively and comfortably, they must give themselves two or three days' rest, cleanse the alimentary canal with peristaltic persuaders—see Index—and corroborate the organs of digestion with the tonic tincture (No. 569).

The power of the voice depends upon the proper state of the circulation supplying the organs of voice with energy to execute the intentions of the singer or speaker, without which the most accurate ear and experienced throat will sometimes fail in producing the exact quality and quantity of tone they intend.

That the voice is sometimes too flat, or too sharp, &c. is not a matter of astonishment to those who really understand how arduous a task singers have sometimes to perform: it would only be won-

derful if it was not,—how is the throat exempted from those collapses which occasionally render imperfect the action of every other fibre and function of our body?

The dyspeptic who tries the effect of a nap after dinner, will soon be convinced that *Tristram Shandy* was right enough, when he said, that "both pain and pleasure are best supported in a horizontal posture."

"If after dinner the poppies of repletion shed their influence on thy eyelids, indulge thou kind Nature's hint."

"A quiet slumber in a comfortable warm room, favoureth the operation of digestion; and thou shalt rise refreshed, and ready for the amusements of the evening."

The *semi-siesta* (*i. e.* putting up the feet on a stool about eight inches high) is a pleasant position.

Catching a nap in a chair is advisable only when the horizontal posture is not convenient—when you can, lie down on a sofa, loosen all ligatures, and give your bowels fair play, that the circulation and the process of nutrition may go on freely.

These opinions, which are the results of personal experience, are exactly in unison with those of the following medical professors:—

"From eating comes sleep—from sleep digestion."—*Sanctorius.*

"Sleep is the mother of digestion."—*Blundevile.*

"Nothing more contributes to promote nutrition than sleep."—*Barry.*

"Perhaps one of the uses of sleep, and of the horizontal posture during that period, may be to

facilitate the introduction of chyle into the blood." —*Cruickshank.*

"The brute creation invariably lie down and enjoy a state of rest the moment their stomachs are filled. People who are feeble digest their dinner best if they lie down and sleep as most animals do when their stomachs are full."—*Darwin.*

"Dr. Harwood, professor of anatomy at Cambridge, took two pointers who were equally hungry, and fed them equally well; one he suffered to follow the promptings of instinct, curled himself round till he was comfortable, and went to sleep, as animals generally do after eating—the other was kept for about two hours in constant exercise. On his return home the two dogs were killed. In the stomach of the one who had been quiet and asleep, all the food was digested; in the stomach of the other, that process was hardly begun."

"Quiet of body and mind for two hours after dinner is certainly useful to the studious, the delicate, and the invalid."—*Adair.*

"After dinner, rest for three hours."—*Abernethy.*

"After dinner, sit a while."—*Eng. Prov.*

"Dyspeptics, according to the old rhyme, should refrain from exertion an hour after dinner. Moving a couple of hundred yards with a brisk pace, immediately after a full meal, will occasion an indigestion; any effort of the mind will have the same bad consequence."—*Dr. Beddoes.*

"Always rest after meat, and do not disturb the mind with thinking, nor the body with exercise."—*Celsus.*

"If you have a strong propensity to sleep after dinner, indulge it: the process of digestion goes

on much better during sleep; and I have always found an irresistible propensity to it whenever dyspeptic symptoms were considerable."—*Waller.*

"Aged men and weake bodies a short sleepe after dinner doth help to nourish."—*Lord Bacon.*

CLOTHES.

"Of all nations, the English, who need it most, has probably shown itself least ingenious in the economy of artificial heat, and most imprudent in the article of covering."—*Dr. Beddoes.*

Of all the customs of clothing, the most extremely absurd is the usual arrangement of bed-clothes;* which, in order as the chambermaid fancies, to make the bed look pretty in the daytime, are left long at the head, that they may cover the pillows; when they are turned down, you have an intolerable load upon your lungs, and that part of the body which is most exposed during the day, is smothered at night with double the quantity of clothes that any other part has.

Sleep is prevented by an unpleasant degree of either heat or cold; and in this ever-varying cli-

* "I do not recommend any linen being *mangled;* from the smoothness of the surface produced thereby, the patient feels as if lying on glazed paper: it is always chilling. I would have body-linen and bed-linen, after being nicely washed, dried if possible in the air, and then well shaken and smoothed with the hand.

"In extreme cold weather, I recommend sheets made of fine Welsh flannel, as very comforting and warm for the aged and invalid; and I like a flannel pillowcase under the linen one—they are very comfortable."—*Good Nurse.*

mate, where often "in one monstrous day all seasons mix," delicate thermometrical persons will derive much comfort from keeping a counterpane in reserve for an additional covering in very cold weather—when some extra clothing is as needful by night as a great-coat is by day.

A gentleman who has a mind to carry the adjustment of his clothes to a nicety may have the shelves of his wardrobe numbered 30, 40, 50, 60, &c., and according to the degree of cold pointed to by his Fahrenheit,* he may wear a corresponding defence against it. Sam Sensitive says, that you mustn't laugh at this advice, friend Dreadnaught. This mode of adjusting dress according to the vicissitudes of the weather, &c. is as rational as the ordinary practice of regulating it by the almanac, or the fashion, which, in this uncertain climate and capricious age, as often leads us wrong as right.

However, the invalid must not depend entirely upon the indications of his thermometer; we are much more sensible of variations of temperature at some points of the scale, than we are at others—*i. e.* a fall from 44° to 32° is very different than from 60° to 48°. At the two former points we are alike driven to seek for artificial warmth; but between 48° and 60°, we experience the important difference between the want and no want of a fire.

* *Thermometers* intended to show the temperature of rooms should be so placed as to be equally removed from the radiant heat of the fire, and from currents of air from the door. The best plan is to have one mounted upon a pedestal; you may then set it on a table or chair, and accurately obtain the actual temperature of the air near you; for in the same room it may be several degrees warmer in one place than it is in another.

Out of doors they should be in a northern situation, and sheltered from sunshine, or reflected heat, &c.

The difference is arithmetically the same, but very different when measured by our sensation. The penetrating coldness of the raw and damp days far exceeds that which the thermometer indicates: the combination of heat or cold with moisture is the chief source of disease; and the most uncomfortable weather for valetudinarians is, when it is too wet to venture out without a great-coat, and too warm to wear one.

In this climate, we have sometimes, as early as September, one or two false alarms that winter is come; the thermometer falls to 40°, continues so for a day or two, and then rises and continues from 55° to 60° for several weeks; therefore, be not in too great haste to put on your winter clothing, but have a fire within doors, and put on a great coat when you go out; for if you wear your thick clothes during this warm weather, you will have no extra resource when winter really does come.

Leave off your winter clothes late in the spring, put them on early in the autumn.

Wear your winter clothes during the first half-dozen warm days. You will get some fine perspirations, which are highly salutary in removing obstructions in the cutaneous pores, &c.

It is an important observation of Sanctorius, that "active and robust persons discharge the remains of their nutriment chiefly by perspiration, the indolent and the weak chiefly by the kidneys and the bowels." This remark suggests many useful hints in the management of the diet, clothing, &c. &c. of invalids.

Delicate and dyspeptic persons are often distressed by changing their dress, which must be as uniform as possible, in thickness, in quality, and in form, especially (flannel, or indeed) whatever is worn next to the skin. To wear soft flannel next to the skin cannot be too strongly recommended to those who are afflicted with any affection of the lungs or bowels; the application of a double or treble piece of flannel upon the breast in coughs, the belly in colics, and to any parts affected by rheumatism, often affords great relief.

Great care should be taken that your flannel waistcoat be thoroughly aired; have two a week (especially during warm weather), wearing them alternate days, and the intervening days let it hang before your dressing-room fire; this will render it comparatively fresh and pleasant.

The change of a thick waistcoat for a thin one, or a long one for a shorter one,—not putting on winter garments soon enough, or leaving them off too soon, will often excite a violent disorder in the lungs, or bowels, &c., and extremely exasperate any constitutional complaint. Any part of our body that is either naturally infirm or has suffered any kind of injury is always most liable to the invasion of disease, &c., and requires to be more particularly defended.

Those who wear flannel waistcoats should have them as large in the body and sleeves as a shirt, and are recommended to have their new ones about the middle of November, with sleeves to them coming down to the wrist; the shortening of these sleeves in the warm weather is as effective an antidote against extreme heat, as lengthening them

and closing the cuff of the coat is against intense cold.*

The desire of appearing young and hearty often prevents old men from wearing great-coats, and other defences against the vicissitudes of the weather; however, after the age of 40, when the renovating powers of our machinery decline rapidly, all avoidable exposures to cold, &c. are acts of extreme folly—whatever those old boys Sir Charles Chilly and Sir Simon Shiver may think, when at 63 they ape the alert briskness of 23.

* *On the use of flannel* the author does not express himself very fully. Flannel is an indispensable article in cold seasons and variable climates, especially to the feeble and infirm. In the northern and middle States, this article ought to be worn next to the skin, and be changed at least twice a week; this practice, connected with the frequent use of the flesh-brush, may be considered as one of the greatest preservatives of health. In the cold seasons, flannel ought to be worn both in the form of shirt and drawers, and by the female as well as the male. Many people lose the advantage of wearing flannel by neglecting to put it on sufficiently early in the fall, and by leaving it off too early in the spring It ought to be put on as early as the autumnal equinox, or on the first appearance of frost, and its use ought not to be relinquished until the weather has become settled and warm. From the want of a due observance of this rule, many persons suffer material injury; they contract cough, rheumatism, or some other evil which not unfrequently continues with them through life.

Some medical men are of opinion that flannel ought to be worn *at all seasons* of the year. This, perhaps, may be a good rule as it respects teething children and persons advanced in life, as the practice is calculated to produce an irritation on the skin and a determination of the fluids to the surface; this practice may likewise prove beneficial in cold and moist climates as a preventive of rheumatism, and other inflammatory affections; but it cannot be expected that people in general will submit to the use of flannel under the fervid rays of a summer sun. In persons of feeble and debilitated habits, the practice of wearing flannel in warm seasons would certainly prove injurious, by producing too profuse a discharge from the surface; this would unquestionably increase their sufferings.

Many persons think they cannot wear flannel on account of its fretting their skin; but there are few who cannot bear the action of the softer fabrics, by inuring themselves to it for a short season. Matter of fact will show that persons of the most tender skin and of the most delicate constitutions wear them with great comfort during the whole summer. Those who will not submit to the course here recommended, will find great advantage in wearing flannel over their linen.—[B.]

True wisdom consists in rendering the remaining years of life as comfortable as possible: "Be old betimes that thou mayest long be so."

> "Wear a woollen great coat in winter, or,
> You may want a wooden one ere summer."

The aged should beware of changing that fashion of their clothes, &c. which time has made, as it were, a part of their body.

Our coat* should be made so large, that when buttoned we may be as easy as when it is unbuttoned; so that without any unpleasant increase of pressure on the chest, &c. we can wear it closely buttoned up to the chin; the power of doing this is a very convenient provision against the sudden alterations from heat to cold; buttoning up this outer garment will protect the delicate from many mischiefs which often arise in this inconstant climate from the want of such a defence; and the additional warmth it produces will often remove those slight chills, which otherwise soon become serious colds, &c.

Another way of accumulating caloric is to have two sets of button-holes to the cuff of the coat (especially of your great-coat), one of which will bring it quite close round the wrist.

When the circulation is feeble, and your feet are cold, wear worsted stockings (those who are old and chilly must have two pair), have your shoes

* The following observations on clothing are copied from the Life of John Stewart, the traveller—"I clothed myself at all times very warm, and by buttoning and unbuttoning I could accommodate to the sudden change of climate and season, and preserved thereby that equilibrium of the secretions and excrements on which health and life depend.

"Clothing forms a factitious heat, as a substitute to the muscular heat, declining with age or sickness; on which action of heat vitality and all the other functions of vital organism depend."

well warmed, and when you take them from the fire, put your slippers* to it, that they may be warm and comfortable for you on your return home.

The best panacea for a languid circulation, which is the cause of the chilliness, and coldness of the feet, &c., is exercise,†—walking briskly in the open air for 15 or 20 minutes, three or four times in a day, taking your first walk about a quarter of an hour after breakfast, and another about three or four hours after; the more exercise the better—take care not to fatigue yourself; —remember—exercise excites, fatigue debilitates.

Weak people in very cold weather can hardly walk fast enough to excite sufficiently increased action in their system to make and keep themselves warm; and the chilling blast steals away the heat of their body faster than its enfeebled powers can supply the loss, even if they wear as many great-coats as an onion, unless they previously set the circulation a-going—by taking, just before they start, what the coachmen call "an inside lining." They should take a tea-spoonful of warm broth, or a small glass of wine mixed with an equal quantity of hot water, and eat a crust of bread with it; these are very proper overtures before starting out, in extremely cold weather. The chilling effect of the atmosphere is not to be judged of by the thermometer; we feel as cold when there is much wind, and the thermometer at

* The best slippers are a pair of old shoes; the worst, those of plaited cloth, which make the feet tender, and are a hotter covering for them in your hot house, than you give them when you go out into the cold air.

† "To keep the feet warm, there is in reality only one good and wholesome expedient—bodily action."—Beddoes.

45°, as we do when the air is still and the thermometer at 35°.

Cold out of the usual season is trebly as injurious to invalids who have passed the meridian of life, as when it comes at the period it is expected.

The grand counteractor of cold is exercise; and the best exercise is ambulation in the open air, because, in walking, more of our muscles are brought into action than in any other kind of exercise, and consequently the circulation is more universally excited. When you wish to walk fastest, in frosty weather, the ground is often so slippery that a quick movement is extremely imprudent: to enable you to ambulate with convenient celerity for collecting caloric, do not put on a pair of shoes with very thick soles, but those which are thin enough, and large enough to allow such action to your toes that you may be sure-footed: put on over these list shoes; they will effectually prevent your slipping, and also enable you to walk fast, and to take exercise pleasantly, without fear of falling; which in cold weather is essentially necessary to all, but especially to persons who have cold feet and a languid circulation—for which there is no remedy so effectual as a smart walk, two or three times a day, for fifteen or twenty minutes; in such cases, there is no substitute for walking exercise.

Always endeavour to get your feet warm by walking before you go to dinner. Digestion is perfect in the proportion that the circulation is free and perfect.

The restoration and the preservation of the health, especially of those who have passed their

fortieth year, depend upon minute and unremitting attentions to food, clothes, exercise, &c.; which, taken singly, may appear trifling,—combined, are of infinite importance; and in fact indispensable, not only to the comfort, but to the continuation of life.

"If you are careful of it, glass will last as long as iron."

It is a comforting consideration for invalids, that long life is not necessarily connected with high health; many valetudinarians have attained a very advanced age, although they have enjoyed scarcely one week's uninterruped good health for many years.

The returns of many benefit societies prove, that sickness and mortality bear no distinct proportion to each other; nor is it at all likely that they should, while the human frame is subject to feebleness and tedious disorders, which leave no bad consequences after recovery, and while sudden deaths are frequent.

By a regular observance of a few salutary precepts, a delicate constitution will last as long, and will afford its proprietor as many amusements, as a strong body whose weak mind takes but little care of it.

Put on a great-coat when you go out, and the temperature of the external air is not higher than 40°. Some susceptible constitutions require this additional clothing when the thermometer falls below 50°, especially at the commencement of the cold weather.

A great-coat and a hat ought to be kept in a room where there is a fire: if a great-coat has

been hung up in a cold damp hall, as it often is, it will contribute about as much to your calorification—as if you wrapped a wet blanket about you.

Persons who are very susceptible of the variations of temperature should have two great-coats, one for cool and fair weather (above 35° Fahrenheit), of Bath coating—and another for cold and foul weather, of broad cloth, and lined with fur, as a "dreadnaught" against frost and snow, which, if it is intended to defend you from cold wind and rain, should also lap over at least four inches.

Clothes should be warm enough to defend us from cold,*—and large† enough to let every movement be made with as much ease when they are on as when they are off.

Those whose employments are sedentary,—especially diligent students who neglect taking

* "Only fools and beggars suffer from cold; the latter not being able to procure sufficient clothes, the former not having the sense to wear them."—BOERHAAVE.

"Nervous people ought to clothe warm, and guard against variable weather. If they are accustomed to flannel next the surface of the body, it must be often shifted; and the body ought to be wet-sponged, or sprinkled with cold water every morning, then wiped dry with a hard towel. Persons who practise this mode of lavation daily know that cheerful spirits, an agreeable warmth, keen appetite, and easy digestion succeed to it. And when through indolence or forgetfulness they happen not to do it, their dyspeptic disposition soon gains ground."—Dr. TROTTER.

† "Narrow sleeves are a very great check on the muscular exercise of the arms. The waistcoat, in its present fashionable form, may be very properly termed a strait one. The waistcoat should be long enough to cover the breeches two or three inches all round. The wrists and knees, but more particularly the latter, are braced with ligatures or tight buttoning; and the legs, which require the utmost freedom of motion, are secured in leathern cases, or boots, though the wearer, perhaps, is never mounted on horseback.

"To complete the whole, as the head is confined by a tight hat, but rarely suited to its natural shape, so in regard to shoes, the shape of the foot and the easy expansion of the toes are never consulted; but the shape regulated by the fashion of the day, however tight and uncomfortable."—SINCLAIR.

sufficient exercise,* suffer extremely from the pressure of tight waistbands, garters, &c., which are the cause of many of the mischiefs that arise from long-sitting—during which they should be loosened.

Braces have been generally considered a great improvement in modern dress, because they render the pressure of the waistband unnecessary, which when tight is prejudicial; but they produce more inconvenience than they prevent,—if the inferior viscera get thereby more freedom of action, the superior suffer for it; and moreover ruptures are much more frequent,—the girdle which formerly prevented them being removed, and instead of that useful and partial horizontal pressure (in spite of the elastic springs which have been attached to braces), the whole body is grievously oppressed by the vertical bands.

To keep them up (the coverings of the inferior extremities), have, opposite to the buttons usually fixed for the braces to be attached to, holes in your waistcoat, the general pressure of which you will find much less oppressive than the partial pressure of braces, of which this contrivance will answer every purpose.

Stiff stays† and tight braces obstruct the cir-

* "Those who do not take a sufficient quantity of exercise soon suffer from a number of disorders,—want of appetite, want of sleep, flatulence, &c. &c., obstruction, relaxation of the bowels, and all the diversified symptoms of nervous complaints. Men of letters suffer much; and from neglecting to take exercise, are often the most unhealthy of human beings. Even that temperance by which many of them are distinguished is no effectual remedy against the mischiefs of a sedentary life, which can only be counteracted by a proper quantity of exercise and air."

† "The steel busk worn in the front of the corset, with the long stay laced as tight as possible, leaving no power for the expansion of the frame, cannot fail of producing much mischief."—*The Good Nurse.*

culation of the blood, &c., are the cause of many chronic complaints, and often create organic diseases.*

* "Stays and stiff jackets are most pernicious; they disfigure the beautiful and upright shape of a woman, and injure the breast and bowels; obstruct the breathing and digestion; hurt the breast and nipples so much, that many mothers have been prevented by their use from suckling their children; many hence get cancers, and at last lose both health and life, for they render the delivery of women very difficult and dangerous both to mother and child."—Dr. Faust.

Will the fair reader permit a few words on the dangerous consequences of *tight lacing?* By the violent mechanical pressure produced by tight lacing, the internal vital organs will become partially displaced, and the body thrown out of its natural direction; consequently *distortions* will ensue, particularly in young subjects who have not attained their full stature. Under such circumstances, the whole abdominal viscera become compressed, especially the stomach, liver, and mesentery; the circulation of the blood through these organs is obstructed, and the due performance of the vital functions is prevented, without which neither health nor life can long continue. The violence of such pressure will also change the course of the blood, and by preventing its entrance into the external vessels, will cause the internal vessels to be overcharged with a redundant quantity. Hence the more delicate parts, as the brain and lungs, will become distended and inflamed, and the sufferer will be affected with stupor, headache, difficulty of breathing, and other symptoms of fever.

Tight lacing will likewise prevent the heart, which is the principal agent in the circulation, from distributing the blood by the arteries, and will also prevent the return of the blood by the veins; and from these causes will arise palpitation, fainting, swelling of the legs, fluor albus, profuse periodical discharges, obstruction of the lymphatic vessels and mesenteric glands, inflammation of the lungs, and spitting of blood, &c., which will frequently terminate in an *incurable* consumption!—[B.]

FIRE.

"A full supply of temperate warmth is as essential to health as a full supply of food."—Dr. Beddoes.

As the force of the circulation, which is the source of heat, diminishes after the age of 35, our clothing by day and our covering by night should be gradually increased.

Cold,* especially when accompanied with much wind, often kills the infirm and the aged, and is the proximate cause of most palsies.

It is extremely desirable that bed and sitting-rooms for winter occupation should have a southern aspect.

When the thermometer is below 30, the proper place for people beyond 60 is their own fireside: many of the disorders and deaths of persons at this period of life originate from irregularity in diet, temperature, &c., by dining out, and frisking about, joining in Christmas gambols, &c. in cold weather, when Peter Pindar used to say,

> "Fire, flannel, brandy,
> Are things very handy;
> Brandy, fire, flannel,
> Never make a man ill;
> So brandy, flannel, fire,
> Are things I do desire."

In cold weather, those who do not prefer to sit

* "During the coldest months there is regularly the greatest number of deaths among those aged above 60, and the fewest in the middle of summer."—Dr. Beddoes.

and shiver will order the fire to be lighted; and in cold weather this must be done at least two hours before they go into their room: for when the temperature of the atmosphere is at 35, if you make a capital fire in a room, and the door is kept it, it will take two hours to raise the temperature of it to 55.

A temperature of about 60 admits with ease and safety every exertion necessary either to our subsistence or our pleasure; hence is termed temperate.

The higher degrees up to 70 are called warm.

Above that, hot.

A few degrees below 60 is termed cool.

And below 50, cold.

The art of making a room comfortably warm does not consist merely in making a large fire in it, but depends as much on the keeping of cold air out. This is best done by double windows and double doors; at least take care that your sashes fit close, that the beads of the window-frames are tight, and those which are not opened for the purpose of ventilation close, by pasting cartridge-paper round them, and have the joint between the house-wall and the outside of the window-frame closely stopped with blue mortar; stop the aperture between the skirting-boards and the floor with putty, and list the doors.

We suppose it almost needless to say, that every room in the house should be thoroughly ventilated* by a current of fresh air—by opening both doors and windows at least once every day, when the

* "Stagnant air becomes corrupted in the same manner as stagnant water. Opening windows and making currents of air are the best means of purifying it."—STRUVE'S *Asthenology*.

weather is not extremely damp or cold. By making a fire accordingly, this may be done almost every day in the year.

Desire your servants to open a part of the window of each room as soon as they open the window-shutters, and so fill the rooms with fresh morning air, and not merely to move the sash about four inches from the window-sill, or what is called opening a window "housemaid's height;" but if the weather is neither wet nor damp, open it wide, and incite a plentiful importation of fresh air.

If you leave the door open for five minutes, it will let in more cold air than your fire can make warm in fifteen; therefore, initiate your domestics in these first principles of the economy of caloric, and when the weather is cold, caution them to keep doors shut.

A regular temperature may be preserved by a simple contrivance attached to a thermometer, which will open an aperture to admit the external air—when the apartment is heated above the degree desired (*i. e.* about 60 for common constitutions), and exclude it when it falls below it. At all events, the upper division of the sash should be made to slide down, by keeping a certain portion of that window which is most distant from the fire a little open, and dropping the curtain before it. The circulation of fresh wholesome air may be ensured without danger from a draught. This is especially advisable after dinner, when the air of the room has been heated, and scented by the steams of the food.

When it is convenient, adjourn to another room to partake of the dessert, &c.

A room which is in constant occupation all day may be occasionally pumped by moving the door backward and forward for several minutes, and leaving the door a little open: this should be always done in crowded assemblies.

We do not advise invalids to indulge themselves in heating their rooms to a higher temperature* than from 60 to 65. Those who have resided the greater part of their life in warm climates will like the latter best. While we recommend the aged and infirm to be kept comfortably warm, they must at the same time cautiously avoid excess of heat.

When you do not wear a great-coat out of doors, leave your door ajar, especially that of a dining-room. Don't shut the door till your thermometer falls below 35.

* "The natural heat of the human body is 98 of Fahrenheit's thermometer. Any temperature applied to it lower than 98 gives a sensation of cold; but if the temperature applied is not below 62, the sensation of cold will not continue long, but be soon changed to a sensation of heat; and in this climate, air, &c. applied to the living man does not diminish the temperature of his body, unless the temperature of it be below 62; if it is above that, it increases it."—CULLEN'S *First Lines.*

Men have lived in cold greater than that at which mercury freezes (which is at 39° below zero), and in an atmosphere above the heat of boiling water.

In Dr. Blagden's experiments, he observes:—

"As a proof that there was no fallacy in the degree of heat by the thermometer, a beefsteak was rather overdone in 33 minutes.

"Our clothes, contrived to guard us from cold, guarded us from the heat on the same principle. Underneath we were surrounded with an atmosphere cooled on one side to 98° by being in contact with our bodies; and on the other side heated very slowly, because woollen is a bad conductor of heat; and a thermometer put under my clothes, but not in contact with my skin, sunk down to 110."—DR. BLAGDEN'S *Experiments.*

By this experiment we learn, that heated air has a speedy and powerful effect in quickening the pulse, while the animal heat is little altered from its previous standard.

"The transition from very great heat to cold is not so hurtful as might be expected, because the external circulation is so excited as not to be readily overcome by cold."

Those who are susceptible of cold (when the thermometer tells them that the temperature of the external air is under 60, whether it be in July, or in January) must order their servants to keep a small fire, especially if the weather be at the same time damp.

Ye who, from caprice or parsimony,—instead of obeying this comfortable and salutary precept,—sit shivering and murmuring, and refuse to employ the coal-merchant as a substitute for the sun, may soon spend in physic more than has been saved in fuel.

By raising the temperature of my room to about 65, taking a teaspoonful of Epsom salts in half a pint of warm water, repeating it every half-hour till the bowels were moved twice or thrice, living on a broth diet, and retiring to rest an hour or two sooner than usual, I have often very speedily got rid of colds, &c.

Remember, a catarrh is a disease which may readily end in an inflammation of the lungs, or, what is more frequent, an asthma or consumption; one-half of these arise from inattention to what is called a common cold.

A common cold, or what should more correctly be called a heat, if properly managed, usually ceases in a few days, generally in less than ten; if it continues longer, medical advice should be called in, and the utmost care taken, or more serious and fatal consequences may be expected.

The following plan of lighting and managing a fire has been attended with great comfort and convenience to myself (particularly at the beginning and the end of winter, when a very small fire is

sufficient), and, I think, with a considerable saving of coals.

Fill your grate with fresh coals quite up to the upper bar but one, then lay in your fagot of wood in the usual manner, rather collected in a mass than scattered, that a body of concentrated heat may be produced as soon as possible; over the fagot place the cinders of the preceding day, piled up as high as the grate will admit, and placed loosely in rather large fragments, in order that the draught may be free; a bit or two of fresh coal may be added to the cinders when once they are lighted, but no small coal must be thrown on at first, for the reason above stated: when all is prepared, light the wood; when the cinders becoming in a short time thoroughly ignited, the gas rising from the coals below, which will now be affected by the heat, will take fire as it passes through them, leaving a very small portion of smoke to go up the chimney.

The advantage of this mode of lighting a fire is, that small coal is better suited to the purpose than large, except a few pieces in front, to keep the small from falling out of the grate—it may be kept in reserve, to be put on afterward if wanted. I have frequently known my fire, lighted at 8 o'clock in the morning, continue burning till 11 at night, without any thing being done to it: when apparently quite out, on being stirred, you have in a few minutes a glowing fire: it will sometimes be necessary to loosen or stir slightly the upper part of the fire if it begins to cake; but the lower part must not be touched, otherwise it will burn away too soon.

OF THE INFLUENCE OF COLD UPON THE HEALTH OF THE INHABITANTS OF LONDON.

By William Heberden, Jun., M.D. F.R.S.

"THE extraordinary mildness of last January, compared with the unusual severity of the January preceding, affords a peculiarly favourable opportunity of observing the effect of each of these seasons, contrasted with each other. For of these two successive winters, one has been the coldest and the other the warmest of which any regular account has ever been kept in this country.

"Nor is this by any means an idle speculation or matter of mere curiosity; for one of the first steps towards preserving our fellow-creatures is to point out the sources from which diseases are to be apprehended. And what may make the present inquiry more particularly useful is, that the result, as I hope clearly to make appear by the following statements, is entirely contrary to the prejudices usually entertained upon this subject.

"During last January, nothing was more common than to hear expressions of the unseasonableness of the weather, and fears lest the want of the usual degree of cold should be productive of putrid diseases, and I know not what other causes of mortality. On the other hand, 'a bracing cold' and 'a clear frost' are familiar in the mouth of every Englishman, and what he is taught to wish

for as among the greatest promoters of health and vigour.

"Whatever deference be due to received opinions, it appears to me, however, from the strongest evidence, that the prejudices of the world are, upon this point at least, unfounded. The average degrees of heat upon Fahrenheit's thermometer, kept in London during the month of January, 1795, were 23° in the morning, and 29.4° in the afternoon. The average in January, 1796, was 43.5° in the morning, and 50.1° in the afternoon;—a difference of above twenty degrees! And if we turn our attention from the comparative coldness of these months to the corresponding healthiness of each, collected from the weekly bills of mortality, we shall find the result no less remarkable. For in five weeks, between the 31st of December, 1794, and the 3d of February, 1795, the whole number of burials amounted to 2,823; and in an equal period of five weeks, between the 30th of December, 1795, and the 2d of February, 1796, to 1,471. So that the excess of the mortality in January, 1795, above that of January, 1796, was not less than 1,352 persons; a number sufficient surely to awaken the attention of the most prejudiced admirers of a frosty winter. And though I have only stated the evidence of two years, the same conclusion may universally be drawn, as I have learned from a careful examination of the weekly bills of mortality for many years.

"These two seasons were chosen as being each of them very remarkable, and in immediate succession one to the other, and in everybody's recollection.

"And one of the first things that must strike every mind engaged in this investigation is the effect of a severe frost on old people.

"It is curious to observe among those who are said in the bills to die above 60 years of age, how regularly the tide of mortality follows the influence of this prevailing cause; so that a person used to such inquiries may form no contemptible judgment of the severity of any of our winter months, merely by attending to this circumstance.

"Thus, their number last January was not much above one-fifth of what it had been in the same month the year before.

"The article of asthma, as might be expected, is prodigiously increased, and perhaps includes no inconsiderable part of the mortality of the aged.

"After these came apoplexies and palsies, fevers, consumptions, and dropsies. Under the last two of which are contained a large proportion of the chronical diseases of this country; all which seem to be hurried on to a premature termination.

"But it has in another place* been very ably demonstrated that a long frost is eventually productive of the worst putrid fevers that are at this time known in London; and that heat does in fact prove a real preventive against that disease. And although this may be said to be a very remote effect of the cold, it is not therefore the less real in its influence upon the mortality in London.

"I might go on to observe that the true scurvy was last year generated in the metropolis from the same causes, extended to an unusual length. But

* Observations on the Jail-fever, by Dr Hunter.—*Med. Trans.* vol. iii.

these are by no means the only ways, nor indeed do they seem to be the principal ways, in which a frost operates to the destruction of great numbers of people. The poor, as they are worse protected from the weather, so are they of course the greatest sufferers from its inclemency. But every physician in London, and every apothecary, can add his testimony that their business among all ranks of people never fails to increase and to decrease with the frost. For if there be any whose lungs are tender, any whose constitution has been impaired either by age, or by intemperance, or by disease, he will be very liable to have all his complaints increased and all his infirmities aggravated by such a season. Nor must the young and active think themselves quite secure, or fancy their health will be confirmed by imprudently exposing themselves. The stoutest man may meet with impediments to his recovery from accidents otherwise inconsiderable; or may contract inflammations or coughs, and lay the foundation of the severest ills. In a country where the prevailing complaints among all orders of people are colds, coughs, consumptions, and rheumatisms, no prudent man can surely suppose that unnecessary exposure to an inclement sky,—that priding one's self upon going without any additional clothing in the severest winter,—that inuring one's self to be hardy at a time that demands our cherishing the firmest constitution lest it suffer,—that braving the winds and challenging the rudest efforts of the season,—can ever be useful to Englishmen. But if generally and upon the whole it be inexpedient, then ought every one for himself to take care that he be not the sufferer. For many doc-

trines very importantly erroneous,—many remedies, either vain or even noxious, are daily imposed upon the world for want of attention to this great truth; that it is from general effects only, and those founded upon extensive experience, that any maxim to which each individual may with confidence defer, can possibly be established."

AIR.

"Home is the best hospital,
Repose the best remedy."

Many invalids are hurried into their graves by the indiscreet kindness of their friends forcing them from their own warm and comfortable habitations to undergo the last struggles of nature in cheerless and unaccommodating lodgings, for the sake of air more abounding with oxygen, *i. e.* the vivifying part of the atmosphere. That great benefit is received from what is called change of air is true enough; but it is seldom considered that there is also a change in most of the other circumstances of the patient, many of infinitely more importance than that which derives all the credit of the cure.

For instance, if a person living in a confined part of the city, neglecting exercise, harassed all day by the anxieties of business, and sitting up late at night, &c., be removed to the tranquillity of rural scenes which invite him to be almost constantly taking exercise in the open air and retiring

to rest at an early hour,—and thus, instead of being surrounded by irritations unfavourable to health, enjoying all the "jucunda oblivia vitæ" which are favourable to it,—such a change will sometimes do wonders, and sufficiently account for the miraculous cures attributed to—change of air.

Chymical philosophers assert, indeed, that a gallon of the unsavoury gas from Garlick Hill, London, gives as high a proportion of oxygen as the like quantity of what they term "a charming air," "a pure air," "a soft air," &c. &c.: this seems incredible, and must arise either from the eudiometer giving erroneous results or from the air being impregnated with matter unfriendly to health, which the instruments employed to analyze it have not the power of denoting: let any one thread the mazes of a crowded city, and walk for the same space of time in a pleasant country,—the animal spirits will soon testify which is the most exhilarating.

The sense of smell is one of the best tests of the quality of the atmosphere; the nose is an excellent sentinel to warn us to avoid offensive effluvia.

Ride four miles from London on the Hampstead road,—sniff the fragrance of the healthful breeze; as you return, if you keep your nose on the alert, you will soon find it diminish, till within about two miles of town it begins to lose all its fine odour; and soon after, instead of the sense of smell being feasted with fresh air, it is offended with smoke and innumerable effluvia.

However, people certainly do not only live long but enjoy health in situations apparently very unfavourable to animal life.

Our omniscient Creator has given to our lungs

the same faculty of extracting nutriment from various kinds of air, as the stomach has from various kinds of aliment.

The poor man who feeds on the coarsest food is supported by it in as sound health as the rich man who fares sumptuously every day.

Well, then, in nine cases out of ten, to change the atmosphere we have been long accustomed to is as unadvisable as a change in the food we have been long used to; unless other circumstances make it so than the mere change of place.

The west of England, which has been so often recommended to the asthmatic and consumptive, taking its milder and moister climate together, has no advantage worth a journey of even fifty miles. It is little to the purpose that on some spots of Devonshire, Cornwall, and South Wales, the myrtles will bear to be out all the winter; myrtles are not men and women now, whatever they might have been before they underwent their Ovid's metamorphosis.

That dampness of the air which assists its softness in making myrtles flourish may counterbalance any inconsiderable benefit which human creatures derive from the trifling difference of temperature.

The opulent invalid who has been long indulged with a home* comfortably arranged to his own humour, must beware of leaving it during any indisposition: it would be almost as desperate a procedure as to eject an oyster from his shells.

* Dr. Beddoes, in his *Manual of Health*, puts the following queries:—

"1st. Whether home be not the fittest quarters for three-fourths of the invalids that are forced into the country?

"2d. Whether there can be a grosser act of inhumanity than to send an incurable invalid a long journey to expire in comfortless lodgings?"

EXERCISE.

"By ceaseless action all that is subsists;
Constant rotation of the unwearied wheel
That nature rides upon, maintains her health,
Her beauty, her fertility. She dreads an instant's pause,
And lives but while she moves."—COWPER'S *Task*.

"The wise for health on exercise depend;
God never made his work for man to mend."

THE more luxuriously you live, the more exercise* you require:—the "*bon vivant*" may depend upon the truth of the advice which Sir Charles Scarborough gave to the Dutchess of Portsmouth, "you must eat less,—take more exercise,*—take physic,—or be sick."

* "The cordials, volatiles, bracers, strengtheners, &c. given by common practitioners may keep up an increased circulation for a few hours, but their action soon subsides.

"The circulation of the blood can only be properly carried on through the medium of exercise or labour.

"Art cannot come up to nature in this most salutary of all her operations. That sprightly vigour and alacrity of health which we enjoy in an active course of life,—that zest in appetite and refreshment after eating which sated luxury seeks in vain from art,—is owing wholly to new blood made every day from fresh food prepared and distributed by the joint action of all the parts of the body."—CADOGAN.

† "There is no rule more essential to those who are advanced in life, than never to give way to a remission of exercise. By degrees the demand for exercise may shrink, in extreme old age, to little more than a bare quitrent; but that quitrent must be paid, since life is held by the tenure.

"Whoever examines the accounts handed down to us of the longest livers will generally find, that to the very last they used some exercise, as walking a certain distance every day, &c. This is mentioned as something surprising in them, considering their great age; whereas the truth is, that their living to such an age without some such exercise would have been the wonder. Exercise keeps off obstructions, which are the principal sources of diseases, and ultimately of death.

"Motion, then, is the tenure of life; and old people who humour or

Exercise is the grand power to drive the circulation through the capillary vessels, by which the constitution is preserved from obstructions, appetite is increased, and digestion improved in all its stages,—the whole mass of the blood is cleared and refined, the various secretions and excretions are duly performed, and the healthful distribution of nourishment invigorates the nerves, gives firmness and elasticity to the muscles, and vigour to every part of the system.

> "He chooses best
> Whose labour entertains his vacant fancy most."
> ARMSTRONG.

The benefit resulting from exercise does not altogether depend upon air and motion; it requires the combination of mental amusement. In all situations whatever, and at all ages, this is an essential object.

A sportsman habituated to ease and luxury will rise with the sun, undergo the most laborious exercise in hunting a stag, hare, or fox, for the space of half a day, not only without fatigue but with benefit to health, owing to the amusement and hilarity which the mind enjoys; but were the same gentleman compelled to go through half as much exercise which afforded no amusement, his fatigue and disgust would be insupportable. This is every day the miserable experience of men who were once engaged in the habits of industrious trade and

indulge an inclination to sloth and inactivity (which is too apt to grow upon them on the least encouragement) act as unwisely as the poor traveller, who, bewildered in trackless snow, and surprised by a chilling frost, instead of resisting the temptation to sleep, suffers it to steal upon him, though he knows that by its fatal blandishments he can never expect to wake again, but must inevitably perish."—*Institutes of Health.*

bustle, and whose success and wealth have encouraged and enabled them to retire from business: they find life a burden, and, not having a pleasing object to encourage exercise, they acquire a painful *ennui*, and find they have exchanged the *otia* for the *tedia vitæ*. It is here that various exercises have been suggested as succedanea; but, alas! they all fail, because they want the pleasurable zest. The dumb-bell is tugged, the feet and legs are dragged along the walks and avenues of a garden, but alike uselessly!

Let your exercise at all seasons be proportioned to your strength; for the weak it is better to take three short walks than one long one. This maxim should ever be in the minds of mothers and nurse-maids: delicate children are almost always walked too long at a time. People are prone to fall into extremes, and when they hear that exercise is indispensable, often seem to imagine that the stronger the exercise, the more strengthening it must be; but—

> Begin with gentle toils; and as your nerves
> Grow firm, to hardier by just steps aspire.
> The prudent, even in every moderate walk,
> At first but saunter, and by slow degrees
> Increase their pace." ARMSTRONG.

Exercise, to have its full effect, must be continued till we feel a sensible degree of perspiration (which is the panacea for the prevention of corpulence), and should, at least once a day, proceed to the borders of fatigue, but never pass them, or we shall be weakened instead of strengthened.

Health depends upon perpetual secretion and absorption, and exercise only can produce this.

After exercise, take care to get cool gradually when your head perspires, rub it and your face, &c. dry with a cloth: this is better for the hair than the best "bear's grease," and will beautify the complexion beyond "*la cosmétique royale*," or all the red and white Olympian dew that was ever imported.

One of the most important precepts for the preservation of health is to take care of the skin.*

To preserve the skin pure and pervious, the whole body ought to be well washed at least every other day; how can the perspiration (which Sanctorius assures us discharges more than the whole of the other excretions), make its way through pores half-closed and covered over with perspiration of the preceding day. Cold water should not be used when the skin is warm; nor very warm water when it is chilled. Many a beautiful face, neck, and arm have been spoiled by not observing this caution.

In winter the surface of the body, the feet,† &c.

* The most ignorant person knows, that proper care of the skin is indispensably necessary for the well-being of horses, &c.

"The groom often denies himself rest that he may dress and curry his horses sufficiently; it is, therefore, wonderful that the enlightened people of these days should neglect the care of their own skin so much, that I think I may, without exaggeration, assert, that among the greater part of men, the pores of the skin are half-closed and unfit for use."

† The following is a very interesting account of the effect produced on the body by putting the feet into warm water.

"In a cool evening, October 2, before supper, I caused two youths, the one of the age of 14 years, the other of 13, both ignorant of the purpose of the experiment, to put their legs into warm water. After examining the colours of their skins, and the size of the veins in their hands and faces, and while they continued in the pediluvium, I counted their pulses exactly by a watch measuring seconds, and observed—

"That at 8 o'clock, immediately after the immersion to the gartering below the knee, in milk-warm water, their pulses beat in a minute, the first 66, and the second 84, as before immersion. At 15 minutes after 8, the water a small time before being increased in heat, though not to the

should be washed twice or thrice a week, with water of the temperature of about 98, and wiped every day with a wet towel; a tepid bath of the like temperature once a fortnight will also conduce much to both health and comfort. Some advise that the surface of the body be wiped every morning with a wet sponge, and rubbed dry after with not too fine a cloth.

degree of the warmth of blood, the second yawned and began to breathe quicker. Their pulses then beat, the first 69, and the second 88.

About 25 minutes after 8, the water being made full blood-warm, the vein of their hands were greatly swelled, the second had his face flushed; their pulses beat, the first 75, and the second 94. At 35 minutes after 8, both of them had the veins of their faces and hands very much distended: the first said he was greatly disposed to musing; the second was sleepy, with his face so red, that I was afraid of hurting him by pursuing the experiment any further. Both their pulses, which in the beginning were soft and small, became very full and hard, and beat, the first 80, and the second 98, in a minute. Then I made them set their feet on a spread carpet, sitting still without any motion, as they had done before, and reckoned their pulses, which at 40 minutes after 8, beat, the first 71, the second 90; and at 46 minutes after 8, their pulses became less and softer, beating, the first 69, the second 88. A little after 9, the flush was off the second's face, and their pulses became quite soft and smaller; the first 66, and the second 85, almost as they set out."

"My opinion of the warm *pediluvia*, then, is this: The legs becoming warmer than before the blood in them is warmed, this blood rarefying distends the vessels; and not stagnating, but circulating, it imparts a greater degree of warmth to the rest of the mass; and as there is a portion of it constantly passing through the legs, and acquiring new heat there, which heat is, in the course of circulation, communicated to the rest of the blood; the whole mass rarefying, occupies a larger space, and of consequence circulates with greater force. The bulk of the whole blood being thus increased, every vessel is distended, and every part of the body feels the effects of it; the distant parts a little later than those first heated.

"In the above experiment, not only the immersed parts and lower extremities swelled, but the whole body; and the pulses of the wrists and temples beat fuller and quicker, as well as those derived from the descending vessel."

"Since that time I used the warm pediluvium, when rightly tempered, as a safe cordial, by which the circulation can be roused, or a gentle fever raised: with this advantage over other cordials and sudorifics, that I can take off the effect of it when I please, and that it operates without throwing into the blood any heating drugs, which cannot be so easily discharged out of the body."—*Edinburgh Medical Essays.*

BATHING.

Perhaps it will not be improper for the American editor to introduce in this place a few remarks on *bathing*, as an important part of the "Art of Invigorating and Prolonging Life." This, indeed, seems to be the more necessary as our ingenious author has said so little on the subject. Bathing, it is generally known, was a practice in frequent use by the ancients as a means of preserving health and prolonging life; and though they could less easily dispense with the bath on account of the frequency of their athletic exercises, &c., yet in our days it would be better if the use of baths were more general and more frequent. Considered as a species of universal domestic remedy, as one which forms the basis of cleanliness, *bathing*, in its different forms, may be pronounced one of the most extensive and beneficial restorers of health and vigour. But the *utility* of bathing depends much on a clear and accurate knowledge of the properties and effects of the different baths, and also on their correct application to the constitutions of the persons who make use of them. It will be necessary, therefore, to notice the two principal classes, viz. the *cold* and the *warm* bath, separately.

The valetudinary should consider, that the effects of bathing are *not* the same in every condition of the system, but that they derive their character

more from the varying circumstances of those who use them than from any intrinsic properties which they possess. Heat and cold are neither strengthening nor debilitating in themselves, but become so merely in consequence of certain states of the body at the time of their application. The same application which in a strong person produces increase of strength, may tend immediately to debilitate the feeble; and that which is a stimulant when used with moderation, becomes rapidly destructive to vital power in an over-dose.

I beg leave to state, that the uniformity of the temperature in the human body is sustained entirely by the vital powers, and the process appears to be carried on with the least expenditure of force when the atmospheric air indicates 60 degrees. Every material deviation from this point, whether by increase or diminution of temperature, if long continued, draws equally upon the vital power, and produces relaxation proportioned to the extent and duration of the cause; so that, in this sense, both heat and cold are directly debilitating powers to the human constitution. These facts prove that neither the cold nor the warm bath should ever be had recourse to by those who are in ill health, without the advice of some considerate and able professional man.

Of Cold Bathing.—The sensible properties of the cold bath in general consist in its power of contracting the solid parts of the body, which contraction is followed by a general reaction, indicated by a salutary glow of the whole surface. Any part of the body which is exposed to the sudden contact of cold water experiences at the same time a degree of

tension and contraction, and becomes narrower and smaller. Not only the larger blood-vessels, but also the small capillary tubes, are liable to this contraction and subsequent relaxation. The application of cold, when made to suitable habits and proper states of constitution, is obviously attended with an immediate *tonic* effect, from the general glow which takes place through the whole body, and the accompanying feeling of renewed strength, which indicate an increase of action of a salutary nature in all the vessels of the system; and this increased vigour of action is a test to the propriety of the application of cold, and explains the manner in which it is beneficial. It shows that the nerves, blood-vessels, and all the organs of the body are excited to a more healthy and energetic performance of their functions; and when this reaction does not take place, the failure is a sufficient proof of such a weakness or other state of the body existing, as precludes the further use of the cold bath.

Cold bathing is of the greatest service in all disorders originating in or connected with simple weakness and relaxation; that is, in debility unaccompanied with any disease of structure, or positive injury in an important organ. In the scrofulous complaints and general weakness of children, in the debility and languor following fever, intense study, sedentary occupations, grief, or debauchery, it is often employed with the best effects; since the debility in these cases directly arises, for the most part, from unhealthy habits, depressing passions, or the long continuance of feverish action. In these cases, the *cautious* application of cold proves bracing and salutary; but in case of posi-

tive injury to the structure of some important organ, the employment of cold is *always improper;* it is too great a shock to the system and the part diseased, and the patient is then benefited only by the use of *warm bathing*. Indeed, in complaints which call for the use of the cold bath, it is generally an excellent practice for the patient to commence with tepid bathing at about 90 or 93 degrees, which he may resort to three or four times for the first week or two, and then try the cold bath. This rule should always be observed in cases where the weakness of the patient is extreme, or where the debility has been of long continuance.

Whatever may be the complaint for which it is resorted to, every cold bath applied to the whole body ought to be of short duration; since all the advantage depends upon the *first impression* which is made on the skin and nerves. The head should be always first wet, either by immersion or by pouring water upon it. The immersion ought always to be sudden, not only because it is less felt than when we enter the water slowly and timorously, but likewise because the effect of the first impression is uniform over the whole body, and the blood in this manner is not propelled from the lower to the upper extremities. The shower bath possesses great advantages, as it pours the water suddenly upon the whole body, and thus in the most effectual manner fulfils the rules just specified. Gentle exercise ought to precede the cold bath, to produce some reaction of the vascular system on coming out of it; for neither complete rest nor violent exercise are proper previous to the use of this remedy. The morning or forenoon is the most

proper time for cold bathing; and while in the water the bather should not remain inactive, but move about, in order to promote the circulation of the blood from the centre of the body to the extremities. After immersion, the whole body ought to be wiped quickly with a dry and rough towel, and moderate exercise in the open air is proper, and indeed necessary.

The cold bath is altogether improper in the following cases, viz. in general plethora, or full habit of body, and in the febrile disposition which attends it; in active hemorrhages, or fluxes of blood, that is, bleedings attended with a quick, hard, and full pulse, and other signs of an inflammatory tendency; in every kind of acute inflammation; in diseases of the breast, difficult breathing, and short and dry cough; in gouty and rheumatic paroxysms; in most diseases of the skin; in a state of pregnancy; in palsy; in indigestion it is also hurtful, at least in the commencement of the treatment: and whenever it occasions chills, loss of appetite, languor, pain in the breast or bowels, or violent headaches, it ought in such cases to be discontinued. These unpleasant sensations are the surest proofs that the actual state of the patient's habit is unfit to bear the shock; and that either the reaction of the heart and arteries is too weak to overcome the cold pressure on the surface, or that the determination of blood to the head, or some other vital part, is rapidly increased.

In general, the best method of cold bathing is in the sea or a river; but there are not a few instances where the *shower bath* merits a decided preference, and this is especially the case where there is a

determination to the head. Although the shower bath does not cover the surface of the body so universally as the usual cold baths, yet this circumstance is rather favourable than otherwise; for those parts which the water has not touched feel the impression by sympathy, as much as those in actual contact with it. Every drop of water becomes a partial cold bath in miniature; and thus a stronger impression is made than by any other mode of bathing.

The shower bath, for the following reasons, possesses advantages superior to all others:—1. The sudden contact of the water, which in the common bath is only momentary, may here be prolonged, repeated, and modified at pleasure. 2. The head and breast, which are exposed to some inconvenience and danger in the common bath, are here effectually secured by receiving the first shock of the water; the blood is consequently impelled to the lower parts of the body, and the bather feels no obstruction in breathing, or undulations of blood to the head. 3. The heavy pressure on the body, occasioned by the weight of the water, and the free circulation of the blood in the parts touched by it being for some time at least interrupted, is an unfavourable circumstance in certain cases. The shower bath, on the contrary, descends in single drops, which are at once more stimulating and pleasant than the immersion into cold water, and it can be more readily procured and more easily modified and adapted to the circumstances of the patient.

A proper and convenient apparatus for giving the shower bath may be made by any tinman; but where a saving of expense is an object, it may be

easily supplied by the following easy expedient:—Fill a common watering-pot with cold water; let the patient sit down undressed upon a stool, which may be placed in a large tub, and let the hair, if not cut short, be spread over the shoulders as loosely as possible; then pour the water from the pot over the patient's head, face, neck, and shoulders, and all parts of the body down to the feet, till the whole has been thoroughly bathed; let him next be rubbed dry and take gentle exercise, as has been already recommended, till the sensation of cold be succeeded by a gentle glow over the whole of his body.

When this kind of bath is first resorted to, it may be used gently, and with water having some degree of warmth, so as not to make the shock too great; but as the patient becomes accustomed to it, the degree of cold may be increased, and the water may be allowed to fall from a greater height, so as to make the shower heavier.

The external use of cold water is often of singular benefit in the commencement of fevers, in sprains, old swellings, and rigidity of particular parts; in which cases it may be applied directly to the affected parts, and its employment continued for almost any length of time.

I have known some delicate people to derive great advantage from daily washing the surface of the body with a sponge previously immersed in sea water or cold water. To rub the skin till it glows, with a coarse towel wrung out of salt water, will be found a modification of the cold bath peculiarly adapted to the case of some persons.

Before quitting this subject, I will make a few

remarks upon the impropriety of plunging into the cold bath, after the body has been greatly heated by exercise. It may be safely asserted, that in the early stages of exercise, before profuse perspiration has dissipated the heat, and fatigue debilitated the living power, the cold bath is generally safe and useful; on the contrary, nothing is more dangerous than for a person to go into the cold bath after exercise has produced great perspiration, and terminated in languor and fatigue. The reason of this is sufficiently obvious. In the first case, the exercise is short of fatigue, being just sufficient to produce an increased action of the vascular system, with some increase of heat, and thus secure a force of reaction under the shock which otherwise might not always take place. In the second instance, where the person waits till he is perfectly cooled, and some degree of languor follows as a necessary consequence, the heat is not only sinking rapidly, but the system parts more easily with the portion that remains, and on plunging into cold water, a sudden chilness is felt, which is both alarming and extremely dangerous. Hence, if an individual were compelled to go into cold water after very active exercise, he had better go in *when hot* than *when cooling after having been heated.*

It is generally proper to take a moderate degree of exercise after bathing; but the invalid should beware of prolonging the walk or the ride so far as to induce any degree of sensible perspiration or of lassitude.

If in consequence of going into the bath in an improper state of health, or of remaining too long

in the water, the perception of cold and the convulsive shivering should continue so long as to become painful or alarming, the person ought without delay to be put into a warm bed, and a bladder filled with hot water should be applied to the pit of the stomach. This last-mentioned expedient is the most effectual method of restoring warmth to the living body in all cases where, from chance or necessity, it has been long exposed to intense cold. Independently of these circumstances, the practice of going to bed after bathing is always to be reprobated.

The frequency of bathing must be in a great measure regulated by the strength of the constitution. It is generally considered sufficient for those in health to bathe on alternate days. Indeed daily bathing is found to be productive of lassitude, accompanied with manifest wasting of the body; but if no other bad consequences are perceived, these symptoms, on discontinuing the bath, will disappear, and be succeeded by increased alacrity and vigour.

Cold bathing is upon the whole to be considered as a remedy much more adapted to the early than to the more advanced periods of life. Those who have been accustomed from their infancy to the use of the cold bath may, perhaps, persevere in it during the whole course of life with safety, and perhaps with advantage. But persons after a certain age ought to be very cautious how they commence the practice of plunging into cold water. If they find that their constitutions are incapable of that reaction which gives rise to a glowing

warmth on the surface of the body, they should by no means persist in the practice.

Warm Bathing.—The cold bath is a water at a temperature below 85 degrees; from 85 to 95 degrees is usually called the *tepid bath;* and from 95 to 98 it is called a *warm bath.* When the temperature of the water exceeds 98 degrees, it constitutes the *hot bath*, which is seldom used above 105 degrees. From 100 to 130 degrees is the *vapour bath*, which degree could not be endured in the condensed state of the water. The tepid and warm baths are sedative in their effects. They excite the sensation of heat, lessen the frequency of the pulse, relax powerfully the skin and simple solids, diminish increased excitement, and prove very refreshing. The effects of the *vapour* bath are nearly similar, but it acts with much greater power than water in the liquid form. The *hot* bath is stimulant; it augments the action of the heart and arteries, renders the skin red, quickens respiration, and produces a copious flow of sweat. These effects prove that a *hot* bath would be very improper in any case of acute inflammation, though a *warm* bath might then be very serviceable.

The *tepid bath* is applicable to all diseases to which the cold affusion may be applied, and is generally preferred when there is any doubt of the strength being sufficient to react after a cold immersion. It possesses very considerable efficacy in reducing the general excitement, and in lowering and lessening the frequency of the pulse in fever; it is safe, in a high degree grateful, and may be extended to almost the whole class of febrile diseases, such as typhus, scarlet fever, small pox, &c.

It is of great service in pregnancy and in infancy. During the time of puberty, that is, for about two years at that period, cold and sea bathing should be avoided, both in the case of boys and girls: but the tepid bath may then be used with great advantage.

The tepid bath is often of eminent utility in indigestion, bilious complaints, in the debility brought on by long residence in a hot climate, in languor, and extreme weakness occurring in persons of a delicate habit, for the pains and stiffness accompanying chronic gout or rheumatism, and in all cutaneous eruptions. It is likewise usefully employed as an introduction to the use of the cold bath.

The practice of pouring cold water upon the head while the body of the patient is immersed in the tepid bath, is frequently resorted to with manifest benefit in insanity and threatened apoplexy.

Tepid bathing is particularly indicated in old age, the chilness, stiffness, and debility of which state it is well calculated to lessen and remove. Franklin, Darwin, and other eminent philosophers speak in high terms of the benefit they received in their advanced years from the frequent use of tepid bathing.

The best time of using it is in the morning, any time between ten and one o'clock: and gentle exercise should be taken afterward. In general, the period of immersion should not be less than *twenty minutes*, nor exceed *one hour*.

The *warm bath* is efficaciously employed in acute rheumatism, inflammation of the abdominal viscera, of the kidneys, bladder, and womb, in suppression of urine, and in the convulsions and other

spasmodic diseases of infants arising from teething and other irritations. It may also be applied with safety and good effect in most diseases of the skin, in green-sickness, in slight cases of palsy, in St. Vitus's dance, and other spasmodic and convulsive affections, where the cold bath might prove too violent; in costiveness, intestinal obstructions, and other complaints of the bowels that seem to depend on an irregular or diminished action of any part of the alimentary canal, and in cases of debility attended with nervous irritation. In all cases in which the constitution is injured, and a general state of debility induced, either by mercury, previous illness, intemperance, late hours, irregularity in diet or exercise, warm bathing is found to produce considerable advantage when pursued under proper restrictions; and sometimes, in such instances, it is continued for a considerable time with great benefit; at other times it is properly employed as a preparation for the *cold bath.*

Delicate, weakly, and nervous women, who may have suffered from miscarriages and the long train of complaints consequent to such accidents, as sexual weakness attended with pain in the back and loins, &c., will not be disappointed in their expectations of relief from warm bathing.

When the warm bath is intended to produce increased perspiration, it is best employed in the evening, when the immersion should not exceed ten minutes, and the patient should be removed from the bath to a warm bed. When it is not intended to produce perspiration, any time from an hour after breakfast till dinner will be proper. In these cases the bathing may be protracted to fif-

teen or twenty minutes, according to the feelings of the patient. Gentle exercise in the open air should follow the bathing.

Warm bathing is peculiarly adapted for the purpose of promoting *cleanliness;* and consequently it tends to the prevention and cure of all diseases occasioned by nastiness, and the obstruction of the cuticular excretions. Early and continued attention to this important part of decency as well as of health would tend greatly to diminish the alarming number of infantile deaths in our weekly bills of mortality. It is devoutly to be wished that every mother would look well to this important means of prolonging the lives of her beloved children.—[B.]

WINE.

"Si bona vina cupis, quinque hæc laudantur in illis,
Fortia, formosa, et fragrantia, frigida, frixa."
Dr. Cogan's Haven of Health.

WINE, especially port, is generally twice spoiled before it is considered fit to be drunk!!!

The wine-maker spoils it first, by overloading it with brandy, to make it keep.

The wine-drinker keeps it till time has not only dissipated the superabundant spirit, but even until the acetous fermentation begins to be evident: this it is the fashion now to call "flavour;" and wine is not liked till it has lost so much of its exhilarating power, that you may drink a pint of it before receiving that degree of excitement which the wine-drinker requires to make him happy. We mean a legal pint containing 16 ounces.

A pipe of port contains, on the average, 138 gallons, of which three must be allowed for lees, &c. This is enough for waste, if the wine has been properly fined, and steadily bottled.

A butt of	Sherry contains	- 130	gallons.
	Madeira - - -	110	ditto.
Hogshead of Claret	- - - -	55	ditto.

It is convenient for small families to have part of their wine in pint bottles.

That wine is best when the bottle is quite fresh-opened is a fact it is needless to observe: half a pint of wine (*i. e.* 8 ounces, *i. e.* four ordinary wine-

glasses) is as much as most people (who have not spoiled their stomachs by intemperance) require.

But here it is proper to observe, that the larger the bottle the better the wine keeps.

In Scotland, where they liberally quaff the festive cup of hospitality, they usually draw off their wine from the pipe into large bottles holding four or five pints—and the Scotch pint deserves its name of "*magnum bonum.*"

The rage for superannuated wine is one of the most ridiculous vulgar errors of modern epicurism —the "bee's wing," "thick crust* on the bottle," "loss of strength," &c. which wine-fanciers consider the beauty of their tawny favourite, "fine old port," are forbidding manifestations of decomposition, and the departure of some of the best qualities of the wine.

The age† of maturity for exportation from Oporto is said to be the second year after the vintage (probably sometimes not quite so long).

Our wine-merchants keep port in wood from two to four years, according to its original strength, &c.—surely this must be long enough to do all that can be done by keeping it—what crude wine

* A thick crust is not always the consequence of the wine having been a very long time in the bottle, but is rather a sign that it was too little time in the cask, or has been kept in a very cold cellar.

† "Had the man that first filled the Heidelberg tun been placed as sentinel to see that no other wine was put into it, I believe that he would have found it much better at 25 or 30 years old than at 100 or 150, had he lived so long, retained his senses, and been permitted now and then to taste it; a privilege with which the natives are seldom indulged.

"To give a great price for wine, and keep it till it begins to perish, is a great pity." I cannot believe that very aged wine, when bordering on acid, is wholesome, though some wine-drinkers seem to prefer it in that state. "Respecting port wine, there is a great fuss made by some about its age and the crust on the bottle; as if the age and crust on the bottle constituted the quality of the wine." "Such *crusty* gentlemen shall not select wine for me."—YOUNG'S *Epicure.*

it must be to require even this time to meliorate it!—the necessity for which must arise either from some error in the original manufacture,* or a false taste which does not relish it till time has changed its original characteristics.

Sound good port is generally in perfection when it has been from three to five years in wood, and from one to three in bottle.

Ordinary port is a very uncleansed, fretful wine; and we have been assured by wine-merchants of good taste, accurate observation, and extensive experience, that the best port is rather impoverished than improved by being kept in bottle longer than two† years, *i. e.* supposing it to have been previously from two to four years in the cask in this country: observing, that all that the outrageous advocates for "*vin passé*" really know about it is, that sherry is yellow, and port is black, and that if they drink enough of either of them it will make them drunk.

White wines, especially sherry and Madeira, being more perfectly fermented and thoroughly fined before they are bottled, if kept in a cellar of uniform temperature, are not so rapidly deteriorated by age.

The temperature of a good cellar is nearly the same throughout the year. Double doors help to

* "The prime cost of these wines is in this manner doubled or tripled; and this great additional expense is incurred by those who can afford such luxury, merely in order that they may be reduced in the course of twenty years to the state to which they would probably have been brought in half that time by a more skilful application of the established principles of fermentation."—Dr. HENDERSON.

† "Wines bottled in good order may be fit to drink in six months (especially if bottled in October), but they are not in perfection before twelve. From that to two years they may continue so; but it would be improper to keep them longer."—*Edinburgh Encyclo. Brit.*

preserve this. It must be dry, and be kept as clean as possible.

The art of preserving wines is to prevent them from fretting; which is done by keeping them in the same degree of heat, and careful corking,* and in a cellar where they will not be agitated by the motion of carriages passing. "If persons wish to preserve the fine flavour of their wines, they ought on no account to permit any bacon, cheese, onions, potatoes, or cider, in their wine-cellars. For, if there be any disagreeable stench in the cellar, the wine will indubitably imbibe it; consequently, instead of being fragrant and charming to the nose and palate, it will be extremely disagreeable."—*Carnell.*

That Madeira (if properly matured before) improves in quality by being carried to the East Indies and back, by which voyage it loses from 8 to 10 gallons, or to the West, by which about five are wasted,† however these round-about manœuvres may tickle the fancy of those folks who cannot relish any thing that is not far-fetched, dear-bought, and hard to be had, and to whom rarity is the

* "Cork the bottles very closely with good cork, and lay them on their sides, that the cork may not dry and facilitate the access of the air. For the greater safety, the cork may be covered with a coating of cerement, applied by means of a brush, or the neck of the bottle may be immersed in a mixture of melted wax, rosin, or pitch."—Accum.

† A puncheon of brandy, containing 130 gallons, after remaining in cask in a merchant's cellar for three years, lost two gallons in measure and ten gallons in strength. The stronger the spirit the sooner it evaporates.

The London Dock Company are not answerable for any decrease of quantity in a pipe of wine left under their care, provided it does not exceed one gallon for each year, which it is supposed to waste in that time.

"For a long time the Oporto Company's wines were not exported from Portugal until they had remained three years in the cellars of Oporto, during which time they experienced a diminution of one-ninth part."—Dr. Henderson.

"*sine quâ non*" of recommendation, it is one of those inconvenient prejudices—from which common sense preserve us!

The grand criterion by which a regular wine-drinker calculates the quality of liquor is the quantity of it which he can swallow without being intoxicated; according to such a scale, the perpetual motion of the ship and the high degree of temperature will certainly improve Madeira,—if making it weaker is an improvement. This effect might be produced by the casks being kept for a length of time, in a degree of temperature and state of motion similar to what they would experience during such a voyage.

The vulgar objection to new wine (by which we mean wine that has been maturing in wood two years in Portugal, two in England, and in bottle more than twelve months) is, that its exhilarating qualities are too abundant, and intoxicate in too small a dose: those "*bons vivants*" to whom "the bottle's the sun of the table," and who are not in the habit of crying to go home to bed while they can see it shining, require wines weaker than those which are usually imported from Spain and Portugal. However, port and sherry may be easily reduced to the standard desired by the long-sitter; "*paululum aceti acetosi*" will give the acid goût, "*aqua pura*" will subdue their spirit "*ad libitum*," and produce an imitation of the flavour acquired by age, extempore,—and you can thus very easily make fine, fruity, nutritious new wine as light and as old,* and as poor, as you please, and fit

* Cornaro complains that *old* wine was very disagreeable to his stomach, and *new* wine very grateful; his dose was fourteen ounces (i. e. seven wine-glasses) per day.

it exactly to your customer's palate, whether "massa drinky for drinky, or drinky for drunky massa."

To ameliorate very new or very old wine, mix a bottle of the one with a bottle of the other, or to a bottle of very old port add a glass or two of good new claret—to very new, a glass of sherry.

It is said to be a common practice with wine-dealers, when they wish to pass off port for two or three years older than it is, to add white wine to it,—and benecarlo, to give consistence and colour to low-priced, thin, pale port.

Of all our senses, the taste, especially for liquids, is the most sophisticated slave of habit—"de gustibus non est disputandum."

> "The Russ loves brandy; Dutchman, beer;
> The Indian, rum most mighty;
> The Welchman sweet metheglin quaffs,
> The Irish, aquavitæ;
> The French extol the Orleans grape;
> The Spaniard tipples sherry;
> The English none of these escape,
> For they with all make merry."—*Old Ballad.*

The astringent matter and alcohol which render port wine the prop of an Englishman's heart are intolerable to the palate of an Italian or a Frenchman. But a stomach which has been accustomed to be wound up by the double stimulus of astringents and alcohol also, will not be content with the latter only, especially if that be in less quantity, as it is in the Italian and French wines; which, therefore, for the generality of Englishmen, are insufficiently excitant.

He who has been in the habit of drinking porter at dinner, and port after, will feel uncomfortable with home-brewed ale and claret.

Mr. Accum, the chymist, analyzed for the author some port and sherry of the finest quality; the port* yielded 20 per cent., and the sherry 19.25 per cent. of alcohol of 825 specific gravity—*i. e.* the strongest spirit of wine that can be drawn, full double the strength of brandy, which seldom has 40 per cent., and common gin† not more than 30 —or 25 per cent. of alcohol.

* "Fermented liquors furnish very different proportions of alcohol; and it has been sometimes supposed that it does not pre-exist to the amount in which it is obtained by distillation; but some experiments I made upon the subject in 1811 and 1813, and which are printed in the *Phil. Trans.*, tend to show that it is a real educt, and not formed by the action of heat upon the elements existing in the fermented liquor. The following table exhibits the proportion of alcohol, by measure, existing in one hundred pints of wine."—BRANDE'S *Manual of Chymistry.*

Hock - - - - - - - - -	14
Claret - - - - - - - -	15
Sherry - - - - - - - -	19
Port - - - - - - - - -	20
Madeira - - - - - - - -	24 per cent. alcohol.

"It would save many lives if gin, &c. were not allowed to be sold until reduced to one-third the strength of *proof spirit.* People do not at first drink from any liking or desire; but being cold, or faint with hunger or fatigue, they find immediate comfort and refreshment from the use of spirits; and as they can purchase a dram with less money than they can cover their back or fill their belly, so they gratify the strongest and least expensive appetite, and insensibly become drunkards.

"Ardent spirits are not only eminently destructive to the body, but are the most powerful incentives to vice of every kind. Drunkenness engenders all other crimes. Does the robber pause in his trade? Does the murderer hesitate? They are presently wound up at the ginshop. Has the seducer tried his arts in vain? The brothel is more indebted to this source than to all the other lures to seduction."—*Hints for the Preservation of Health.*

"Much has lately been said concerning the sale of spirituous liquors in our towns. It would not only greatly diminish the consumption of these liquors, and lessen all its train of evils upon the individual, but also assist the police in the preservation of public order, if this single rule were observed—not to license any houses for their sale situate either on the immediate line of the great thoroughfares, or within a given distance of them. What would be the effect, for example, of withdrawing all the licenses now held in the Strand, Fleet-street, and on Ludgate-hill, or within a furlong of either side of those streets? Does any body believe, that if this were done, one-fourth of the liquor now drunk in those streets would find consumers? Does any body believe, that the nightly disorders now complained of in those streets would continue? The remedy is entirely in our hands, if we really wish for an alteration."

Some people have a notion, that if they go to the docks they can purchase a pipe of wine for twenty pounds less than they must pay to a regular wine-merchant, and, moreover, have it neat as imported; as if all wines of the same name were of the same quality.

Port varies at Oporto in quality as much as porter does in London,—where it is needless to say how difficult it is to obtain the best beer at any price; it is quite as difficult to obtain the best port wine at Oporto, where the very superior wine is all bought up at a proportionately high price by the agents for the London wine-merchants.

Brandies and wines vary in quality quite as much as they do in price: not less than twenty pounds per pipe in the country where they are made. If, instead of previously picking off the putrid, green, or spoiled grapes, they are all thrown into a cistern promiscuously, the wine of course can be sold at a rate more agreeable to the economist.

The only way to obtain genuine wholesome liquor is to apply to a respectable wine-merchant, and beg of him to send you the best wine at the regular market price.

If you are particular about the quality of what you buy, the less you ask about the price or the measure of it the better.

"Ardent spirits fill our churchyards with premature graves, and crowd our jails and madhouses."—DR. RUSH.

"There are three sorts of drinkers; one drinks to satisfy nature, and to support his body, and requires it as necessary to his being. Another drinks a degree beyond this, and takes a larger dose to exhilarate and cheer his mind, and help him to sleep. These two are lawful drinkers. A third drinks neither for the good of the body nor the mind, but to stupify and drown both."—MAYNWARINGE.

If you drink wine, &c. for the purpose it was given, as a cordial, to cheer the circulation when it falters from fatigue, age, or profuse evacuations of any kind, or, as St. Paul advises it, "for thy stomach's sake and thine often infirmities," remember, that of all the ways of saving, to run any risk of buying bad wine is the most ridiculously unwise economy.

Pure port is preferable to all the neurotics that all the sons of Esculapius can administer. I wish I could say any thing for the mended or made wines, which are often sold for it to ignorant and parsimonious purchasers.

To ice wine is a very unprofitable and inconvenient custom, and not only deteriorates its flavour, but by rendering it dull in the mouth, people are induced to drink too much, as they are deprived of the advantage of knowing when they have got enough; for as soon as the wine becomes warm in their stomachs, the dose they have taken merely to exhilarate them, makes them drunk.

The true economy of drinking is, to excite as much exhilaration as may be with as little wine.

We deprecate the custom of sitting for hours after dinner, and keeping the stomach in an incessant state of irritation by sipping wine; nothing can be more prejudicial to digestion;* it is much better to mix food and drink, and to take them by alternate mouthfuls.

* In our "Peptic Precepts" we have pointed out the most convenient ways of counteracting the dilapidating effects of excessive vinous irrigation, which is doubly debilitating when you suffer the fascinations of the festive bowl to seduce you to sacrifice to Bacchus those hours which are due to the drowsy god of night.

Our "vinum Britannicum"—good home-brewed beer, which has been very deservedly called "liquid bread," is preferable to any other beverage during dinner or supper—or port or sherry diluted with about three or four times their quantity of toast and water (No. 463*): undiluted, these wines are too strong to be drunk during dinner; they act so powerfully on the feelings of the stomach that they dull the desire for solid food, by producing the sensation of restoration,—and the system, instead of receiving material to repair and strengthen it, is merely stimulated during the action of the vinous spirit.

"Drinking strong wine destroys hunger."—*Hippocrates.*

However, the dull stimulus of distension is insufficient for some delicate stomachs, which do absolutely require to be screwed up with a certain quantity of diffusible stimulus;* without which they cannot proceed effectively to the business of digestion, or any other business. We do not recommend such, especially if they have passed the meridian of life, to attempt to entirely wean themselves of it, but advise them, immediately after dinner, to drink as much as is necessary to excite that degree of action in their system without which they are uncomfortable, and then to stop.—See observations on *Siesta.*

* "More or less alcohol is necessary to support the usual vigour of the greater number of people, even in health; nothing, therefore, can be more injudicious than wholly to deprive them of this support when they are weakened by disease. Dyspeptics who have been accustomed to its use cannot be deprived of it. A very moderate use of wine can hardly be said to be injurious. We see those who use it in this way live as long and enjoy as good health as those who wholly abstain from it."—Dr. Philip.

"Ill health some just indulgence may engage,
And more the sickness of long life,—old age."

Now-a-days, babies are brought to table after dinner by children of larger growth, to drink wine, —which has as bad an effect on their tender, susceptible stomachs as the like quantity of alcohol would produce upon an adult.

Wine has been called "the milk of old age," so "milk is the wine of youth." As Dr. Johnson observed, it is much easier to be abstinent than to be temperate, and no man should habitually take wine as food till he is past 30 years of age* at least;—happy is he who preserves this best of cordials in reserve, and only takes it to support his mind and heart when distressed by anxiety and fatigue.

That which may be a needful stimulus at 40 or 50 will inflame the passions into madness at 20 or 30, and at an earlier period is absolute poison.

Among other innumerable advantages which the water-drinker enjoys, remember he saves a considerable sum of money per annum; which the beer and wine-drinker wastes, as much to the detriment of his health, as the diminution of his finances: moreover, nothing deteriorates the sense of taste so soon as strong liquors; the water-drinker enjoys an exquisite sensibility of palate, and relish for plain food, that a wine-drinker has no idea of.

Some people make it a rule to drink a certain number of glasses of wine during and after dinner,

* "No man in health can need wine till he arrives at 40; he may then begin with two glasses in the day: at 50, he may add two more."—See TROTTER *on Drunkenness.*

whether they are dry, or languid, or not; this is as ridiculous as it would be to swallow a certain number of mutton-chops whether you are hungry or not.

The effect produced by wine is seldom the same, even in the same person, and depends on the state of the animal spirits, whether the stomach be full or empty, &c.

The more simply life is supported, and the less stimulus we use, the better.

Happy are the young and healthy who are wise enough to be convinced that water is the best drink, and salt the best sauce.*

But in invalids past the meridian of life, as much mischief is going on when their pulse hobbles along as if the heart was too tired to carry on the circulation, as can possibly be done to the constitution by taking such a cheer-upping cup of wine, beer, &c. as will remove the collapse, and excite the mainspring of life to vibrate with healthful vigour.

The following is the editor's plan of taking liquid food at dinner, when he cannot get good beer: he has two wine-glasses of sherry, or one of whiskey,† or brandy (No. 471), and three-fourths of a pint of good toast and water (No. 463) (which when dyspeptic he has warmed to about summer heat, *i. e.* 75 of Fahrenheit), and puts a wine-glass of sherry, or half a glass of whiskey, &c. into half a pint of the water, and the other glass of

* Water is, generally speaking, the best drink for man; and those who wish to live long, and to see many happy days, must confine themselves to water as a common drink. This was the beverage of the immortal Locke, who lived to "*a good old age.*" Dr. Rush did not distinguish himself more by his writings against intemperance than by the faithful exemplification of his own precepts.—[B.]

† Scotch or Irish whiskey is an infinitely purer spirit than English or Holland gin, which is an uncertain compound of various essential oils, &c.

sherry, or half-glass of whiskey, &c. into the remaining quarter-pint, thus increasing the strength of the liquid towards the conclusion of dinner, after which he drinks from two to four glasses of port or sherry, as instinct suggests the state of the circulation requires; if it be very languid, a quarter of an hour after dinner, lie down on a sofa and sleep; you will find half an hour's horizontal posture more restorative than if you sat up and drank three or four more glasses of wine.

As to the wholesomeness of various wines, that depends on the integrity and skill of the wine-maker, and upon the peculiar state of the stomach of the wine-drinker.

When my stomach is not in good temper, it generally requires to have red wine; but when in best health, nothing affronts it more than to put port into it—and one of the first symptoms of its coming into adjustment is a wish for white wine.

One of the chief causes of that derangement of the stomach which delicate and aged persons so constantly complain of, so often and so severely suffer from after dining out, is the drinking of beer, wines, &c., which they are unused to.

White deserve to be preferred to red wines, because the latter, being harder pressed, and subjected to a stronger fermentation to extract the colouring matter from the husks of the grape, are more loaded with feculence.

Of red wines, claret is the best; and it is to be lamented that the duty imposed upon it is so great that to moderate fortunes it amounts to a prohibition. When we make this observation, we do not mean to impeach the prudence which has induced

those who best understand the subject, to determine, that political necessity imperatively decrees that the delightful and salubrious wines of France must be taxed twice as high as the coarse, harsh wines of Portugal.

Of the white wines, we believe that sherry is the most easy to obtain genuine: most of the sweet wines are as artificially compounded as the beers of this country; the addition of capillaire to port wine makes what is commonly called tent. Mountain, calcavella, &c. are made up in the same manner.

PASSIONS.

Nothing, perhaps, contributes so much to preserve the vigour of the constitution, or to restore health when impaired, as a calm and dispassionate state of mind. Cases are on record where *death* has resulted from *violent fits of passion.*

The passions, when not excessive, but cherished and indulged with moderation, and especially when properly directed, are peculiarly conducive to the health and happiness of man; but when they are ungoverned, excessive, and ill-directed, they are productive of disease, misery, and a world of suffering.

The passions are generally divided into two classes, viz., 1. Jóy, hope, love, desire, &c. are styled the animating passions; while, 2. Anger, terror, hatred, &c. are called the depressing passions. They are not only different in their nature and degrees, but also in their effects upon the health and constitution; hence they may seem to require a separate consideration; but this course would lead to a discussion which the limits of this work will not admit. The general results of excessive passion are, general debility, loss of action in the extreme vessels and absorbents, and an accumulation of blood in the larger vessels. Hippocrates, Galen, Cullen, and others, have recorded cases of disease induced by excess of passion. "General torpor, palsy, and even sudden death," says Dr. Rush, "have been occasioned by the passions." Excess of *joy* may produce hysteria, epilepsy, and even death. It is reported that the old doorkeeper of the house of Congress died by *joy* occasioned by the news of the surrender of Cornwallis. But moderate joy is a gentle and salutary stimulus. Excessive anger is detrimental to health and dangerous to life. Experience shows, that by its indulgence, the whole vascular, nervous, and muscular systems are violently agitated, and thrown into preternatural motions which often produce morbid effects in the parts concerned; thus hemorrhages, jaundice, epilepsy, colic, apoplexy, &c. are diseases which most frequently result from vio-

lent passions of anger. The death of the celebrated John Hunter is said to have been occasioned by "*a sudden fit of anger.*" Hence persons subject to violent fits of passion should, from physical as well as moral considerations, endeavour to guard against them with particular care and attention. They ought to watch with vigilance the first approach of the enemy, and to exert themselves to withstand, with a rational and firm fortitude, the force of the impending tempest, by diverting their attention as much as possible from the objects of provocation. Indeed, they should by all means endeavour to avoid the causes that give rise to the storm and tempest. Such ought to bear in mind, that "The dominion over our passions and affections is an essential and indispensable requisite to health;" and they will find a particular advantage in observing the strictest temperance, in avoiding animal food and meats and drinks of a stimulating and heating nature, and in applying to some steady employment of mind and body.—[B.]

PEPTIC PRECEPTS.

"Suaviter in modo, fortiter in re."

Not one constitution in a thousand is so happily constructed, or is constantly in such perfect adjustment, that the operations of the abdominal viscera (on which every other movement of the system depends) proceed with healthful regularity.

The following hints will point out to the reader how to employ art to afford that assistance to nature which, in indisposition and age, is so often required, and will teach him to counteract, in the most prompt and agreeable manner, the effects of those accidental deviations from strict temperance which sometimes overcome the most abstemious philosopher, when the seducing charms of conviviality tempt him to forego the prudent maxims of his cooler moments.

They will help those who have delicate constitutions to obtain their fair share of health and

strength, and instruct the weak so to economize the powers they have, that they may enjoy life as long as the strong.

The difference between a strong and a weak constitution is, that the former can assimilate food of difficult digestion into a healthy serum, and discharge the superfluous quantities; while the other is oppressed, but may under a proper diet enjoy as much health and spirits, though less vigour, than one of a strong constitution.

To humour that desire for the marvellous which is so universal in medical (as well as in other) matters, the makers of aperient pills generally select the most drastic purgatives, which, operating considerably in a dose of a few grains, excite admiration in the patient, and faith in their powers, in proportion as a small dose produces a great effect; who seldom considers how irritating such materials must be, and consequently how injurious to a stomach in a state of debility, and perhaps deranged by indulging appetite beyond the bounds of moderation.

Indigestion will sometimes overtake the most experienced epicure;* when the gustatory nerves are in good-humour, hunger and savoury viands will sometimes seduce the tongue of a "grand gourmand" to betray the interest of his stomach† in spite of his brains.

> "The veriest hermit in the nation
> May yield, heaven knows, to strong temptation."

On such an unfortunate occasion, whether the

* "The hypochondriac with a well-covered table before him is apt to make himself amends for his uncomfortable morning."—Dr. Beddoes.

† "The human stomach is capable, in the adult, of containing about three quarts of water."—*Blumenbach's Physiology.*

intestinal commotion be excited by having eaten too much or too strong food, lie down, have your tea early after dinner, and drink it warm.

This is a hint to help the invalid, whose digestion is so delicate that it is sometimes disordered by a meal of the strictest temperance.

"At those orgies of gorgeous gluttony that we hear of, there should always be at hand an urn full of warm water."—*Dr. Beddoes's Hygeia.*

If the anxiety, &c. about the stomach does not speedily abate, apply the "stomach warmer."* This valuable companion to aged and gouty subjects may be procured at any tin-shop.

A certain degree of heat is absolutely necessary to excite and support the process of digestion; when the circulation is languid, and the food difficult of solution, in aged persons and invalids, external heat will considerably assist concoction, and the application of this calefacient concave will enable the digestive organs to overcome refractory materials, and convert them into laudable chyle.†

* Two centuries ago, stones were used for this purpose.

"The coldness of aged and sicke people, from the decay of natural heat, needs the help of artificial warmth: it helps much to abate the cold fits of agues; if applied to the stomach, it exceedingly helps the weakness thereof, because all good digestion being made by heat, and as outward cold weakens it by abating that heat, so this outward heat strengtheneth it much, by adding more warmth to it. It is also excellent to cure lumbago, sciatica, and rheumatism, &c."

See a curious account of the "Warming Stone, an excellent help really found out for cold, aged, and sicke people; and for the poore, who may borrow the heating of this stone at a neighbour's fire, if his charity be not altogether cold; for it will damnifie him no more than lighting one candle by another."—4to. 1640.

† Dyspepsy.—This form of disease, which is, generally speaking, the effect of folly, indolence, or intemperance, has of late attracted the attention and employed the pens of many writers. Every succeeding author challenges the notice of the reading and suffering world on the ground of *discoveries* which he supposes he has made either in the pathology or the treatment of this dreadful and common malady.

Unless the constitution is so confoundedly debilitated that the circulation cannot run alone,

Among the writers who have recently appeared on this subject, is a gentleman of this city, Mr. O. Halstead, who makes pretensions to an entirely *new method of cure.* Mr. H. has lately published a work, which he entitles, "A full and accurate Account of the new Method of curing Dyspepsy, *discovered* and practised by O. Halstead."

Is there not some room to doubt whether works of this description are not better calculated to *increase* the number of dyspeptics than to afford assistance in the cure of the disease? Of course many who consider themselves dyspeptic, and many who are curious to see the *new method,* will eagerly purchase and read this book. The result may be easily foreseen. The non-medical reader will dwell on the section containing the detail of *symptoms,* until he feels, or *thinks* he feels, all the symptoms in himself!

It is, however, important that every person should acquaint himself with the *causes* which generally produce this disease, in order that he may avoid them. On this subject we say, that every thing which weakens the system in general, or the stomach in particular, may be a cause. An excessive indulgence in warm, relaxing fluids, as tea, coffee, and soups,—a similar indulgence in stimulating and acrid materials, as ardent spirits, tobacco, acids, and snuff,—a daily habit of distending the stomach by hard eating and drinking,—rigid abstemiousness and protracted periods of fasting,—imperfect mastication, and eating too fast,—an *indolent* or sedentary life,—habitual exhaustion from intense study,—and grief and anxiety of mind,—are among the most frequent and powerful causes of dyspepsy, or indigestion.

Perhaps the principal cause of the very great prevalence of this disease, which has been witnessed in this country of late years, is our present sedentary mode of living. Our general mode of living differs greatly from what was practised by our fathers; indeed there is a striking difference within the last thirty years. Our hours of rising and going to rest are later; the floors of our houses are covered with thick, warm carpeting, and the windows and doors are made air-tight; cities and large towns have multiplied, and have surprisingly increased in population; and, as a necessary consequence of this, sedentary occupations in crowded places have augmented beyond all former example, to the neglect of those engagements which carry men abroad into the fields and open country, and impose a necessity for active and continued bodily exertion.

The healthful employments of the farmer and country gentleman have been in a great measure relinquished for the more lucrative pursuits of trade and commerce, which have necessarily brought men in large bodies into a narrow space, in which they breathe a deteriorated and unwholesome atmosphere, and by which they are deprived of the means of adhering to the regular hours and sober habits of a country life, while they are exposed to much greater care and anxiety. Even families of independent fortune consider it necessary, for the sake of pleasure and society, to reside in large towns or populous cities; thus they sacrifice their health and comfort to their desire of mixing with the *fashionable world,* and indulging in the vanities of splendour and show. By these means a great degree of general chronic debility is silently

abstinence is the easiest, cheapest, and best cure for the disorders which arise from indigestion or in-

but certainly engendered in the constitution, in which the stomach and intestines soon begin to sympathize, *and of which they largely partake.*

Those who have the misfortune to be labouring under indigestion must remember that the first and most important step to be taken in the cure is, to quit such habits and pursuits as may have tended to give rise to the disease and continue to aggravate it: until this is effected, no remedies can prove of any avail. If the sufferer leads what is called a *fashionable life*, it will be necessary for him to forsake the haunts and habits of dissipation; to leave the crowded city; to shun luxurious tables, indolence, and late hours; and to retrace the footsteps by which he deviated from simple nature, and to court the country pure air, moderate exercise, early rising, simple diet, the society of a few select friends, and pleasing occupations. The man of severe study must in a great measure lay aside his books; the tradesman or merchant will find it indispensably necessary to enjoy relaxation: the hard drinker must greatly diminish his potations, especially of ardent spirits: and all dyspeptics must take exercise in the open air freely, rise early, seek cheerful conversation, and carefully observe a moderate and correct diet.

Smoking and chewing tobacco, and even constant snuffing, have often produced indigestion; and when they appear to be causes, the practice must be less frequently resorted to, or altogether abandoned. Dr. Cullen says, "I have found all the symptoms of dyspepsy produced by snuffing, and particularly pains in the stomach occurring every day. The dependance of these upon the use of snuff became very evident from hence, that upon an accidental interruption of snuffing for some days, these pains did not occur; but upon a return to snuffing the pains also recurred; and this alternation of pains in the stomach and of snuffing having occurred again, the snuff was entirely laid aside, and the pains did not occur for many months afterward, nor, so far as I know, for the rest of life." In another place the doctor relates a singular case of a lady to whom this practice became injurious. This lady had been for more than twenty years accustomed to take snuff, and that at every time of the day; but she came at length to observe, that snuffing a great deal before dinner took away her appetite, and that even a single pinch, taken at any time in the morning, destroyed almost entirely her relish for that meal. When, however, she abstained wholly from snuff before dinner, her appetite continued as usual; and after dinner, for the rest of the day, she took snuff pretty freely without any inconvenience.

Let the dyspeptic, then, remember that a correct regimen is of the utmost consequence; and that a strict and constant attention to it is absolutely necessary in order to obtain a perfect cure. All sedentary occupations must be forsaken as much as possible, and if they can be entirely given up, the prospect of complete relief will be far greater. Indeed, considerable and permanent advantage can only be obtained, in a majority of instances, by relinquishing in a very great measure all such engagements, and quitting the confined atmosphere and late hours of the crowded city, for the pure, dry, bracing air of the country, with early rising and active exercises. It is the common neglect of such a regimen that makes indigestion so rarely and imperfectly cured; for

temperance.* I do not mean what Celsus calls the first degree of it, "when the sick man takes nothing;" but the second, "when he takes nothing but what he ought."

The chylopoietic organs are uncomfortable when entirely unoccupied: when the stomach is too tired to work, and too weak to be employed on actual

where a high state of chronic debility and nervous irritability have been induced by long continued exposure to the depressing effects of confinement, and intense application to business, literary pursuits, or pleasure, no medicine or even diet can be employed with much effect as a substitute for country air, daily active exercise, cheerful company, and early rising. The patient should quit his bed at six o'clock in the morning in summer, and by seven in the winter; and after partaking of a light breakfast, take exercise freely for two or three hours before dinner. After dinner, gentle exercise should again be taken for an hour or two.

Of all exercises those of walking and riding on horseback are the most beneficial, and where the patient's means and strength allow, they should be used alternately; but when the strength is much reduced, exercise on horseback is almost invariably to be preferred.

The power of daily active exercise in the open air in curing indigestion is very great; indeed, such as would appear to the majority of persons almost incredible; and therefore it cannot be too much insisted on as an indispensable requisite to ensure perfect freedom from this complaint. Many medical men lay great stress upon attention to diet, as necessary in the treatment of this and other chronic diseases; this is all perfectly correct: but we are fully persuaded that regimen is of still greater moment, and experience proves that *exercise* is the most essential branch of the athletic regimen.

Cheerful company and enlivening conversation, with proper clothing, are also subjects of importance. The feet and chest especially should be kept warm; and if the debility be great, with a considerable reduction of the natural heat of the body, a flannel waistcoat worn next the skin during the colder months will be very necessary. The bedclothes should be no more than sufficient to keep the patient comfortably warm, and a mattress is always preferable to a featherbed.

Diet has always been considered a subject of no small moment in the treatment of indigestion. The grand maxim with regard to diet is, to eat and drink sparingly, at stated intervals, and of food the most digestible, and of that which agrees best with the individual. No dyspeptic should eat more than four times a day, and the periods ought to be, as near as possible, at regular intervals of four or five hours. It is a common, but a dangerous maxim, *that dyspeptics should eat little at a time and frequently.* The necessary medicines must be taken under the direction of an enlightened physician.—[B.]

* "By adopting an abstinent plan of diet, even to a degree that produces a sensation of want in the system, we do that which is most likely to create appetite and increase the powers of digestion."—*Abernethy.*

service, it desires something to be introduced to it, that will entertain it till it recover its energy.

After intemperate feasting one day, let the food of the following day be liquid, or of such materials as are easy of solution. He that eats till he is ill, must fast till he is well.

Various expedients have been recommended for preventing and relieving the disorders arising from too copious libations of "the regal purple stream."

When a good fellow has been sacrificing rather too liberally at the shrine of the jolly god, the best remedy to help the stomach to get rid of its burden is, to take for supper some gruel (No. 572, see Index), with half an ounce of butter, and a teaspoonful of Epsom salt in it: or two or three peristaltic persuaders, which some persevering gastrophilists take as a provocative to appetite, about an hour before dinner.

Some persons take as a "*sequitur*" a drachm of carbonate of soda.

Others a teaspoonful of magnesia: when immediate relief is required, never administer this uncertain medicine, which, if the stomach has no acid ready, will remain inert; it must be taken, only when heartburn* and symptoms of acidity ask for it.

As a finale to the day of the feast, or the overture of the day after, take (No. 481*) or two drachms of Epsom salt in half a pint of beef tea,

* Persons who complain of that pain in the stomach which is commonly called heartburn are generally of a costive habit, and the correction of that is the cure of the heartburn; however, sometimes it arises from insufficient mastication, indigestion, or fasting too long and then eating too much. A tumbler of hot water is likely to afford present relief as soon as any thing.

or some tincture of rhubarb in hot water; for the first thing to be done is, to endeavour to get rid of the offending material.

A breakfast of beef tea* (No. 563) is an excellent restorative; when the languor following hard drinking is very distressing, indulge in the horizontal posture (see *Siesta*); nothing relieves it so effectually, or so soon cheers the circulation, and sets all right; and get an early luncheon of restorative broth or soup.

Hard drinking is doubly debilitating when pursued beyond the usual hour of retiring to rest.†

* *To make beef or mutton tea.*—Cut a pound of lean gravy-meat into thin slices; put it into a quart and half a pint of cold water; set it over a gentle fire, where it will become gradually warm; when the scum rises catch it, cover the saucepan close, and let it continue boiling for about two hours; skim the fat off; strain it through a sieve or a napkin; skim it again; let it stand ten minutes to settle, and then pour off the clear tea. To make half a pint of beef tea in five minutes for three halfpence, see (No. 252), and to make good mutton broth for nothing, (No. 490.)

N.B.—An onion, and a few grains of black pepper, &c. are sometimes added. If the meat is boiled till it is thoroughly tender, mince it and pound it as directed in (No. 503) of the Cook's Oracle, and you may have a dish of potted beef for the trouble of making it.

† The habit of intemperance may in some instances be checked by operating skilfully upon the mind. If the drunkard be not lost to all *feeling*, much may be done by representing to him the state of misery into which he will plunge himself, his family, and his friends. Some men, by a strong effort, have dropped the use of liquors at once in consequence of such representations.

A feeling of perversity has, in some instances, been known to effect a cure of intemperance. "A gentleman of Philadelphia who was afflicted with a drunken wife, put a cask of rum in her way, in the charitable hope that she would drink herself to death. She suspected the scheme, and from a mere principle of contradiction abstained ever after from all use of the bottle."

Sometimes an attack of disease has the effect of breaking habits of drunkenness. Many gentlemen who have had attacks of apoplexy and have fortunately recovered, have been so alarmed as to abstain in future life from the use of all liquids stronger than simple water.

It is difficult to give any general directions in regard to the regimen of a reformed drunkard; this must depend upon different circumstances, such as age, constitution, predispositions, and former manner of living. As a general rule, we may say, it ought to be as little heating as possible; perhaps a milk or vegetable diet will be preferable to any other. But

Those devotees to the bottle who never suffer the orgies of Bacchus to encroach on the time which nature demands for sleep, escape with impunity many of the evils which soon and irreparably impair the health of the midnight reveller.

A facetious observer of the inordinate degree in which some people will indulge their palate, to the gratification of which they sacrifice all their other senses, recommends such to have their soup seasoned with a tasteless purgative, as the food of insane persons sometimes is; and so prepare their bowels for the hard work they are going to give them!!

To let the stomach have a holyday occasionally, *i. e.* a liquid diet, of broth and vegetable soup, is one of the most agreeable and most wholesome ways of restoring its tone. See, in the Index, Food for those whose teeth are defective.

If your appetite be languid, take additional exercise in a pure open air, or dine half an hour later than usual, and so give time for the gastric juices

there are cases in which food of a richer quality may be found necessary as where there is much debility and emaciation of body, or in old age.

Enervated drunkards will reap much benefit by a removal to the country if the town has been their usual residence. The pure air and free exercise of the country will speedily renovate their feeble constitutions. Warm or cold bathing will occasionally be of service, according to circumstances. Bitters are not to be advised, especially if employed in connexion with spirits. Chalybeates may be of use where there is much debility.

As a motive to reform let the drunkard read deliberately the catalogue of dreadful diseases which sooner or later result from his beastly habits. These he will find detailed with great vividness and force in many modern publications, but in none more clearly than in the writings of Dr. Rush.

A French physician states, that he has ascertained that the *dilute sulphuric acid*, in the dose of 10 drops in a quarter of a pint of water three times a day, tends to diminish the propensity to drinking ardent spirits. This prescription is deserving trial by such as wish to become sober men.—[B.]

to assemble in full force, or dine upon fish or Chinese soup, *i. e.* tea.

If these simple means are ineffectual, the next step is, to produce energetic vibration in the alimentary tube, without exciting inordinate action or debilitating depletion, and to empty the bowels without irritating them.

Sometimes, when the languor occasioned by dyspepsia, &c. is extreme, the torpor of the system becomes so tremendous that no stimulus will help it, and the heart feels as if it was tired of beating, a moderate dose of a quickly operating aperient, *i. e.* half an ounce of tincture of rhubarb, or two drachms of Epsom salts in a tumbler of hot water, will speedily restore its wonted energy.

The stomach is the centre of sympathy: if the most minute fibre of the human frame be hurt, intelligence of the injury instantaneously arrives, and the stomach is disturbed in proportion to the importance of the member and the degree in which it is offended.

If either the body or the mind be distressed, the stomach invariably sympathizes.

If the most robust do any thing too much, the stomach is soon affronted, and does too little: unless this mainspring of health be in perfect adjustment, the machinery of life will vibrate with languor, especially those parts which are naturally weak, or have been injured by accidents, &c. Constipation is increased in costive habits, and diarrhœa in such as are subject thereto; and all chronic complaints are exasperated, especially in persons past the age of 35 years.

Of the various helps to science, none, perhaps,

more rapidly facilitates the acquirement of knowledge than analogical reasoning; or illustrating an art we are ignorant of by one we are acquainted with.

The human frame may be compared to a watch, of which the heart is the mainspring, the stomach the regulator, and what we put into it the key by which the machine is wound up; according to the quantity, quality, and proper digestion of what we eat* and drink will be the pace of the pulse, and the action of the system in general: when we observe a due proportion between the quantum of exercise and that of excitement, all goes well. If the machine be disordered, the same expedients are employed for its readjustment as are used by the watchmaker; it must be carefully cleaned, and judiciously oiled.

Eating salads after dinner, and chilling the stomach, and checking the progress of digestion by swilling cold soda-water, are other vulgar errors.

It is your superfluous second courses, and ridiculous variety of wines, liqueurs, ices, desserts, &c. (which are served up more to pamper the pride of the host than to gratify the appetite of the guests) that overcome the stomach, paralyze digestion, and seduce "children of larger growth" to sacrifice the health and comfort of several days, for the baby-pleasure of tickling their tongues for a few minutes with champaign, custards, and trifles, &c.! These are the occasions when *Sancho Panza's*

* "It is but increasing or diminishing the velocity of certain fluids in the animal machine—to elate the soul with the gayest hopes, or to sink her into the deepest despair; to depress the hero into a coward, or advance the coward into a hero."—FITZOSBORNE'S *Letters*.

physician, *Doctor Snatchaway*, prescribes so judiciously.

Most of those who have written on what, by a strange perversion of language, are most *non*-naturally termed the *non*-naturals, have merely laid before the public a nonsensical register of the peculiarities of their own palate, and the idiosyncrasies of their own constitution.*

Some omnivorous cormorants have such an ever-craving appetite, that they are raging with

* "Salt, pepper, and mustard, ay, vinegar† too,
Are quite as unwholesome as curry, I vow;
All lovers of goose, duck, or pig, I'll engage,
That eat it with onion, salt, pepper, or sage,
Will find ill effects from 't; and therefore, no doubt,
Their prudence should tell them—best eat it without.
But, alas! these are subjects on which there's no reas'ning
For you'll still eat your goose, duck, or pig with its seas'nin;
And what is far worse, notwithstanding my huffing,
You'll make for your hare and your veal a good stuffing;
And, I fear, if a leg of good mutton you boil,
With sauce of vile capers that mutton you'll spoil;
And though, as you think, to procure good digestion,
A mouthful of cheese is the best thing in question,
'In Gath do not tell, nor in Askalon blab it,'
You're strictly forbidden to eat a Welch rabbit.
And bread, 'the main staff of our life,' some will call
No more nor no less than 'the worst thing of all.'"

Some minute philosopher has published an 8vo pamphlet of 56 pages! on the omnipotent "*virtues of a crust of bread eaten early in the morning, fasting!*" We have no doubt it is an admirable specific for that grievous disorder of the stomach called hunger.

† "Vinegar, taken frequently and freely we know to be destructive to the stomach. When slenderness of waist was particularly in request, many women totally ruined the digestive faculty by vinegar."—Dr. Beddoes.

"Mustard, though one of the mildest of the condiments, is capable, in the form of sinapism, of vesicating the sole of the foot, over which is spread the thickest epidermis on the whole surface of the body. Must not such a substance be hurtful to a delicate stomach? Therefore, to mustard and pepper I have never accustomed myself from infancy upward; and I remain a proof of the truth of my own doctrine, few persons being more exempt from dyspepsia. All these articles ought, therefore, to be denied to children, which will be one grand step to make them dislike every hot ingredient in diet when they grow up."—Dr. Trotter.

hunger as soon as they open their eyes, and bolt half-a-dozen hard eggs before they are well awake: others are so perfectly restored* by that "chief nourisher of life's feast," balmy sleep, that they do not think about eating till they have been up and actively employed for several hours.

The strong food which is proper for a porter or a ploughman, and which the strong action of strong bodies requires, would soon destroy weak ones, if the latter attempt to follow the example of the former; instead of feeling invigorated, their stomachs will be as oppressed as a porter is with a load that is too heavy for him, and, under the idea of swallowing what are called strengthening, nourishing things, will very soon make themselves ready for the undertaker.

Some people seem to think that the more plentifully they stuff themselves the better they must thrive, and the stronger they must grow.

It is not the quantity that is swallowed, but that which is digested, which nourishes us.

A moderate meal, well digested, renders the body vigorous; glutting it with superfluity (which is only turned into excrement instead of aliment, and if not speedily evacuated) not only oppresses the system, but produces all sorts of disorders.

Some are continually inviting indigestion by eating water-cresses or other undressed vegetables,† "to sweeten their blood," or oysters, "to enrich it."

* "People are an inch taller in the morning than they are at night."—*Phil. Trans.*

† Are very crude, indigestible materials for a weak stomach, unless warmed by (No. 372); with the assistance of which, and plenty of pepper, you may eat even cucumber with impunity. Almost all nations concur in joining oil, vinegar, and pepper to these kinds of food.

Others fancy* their dinner cannot digest till they have closed the orifice of their stomach with a certain portion of cheese; if the preceding dinner has been a light one, a little bit of cheese after it may not do much harm, but its character for encouraging concoction is undeserved: there is not a more absurd vulgar error than the often-quoted proverb, that

> "Cheese is a surly elf,
> Digesting all things but itself."

A third never eats goose, &c. without remembering that brandy or cayenne is the Latin for it.

A much less portion of stimulus is necessary after a hearty meal of califactive materials, such as good beef or mutton, than after a *maigre* dinner of fish, &c.

Another vulgar error in the school of good living is, that "good eating requires good drinking." Good eating generally implies highly-seasoned viands—the savoury herbs and stimulating spices with which these *haut goûts* are sprinkled and stuffed, &c. are sufficient to encourage the digestive faculties to work "*con amore*," without any "*douceur*" of vinous irrigation—but many persons make it a rule, after eating pig, &c. to take a glass of *liqueur* or *eau de vie*, &c.; or, as when used in this manner, it would be as properly called, "*eau de mort*."

Indigestion, or, to use the phrase of the day, a bilious† attack, as often arises from over-exertion,

* "I would sooner encounter the prejudices of any sick man, rather than those of a nervous glutton."—Dr. Trotter.

† "There is no error more common or more mischievous among dyspeptic, hypochondriacal, and hysterical invalids, than to suppose themselves bilious. *The bile! the bile!* is the general watchword among them, and they think they can never sufficiently work it off with aloes, magnesia, &c.—Dr. Beddoes *on Indigestion.*

or anxiety of mind, as from refractory food: it frequently produces flatulence,* and flatulence produces palpitation of the heart, which is most difficult to stop when it comes on about an hour or two after a meal; the stomach is incapable of proceeding in its business from being over-distended with wind, which, pressing on the heart and larger vessels, obstructs the circulation—as soon as this flatulence is dispelled, all goes well again—inflating the lungs to the utmost, *i. e.* take in as much breath as you can, and holding it as long as you can, will sometimes act as a counterbalance, and produce relief.

This is the first thing to do when this distressing spasm attacks you; if it is not immediately checked, take a strong peppermint, or ginger lozenge, sit, or if possible lie down and loosen all ligatures,—the horizontal posture and perfect quiet are grand panaceas in this disorder; if these do not soon settle it, take some stimulus: sometimes a teacupful of hot water, with a teaspoonful of common salt in it, will suffice—or a couple of glasses of wine, or one of brandy in two of hot water: either of these will generally soon restore sufficient energy to the stomach to enable it to expel the enemy that offends it, and set the circulation to work freely again. If these means are not speedily efficacious, take half an ounce of tincture of rhubarb, or a quarter of an ounce of Epsom salt, in half a pint of hot water.

* Dr. Radcliffe, who succeeded better by speaking plainly to his patients than some of his successors have by the most subtle politeness, when asked what was the best remedy for wind in the stomach, replied, "That which will expel it quickest;" inquiring of the ventose subject whether the wind passed *per ascensum vel per descensum*, observing, that the former is the most aggravated state of ventriloquism, the latter a sign that the bowels are recovering their healthful tone.

If this complaint comes on when the bowels are costive, they must be put in motion as speedily as possible, by the means above, or those recommended in the following pages.

It will sometimes come on during the collapsed state of the system, from fasting too long.

Those who take no food between an early breakfast and a late dinner, for fear, as they term it, of spoiling the latter meal, generally complain of flatulence, languor, lowness of spirits, &c. (and those who are troubled by a cough, have often a paroxysm of it), for the hour or more before dinner, and heartburn, &c. after it; the former arising from fasting too long, the latter from inordinately indulging an appetite so over-excited; they are ready to gobble down a meal at a mouthful, and a baron of beef, a pail of port wine, and a tubful of tea will scarcely satisfy them.

The languor of inanition, and the fever of repletion, may be easily avoided by eating a luncheon, solid and nutritive, in proportion as the dinner is protracted, and the activity of the exercise to be taken in the mean time.

The oftener you eat, the less ought to be eaten at a time; and the less you eat at a time, the oftener you ought to eat: a weak stomach has a much better chance of digesting two light meals than one heavy one.

The stomach should be allowed time to empty itself before we fill it again.

There is not only a considerable difference in the digestibility of various foods, but also of the time required by different stomachs to digest them, the sign of which is the return of appetite.

Very old and very young persons want frequent feeding—the former from insufficient, the latter from too rapid absorption.

The digestion of aliment is perfect, and quickly performed, in proportion to the keenness of our appetite at the time of taking it, more or less perfect mastication, and the vigorous state of the organs of digestion: as a general rule, the interval of fasting should seldom be less than three, nor more than five hours,*—digestion being generally completed within that time.

* "My stomach digests food so slowly, that I cannot study for five or six hours after a very sparing dinner."—SPALLANZANI.

"The time which is necessary for finishing the first digestion is various, according to the nature of the food and strength of the constitution. Liquids soon pass through it, and are received into the blood more unaltered; and the more solid the food is, the longer time is required. It appears from several experiments, that common solid food in a healthy person is in the space of six hours entirely discharged from the stomach, changed into *laudable chyle*, and begins to flow into the blood. Lower, assisted by these experiments, shows, that in two hours after the chyle is received into the blood, it is changed into *milk*, and circulates through the vessels in that form; and in two hours more, by the continued force of the heart and vessels acting on it, but particularly those of the lungs, it is changed into *serum*, which is a perfect animal fluid, and contains all the materials necessary for repairing the solids and fluids of the body."—BARRY *on Digestion.*

"If the quantity of food be given, its quality will cause a difference in the time of digestion; for instance, slimy and viscid meats are longer in digesting in the stomach than meats of a contrary nature; the flesh of some young animals is not so soon digested as the flesh of the same animals arrived at their full growth; thus veal and lamb are not so soon digested as beef and mutton.

"A man who took a vomit every second night for some months, observed, that when he had taken chicken for dinner, he always threw it up undigested, but never threw up any of his food undigested when he made his dinner of beef or mutton."—BRYAN ROBINSON *on the Food and Discharges of Human Bodies.*

Beef and mutton seem to give less trouble to the stomach than any kind of poultry.

The following is copied from Dr. Scudamore on Gout, being some of the experiments related by Mr. Astley Cooper, in his lecture delivered at the Royal College of Surgeons in 1814, which have only been published in Dr. S.'s book, who informs us, they were performed upon dogs, with a view to ascertain the comparative solvent power of the gastric juice upon different articles of food.

The fashion at the present day has introduced a much longer fast ("a windy recreation," as Father Paul assures the lay brother) than even the elasticity of robust health can endure, without distressing the adjustment of the system, and creating such an over-excited appetite, that the stomach does not feel as if it has had enough till it finds that it has been crammed too much.*

The difference between dining half an hour sooner or half an hour later than usual, is that—

If you dine sooner, you require less food and less drink to comfortably and perfectly restore you, without any danger of repletion.

If you dine later, as nature becomes extremely exhausted, you are in great danger of not only eating too much, but of drinking till you are half-drunk, and being extremely ill all night and next day.

Experiment 5.

Food.	Form.	Quantity.	Animal killed.	Loss by Digestion.
Cheese,	Square.	100 parts.	4 hours.	76
Mutton,	———	———	———	65
Pork,	———	———	———	36
Veal,	———	———	———	15
Beef,	———	———	———	11

Experiment 6.

Beef,	Long and nar.	100 parts.	2 hours.	0
Rabbit,	———	———	———	0
Codfish,	———	———	———	4

Experiment 9.

Roast Veal.	Do.	100 parts.	2 hours.	7
Boiled do.	———	———	———	30

* "Those who have weak stomachs will be better able to digest their food if they take their meals at regular hours; because they have both the stimulus of the aliment they take, and the periodical habit to assist digestion."—DARWIN.

"We often tease and disorder our stomachs by fasting for too long a period; and when we have thus brought on what I may call a discontented state of the organ, unfitting it for its office, we set to a meal and fill it to its utmost, regardless of its powers or its feelings."—ABERNETHY.

When hunger* calls, obey; nor often wait
Till hunger sharpen to corrosive pain;
For the keen appetite will feast beyond
What nature well can bear."

This important truth we would most strongly press on the consideration of those who attend our courts of law, legislative halls, &c.

Many industrious professional men, in order to add a few pounds to their income, in a few years are quite worn out, from their digestive faculties being continually disordered and fretted for want of regular supplies of food, and sufficient sleep.

An egg boiled in the shell for five minutes, or *les tablettes de bouillon* (No. 252), and a bit of bread, are a convenient provision against the former; *the siesta* is the best succedaneum for the latter.

The sensation of hunger arises from the gastric juices acting upon the coats of the stomach: how injurious it must be to fast so long, that, by neglecting to supply it with some alimentary substance which this fluid was formed to dissolve, the stomach becomes in danger of being digested itself!!!

Those who feel a gnawing, as they call it, in their stomach should not wait till the stated hour of dinner, but eat a little forthwith, that the stomach may have something to work upon.

By too long fasting, wind accumulates in the stomach, especially of those who have passed the meridian of life, and produces a distressing flatulence, languor, faintness, giddiness, intermitting pulse, palpitation of the heart, &c.

* "A philosopher, being asked what was the best time to dine, answered, For a rich man, when he could get a stomach; for a poor man, when he could get meat."

If the morning has been occupied by anxiety in business, or the mind or body is fatigued by over-exertion, these symptoms will sometimes come on about an hour or two before the usual time of dining: well masticating a bit of biscuit, and letting a strong peppermint lozenge dissolve in the mouth as soon as you feel the first symptoms of flatulence, will often pacify the stomach, and prevent the increase of these complaints.

Dr. Whytt, whose observations on nervous disorders are valuable, inasmuch as they are (like this work) the authentic narrative of experience, says, "When my stomach has been weak, after I have been indisposed, I have often found myself much better for a glass of claret and a bit of bread an hour or more before dinner,—and I have ordered it in the same way to others, and again in the evening, an hour or more before supper, with advantage."

There is no doubt of the propriety of Dr. W.'s prescription; the author's own feelings bear witness to it. When his circulation has been below par, he has often taken a couple of glasses of sherry, or a tumbler of strong ale, an hour or half an hour before dinner, with the best effect. The process of digestion cannot commence until the circulation is sufficient to stimulate the stomach to exert those powers by which the process of digestion is produced. He has often sat down to dinner with no idea of eating; but after a glass or two of wine, his stomach has come with good temper, and having made an excellent meal, which has digested well, he has recovered from a languid indisposition which had lasted the two or three days preceding:

however, as a constant practice, nothing can be less advisable.

For those who are just recovering from diseases which have left them in a state of great debility, a glass of wine and a bit of bread, or a cup of good beef tea, are perhaps as good tonics as any; they not only remove languor, but at the same time furnish nutriment.

In cases of convalescence, to prolong a medicinal course, for the sake of merely still further strengthening, after the natural desire has returned for wholesome and substantial food, is a practice that appears to me contrary to common sense, although it be not altogether so to ordinary routine. Under such circumstances, "to throw in the bark" is, to those who are asking for bread, giving a stone. It is only what nourishes that invigorates.

"For physic—metaphysic (as a lady wrote to her sick son), all depend upon the inspiration of roast beef. If you would do well, you must eat and digest like a ploughman; nay, if you would walk well, write well, think well," &c. &c.—*Dr. Beddoes on Nourishment.*

"Medicine, as it is usually administered, interferes with appetite before a meal, and with digestion after it."

We have known weak stomachs, when kept fasting beyond the time they expected, become so exhausted, they would refuse to receive any solid food, until restored to good temper, and wound up by wine or other stimulus, as instinct proposed.

Feeble persons, who are subject to sudden attacks of languor, should always travel armed with

a pocket pistol charged with a couple of glasses of white wine, or "*véritable eau de vie*," a biscuit, and some strong peppermint or ginger lozenges, or see "*Tablettes de Bouillon*" (No. 252):—when their stomach is uneasy from emptiness, &c., these crutches will support the circulation, and considerably diminish, and sometimes entirely prevent, the distressing effects which invalids are apt to suffer from too long a fast.*

What a contrast there is between the materials of the morning meal A. D. 1550, when Queen Elizabeth's maids of honour began the day with a round of beef, or a red herring, and a flagon of ale,—and in 1828, when the sportsman, and even the day-labourer, breakfast on what cooks call "Chinese soup," *i. e.* tea!

* "When four hours be past after breakfast, a man may safely taste his dinner. The most convenient time for dinner is about *eleven of the clocke* before noone. In 1570, this was the usual time of serving it in the university of Oxford; elsewhere, about noone. It commonly consisted of boyled biefe, with pottage, bread, and beere, and no more. The quantity of biefe was in value an halfe-penny for each mouth: they supped at five of the clocke in the afternoon."—COGAN'S *Haven of Health*, 1584.

Early hours were as genteel in Dr. Cogan's time as late ones are now.

"Perhaps none of our old English customs have undergone so thorough a change as the hours of rising, taking refreshment, the number of meals per day, and the time of retiring to rest.

"The stately dames of Edward IV.'s court rose with the lark, despatched their dinner at eleven o'clock in the forenoon, and shortly after eight were wrapt in slumber. How would these reasonable people (reasonable at least in this respect) be astonished, could they but be witnesses to the present distribution of time among the children of fashion! Would they not call the perverse conduct of those who rise at one or two, dine at eight, and retire to bed when the morning is unfolding all its glories, and Nature putting on her most pleasing aspect, absolute insanity?"—WARNER'S *Antiq. Cul.*

"The modern hours of eating have arrived at an excess that is perfectly ridiculous. Now, what do people get by this? If they make dinner their principal meal, and do not wish to pall their appetite by eating before it, they injure their health. Then in winter they have two hours of candlelight before dinner, and in summer they are at table during the pleasantest part of the day; and all this to get a long morning for idle people, to whom one would suppose the shortest morning would seem too long."—PYE'S *Sketches.*

Swift has jocosely observed, such is the extent of modern epicurism, that the "world must be encompassed before a washerwoman can sit down to breakfast," *i. e.* by a voyage to the East for tea, and to the West for sugar.

In the Northumberland household-book for 1512, we are informed that "a thousand pounds was the sum annually expended in housekeeping;" this maintained 166 persons. Wheat was then 5*s.* 8*d.* per quarter.

"The family rose at six in the morning; my lord and my lady had set on their table for breakfast, at seven o'clock in the morning,—

A quart of beer,
A quart of wine,
Two pieces of salt fish,
Half a dozen red herrings,
Four white ones, and
A dish of sprats!!!

"They dined at ten, supped at four in the afternoon, the gates were all shut at nine, and no further ingress or egress permitted."

"Time was, a sober Englishman would knock
His servants up, and rise by five o'clock."
POPE.

But now,

"The gentleman who dines the latest
Is in our street esteemed the greatest;
But surely, greater than them all
Is he who never dines* at all."

* "A wag, on being told it was the fashion to dine later and later every day, said, he supposed it would end at last in not dining till *to-morrow*."

Dr. Paris remarks, "With regard to the proper period at which invalids should dine, physicians entertain but one opinion: it should be in the *middle of the day*, or about two or three o'clock." Perhaps the old-fashioned republican custom of our fathers of dining from twelve to one o'clock is as wise and proper as any other.—[B.]

DINNERS AT NIGHT AND SUPPERS IN THE MORNING.

A few Cautionary Hints to Modern Fashionables.

"The ancients did delight, forsooth,
To sport in allegoric truth;
Apollo, as we long have read since,
Was god of music and of med'cines.
In prose, Apollo is the sun,
And when he has his course begun,
The allegory then implies
'Tis time for wise men to arise;
For ancient sages all commend
The morning as the Muse's friend.
But modern wits are seldom able
To sift the moral of this fable:
But give to sleep's oblivious power
The treasures of the morning hour,
And leave reluctant, and with pain,
With feeble nerve, and muddy brain,
Their favourite couches late at noon,
And quit them then, perhaps, too soon,
Mistaking, by a sun-blind sight,
The night for day, and day for night.
Quitting their healthful guide Apollo,
What fatal follies do they follow!
Dinners at night, and in the morn
Suppers, serv'd up as if in scorn
Of Nature's wholesome regulations,
Both in their viands and potations.
Besides, Apollo is M. D.,
As all mythologists agree,
And skill'd in herbs, and all their virtues,
As well as Ayton is, or Curtis.
No doubt, his excellence would stoop
To dictate a receipt for *soup*,
Show as much skill in dressing *salad*,
As in composing of a *ballad*,
'Twixt health and riot draw a line,
And teach us how and when to dine.
The stomach, that great organ, soon,
If overcharg'd, is out of tune,
Blown up with wind that sore annoys
The ear with most unhallow'd noise!
Now all these sorrows and diseases
A man may fly from if he pleases;
For rising early will restore
His powers to what they were before,
Teach him to dine at Nature's call,
And to sup lightly, if at all;
Teach him each morning to preserve
The active brain and steady nerve;
Provide him with a share of health
For the pursuit of fame or wealth;
And leave the folly of *night dinners*
To fools, and dandies, and old sinners!"

That distressing interruption of the circulation, which is called "nightmare," "globus hystericus," "spasms," "cramp," or "gout," in the stomach, with which few who have passed the meridian of life* are so fortunate as not to be too well acquainted, arises from the same causes, which, in the day produce intermitting pulse, palpitation of the heart, &c.

The author is now in his forty-eighth year,† and has been from his tenth year occasionally afflicted with these disorders; frequently without being able to imagine what has produced them: sometimes he has not been attacked with either of these complaints for many months; they have then seized him for a week or more, and as unaccountably ceased.

The nightmare has generally come on about three o'clock in the morning, at the termination of the first, or rather at the commencement of the second sleep: quite as often when he has taken only a liquid or very light supper, as when he has

* "It is at the commencement of decline, *i. e.* about our 40th year, that the stomach begins to require peculiar care and precaution. People who have been subject to indigestions before have them then more frequent and more violent; and those who have never been so afflicted begin to suffer them from slight causes; a want of attention to which too frequently leads to the destruction of the best constitutions, especially of the studious, who neglect to take due exercise. The remedy proposed is ipecacuanha, in a dose that will not occasion any nausea, but enough to excite such an increased action of the vermicular movement of the stomach, that the phlegm may be separated and expelled from that organ.

"The effects of it surpassed his most sanguine hopes; by the use of it, notwithstanding he had naturally a delicate constitution, he weathered the storms of the Revolution," &c., and lived to be 84.

The above is an extract from Dr. Buchan's translation of Mr. Daubenton's *Observations on Indigestion.* This treatise brought ipecacuanha lozenges into fashion, as the most easy and agreeable manner of taking it: they should contain about one-sixth of a grain.

† Dr. Kitchiner died February 27, 1827, having scarcely completed his 48th birthday.—*W. B. K.*

eaten some solid food, and gone to bed soon after; and most frequently after he has dined* out: not from the quantity, but the quality of the food and drink he has taken, and the change of the time of taking it.

It is occasioned by want of action in the system, and generally preceded and accompanied by a distressing languor (which, if not removed, may proceed to produce palsy or death), caused either by depression of the power of the heart by over-exertion of the body, or anxiety of the mind, obstruction of the peristaltic motion by an overload of indigestible matter, or interruption of the performance of the restorative process.

It is not to be prevented by abstinence: during the time that the author was trying the effect of a spare diet he was most frequently afflicted with it. —See obs. on *Sleep*, &c. It is only to be relieved by stimulants, and in an extreme case by a quickly acting aperient, &c. See following pages.

Some persons are peculiarly subject to night-mare when they lie on their back,—others, if on their left side: when the author has any disposition to this malady, it is exasperated if he lies upon his right side, especially during the first part of the night: it is a good custom to lie one half of the night on one side, and the other half on the other.

* Delicate people who are accustomed to dine at a certain hour, on certain food, &c. are generally deranged as often as they dine out, and change the hour, &c.

The author has a patient who never dines out without suffering severely for several days after, not from over-eating or drinking, &c., but from the change of diet, and the time of taking it. His custom is, to make a hearty meal off one dish at five o'clock, and drink with it some good, heartening home-brewed beer, and two or three glasses of cordial wine that has not been kept till it has lost its best qualities.

When this appalling pause of the circulation takes place, he wakes with the idea that another minute of such suspended action will terminate his existence. His first recourse is, to force the action of the lungs, by breathing as quick and as deep as possible. He feels very languid, and to prevent a return of the fit drinks a couple of glasses of white wine, or half a wineglass of brandy in a wineglass of peppermint water.

Sometimes the disorder does not terminate with one paroxysm, but recurs as soon as sleep returns. When this is the case, get half a tumbler of hot water, add to it 50 drops of sal volatile, or a wineglass of peppermint water, and half that quantity of tincture of rhubarb, or a teaspoonful of Epsom salts, or two or three "peristaltic persuaders." He has sometimes found more immediate and permanent relief from drinking a tumbler of water as hot as he could swallow it, than from any thing else. Persons who are subject to these attacks should have a nurse's lamp, or a semiumbra, standing on a table near them, which will keep half a pint of water hot all night.

The symptom of security from a return of the fit is a vermicular sensation, betokening that the peristaltic motion and the circulation are restored to their regular pace again.

The tremendous visitations of this terrible disorder which the author has described above, he now believes were brought on by intense mental labour; for he first suffered so extremely in 1821, during the last year that he was working at "the Cook's Oracle," and to his restless and extreme anxiety to endeavour to render that and this present work

worthy the unbounded confidence with which they have been received, he attributes the failing of his health at that time; which, since the completion of these works, he has perfectly recovered.

His belief that many sudden and unaccountable deaths in the night* have arisen from invalids not knowing how to manage this disorder, induced the author to relate his own personal experience concerning it, and the remedies which he has found effectual to remove it

"Non ignara mali, miseris succurrere disco."

He never could have investigated and written on these subjects with half the accuracy he has, had he not derived his knowledge from his own personal experience, and from his own sensations.

The author's case is very similar to what Dr. Whytt relates of himself in his observations on nervous, hysteric, and hypochondriac disorders,† by

* "It is very probable, that people who are found dead in their beds, after going to bed well, usually die of the nightmare."—Dr. Clarke.

† Dr. W. says, "When the stomach is in a sound state, and digestion is properly performed, the spirits are good, and the body is light and easy; but when that organ is out of order, a languor, debility, discontent, melancholy, watchfulness, or troublesome dreams, the nightmare, &c. are the consequences. I have often been seized with a slight *incubus*, attended with a faintness, as if the circulation was a good deal obstructed, before I was fully asleep, which has made me get up suddenly. While I lay awake I felt nothing of these symptoms, except some degree of uneasiness about my stomach; but when I was just about to fall asleep, they began to return again." "In this way I have gone on for two or three hours, or more, in the beginning of the night. At last, I found that a dram of brandy, after the first attack, kept me easy the whole night." "When affected with uneasy sensation from wind, I have not only been sensible of a general debility and flatness of spirits, but the unexpected opening of a door, or any such trifling unforeseen accident, has instantly occasioned an odd sensation about my heart, extending itself to my head and arms, &c. At other times, when my stomach is in a firmer state, I have no such feeling, at least in a very small degree, from causes which might be thought more apt to produce them. Fainting, tremors, palpitations of the heart, convulsive motions,

which, Dr. Cullen, in his clinical lectures, says, "he has done more than all his predecessors."

Mr. Waller has written a very sensible essay on the nightmare. He says, "it most frequently proceeds from acidity in the stomach," and "recommends carbonate of soda to be taken in the beer you drink at dinner." He tells us, "he derived his information, as to the cause and cure of this distressing disorder, from a personal acquaintance with it for many years."

How devoutly it is to be wished that all authors would follow good old Sydenham and Mr. Waller's example, and give us a register of the progress of those chronic complaints which they have themselves been afflicted with, and the regimen, &c. which they have found most effectual to alleviate and cure them; and, instead of writing what they think, write only what they know, as the painstaking Sanctorius, Spallanzani, Bryan Robinson, and the persevering and minutely accurately observing Dr. Stark have in their dietetical experiments.

Dr. Whytt has immortalized himself by the candid relation of his own infirmities, and his circumstantial account of the regimen, &c. which enabled him to bear up against them, which forms the most valuable collection of observations on nervous complaints that experience and liberality have yet presented to the public.

One page of personal experience is worth folios of theoretic fancies, or clinical cases, which can

and all those disorders which are called nervous, &c. &c. are often owing more to the infirm state of the first passages than to any fault either in the brain or heart."

Dr. Whytt died A. D. 1766, in his 52d year.

only be illuminated by the twilight of conjecture. They may be faithful narratives of the accounts given by patients; yet, as these are very often imposed upon by their imagination attributing effects to very different causes than those which produce them, they are often extremely inaccurate deductions.

The delicate and the nervous will derive the greatest advantage from keeping a register of their health: they should note and avoid whatever disagrees with them, and endeavour to ascertain what kind and quantity of food,* exercise, occupation, and pleasures, &c. are most agreeable to their constitution, and take them at those regular periods which appear most convenient to them. However this advice may excite the smiles of those who are swelling "in all the pride of superfluous health," such methodical movements will considerably improve the enjoyment, and prolong the life of the valetudinary and the aged: for whom instinct is the best guide in the choice of aliment.

None but the most obstinately ignorant visionary would dream of laying down absolute rules† for

* "There is no invalid that cannot make out from his own experience a list of foods, drinks, fruits, and vegetables, which incommode him soon after he has swallowed them. I would most strongly advise every invalid to make out such a list: and I am of opinion, that to mark all the familiar occasions of pain and pleasure, by a distinct memento, would answer as useful a purpose in the art of living, as buoys in that of navigation."—*Dr. Beddoes on Indigestion.*

† "Physicians appear to be too strict and particular in their rules of diet and regimen; too anxious attention to those rules hath often hurt those who were well, and added unnecessarily to the distresses of the sick. Whether meat should be boiled or roasted, or dressed in any other plain way, and what sort of vegetables should be eaten with it, I never yet met with any person of common sense (except in an acute illness) whom I did not think much fitter to choose for himself, than I was to determine for him."—*Dr. Heberden on Diet.*

"When the stomach is weak, it seems particularly necessary that our food should be nutritive and easy of digestion.

governing the caprice and whims of the infirm stomachs of crazy valetudinarians. Codes of dietetics* are almost useless: the suggestions of reason are often in direct opposition to the desires of appetite.

In most matters regarding the adjustment of that supreme organ of existence, the stomach, "honest instinct† comes a volunteer." Ventriloquism sel-

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"I may further observe, that its qualities should be adapted to the feelings of the stomach.

"In proof of this proposition, numerous instances might be mentioned of apparently unfit substances agreeing with the stomach, being digested, and even quieting an irritable state of the stomach, merely because they were suitable to its feelings. Instances might also be mentioned of changes in diet producing a tranquil and healthy state of stomach in cases where medicines had been tried in vain."—*Abernethy.*

* "A fool or a physician at forty, is an adage containing more truth than is commonly believed. He who has not by that time learned to observe the causes of self-disorder shows little signs of wisdom: and he who has carefully noted the things which create disorder in himself, must by his own experience possess much knowledge that a physician at a pop visit ought not to pretend to."—*Domestic Management.*

† "Grillus, who, according to the doctrine of transmigration, (as Plutarch tells us), had, in his turn, been a beast, discourses how much better he fed and lived then than when he was turned to man again, as knowing then what food was best and most proper for him, which *sarcophagists* (flesh-eaters) in all this time were yet to seek."—*Evelyn's Acetaria*, 12mo.

"Instinct than reason makes more wholesome meals."—*Young.*

"My appetite is in several things of itself happily enough accommodated to the health of my stomach; whatever I take against my liking does me harm; but nothing hurts me that I eat with appetite and delight."—*Vide honest Montaigne's Essay on Experience.*

"The stomach gives information when the supplies have been expended, and represents with great exactness the quantity and quality of whatever is wanted in the present state of the machine; and in proportion as it meets with neglect rises in its demand, and urges its petition with a louder voice."—*Dr. Wm. Hunter's Introductory Lecture.*

"Take food in proportion to the quantity of nourishment contained in it, of which the stomach appears from instinct to be capable of judging."—*J. Hunter on the Animal Economy.*

"Prompted by instinct's never-erring power,
Each creature knows its proper aliment.
Directed, bounded by this power within,
Their cravings are well aimed: voluptuous man
Is by superior faculties misled:
Misled from pleasure—even in quest of joy.

Armstrong's Art of Preserving Health.

dom fails to make out a fair title to be called "unerring."

A due respect to the suggestions of instinct every invalid will find highly advantageous.

In incipient as well as in chronic and confirmed diseases, the calls of nature should be assiduously attended to; her suggestions are seldom improper, whether they point to warmth, coolness, sleep, stimulus, abstinence, &c.

Natural longing has frequently pointed out food by which acute diseases have been immediately cured, when the most consummate medical skill was at fault, and life at its lowest ebb.

It is needless to insist upon the importance of diet and regimen in chronic disorders.

Be content with one* dish. From want of sub-

"Our stomach is, in general, a pretty good judge of what is best for it,—thousands have perished for being inattentive to its calls, for one who has implicitly obeyed them."—*Dr. Smith's Guide in Sickness.*

"In every case wherein we wish to preserve strength (as in most chronical complaints), we should be extremely cautious in prescribing a rigid regimen,—especially if it is intended to be long continued."—"Things disagreeable to the palate seldom digest well, or contribute to the nourishment of the body."—*Falconer on Diet.*

"What is most grateful to the palate sits most easy on the stomach."—*Adair on Diet.*

"Longings directed by the pure guidance of instinct and not arising merely from opinion, may not only be satisfied with impunity, but generally be indulged in with advantage."—*Withers on the Abuse of Medicine.*

"Nothing is more common than for an invalid to inquire of his physician what dishes are proper for him, and what are not so. His doctor might almost as reasonably be required to tell him what was most agreeable to his palate, as what best agreed with his stomach."—See Dr. J. Reid's excellent *Essay on Hypochondriasis.*

* "As to the quality of food, although whatever is easy of digestion, singly considered, deserves the preference, yet regard must be had to the palate and to the appetite, because it is frequently found, that what the stomach earnestly covets, though of difficult digestion, does nevertheless digest better than what is esteemed of easier digestion if the stomach nauseates it: I am of opinion the patient ought to eat only of *one dish* at a meal."—*Sydenham.*

mission to this salutary rule of temperance, as many men dig the grave with their teeth as with the tankard: Drunkenness is deplorably destructive, but her demurer sister Gluttony destroys a hundred to her one.

Instinct generally speaks pretty plainly to those whose instruments of digestion are in a delicate state, and is an infinitely surer guide than any dietetic rules that can be contrived.

That the food which we fancy most sits easiest on the stomach is a fact which the experience of almost every individual can confirm.

The functions of digestion go on merrily when exercised by aliment which the stomach asks for; they often labour in vain, when we eat merely because it is the usual hour of dining; or out of necessity, to amuse the gastric juices, and

"Lull the grinding stomach's hungry rage."

To affirm that any thing is wholesome or unwholesome,—without considering the subject in all the circumstances to which it bears relation, and the unaccountable peculiarities of different constitutions,—is, with submission, talking nonsense.

Let every man consult his stomach: to eat and drink such things, and in such quantities, as agree with that perfectly well, is wholesome for him, while they continue to do so:* that which satis-

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"Every animal but man keeps to *one dish;* herbs are the food of this species, fish of that, and flesh of a third."—*Spectator.*

"Be content with *one dish* at a meal; in the choice of that consult your palate."—*Mandeville.*

* "It is surprising how much the condition and disposition of the stomach and intestines will vary in the same person at different times."—*Whytt on the Nerves.*

fies and refreshes us, and causes no uneasiness after, may safely be taken in moderation whenever the appetite is keen, whether it be at dinner or supper.

What we have been longest used to is most likely to agree with us best.

The wholesomeness, &c. of all food depends very much on the quality of it and the way in which it is cooked.

Those who are poor in health must live as they can; the less stimulus any of us use the better, provided it be sufficient to properly carry on the circulation: I sometimes hold it lawful to excite appetite when it is feeble by age, or debilitated by indisposition.

Those stimuli which support the circulation at the least expense of nervous irritation, and afford the greatest quantity of nutriment, must be most acceptable to the stomach when it demands restorative diet.

A healthful impetus may be given to the system by a well-seasoned soup, or a restorative *ragoût*, at half the expense to the machinery of life than by the use of those spirituous stimuli which fan a feverish fire, and merely quicken the circulation for a few minutes, without contributing any material to feed the lamp of life, which, if it be originally or organically defective, or is impaired by time or disease, will sometimes not burn brightly, unless it be supplied with the best oil, and trimmed in the most skilful manner.

Good mock turtle, see (No. 246, or 247*), will agree with weak stomachs surprisingly well.

(No. 87), (No. 89), (No. 240), and (No. 244),

(No. 489), and (No. 503) are very agreeable extempore restoratives, so easy of digestion that they are a sinecure to the stomach, and give very little trouble to the chylopoietic organs: those whose teeth are defective, and those whose circulation is below par, will find them acceptable foods. "*Experto crede.*"

The reader will remember *Baglivi's* chapter "*de Idolis Medicorum,*" wherein he tells us, that "physicians prescribe to others what they like themselves." The learned *Mandeville* has favoured us with five pages on the incomparably invigorating virtues of stockfish!!! a kind of cod which is dried without being salted.

The best answers to all inquiries about the wholesomes are the following questions:—"Do you like it?" "Does it agree with you?"—"then eat in moderation, and you cannot do very wrong."

A general inquiry as to the wholesomeness of this or that thing, without a particular consideration of the constitution and habits of the person making it, is as ridiculous as to ask whether the wind is fair, without saying to what port you are bound!

Those who have long lived luxuriously, to be sufficiently nourished, must be regularly supplied with food that is nutritive and drink that is stimulating.*

Spice and wine are as needful to the "*bon vivant*" who is of a certain standing in the school of good living, as its mother's milk is to a new-born babe.

As we advance in age, the decrease of the energy

* "Many people, to be sufficiently nourished, must be supplied with food exceedingly stimulating."—STRUVE.

of life arises from the decrease of the action of the organs of the body, especially of the chylopoietics; for in early life digestion is so intense and perfect, that a child, after its common unexcitant meal of bread and milk, is as hilarious and frolicsome as an adult person is after a certain quantity of roast beef and port.

The infirm stomachs of invalids require a little indulgence;* like other bad instruments, they often want oiling, and screwing, and winding up and adjusting with the utmost care, to keep them in tolerable order. Although a savoury sauce may not be nutritious *per se*, still it is relatively nutritive, as its agreeable flavour promotes the taking of nutritive things, and ensures that diligent attention of the teeth to them which is the grand foundation of good digestion.

The aged and infirm will receive a most salutary stimulus from now and then making a full meal of a favourite dish. This is not a singular notion of my own, though it may not exactly agree with the fastidious fancy of *Dr. Sangrado's* disciples, that starvation and phlebotomy are sovereign remedies for all disorders.

Those philanthropic physicians, Dr. *Diet*, Dr. *Quiet*, and Dr. *Merryman*, hold the same doctrine as the author of "*The Cook's Oracle.*"

Excessive eating and drinking is certainly the

* "Whosoever dreameth that no sick man should be allured to meat by delightful and pleasant sauces, seemeth as froward and fantastical as he that would never whet his knife.

"Why hath nature brought forth such variety of herbs, roots, spices, &c., fit for nothing but sauces, &c., but that by them the sick should be allured to feed?

"Abstinence is as dangerous as fulness and satiety is inconvenient."
—Dr. Moffett.

most frequent cause of the disorders of the rich; privation is the common source of complaints among the poor: the cause of the one is the cure of the other; but where one of the latter dies of want, how many thousands of the former are destroyed by indigestion!

If strong spices and savoury herbs excite appetite, they (in an increased ratio) accelerate the action of the bowels, and hurry the food through the alimentary canal too rapidly to allow the absorbents to do their work properly.

Salt is "aliorum condimentorum, condimentum," and the most salubrious and easily obtainable relish which Nature has given us to give sapidity to other substances; and has this advantage over all other sauces, that if taken to excess, it carries its remedy with it in its aperient quality.

Most mischief is done by the immoderate and constant use of the common condiments. We have seen some puritanical folks, who are for ever boasting that they never touch made dishes, &c. (one would suppose they had the tongue of Pityllus*), so bedevil every morsel they put into their mouth with pepper, and mustard, &c., that they made their common food ten times more *piquante* than the burn-gullet *bonne bouche* of an Eastern nabob, or *a broiled devil*, enveloped in "véritable sauce d'enfer."—See (No. 355 and 538).

We do not condemn the moderate use of spices, but that constant and excessive abuse of them, by

* "This gentleman had so cold a stomach," saith Suidas, "that he made a sheath for his tongue, that he might swallow down his pottage scalding hot; yea, I myself have known a Shropshire gentleman of the like quality"—Dr Moffett.

which the papillary nerves of the tongue become so blunted that in a little time they lose all relish for useful, nourishing food, and the epicure is punished with all the sufferings of incessant and incurable indigestion, perturbed sleep, the horrors of the nightmare, &c. &c. However, enough has been written by a thousand cautionists to convince any rational creature of the advantage resulting to both the body and the mind from a simple and frugal fare. The great source of health and longevity lies in the following words :—

"Be temperate in diet, active in exercise, and above all keep your mind tuned to tranquillity, by the doctrines delivered by our Lord and Saviour Jesus Christ, in his Sermon on the Mount."—Read Matt. chaps. v., vi., vii.

No regimen* can be contrived that will suit everybody.

* "The chyle appears to be of the same nature from whatever aliment it has been extracted. If the medical people in different countries were questioned, each would probably approve of the diet used in their own, and would find plausible arguments to prove its superiority, with numerous and admirable examples among their countrymen in support of their theory.

"An Englishman would probably be of opinion, that wheat bread and a large portion of animal food gives the strongest and most substantial nourishment. An Irishman or a Scotsman would probably maintain that a small portion of animal food, with plenty of potatoes and oatmeal, is far better adapted to form a vigorous and hardy race. The Laplanders live almost entirely upon animal food. The Hindoos, Gentoos, &c., never taste any thing but vegetables."—MOORE'S *Mat. Med.*

"In the course of a few years, the produce of several acres of land, a number of large oxen, and many tuns of liquor are consumed by one individual; while he continues nearly the same, whether he drinks the pure stream, or beverage the most skilfully compounded; whether he feeds on a variety of articles produced from the animal and vegetable kingdom, or confines himself to one particular substance; and whether his food is prepared in the most simple manner, or by the most refined and artificial modes that luxury has invented."—*Code of Health.*

Facts relative to Diet.—"Dr. B. Franklin, of Philadelphia, informed me, that he himself, when a journeyman printer, lived a fortnight on

"Try all the bounties of this fertile globe,
There is not such a salutary food
As suits with every stomach."—DR. ARMSTRONG.

"I knew a black servant of Mr. Pitt, an Indian merchant in America, who was fond of soup made of rattlesnakes, in which the head, without any regard to the poison, was boiled along with the rest of the animal."—*Dr. G. Fordyce on Digestion.*

No food is so delicious that it pleases all palates.

Nothing can be more correct than the old adage, "One man's meat is another man's poison."

It would be as difficult for a Laplander, or an earth-eating *Ottomaque*, or a chalk and charcoal eater, to convince our good citizens that train-oil and gutter-mud is a more elegant and amusing relish than their favourite turtle, as for the former to fancy that the mock-turtle (No. 247) can be as agreeable as that which custom has taught them to think delicious.

We all think that is best which we relish best, and which agrees best with our stomach: in this, reason and fashion, all powerful as they are on most occasions, yield to the imperative caprices of the palate.*

bread and water, at the rate of ten-pennyworth of bread per week, and that he found himself stout and hearty with this diet."

"By Sir John Pringle I was told that he knew a lady, now 90 years of age, who ate only the pure fat of meat."

"Dr. Cirelli says, that the Neapolitan physicians frequently allow their patients in fevers nothing but water for forty days together."—Dr. STARK *on Diet, &c.* 4to. 1788; a work well worth the purchase of any person curious upon this subject. As is also Dr. BRYAN ROBINSON *on Food and Discharges of Human Bodies.*

* See a curious chapter upon the "*Eating of Oysters,*" in Boyle's works, 4to. 1772.

Chacun à son Goût.

"The Irishman loves usquebaugh, the Scot loves ale call'd *blue-cap*,
The Welchman he loves toasted cheese, and makes his mouth like a mouse-trap."

Our Italian neighbours regale themselves with maccaroni and parmesan, and eat some things which we call carrion.—Vide *Ray's Travels.*

While the Englishman boasts of his roast beef, plum-pudding, and porter—

The Frenchman feeds on his favourite frog, and *soup-maigre*—

The Tartar feasts on horse-flesh—

The Chinaman on dogs—

The Greenlander preys on garbage and train-oil—and each "blesses his stars and thinks it luxury." What at one time or place is considered as beautiful, fragrant, and savoury, at another is regarded as deformed and disgustful.—See the "*Cook's Oracle and Housekeeper's Manual.*"

"Man differs more from man,
Than man from beast."
G. COLMAN, the younger.

"*Darius*, having one day asked some of his Grecian subjects what sum would induce them to eat the bodies of their deceased parents, they instantly replied, that no bribe should ever make them do so horrid an action. Upon this, the same monarch, in the presence of the Greeks too, demanding, by an interpreter, of some Calatian Indians, how much they would take not to eat (for that was their custom), but to burn their dead parents: he was entreated, with loud and earnest exclamations, not to compel them to do a deed which for ever

must destroy their peace of mind! So justly, adds the historian, does Pindar call custom the sovereign of all.

*Celsus** very sensibly says, that "a healthy man, under his own government, ought not to tie himself up by strict rules, nor to abstain from any sort of food; but ought sometimes to fast, and sometimes to feast." *Sanis, sunt omnia sana.*

When the stomach sends forth eructant signals of distress for help against indigestion, the peristaltic persuaders (see page 192) are as agreeable and effectual assistance as can be offered; and for delicate constitutions and those that are impaired by age or intemperance, are a valuable panacea.

They derive and deserve their name from the peculiar mildness of their operation.† One or two very gently increase the action of the principal viscera, help them to do their work a little faster, and enable the stomach to serve with an ejectment whatever offends it, and move it into the bowels.

Thus indigestion is easily and speedily removed, appetite restored (the mouths of the absorbing vessels being cleansed), nutrition is facilitated, and

* "A constant adherence to one sort of diet may have bad effects on any constitution. Nature has provided a great variety of nourishment for human creatures, and furnished us with appetites to desire and organs to digest them.

"An unerring regularity is almost impracticable, and the swerving from it, when it has grown habitual, dangerous; for every unusual thing in a human body becomes a stimulus, as wine or flesh-meat to one not used to them; therefore, Celsus's rule, with proper moral restrictions, is a good one."—ARBUTHNOT *on Aliment.*

† A pill is the mildest form of administering medicine, because of its gradual solution in the stomach. The same quantity of the same material, taken in a draught, produces a very different effect

strength of body* and energy of mind† are the happy results.

If an immediate operation be desired, take some tincture of rhubarb; as a pill is the most gentle and gradually operating form for a drug—tincture (in which it is, as it were, ready digested) is that in which it works fastest.

To make tincture of rhubarb.—Steep three ounces of the best rhubarb (pounded) and half an ounce of carraway-seeds (pounded) in a bottle of brandy for ten days. A table-spoonful in a wine-glass of hot water will generally be enough.

Compound tincture of senna has been recommended to those who have accustomed themselves to the use of spirituous liquors and high living. Several similar preparations are sold under the name of Daffy's Elixir.

Or take as much Epsom salt in half a pint of hot water as experience has informed you will produce one motion; a teaspoonful (*i. e.* from one to two drachms) will generally do this, especially if it be taken in the morning, fasting, *i. e.* at least half an hour before breakfast.

The best way of covering the taste of salt is to put a lump of sugar and a bit of thin-cut lemon peel‡ into the hot water for a few minutes before

* "Cacochymical bodies do not feed before they are purged."—SIR JOHN FLOYER *on Old Men's Health.*

† He that would have a *clear head* must have a *clean stomach.*"—CHEYNE *on Health.*

‡ *Quintessence of Lemon-peel* (No. 418).—Best oil of lemon, one drachm; strongest rectified spirit, two ounces, introduced by degrees, till the spirit kills and completely mixes with the oil. This elegant and useful preparation possesses all the delightful fragrance and flavour of the freshest lemon peel, for which you will find it a satisfactory substitute. A few drops on the sugar you make punch with will instantly impregnate it with as much flavour as the troublesome and tedious method of rubbing the sugar on the rind.

you stir the salt into it, to which you may add a few grains of grated ginger; or put it into a basin of mutton or veal broth which has not been salted.

Epsom salt is a very speedy laxative, often acting within an hour; does the business required of it with great regularity,—and is more uniform in what it does, and when it does it, than any aperient: ten minutes after you have taken it, encourage its operation by drinking half a pint or more of warm water, weak broth, tea, thin gruel (No. 572), with some salt and butter in it, or soda-water (No. 481*).—See Index.

"*Nil tam ad sanitatem, et longevitatem conducit, quam crebræ et domesticæ purgationes.*"—*Lord Bacon.*—*i. e.* "Nothing contributes so much to preserve health and prolong life as frequently cleansing the alimentary canal with gentle laxatives."

We perfectly agree with Lord Bacon. In nine of the cases out of ten for which tonic medicines are administered, mild aperients will not only much more certainly improve appetite, but invigorate the constitution by facilitating the absorption of nutriment, which in aged and debilitated people is often prevented by the mouths of the vessels being half-closed by the accumulation of viscid mucus, &c.

Aperient medicine does enough, if it accelerate or increase the customary evacuation,—and does too much, if it does more than excite one, or at most two, additional motions.

Bowels which are forced into double action to-day must, consequently, become costive to-morrow, and constipation will be caused by the remedy you have recourse to, to remove it; and one dose creates a necessity for another, till the poor patient

wants physic almost as often as he wants food. This has given rise to a vulgar error, that the use of even the mildest laxative is followed by costiveness.

Rhubarb is particularly under this prejudice, because it has been more frequently employed as a domestic remedy,—and, unadvisedly, administered in either too little or too large a dose. It has, however, been recommended by a physician of acknowledged ability and of extensive experience.

"If the bowels are constipated, they should be kept regular by a pill of rhubarb of five grains, every morning."—*Pemberton on the Abdominal Viscera.*

People are often needlessly uneasy about the action of their bowels. If their general health is good, and they have neither headache nor other deranged sensations, and they live temperately during the second period of life, whether they have two motions in one day, or one in two days, perhaps is not of much consequence;—however, that the alvine exoneration should take place regularly, is certainly most desirable; especially after forty-five years of age,* when the elasticity of the machinery of life begins to diminish.

To acquire a habit of regularity, Mr. Locke, who was a physician as well as a philosopher, advises, that "if any person, as soon as he has breakfasted, would presently solicit nature, so as to obtain a stool, he might in time, by a constant application,

* "I have observed that in mature age, and in the decline of life, symptoms which are attributed to previous irregularities, to idiosyncrasy, to hereditary disposition, to disease, and to approaching old age, frequently arise from constipation of the bowels."—*Hamilton on Purgative Medicines.*

bring it to be habitual." He says, "I have known none who have been steady in the prosecution of this plan, who did not in a few months obtain the desired success."—*On Education.*

"The alvine evacuation is periodical, and subjected to the power of habit: if the regular call is not obeyed, the necessity for the evacuation passes away; and the call being again and again neglected, habitual costiveness is the consequence."—*Hamilton on Purgatives.* Therefore, visit the customary retreat, and endeavour to promote the natural evacuation by moderate efforts, either early in the morning or late in the evening: however, these efforts must be moderate, for ruptures and piles have not seldom been produced by straining too much.

It will facilitate the acquirement of this salutary habit to take at night such a dose of a mild aperient medicine, *i. e.* of rhubarb, senna, or Epsom salt, as experience has pointed out as just sufficient to assist nature to produce a motion in the morning.

Habitual costiveness is not curable by drugs alone,—and is most agreeably corrected by diet and regimen, those most important, and only effectual, although much neglected (because little understood) means of permanently alleviating chronic complaints; for when food will produce the desired effect, it is extremely preferable to physic.

"Coquina est optima medicina."

Strong constitutions are generally costive*—that

* "Astriction of the belly is commonly a sign of strong chylopoietic organs."—*Arbuthnot on Aliment.*

"Persons of the strongest constitution are most apt to be costive."—*Barry on Digestion.*

perfect and vigorous action of the circulation and absorbents which is the cause of their strength, is also the cause of their constipation :—

"Oportet sanorum sedes esse figuratas."

Robust and active individuals perspire much more than the weak and the indolent; accordingly, the proportion of the excretions of the former by the bowels are less than of the latter, whose fluids, not being duly determined to the surface, are discharged by the bowels.

This ought to make them content,—but the constipated are for ever murmuring about a habit, which, if managed with moderate care, is the fundamental basis of health and long life. A little attention to regimen will prevent it; a simple laxative will remove it; and neither will be often necessary for those who observe a deobstruent diet, take proper exercise in a pure air, sufficient liquid food, and eat freely of butter, salt, and sugar.

The peculiarity of most constitutions is so convenient, that almost all costive persons, by attending to the effects which various things produce upon their bowels, may find, in their usual food and drink, the means of persuading the peristaltic motion to proceed with healthful celerity.

Active exercise will often supersede the necessity of aperient medicine; so great is the power of agitating the abdominal viscera in promoting the due flow of the bile.

The diet in the constipated state of body ought to consist of a large proportion of fluid aliment;

in severe cases it ought to be entirely of this kind, with vegetables easy of solution. What solid butcher's meat is taken must be masticated slowly before swallowed, which will promote the flow of saliva, assist its comminution in the stomach, and facilitate its passage onwards.

A supper of thin gruel (No. 572), or roasted potatoes, with plenty of butter and salt,—ripe fruits, particularly grapes,—oranges, strawberries, raspberries, mulberries, honey, treacle, roasted apples, stewed prunes, figs, raisins, tamarinds, French plums, &c.—will almost always produce the desired effect.

Two or three strong cinnamon or ginger lozenges (see page 192), gradually dissolved in the mouth when the stomach is empty, will act as an aperient on many persons.

Salad oil is a very pleasant peristaltic persuader. By the following means it may be introduced (as a supper) to the most delicate stomach, without any offence to the most fastidious palate.

Put a table-spoonful of sherry into a wineglass, on this a table-spoonful of olive oil, on this another table-spoonful of sherry; or rub together a table-spoonful or two of oil, with the yolk of an egg boiled hard (No. 547), add a little vinegar and salt to it, and eat it at supper as a sauce to a salad (No. 138*) of mustard and cresses, or lettuce, radishes, button onions, celery, cucumber, &c.; or cold boiled asparagus, broccoli, cauliflower, carrot, or turnip, kidney or French beans, or pease; or pickled salmon (No. 161), lobster (No. 176), shrimps, herrings, sprats (No. 170**), or mackarel

(No. 168), or as a sauce to cold meat, &c. See cold boiled salad (No. 372).

You may give it an infinite variety of agreeable flavours; the ingredients to produce which are enumerated in (No. 372) of "the Cook's Oracle."

Hypochondriac people are fond of taking medicine at certain times, the spring and fall, at the full or the new moon, &c., whether they want it or not, and tamper with what are termed preventive medicines, till, by endeavouring to prevent imaginary distempers, they die of real ones.

For those in health to attempt to improve it by taking physic is absurd indeed. Remember the epitaph on the Italian count—

> "I was well—
> Wished to be better—
> Took physic—and died."

Hypochondriasis, spleen, vapours, the blue devils, the bile, nervous debility, &c. are but so many different names for those disorders which arise either from chronic weakness of the constitution, or an inconsiderate management of it. A man of strong stamina will bear irregularities with impunity, which will soon destroy a more delicate frame.

We do not laugh at the melancholy of the hypochondriac, or consider his complaints as merely the hallucinations of *un malade imaginaire;* but trace the cause of them either to indigestion interrupting the functions of the alimentary canal, which a gentle aperient would immediately remove—or the ineffective performance of the restorative process, insufficiently nutritive diet—or depression of the vital and animal functions, from anxiety or over-exertion of either the

mind or the body; which nothing but rest and nutritive food can repair.

Soon after we pass the meridian of our existence, *i. e.* our thirty-fifth year, the machinery of life begins to lose its elasticity, the circulation becomes more and more languid, our senses become gradually more and more obtuse, and all the functions of the system are less perfectly performed; thus, various new sensations arise as the deteriorating process of hardening goes on, and those who do not consider the cause of them become hypochondriac, &c.

The author of this little treatise has had from his youth to bear up against an extremely irritable nervous system; the means which he has found useful to manage and support it he is now recording for the benefit of other nervous invalids.

We advise our friends never to call in even the gentle aid of peristaltic persuaders but when instinct absolutely insists upon it; some of the indications of which are, "a disagreeable taste in the mouth—eructations—want of appetite—flatulence, and sensations of distention in the stomach and bowels—pains in the stomach or head—vertigo—feverishness—restlessness—languor—peevishness," &c.; but these will often disappear by taking a liquid meal instead of a solid one, or using more exercise. Mr. Jones very sensibly observes, "If people will by no means rest from constantly tampering with laxatives instead of using exercise, the habit of using the lavement cannot be so destructive as it irritates only twelve inches of intestine, and spares raking down the other thirty-nine feet."

Relaxed bowels* are often extremely unmanageable and difficult to regulate, and are the principal cause of that chronic weakness which is so generally complained of, and of many other distressing nervous disorders.

If the bowels are unfaithful to the stomach, and, instead of playing fair, let go their hold of the "*pabulum vitæ*" before the absorbents have properly performed the process which that grand organ has prepared for them—nutrition will be deficient; and flatulence, &c. &c., giddiness, spasms, headache, and backache,—what are called bilious and nervous disorders, and all the diseases incident to debility, will attack you on the slightest cause.

Those who are afflicted with a relaxation of the bowels are advised to a dry diet rather than a liquid one, and must submit to a regimen diametrically contrary to that we have recommended to cure constipation.

"Since I lessened my drink I have been much more costive than I was before, and have for two years past freed myself from a diarrhœa. Costiveness generally attends dry food in other animals as well as men."—*B. Robinson on Food and Discharges.*

Live principally upon animal food sufficiently cooked and stale bread; instead of malt-liquor, drink beef-tea (No. 563), or well-made toast and

* "People who have relaxed bowels have seldom strong thoughts or strong bodies."—LOCKE *on Education.*

"The cure for relaxed nerves (the source of all chronic disorders) must necessarily begin at the stomach. He who attempts to cure a nervous distemper without firm bowels, labours in vain; for it is impossible that the constitution of those who have slippery bowels should ever be braced."—CHEYNE *on Long Life.*

water* (No. 463), with about one-fourth part of wine and a little sugar and grated nutmeg or ginger in it; if the stomach be troubled with acidity or great flatulence one-seventh part of brandy, *i. e.* a common-sized wineglass (or two ounces) of brandy to a pint of water, may agree with it better: whatever you eat and drink should be warmed.

Be watchful of the effects of the food which you take, avoid whatever appears to irritate, and eat only that which experience has proved acceptable.

Irritable bowels are excited to inconveniently increased action by any thing that the stomach has not the ability to prepare for them, and diarrhœa is the consequence.

The easiest and most effectual method of restoring tranquillity in the bowels is, to be content with a light diet of gruel, broth, or fish, &c., till the return of a keen appetite assures you that the stomach has recovered its powers, and being ready for action requires its usual supply of solid food. See *Paregoric Elixir.*

When the bowels get a trick of emptying themselves too often, a teaspoonful of compound powder of chalk in your tea, or a wineglassful of the following mixture, taken twice or thrice a day, will generally cure them of it very speedily:

* *To make Toast and Water.*—Cut a bit of the upper crust of bread about twice the thickness toast is usually cut; toast it carefully, till it be completely browned all over, but not at all blackened or burnt; put this into a jug, and pour upon it as much boiling water as you wish to make into drink; cover the jug, let it stand till cold; the fresher made the better. *Obs.*—A roll of fresh, thin-cut lemon-peel, or dried orange-peel, infused with the bread, is a grateful addition, and makes a very refreshing summer drink; and when the proportion of the fluids is destroyed by profuse perspiration, may be drunk plentifully. Let a large jug be made early in the day; it will then become warm by the heat of the air, and may be drunk freely with impunity. Cold water fresh drawn from a well cannot be drunk without danger.

℞. Chalk mixture, six ounces,
Tincture of cinnamon (No. 416*) one do.,
Opiate confection, one drachm.
Mixed together

Or a more convenient, and sometimes an equally efficacious remedy is, to make a drachm of opiate confection into 12 pills, and to take two of them twice or thrice a day.

A conveniently portable astringent, which will keep good for several years, and one that I have frequently proved the efficacy of, is the following powder:—

Compound powder of kino, one drachm,
—— Compound powder of chalk, half an ounce.
Mix thoroughly together, and divide into six powders, one of which is to be taken once or twice a-day in one teaspoonful of brandy, and three table-spoonfuls of water.

Tincture of cinnamon (No. 416*) is one of the best cordial tonics; see also (No. 569) and (Nos. 413 and 15).

Strong pepperment lozenges are a very convenient portable carminative: as soon as they are dissolved, their influence is felt from the beginning to the end of the alimentary canal; they dissipate flatulence so immediately, that they well deserve the name of vegetable æther; and are recommended to singers and public speakers, as giving effective excitement to the organs of the voice,—as a support against the distressing effects of fasting too long, and to give energy to the stomach between meals.

To make forty Peristaltic Persuaders.

Take, Turkey rhubarb, finely pulverized, two drachms;
Syrup (by weight), one drachm;
Oil of carraway, ten drops (minims).
Made into pills, each of which will contain three grains of rhubarb.

The dose of the persuaders must be adapted to the constitutional peculiarity of the patient: when you wish to accelerate or augment the alvine exoneration, take two, three, or more, according to the effect you desire to produce,—two pills will do as much for one person as five or six will for another; they generally will very regularly perform what you wish to-day, without interfering with what you hope will happen to-morrow;—and are, therefore, as convenient an argument against constipation as any we are acquainted with.

The most convenient opportunity to introduce them to the stomach is early in the morning, when it is unoccupied, and has no particular business to attend to, *i. e.* at least half an hour before breakfast.

Physic should never interrupt the stomach, when it is engaged in digesting food: the best time to take it is when you awake out of your first sleep, or as soon as you awake in the morning. Moreover, such is the increased sensibility of some stomachs at that time that half the quantity of medicine will suffice.

From two to four persuaders will generally produce one additional motion within twelve hours.

They may be taken at any time, by the most delicate females, whose constiutions are so often distressed by constipation, and destroyed by the drastic purgatives they take to relieve it.

"A knowledge how to regulate the alvine evacuation, constitutes much of the prophylactic part of medicine; hence, how necessary it is to advise those who either wish to preserve good health, or are in quest of the lost treasure, to attend to this circumstance,"—Hamilton on purgatives.

"How much it behooves those who have the charge of young people, particularly of the female sex, to impress them with the propriety, nay, with the absolute necessity, of attention to the regular state of the bowels; and to put it in their power, by the use of proper means, to guard against constipation; and at the same time to watch over them, lest, through indolence, they neglect a circumstance which, promoting in the gay season of youth the enjoyment of health and happiness, opposes a sure barrier against the inroads of chlorosis, &c., always a distressing, and sometimes a fatal complaint."

Therefore, let young people at school, &c. be provided with persuaders, and instructed how to take them, if their bowels become inactive and uneasy; especially when the weather changes from very cold to very hot, and *vice versâ*, as it sometimes does in August and September, when cholera, &c. prevail.

Their agreeable flavour recommends them as a convenient aperient for children, whose indispositions most frequently arise from obstructions in the bowels. It is not always a very easy task to prevail upon a spoiled child to take physic; therefore, we have made our pill to taste exactly like gingerbread.

For infants too young to swallow a pill, pound it, and mix it with currant jelly, honey, or treacle.

On the first attack of disease, it may generally be disarmed by discharging the contents of the bowels; but as soon as you perceive pain in your head, bowels, back, chest, side, &c. go to bed,* and send for your medical friend.

* Old Macklin, that veteran of the stage, who lived to the age of 99, whenever he felt unwell, always went to bed directly, and took nothing but water gruel; and by this regimen was generally speedily relieved from every slight indisposition.

"Delay creates danger."

In every disorder* the main point is carefully to watch and constantly to keep up the activity of the alimentary canal; for want of due attention to this, millions (especially of children) have died of medicable disorders!!

For bilious or liver† complaints (which are now the fashionable names for all those deranged sensations of the abdominal viscera which as often arise from the want as from the excess of bile, and perhaps most frequently from indigestion), and for expelling worms,‡ for which it is the fashion to administer mercury§ (which, because it is the only

* "There are three things which I consider as necessary to the cure of disorder.

"1st. That the stomach should thoroughly digest all the food that is put into it. The patient, perceiving the necessity of obtaining this end, becomes attentive to his diet, and observes the effect which the quantity and quality of his food and medicines have upon his feelings, and the apparent powers of his stomach.

"2dly. That the residue of the food should be daily discharged from the bowels; here, too, the patient, apprized of the design, notes what kind and dose of purgative medicine best effect the intention, and whether it answers better if taken at once or at intervals.

"3dly. That the secretion of bile should be right, both with respect to quantity and quality. In cases wherein the secretion of bile has been for a long time deficient or faulty, I recommend unirritating and undebilitating doses of mercury (*i. e.* pil. hydrarg.) to be taken every second or third night, till the stools become of the wet rhubarb colour."

"Any kind of brown which dilution will not convert into yellow, I should consider as unhealthy."—ABERNETHY's *Surg. Obs.*

† "A popular hypothesis is now very prevalent, which attributes nearly all diseases to a disturbed state of the liver; for which mercurial drugs are lavished almost indiscriminately. The folly of expecting to repel this or any other opinion which is favourable to the natural indolence of mankind, is obvious, especially when it is at the same time upholden by the empirical interests of greedy individuals."—A. CARLISLE *on Old Age.*

‡ "It is a dubious question whether worms, or the violent purgatives which are forced into the human stomach, by the decisive energy of medical logic, to destroy and expel them, have been most destructive to the human species."—WITHERS *on the Abuse of Medicine.*

§ "Mercury and antimony elaborated into poisons by chymistry (*i. e.* calomel, emetic tartar, James's powders, &c.) have torn many a stomach

remedy for one disease, people suppose must be a panacea for every disorder) and other drastic medicines, which are awfully uncertain both in their strength and in their operation.

Scammony and gamboge disorder the stomach; hellebore occasions great anxiety with a sense of suffocation; colocynth and jalap produce colic; aloes affects the rectum; elaterium is felt at the extremities of the arterial system.

If, instead of two or three times a week tormenting your bowels with such corrosive cathartics, cholagogues, hydragogues, phlegmagogues, &c., you take one or two gentle persuaders twice or thrice a day, they will excite a gradual and regularly increased action of the viscera, restore the tone of the alimentary tube, and speedily and effectually cure the disorder without injuring the constitution.

There is not a more universal or more mischievous vulgar error than the notion that physic is efficacious in proportion as it is extremely disagreeable to take, and frightfully violent in its operation.

Unless a medicine actually produces more distress in the system than the disorder it is administered to remove—in fact, if the remedy be not worse than the disease, the million have no faith in it, and are not satisfied that they can be perfectly cured if they escape phlebotomy, unless put to extreme

into rags, so that it could never bear common food after."—CADOGAN *on Gout.*

"In persons who have avoided fermented liquors of every description from their youth up, I have known the liver to become as much indurated after the inordinate use of mercurials as in any dram-drinker."—DR. BEDDOES.

pain, and plentifully supplied with black doses and drastic drugs. Many seem to have the best opinion of that doctor who most furiously

"Vomits, purges, blisters, bleeds, and sweats 'em."

To perfectly content them that you have most profoundly considered their case, you must to such prescription add a proscription of every thing they appear particularly partial to!!!

People who in all other respects appear to be very rational, and are apt to try other questions by the rules of common sense, in matters relating to their health surrender their understanding to the fashion of the day; and in the present century, on all occasions take calomel,* as coolly as in the last their grandfathers inundated their poor stomachs with tar-water.

TONIC TINCTURE (No. 569) IS

Peruvian bark, bruised, half an ounce;
Cascarilla bark,
Orange peel, bruised, one ounce of each;
Brandy, or proof spirit, one pint.

Let these ingredients steep for ten days, shaking the bottle every day; let it remain quiet two days, and then decant the clear liquor.

Dose;—one teaspoonful in a wineglass of water twice a day when you feel languid, *i. e.* when the stomach is empty, about an hour before dinner, and in the evening. Twenty grains of the powder of

* "Mercury is the most dangerous of all purges; it sooner exhausts the irritability and vital power of the intestines than any other metallic oxide except arsenic."—DR. TROTTER *on Nervous Temperament.*

bark may be added to it occasionally. If you do not like the trouble of making this, get

Half an ounce of tincture of Peruvian bark,
An ounce of tincture of orange peel,
And an ounce of tincture of cascarilla.
And to this you may add,
Two drachms of tinctura ferri muriati.
Mix. The dose a teaspoonful in a wineglass of water.

To this agreeable aromatic tonic we are under personal obligations for having put our stomach into good temper, and procuring us good appetite and good digestion.

In low nervous affections arising from a languid circulation, and when the stomach is in a state of shabby debility from age, intemperance, or other causes, this is a most acceptable restorative.

N.B. Tea made with dried and bruised Seville orange-peel (in the same manner as common tea), and drank with milk and sugar, has been taken for breakfast by nervous and dyspeptic persons with great benefit.

Chewing a bit of orange-peel or a little orange marmalade twice a day when the stomach is empty will be found very grateful and strengthening to it.

STOMACHIC TINCTURES

Two ounces of cascarilla bark (bruised), or dried orange-peel, or colomba root, infused for a fortnight in a pint of brandy, will give you the tinctures called by those names.

Dose;—one or two teaspoonfuls in a wineglass of water, to be taken in the same way as the tonic tincture.

TINCTURE OF CINNAMON (No. 416*).

This excellent cordial is made by pouring a bottle of genuine cogniac (No. 471) on three ounces of bruised cinnamon (cassia will not do). This cordial restorative was much more in vogue formerly than it is now; a teaspoonful of it and a lump of sugar in a glass of good sherry or Madeira, with the yolk of an egg beat up in it, was called "*balsamum vitæ*."

"*Cur moriatur homo, qui sumit de cinnamomo?*"—"Cinnamon is verie comfortable to the stomacke and the principall partes of the bodie."
"*Ventriculum, jecur, lienem, cerebrum, nervosque, juvat et roborat.*"—"I reckon it a great treasure for a student to have by him in his closet, to take now and then a spoonful."—COGAN'S *Haven of Health.*

Obs.—Two teaspoonfuls in a wineglass of water are a present and pleasant remedy in nervous languors and in relaxations of the bowels; in the latter case five drops of laudanum may be added to each dose.

SODA WATER (No. 481).

The best way of producing agreeable pneumatic punch, as a learned chymist has called this refreshing refrigerant, is to fill two half-pint tumblers half-full of water, stir into one thirty grains of carbonate of potash, into the other twenty-five grains of citric acid, both being previously finely pounded; when the powders are perfectly dissolved pour the contents of one tumbler into the other, and sparkling soda water is instantaneously produced.

To make double soda water, use double the quantity of the powder.

Eight grains of ginger and three drachms of lump sugar added to twenty-five of citric acid, and rubbed well together in a mortar with thirty grains of the carbonate of potash, will give you ginger beer.

Single soda water is a delightful drink in sultry weather, and may be very agreeably flavoured by dissolving a little raspberry or red currant jelly in the water (before you add the carbonate of potash to it), or a little tincture of ginger (No. 411), or syrup of ginger (No. 394), or syrup of lemon-peel (No. 393), or infuse a roll of fresh and thin-cut lemon-peel and a bit of sugar in the water, or rub down a few drops of (No. 408) with a bit of lump sugar, with or without a little grated ginger; a glass of sherry or a table-spoonful of brandy is sometimes added.

The addition of a teaspoonful of the tonic tincture (No. 569) will give you a very refreshing stomachic; and ten drops of tinct. ferri muriati put into the water in which you dissolve the citric acid, a fine effervescing chalybeate.

The day after a feast, if you feel fevered and heated, you cannot do better than drink a half-pint glass or two of single soda water between breakfast and dinner.

Double soda water (especially if made with tepid water) is an excellent auxiliary to accelerate the operation of aperient medicine; and if taken in the morning fasting will sometimes move the bowels without further assistance.

If some good cogniac or essence of ginger (No. 411) be added to it, it is one of the best helps

to set the stomach to work and remove the distressing languor which sometimes follows hard drinking.

ESSENCE OF GINGER (No. 411).

The fragrant aroma of ginger is so extremely volatile, that it evaporates almost as soon as it is pounded; the fine lemon-peel goût flies off presently.

If ginger is taken to produce an immediate effect —to warm the stomach, dispel flatulence, &c., or as an addition to aperient medicine, the following is the best preparation of it:—

Steep three ounces of fresh-grated ginger, and two ounces of fresh lemon-peel (cut thin) in a quart of brandy or proof spirit for ten days, shaking it up each day.

N.B. Tincture of allspice, which is sometimes called essence of bishop, for making mulled wine, &c. extempore, is prepared in the same manner.

GRUEL (No. 252).

1st. Ask those who are to eat it if they like it thick or thin; if the latter, mix well together by degrees, in a pint basin, one table-spoonful of oatmeal with three of cold water; if the former, two spoonfuls.

Have ready in the stewpan a pint of boiling water or milk, pour this by degrees to the oatmeal you have mixed with the cold water, return it into the stewpan, set it on the fire, and let it boil for five minutes, stirring it all the time to prevent the

oatmeal from burning at the bottom of the stewpan; skim and strain it through a hair sieve.

2d. To convert this into caudle, add a little ale, wine, or brandy, with sugar,—and if the bowels are disordered, a little nutmeg or ginger grated.

Gruel may be made with broth* (No. 252), or

* *Portable Soup, or Glaze* (No. 252).—Desire the butcher to break the bones of a leg or a shin of beef of ten pounds' weight (the fresher killed the better), put it into a soup-pot (a digester is the best utensil for this purpose) that will well hold it; just cover it with cold water, and set it on the fire to heat gradually till it nearly boils (this should be at least an hour); skim it attentively while any scum rises, pour in a little cold water to throw up the scum that may remain; let it come to a boil again, and again skim it carefully; when no more scum rises, and the broth appears clear (put in neither roots, nor herbs, nor salt), let it boil for eight or ten hours, and then strain it through a hair sieve into a brown stone pan; set the broth where it will cool quickly, put the meat into a sieve, let it drain, make potted beef (No. 503), for it will be very acceptable to many poor families. Next day remove every particle of fat from the top of it, and pour it through a tammis, or fine sieve, as quietly as possible into a stewpan, taking care not to let any of the settlings at the bottom of the stone pan go into the stewpan, which should be of thick copper, perfectly well tinned; add a quarter of an ounce of whole black pepper to it; let it boil briskly, with the stewpan uncovered, on a quick fire; if any scum rises, take it off with a skimmer; when it begins to thicken, and is reduced to about a quart, put it into a smaller stewpan; set it over a gentler fire till it is reduced to the thickness of a very thick syrup; take care that it does not burn—a moment's inattention now will lose you all your labour, and the soup will be spoiled. Take a little of it out in a spoon and let it cool; if it sets into strong jelly, it is done enough; if it does not, boil it a little longer till it does. Have ready some little pots, such as are used for potted meats, about an inch and a half deep, taking care that they are quite dry. We recommend it to be kept in these pots if it is for home consumption,—the less it is reduced the better is the flavour of the soup—if it be sufficiently concentrated to keep for six months. If you wish to preserve it longer, put it into such bladders as are used for German sausages: or if you prefer it in the form of cakes, pour it into a dish about a quarter of an inch deep; when it is cold, turn it out and weigh the cake, and divide it with a paste-cutter into pieces of half an ounce and an ounce each, place them in a warm room, and turn them frequently till they are thoroughly dried. This will take a week or ten days. Turn them twice a day; when well hardened, if kept in a dry place, they may be preserved for several years in any climate.

This extract of meat makes excellent "*tablettes de bouillon*" for those who are obliged to endure long fasting.

Obs.—The uses of this concentrated *essence of meat* are numerous. It is equally economical and convenient for making extempore broths, sauces, and gravies for hashed or stewed meat, game, or poultry, &c.

(No. 490), or (No. 564), instead of water: to make crowdie, see (No. 205*), and may be flavoured with sweet herbs, soup roots, and savoury spices, by boiling them for a few minutes in the water you

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You may thicken it and flavour it as directed in (No. 329); to make gravy sauces, &c., take double the quantity ordered for broth.

If you have time and opportunity, as there is no seasoning in the soup, either of roots, herbs, or spice, boil an onion with or without a bit of parsley, and sweet herbs, and a few corns of allspice, or other spice, in the water you melt the soup in, which may be flavoured with mushroom catsup (No. 439), or eschalot wine (No. 402), essence of sweet herbs (No. 417), savoury spice (Nos. 421 or 457), essence of celery (No. 409), &c., or zest (No. 255); these may be combined in the proportions most agreeable to the palate of the eater, and are as portable as portable soup, for a very small portion will flavour a pint.

The editor adds nothing to the solution of this soup but a very little ground black pepper and some salt.

Mem.—This portable soup is a most convenient article in cookery, especially in small families, where it will save a great deal of time and trouble. It is also economical, for no more will be melted than is wanted; so there is no waste.

A shin of beef weighing nine pounds produced nine ounces of concentrated soup, sufficiently reduced to keep for several months. After the boiling, the bones in this joint weighed two pounds and a quarter, and the meat two pounds and a quarter.

As it is difficult to obtain this ready made, of good quality—and we could not find any proper and circumstantial directions for making it which on trial answered the purpose, and as it is really a great acquisition to the army and navy, to travellers, invalids, &c.—the editor has bestowed some time, &c. in endeavouring to learn, and to teach how it may be prepared in the easiest, most economical, and perfect manner.

Those who do not regard the expense, and like the flavour, may add the lean of ham, in the proportion of a pound to eight pounds of leg of beef.

It may also be flavoured by adding to it, at the time you put the broth into the smaller stewpan, mushroom catsup, eschalot wine, essences of spice or herbs, &c.; we prefer it quite plain; it is then ready to be converted in an instant into a basin of beef tea for an invalid, and any flavour may be immediately communicated to it by the Magazine of Taste (No. 463).

Mutton chops delicately stewed, and good mutton broth (No. 490).—Put a pound of chops into a stewpan with cold water enough to cover them and half a pint over, and an onion; when it is coming to a boil, skim it, cover the pan close, and set it over a very slow fire till the chops are tender. If they have been kept a proper time, they will take about three-quarters of an hour's very gentle simmering. Send up turnips with them (No. 130)—they may be boiled with the chops—skim well, and then send all up in a deep dish, with the broth they were stewed in.

N.B.—The broth will make an economist one, and the meat another wholesome and comfortable meal.

are going to make the gruel with, or zest (No. 255), pea powder (No. 458), or dried mint, mushroom catsup (No. 439), or a few grains of curry powder (No. 455), or savoury ragoût powder (No. 457), or cayenne (No. 404), or celery seed bruised, or soup herb powder (No. 459), or an onion minced very fine and bruised in with the oatmeal, or a little eschalot wine (No. 402), or essence of celery (No. 409), or (No. 413), (No. 417), or (No. 420), &c.

Plain gruel, such as is directed in the first part of this recipe, is one of the best breakfasts and suppers that we can recommend to the rational epicure,—is the most comforting soother of an irritable stomach, and particularly acceptable to it after a hard day's work of intemperate feasting; when the addition of half an ounce of butter and a teaspoonful of Epsom salt will give it an aperient quality, which will assist the principal viscera to get rid of their burden.

"Water gruel" (says Tryon, in his Obs. on Health,) is "the king of spoonmeats," and "the queen of soups," and gratifies nature beyond all others.

In the "Art of Thriving" are directions for preparing fourscore noble and wholesome dishes, upon any of which a man may live excellent well for twopence a day: the author's obs. on water gruel is, that "essence of oatmeal" makes "a noble and exhilarating meal."

Dr. Franklin's favourite breakfast was a good basin of warm gruel, in which there was a small slice of butter, with toasted bread and nutmeg; the expense of this he reckoned at three halfpence.

"Mastication is a very necessary preparation

of solid aliment, without which there can be no good digestion."—The above are the first lines in *Arbuthnot's Essay on Aliment.*

This first act of the important process of digestion is most perfectly performed when the flavour, &c. of our food is agreeable to our taste; we naturally detain upon our palate those things which please it, and the meat we relish most is consequently most broken down by chewing, and most intimately incorporated with the saliva: this is the reason why what we desire most we digest best.

Here is a sufficient answer to the folios which have sprung from the pens of cynical and senseless scribblers, on whom nature not having bestowed a palate, they have proscribed those pleasures they have not sense* to taste, or comprehend the wise purposes for which they were given to us, and

> "Compound for sins they are inclin'd to,
> By damning those they have no mind to."

How large a share of the business of digestion is managed by mastication has been shown by the experiments of *Spallanzani.*†

* Men are but rarely "framed so in the prodigality of nature" as to have all their senses in perfection; very few have a single one that approximates within many degrees of it; the eye of Raphael, the ear of Handel, or the sensitive touch of the blind girl who could *feel colours*, are pancreatic faculties which are seldom produced.

The following division of the senses is so excellent, that I copy it from the scarce book referred to below:—

"I distinguish the six senses by the character of noxious and innocent. The first three—*thinking*, *seeing*, and *hearing*—are the innocent; the last three—*feeling*, *tasting*, and *smelling*—the noxious.

"I pursue happiness, or systematic, pleasurable sensation, in the cultivation of the first class, and in the control of the latter."—*See the Life of* JOHN STEWART *the traveller.*

† "I took two pieces of mutton, each weighing 45 grains, and having chewed one as much as I used to chew my food, enclosed them in two separate spheres, and swallowed them at the same time. These tubes

To chew long and leisurely is the only way to extract the essence of our food, to enjoy the taste of it, and to render it easily convertible into laudable chyle, by the facility it gives to the gastric juices to dissolve it without trouble.

The pleasure of the palate, the health of the stomach, and the vigour of the whole system are equally promoted by this salutary habit, which all should be taught to acquire in their infancy.

The more tender meat is, the more we may eat of it; that which is most difficult to chew is of course most difficult to digest.

From 30 to 40 (according to the tenderness of the meat) has been calculated as the mean number of munches that solid meat requires to prepare it for its journey down *the red lane;* less will be sufficient for tender, delicate, and easily-digestible white meats.

The sagacious gourmand will calculate this precisely, and not waste his precious moments in useless jaw-work, or invite an indigestion by neglecting mastication.

I cannot give any positive rules for this, it de-

were voided at the same time; of the masticated meat there remained only four grains, of the other there were eighteen left.

"The necessity of mastication is sufficiently known. There is, perhaps, no person who has not, some time or other, suffered from indigestion for want of having chewed his food properly. The reason is obvious. Not to mention the saliva which moistens the food, and predisposes it to be dissolved, it cannot be doubted that when it is reduced to pieces by the action of the teeth the gastric fluid penetrates, and attacking it at more points, dissolves it more speedily than when it was whole. This is true of menstrua in general, which always dissolve bodies sooner when they have been previously broken to pieces. This is also the reason why, in other experiments, masticated bread and dressed flesh were more readily dissolved than unchewed bread and raw flesh. The boiling had made it tenderer, and consequently disposed it to allow ingress to the gastric fluid."—SPALLANZANI *on Digestion.*

pends on the state of the teeth; every one, especially the dyspeptic, ought to ascertain the condition* of these useful working tools:

"Dente quid horridius nigro, quid pulchrius albo?"

To use them with proportionate diligence is an indispensable exercise, which every rational epicure will most cheerfully perform who has any regard for the welfare of his stomach:† in fact, to neglect the teeth is to neglect the stomach.

It has been recommended that those whose teeth are defective should mince their meat: this will certainly save trouble to both teeth and stomach; nevertheless, it is advisable, let the meat be minced ever so fine, to endeavour to mumble it into a pulp before it be introduced to the stomach, on account of the advantage derived from its admixture with the saliva.

"By experiment, I determined the quantity of saliva secreted in half an hour to be, while the parts were at rest, four drachms,—while eating, five ounces four drachms."—*Stark on Diet.*

Mastication is the source of all good digestion: with its assistance almost any thing may be put into any stomach with impunity; without it, digestion is always difficult, and often impossible: and be it always remembered, it is not merely what we eat, but what we digest well, that nourishes us.

* "Some savage nations file their teeth to a point. I have seen them in the head of an African negro thus pointed."—SPILSBURY *on the Teeth.*

† "Slave-dealers are well acquainted with the characteristic signs of perfect health, any defect of which much diminishes the value of a slave The want of a tooth makes a slave worth two dollars less."—FINKE'S *Medical Geography.*

The sagacious gourmand is ever mindful of his motto,—

"Masticate, denticate, chump, grind, and swallow."

The first four acts he knows he must perform properly before he dare attempt the fifth.

To those who may inadvertently exercise their masticative faculties on unworthy materials, or longer on worthy ones than nature finds convenient, we recommend "peristaltic persuaders."

When either the stomach or teeth are extremely feeble, especial care must be taken to keep meat till it is tender before it is cooked, and call in the aid of the pestle and mortar.—And see Nos. 10, 18, 87, 89, 175, 178; from 185 to 250, 502, 542, and especially 503. Or dress in the usual way whatever is best liked, mince it, put it into a mortar, and pound it with a little broth or melted butter, vegetable, herb, spice, zest (No. 255), &c.—according to the taste, &c. of the eater. The business of the stomach is thus very materially facilitated.

"Mincing or pounding meat saveth the grinding of the teeth; and therefore (no doubt) is more nourishing, especially in age, or to them that have weak teeth: but butter is not proper for weak bodies, and therefore, moisten it in pounding with a little claret wine, and a very little cinnamon or nutmeg."—*Lord Bacon's Natural History.*

This is important advice for those who are afflicted with "*tic douloureux*,"—the paroxysm of which is generally provoked by the exercise of eating. The editor has known that dreadful disorder perfectly cured by the patient frequently taking

food thus prepared in small portions, instead of a regular meal.

"With all, 'tis particularly convenient to keep one's teeth clean: I have known ladies watch a man in the mouth, as sharply as the most skilful jockey does a horse at Newmarket."—*The Plebeian polished.*

The teeth should be cleaned after every meal with a "tooth preserver" (*i. e.* a very soft brush), and then rinsed with tepid water,—never neglect this at night; nothing destroys the teeth so fast as suffering food to stick between them: those who observe this rule will seldom have any occasion for dentifrices, essences of ivory, indurating liquid enamels, &c.

What havoc is often made with good teeth by strong acids, lotions, and coarse tooth-powders,* whose mechanical action alone will destroy the delicate enamel!

Plain water is the best lotion.

But it is the rage just now with some dentists to recommend brushes so hard that they fetch blood like a lancet wherever they touch: instead of "teeth preservers," these should rather be

* "I fastened in a vice a sound and well-enamelled human tooth, placing the convex side uppermost. I then took a brush wetted and charged with a certain tooth-powder which I had bought for the purpose; and in less than an hour, by rubbing quickly with this brush and powder, I wore away entirely the enamel of the part which was exposed to their action.

"Now it is well known, that a number of people brush their teeth with powders of this kind two or three times a week; and if we allow that the brush and powder generally act on the front of the teeth briskly for one-fourth of a minute each time, in the space of a month they act three minutes, or in two years seventy-two minutes; that is to say, in the space of two years the teeth have undergone a great deal more brushing than was found sufficient to destroy the finest and best enamel."—T. BERDMORE *on the Teeth.*

termed "gum-bleeders!"—Our predecessors knew better, A. D. 1612.*

The word *dentist* has been defined, "One who pulls out the teeth of others, to obtain employment for his own."

Not even a philosopher can endure the toothache patiently: what an overcoming agony then it must be to a grand gourmand!—depriving him of the means of enjoying an amusement which, to him, is the grand solace for all sublunary cares. To alleviate, and indeed, generally, to cure this intolerable pain, we recommend

TOOTHACHE AND ANTI-RHEUMATIC EMBROCATION. (No. 567.)

Sal volatile, three parts;
Laudanum, one part.

Mix, and rub the part in pain therewith frequently. If the tooth which aches is hollow,† drop some of this on a bit of cotton, and put it into the tooth: if the pain does not abate within an hour, take out the cotton, and put another piece in, changing it every hour four or five times, till the pain ceases.

In a general face-ache, or sore throat, moisten a piece of flannel with it, and put it to the part affected; rub any part afflicted with rheumatism night and morning, and in the middle of the day. I have frequently cured old and inveterate rheumatic affections with this liniment.

* "Common barbor chyrurgions doe commit great errour in plucking out of innumerable teeth which might well serve, and too much curiositie in rubbing the gummes; and taking away the flesh at the roote of the teeth, is a frequent cause of toothache."—PETER LOWE'S *Chyrurgerie.*

† Decay of the teeth first appears as a small, white, opaque spot; and filing this out sometimes prevents further mischief.

THE PLEASURE

OF

MAKING A WILL.

"Finis coronat opus."

HAVING endeavoured in the foregoing pages to instruct my readers in "the art of enjoying and of prolonging life," I am desirous, at taking leave of them, to give a few hints on "the art of dying honourably."

Without tranquillity of mind it is in vain to expect health; and what thinking being can enjoy tranquillity of mind while he reflects that *death* may in an instant plunge into misery those around him, his contribution to whose happiness has constituted a large part of his: yet how many, after having endured toil and anxiety for many years to accumulate the means of providing for their families, friends, and dependants,—from neglecting to devote a few hours to the arrangement of their affairs, have frustrated the purpose and intention of a long life of labour!

"Oh that they were wise, that they understood this, that they would consider their latter end."—Deut. chap. xxxii. 29.

The aversion that persons have to think at all

upon this subject is no less true than strange. This must arise from a want of consideration of the importance of the act to themselves, as well as to those who are dependent upon them. The general inattention to this subject can only be attributed to the truth of the observation of the poet Young, that

"All men think all men mortal but themselves."

From innumerable causes, which are beyond human control, there is, in fact, no condition that is not subject to sudden premature death, even under the vigilant exercise of every prudential measure. "As the Lord liveth, and as thy soul liveth, there is but a step between thee and death!" Nay, not so much; for the strength whereby the step must be taken may fail before it is finished; and a little change of weather, a small cold, a disappointment in diet, &c. will derange your health; and a fall, a bruise, a tile from a house, the throwing of a stone, the trip of a foot, the scratch of a nail, the wrenching off a bit of skin, the over-cutting of a corn, may destroy life.

Such trifling accidents have often done as sure execution as war, pestilence, and famine. Sickness and death are always within a moment's march of us, and ready at God's command to give the blow. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Therefore, so arrange all your affairs, that when sickness and sorrow come you may have nothing to do in this world but to compose your soul for that which is to come.

"Modern Europe contains about one hundred

and forty-five millions of inhabitants; and three generations are extinguished every century: 528 human beings must die every hour in that smallest quarter of the world; and as it appears from annuity tables that one person of a hundred does not reach the eighty-sixth year of existence, the abbreviation of life from disease is therefore so general, that only six of the 528 die of natural decay."—*Dr. Jameson.*

It is difficult to suppose any rational creature so void of consideration as to postpone the arrangement of his affairs, because he is young and healthful

"Be wise to-day, 'tis madness to defer."—YOUNG.

This most important business can only be done properly when the mind is at ease, and undisturbed by any anxieties about the body: it will be sufficiently disturbed by contemplating the awful event at a distance. What a tremendous irritation must it not produce when postponed till "the last hour!!!"

What a painful but imperative duty it is to the friends of a sick person to be obliged at such a time, instead of soothing him with hope, to sink his spirits with hints that they despair of his recovery!!!

The annihilating shock given by the communication that you are not only dying, but leaving those you love defenceless and penniless in the wide world, probably exposed to the horrors of ruinous litigation,—to a feeling and sensitive mind, at such a moment, is sufficient to hasten if not produce—*death.*

Is it not wonderful that, with all this intense stimulus of both "self-love and social" to do this deed of duty, any man should put it off for one moment?

Even when the disposal of property which the law makes in case any one dies without a will is exactly what the person wishes; still who would forego the satisfaction of leaving that consolation to his relatives, arising from their conviction that the provision made for their future comfort was also the premeditated desire of him for whom they mourn?

But how many cases are there where the disposal ordained by the law may be the very last that it is the intention and duty of the person to dictate!

"Affinity of hearts is the nearest kindred."

Are not the claims of gratitude to those friends who have contributed most essentially to the comfort of your life,—to those who have perhaps laid the foundation of your fortune,—as strong as those of relations who have never rendered you a single service in the whole course of your existence? whom perhaps you have scarcely ever seen,—whom you have found, as Hamlet says, "less than kind!"—folk who have had no other anxiety about you, save that arising from your apothecary's report of your good health, and the probability of your long enjoying it!!!

Servants who have long served us diligently,—the summer of whose life we have reaped the advantage of,—we are bound in equity to make some provision for during the winter of age.

Those to whose faithful and careful superintendence of our affairs we are in a great measure in-

debted for our own independence and those relaxations from business without which we should not have lived half our days,—are not such persons fairly entitled to participate in the blessings of such independence? They can have saved but little by many years' service, compared with what we have gained and accumulated in the same time.

An honest man must feel it a most gratifying act of justice to leave to such servants a remuneration proportionate to the quantum of service rendered, and to his means of rewarding it. This is best done by giving them an annuity for life, payable quarterly or monthly.

"A bequest of a certain sum (without naming the individuals) to each of our servants who may be dwelling with us at our decease, together with the like sum to each for every year he or she may have lived with us beyond the first year, would perhaps be but justice on our part."

But how shall I touch upon the most powerful of all claims to our protection, the claims of him who, as the law expresses it, has no kindred,—who is "*nullius filius*,"—who has no protector but his reputed parent!!! The slightest hint on this head is sufficient,—

> "Unreasonable creatures feed their young."
>
> SHAKSPEARE.

> "'Tis nature bids; to nature's sacred voice
> Attend, and from the monster-breeding deep,
> The ravaged air, and howling wilderness,
> Learn parent virtues. Shall the growling bear
> Be more a sire than thou? an infant once,
> Helpless and weak: but for paternal care
> Thou hadst not liv'd to propagate a race
> To misery, to resign to step-dame Fate
> Perhaps a worthier offspring than thy sire
> Tenderly rear'd."
>
> ARMSTRONG'S *Economy of Love.*

A will made to provide for such a natural child, and to exclude the pretensions of heirs-at-law, should be framed with the most careful attention. The testator must take every possible precaution to strengthen such an instrument. In the description of such a child, it is advisable to copy the register from the parish books where it was born and christened, and preserve the certificate thereof with the will.

Young persons who are not possessed of solid property should avail themselves of the opportunity afforded them by the life-insurance offices:—at a very easy rate (in consequence of their youth) they may leave sufficient to secure from poverty and wretchedness those for whom, by the laws of God and man, they are bound to provide.

But let no man attempt to make his own will, from any prescribed form that may be recommended. Is it not wonderful that wills, which professional men conceive to be the most intricate part of their profession, and that which requires the strictest attention and accurate estimation of the value of words, should ever be attempted without their assistance? But, as the poet says,

"Fools rush in where wise men fear to tread."

In these transactions, secrecy is especially requisite. Great attention should be had, in the disposing of estates by wills, that no creditor may remain unsatisfied, and that peace and harmony may be preserved among children and other surviving relations,—that no child be preferred, to the impoverishment of the rest,—that none be disinherited through caprice, or passion, or implacable resentment.

Whenever the testator is *in extremis*, or considerably impaired in his faculties by age or sickness, witnesses should be sought for, of not only unblemished, but (if easily to be had) of distinguished reputation; and in such circumstances more especially, bequests to charitable uses are to be discouraged, unless a very ample estate is to be disposed of.

Have your will made by an able solicitor, who, if the devise be of an intricate nature, will lay it before a counsel. If you do not choose to acquaint him with the names, &c. of those to whom you give your property, desire him to leave blank spaces, which you may yourself fill up, adding to their Christian and surname their trade and place of abode before you sign the will; for there must not be any alteration or addition after.

The charge for making a will is trifling, compared to the comforting reflection thence arising, of having done your duty to the utmost to protect and provide for all who are dear to you. This consideration must be one of the most powerful consolations on a death-bed that an honest heart can feel.

The greatest care should be taken in the preparing, execution, and attestation of wills.

By publication is meant that the testator must declare to the witnesses that it is his last will. A will must be dated the day and year it is signed, &c.

In the publication of a will it is not necessary that the witnesses should be made acquainted with its contents.

Mr. Sugden, in his excellent Letters to a Man of Property, says,

"I am somewhat unwilling to give you any instructions for making your will, without the assistance of your professional adviser. It is quite shocking to reflect upon the litigation which has been occasioned by men making their own wills. To put off making your will until the hand of death is upon you evinces either cowardice or a shameful neglect of your temporal concerns. Lest, however, such a moment should arrive, I must arm you in some measure against it.

"If your estate consists of what is called personalty, as money, goods, leasehold estates, and the like, you may make your will yourself; and any two persons who know your handwriting,* may, after your death, prove it: but it is necessary to have two witnesses, in order that the execution of the will may be proved without difficulty."†

Mr. S. further observes:

"There is one thing of which I must particularly warn you. If you were to give all your goods to me, I should take the entire interest in them, without further words; but if you were to give me all your freehold or copyhold lands, without saying

* "A testament of chattels (*i. e.* a legacy of money, goods, or leasehold property), written in the testator's own hand, though it has neither his name nor seal to it, is good; *provided sufficient proof can be had that it is his handwriting*."

"It has been adjudged, that the testator's name, written with his own hand at the beginning of his will, as, 'I, John Mills, do make this my last will and testament,' is a sufficient signing, without any name at the bottom."—BLACKSTONE'S *Commentaries*, book ii. chap. 32.

The mere Christian and surname is not sufficient description; add to this your place of abode, trade, &c.; thus, John Mills, of London-street, Fitzroy-square, in the parish of St. Pancras, baker. Those to whom you leave legacies should be equally particularly described.

† In the State of New-York the witnesses must annex to their signatures their places of residence, under a penalty of fifty dollars; but the validity of the will is not affected by the omission.—[B.]

more, I should only take a life estate in them; and after my death, they would go to your heir. Thus, if you wish to give my estate in Kent to your wife, not for her life merely, but out and out, you should give it to 'her, her heirs and assigns for ever.' These words, heirs and assigns, I must observe, enlarge the gift, so as to invest the devisee with the uncontrollable right in the estate, and make it descendible to his heir, if he do not otherwise dispose of it."

The usual words for conveying a fee-simple (*i. e.* the absolute and entire interest in a freehold, or an estate for ever), either by deed or will, are "heirs and assigns for ever."

If the devise be to a man and his assigns, without annexing the words of perpetuity (*i. e.* for ever), then the devisee shall only take "an estate for life."

Where it is intended a man should have only an estate for life, the usual method, both in deeds and wills, is to convey the estate by the words, "during the term of his natural life."

"When any estate, or effects, or annuity, is given to a married woman, it is generally bequeathed to some person in trust for her, or to her, for her sole and separate use, with directions that her receipt alone shall be a sufficient discharge for the same; thereby to prevent what is given being subject to the control or debts of the husband."

"If any legacy, &c. be given to a married woman absolutely, without such restrictions, it will be as if the same were given to the husband."

In a legacy to a single woman, the like precaution should be made, in the case of her future marriage.

"Marriage and the birth of a posthumous child amount to the revocation of a will."—5 T. R. 49.

By a codicil any bequests or dispositions of a will may be altered, or revoked, new legacies given, and other executors appointed in the place of those named in the will; yet where the alteration is of considerable importance it is much better to make a new will, which is always less liable to suspicion or misrepresentation.

"If you have given a person a legacy by your will, and you afterward give the same person another by a codicil, you must declare whether you mean it to be in addition to the legacy in the will or in lieu of it."—*Sugden's Letters.*

The sum should be written in words, not in figures, which are easily erased or altered.

Where there is no time limited for paying a legacy, the executor is not obliged to pay it till one year after the testator's death.

Quite as much care must be taken in the preparation of a codicil as of a will; because it is often made not merely to give but to take away, and make null and void what has been previously bequeathed by a will: therefore it should be worded and executed with all possible circumspection. There should be as many copies of a codicil as there are of a will, with each of which it is prudent to seal up one.

THE USUAL FORM OF A CODICIL.

Whereas I, Richard Roe, of Fleet-street, London, linen-draper, have made and duly executed my last will and testament in writing, bearing date the 17th day of March, 1821; now I do hereby declare this to be a codicil to my said will, and I do direct the same to be annexed thereto, and to be taken as part thereof; and I do hereby bequeath to my son,

Richard Roe (in my said will named), the further sum of two hundred pounds, in addition to what I have given him by my said will. And whereas, I did in and by my said will give and bequeath unto John Fern the sum of one hundred pounds, now I do hereby revoke the said legacy, and do give unto him, the said John Fern, the sum of ten pounds, and no more; and I do hereby ratify and confirm my said will in all the other particulars thereof. In witness whereof, I, the said Richard Roe, have to this codicil set my hand and seal this day of March, in the year of our Lord 1822.

RICHARD ROE The place of the Seal.

Signed, sealed, published, and declared by the said testator, Richard Roe, as and for a codicil to be annexed to and taken as part of his last will and testament, in the presence of us, who, at his request, in his presence, and that of each other, have hereunto subscribed our names as witnesses thereunto.

{ Two witnesses for personal,
{ Three ditto for freehold and copyhold.

[In the State of New-York two witnesses only are necessary for either real or personal.—B.]

Wills and codicils, whether of freehold or personal property, should always be attested by three witnesses, who must be entirely disinterested persons, who receive no benefit from them, and should be respectable persons well acquainted with business.

It is too commonly supposed that the most ignorant person, even a marksman who cannot write his own name, will do for the witness to a will. Should circumstances make it necessary for the witnesses to be examined in a court of law, what impotent evidence do such persons give in many cases, not probably from any intention of fraud but solely arising from ignorance!—they are easily so bothered by a shrewd counsel, that they may be made to say almost any thing: this would be in a great measure prevented by the attestation of a notary or solicitor. This is especially recommended in any case where the capacity of the testator is at all likely to be questioned.

The choice of executors, guardians, and trustees is still more important. People cannot be too circumspect in the appointment of executors, who should not be appointed without their entire concurrence in the acceptance of the office:—to assist them in the effectual execution of which, make a schedule of the debts you owe, and that are owing to you; and of your opinions of the value and best mode of managing your property and the peculiar tenures thereof, in the form of a letter addressed to your heir and to your executor.

"To make assurance trebly sure," although we advise that the attorney should make the will, the testator himself should write and execute three copies of it, and then read them over carefully with his professional adviser.

A copy should be given to the person most interested,—the executors, the solicitor, or proctor.

An office should be instituted where every man may (if he thinks fit) register and deposite for a trifling expense the will he intends to operate: this would effectually prevent frauds. There are registrars for deeds; why not for the security of an instrument of so much importance as a will?*

Lastly.—Read your will over once a year, and make a new one whenever you purchase freehold or copyhold property, otherwise it will not pass to the uses of your will, but go to your heir-at-law.

[All the necessary information on the subject of wills may be acquired by the citizen of New-York, by reading the first title of the 6th chapter of the 2d part of the Revised Statutes, beginning at page 56 of the 2d volume. But application to a lawyer is, after all, the safest plan.—B.]

* This is done in the surrogate's office in the State of New-York.—[B.]

EXTRACTS FROM THE WRITINGS OF LEWIS CORNARO, A NOBLEMAN OF VENICE, ON HEALTH AND LONG LIFE.

The justly celebrated Addison bestows the following eulogium on the author of the works from which these extracts are taken.

"Cornaro was of an infirm constitution till about forty, when, by obstinately persisting in the rules recommended in this book, he recovered a perfect state of health, insomuch that at fourscore he published this Treatise. He lived to give a fourth edition of it, and after having passed his hundredth year died without pain or agony, like one who falls asleep. This book is highly extolled by many eminent authors, and is written with such a spirit of cheerfulness and good sense, as are the natural concomitants of temperance and virtue."

I HAVE undertaken this little book the more readily, as many young gentlemen have requested it of me, moved thereto by seeing their fathers drop off in the flower of their age, and me so sound and hearty at the age of eighty-one. They begged me to let them know by what means I attained to such excellent health and spirits, at my time of life.

I could not but think their curiosity very laudable, and was willing to gratify them, and at the same time do some service to my countrymen, by declaring, in the first place, what led me to renounce intemperance and lead a temperate life; secondly, by showing the rules I observed; and, thirdly, what unspeakable advantage and satisfaction I received from it; whence it may be very clearly seen, how easy a thing it is for a wise man to escape all the curses of intemperance, and secure to himself the inestimable felicities of vigorous health and cheerful age.

My constitution was naturally weak and delicate, which ought in reason to have made me more regular and prudent; but being, like most young men, too fond of what is usually called good eating and drinking, I gave the rein to my appetites. In a little time I began to feel the ill effects of such intemperance; for I had scarce attained to my thirty-fifth year before I was attacked with a complication of disorders, by which my constitution seemed, in a short time, to be so entirely ruined that I could hardly hope for any other termination to my sufferings than death.

The best physicians in Italy employed all their skill in my behalf, but to no effect. At last, they told me very candidly, that there was but one thing that could afford me a single ray of hope,—but one medicine that could give me a radical cure, viz. the immediate adoption of a regular and temperate life. They added, moreover, that now I had no time to lose, that I must immediately choose a regimen or death.

This was a home thrust. I could not bear the thoughts of dying soon; and being convinced of their abilities and experience, I thought the wisest course I could take would be to follow their advice, how disagreeable soever it might seem.

I then requested my physicians to tell me exactly after what manner I ought to govern myself. To this they replied, *that I should always consider myself as an infirm person, eat nothing but what agreed with me, and that in small quantity.* I then immediately entered on this new course of life, and with so determined a resolution that nothing has been since able to divert me from it. In a few

days I perceived that this new way of living agreed very well with me; and in less than a twelvemonth I had the unspeakable happiness to find that all my late alarming symptoms were vanished, and that I was perfectly restored to health.

No sooner had I begun to taste the sweets of this new resurrection, but I made many very pleasing reflections on the great advantage of temperance, and thought within myself, "If this virtue has had so divine an efficacy as to cure me of such grievous disorders, surely it will help my bad constitution, and confirm my health. I therefore applied myself diligently to discover what kinds of food were most proper for me, and made choice of such meats and drinks only as agreed with my constitution, observing it as an inviolable law with myself, *always to rise with an appetite to eat more, if I pleased.* In a word, I entirely renounced intemperance, and made a vow to continue, the remainder of my life, under the same regimen I had observed. A happy resolution! the keeping of which entirely cured me of all my infirmities.

I never before lived a year together without falling, once at least, into some violent illness; but this never happened to me afterward: on the contrary, *I have always been healthy ever since I was temperate.*

All changes, though from the *worst* to the *best* habits, are at first disagreeable. I found it so: for having long accustomed myself to high feeding, I had contracted such a fondness for it, that though I was daily destroying myself, yet did it, at first, cost me some struggles to relinquish it. Nature, long used to hearty meals, expected them, and was

quite dissatisfied with my moderate repasts. To divert my mind from these little dissatisfactions, I used, immediately after dinner, to betake myself to some innocent amusement or useful pursuit.

Besides the two foregoing important rules about eating and drinking, I have very carefully avoided all extremes of heat and cold, excessive fatigue, interruption of my usual time of rest, late hours, and too close and intense thinking. I am likewise greatly indebted for the excellent health I enjoy to that calm and temperate state in which I have been careful to keep my passions. The influence of the passions on the nerves and health of our bodies is so great that none can be ignorant of it. He, therefore, who seriously wishes to enjoy good health must learn to conquer his passions, and keep them in subjection to reason. For let a man be ever so temperate in diet, or regular in exercise, still some unhappy passion indulged to excess will prevail over all his regularity, and prevent the good effects of his temperance. No words, therefore, can adequately express the wisdom of guarding against an influence so destructive.

However, I must confess to my shame that I have not been at all times so much of a philosopher and Christian as entirely to avoid these disorders. But I have reaped the benefit of knowing, by my own repeated experience, that these malignant passions have, in general, a far less malignant effect on bodies that are rendered firm and vigorous by temperance, than on those that are corrupted and weakened by gluttony and excess.

It was hard also for me to avoid every extreme of heat and cold, and to live above all the occa-

sions of trouble which attend the life of man; but yet these things made no great impression on the state of my health, though I met with many instances of persons who sunk under less weight of body and mind.

About five years ago I was over-persuaded to a thing which had like to have cost me dear. My relations, whom I love, and who have a real tenderness for me,—my friends, with whom I was willing to comply in any thing that was reasonable,—lastly, my physicians, who were looked upon as the oracles of health, did all agree that I ate too little; that the nourishment I took was not sufficient for one of my years. It was in vain for me to represent to them that nature is content with a little; that with this little I had enjoyed excellent health for so many years; that to me the habit of it was become a second nature; and that it was more agreeable to reason, that as I advanced in years, I should rather lessen than increase the quantity of my food; especially as the powers of the stomach must grow weaker from year to year. To strengthen my arguments, I urged those two natural and true proverbs,—that he who would eat a great deal, must eat but a little—and that what we leave, after making a hearty meal, does us more good than what we have eaten. But neither my proverbs nor my arguments could silence their affectionate entreaties. Wherefore, to please persons who were so dear to me, I consented to increase the quantity of food, but with two ounces only. So that, as before I had always taken but twelve ounces of solid food in a day, I now increased it to fourteen; and as before I drank but fourteen ounces of wine in a

day, I now increased it to sixteen. This increase had in eight days' time such an effect on me, that from being remarkably cheerful and brisk, I began to be peevish and melancholy, and was constantly so strangely disposed that I neither knew what to say to others, nor what to do with myself. On the twelfth day I was attacked with a violent pain in my side, which held me twenty-two hours, and was followed by a violent fever which continued thirty-five days, without giving me a moment's respite. However, God be praised, I recovered, though in my seventy-eighth year.

Would all men but live regularly and temperately, there would not be a tenth of that sickness which now makes so many melancholy families, nor any occasion for a tenth part of those nauseous medicines which they are now obliged to swallow, in order to carry off those bad humours with which they have filled their bodies by over-eating and drinking. To say the truth, would every one of us but pay a becoming attention to quantity and quality of what he eats and drinks, and carefully observe the effects it has upon him, he would soon become his own physician; and, indeed, the very best he could possibly have. A physician may be sometimes necessary; and, in cases of danger, the sooner the better. But for the bare purpose of preserving ourselves in good health there needs no better physician than a temperate and regular life. It is a specific and natural medicine, which preserves the man, how tender soever his constitution be, and prolongs his life to above a hundred years; spares him the pain of a violent death, when the radical moisture is quite spent; and which, in short,

has all the properties that are fancied to be in potable gold, which a great many persons have sought after in vain.

But, alas! most men suffer themselves to be seduced by the charms of a voluptuous life. They have not courage enough to deny their appetites; and being over-persuaded by their inclinations, so far as to think they cannot give up the gratification of them without abridging too much their pleasures, they devise arguments to persuade themselves that it is more eligible to live ten years less than to be upon the restraint, and deprived of whatever may gratify their appetites. Alas! they know not the value of ten years of healthy life at an age when a man may enjoy the full use of his reason, and turn all his wisdom and experience to his own and the advantage of the world. Let fools and villains undervalue life; the world would lose nothing by them, die when they will. But it is a loss indeed when wise and good men drop into the grave. Ten years of life to men of that character might prove an inestimable blessing to their families and country.

Some, I know, are so unreasonable as to say that it is impossible to live such a regular life. To this I answer, Galen, that great physician, led such a life, and advised others to it as the best physic. And a great many famous men of past and present times have practised it, and thereby arrived to an extreme old age.

You will tell me that Plato, as sober a man as he was, yet affirmed that it is difficult for a man in public life to live so temperately; being often in the service of the state, exposed to the badness of the weather, to the fatigues of travelling, and to eat

whatever he can meet with. This cannot be denied. But then I maintain that these things will never hasten a man's death, provided he accustom himself to a frugal way of living. There is no man in what condition soever but may keep from over-eating, and thereby happily prevent those distempers that are caused by excess.

It may likewise be objected, that if any one who is well is dieted like one who is sick, he will be at a loss about the choice of his diet when any distemper comes upon him. To this I say, that Nature, ever attentive to the preservation of her children, teaches us how we ought to govern ourselves in such a case. She begins by depriving us so entirely of our appetites that we can eat little or nothing. At that time, whether the sick person has been sober or intemperate, no other food ought to be used than such as is proper for his condition —such as broth, jellies, cordials, barley-water, &c. When his recovery will admit him to use a more solid nourishment, he must take less than he was used to before his sickness; and notwithstanding the eagerness of his appetite, he must take care of his stomach till he is perfectly cured. Should he do otherwise he would overburden nature, and infallibly relapse into the danger he had escaped. But notwithstanding this, I dare aver, that *he who lives a sober and regular life will hardly ever be sick; or but seldom, and for a short time.* This way of living preserves us from those bad humours which occasion our infirmities, and, by consequence, heals us of all those distempers which they occasion. I do not pretend to say, that everybody must eat precisely as little as I do, or abstain from

fruit, fish, and other things from which I abstain, because such dishes disagree with me. They who are not disordered by such dishes are under no obligation to abstain from them. But they are under the greatest obligations to feed moderately, even on the most innocent food, since *an overloaded stomach cannot digest.*

It signifies nothing to tell me that there are several who, though they live very irregularly, yet enjoy excellent health and spirits, and to as advanced an age as those who live ever so soberly. For this argument is founded on such uncertainty and hazard, and occurs so seldom, as to look more like a miracle than the regular work of nature. And those who, on the credit of their youth and constitution, will pay any regard to so idle an objection, may depend on it that they are the betrayers and ruiners of their own health.

And I can confidently and truly affirm, that an old man, even of a bad constitution, who leads a regular and sober life, is surer of a longer one than a young man of the best constitution who lives disorderly. All, therefore, who have a mind to live long and healthy, and die without sickness of body or mind, must immediately begin to live temperately; for such a regularity keeps the humours of the body mild and sweet, and suffers no gross, fiery vapours to ascend from the stomach to the head: hence the brain of him who lives in that manner enjoys such a constant serenity, that he is always perfectly master of himself. Happily freed from the tyranny of bodily appetites and passions, he easily soars above to the exalted and delightful contemplation of heavenly objects. By this means

his mind becomes gradually enlightened with divine truth, and expands itself to the glorious, enrapturing view of the power, wisdom, and goodness of the Almighty. And when, in process of time and after a long series of years, he sees the period of his days drawing nigh, he is neither grieved nor alarmed. Full of acknowledgments for the favours already received from God, he throws himself into the arms of his future mercy. He is not afraid of those dreadful punishments which *they* deserve who have shortened their days by guilty intemperance. He dies without complaining, sensible that he did not come into this world to stay for ever; but is a pilgrim and traveller to a far better. Exulting in this faith and with hopes big with immortality, he goes down to the grave in a good old age, enriched with virtues and laden with honours. His end is calm, and he expires, like a lamp when the oil is spent, without convulsion or agony, and so passes gently away without pain or sickness from this earthly and corruptible, to that celestial and eternal life whose happiness is the reward of the virtuous.

O blessed temperance! How worthy art thou of our highest esteem, and how infinitely art thou preferable to an irregular and disorderly life! Nay, would men but consider the effects and consequences of both, they would immediately see, that there is as wide a difference between them as there is between light and darkness, heaven and hell.

Some there are who tell us that old age is no blessing; that when a man is pass seventy, his life is nothing but weakness, infirmity, and misery. But I can assure these gentlemen they are mightily

mistaken; and that I find myself, old as I am (which is much beyond what they speak of), to be in the most pleasant and delightful stage of life.

I remember all the follies of which I was guilty in my younger days, and am perfectly sensible of the many and great dangers they exposed me to. I know with what violence young persons are carried away by the heat of their blood. They presume on their strength, just as if they had taken a sure lease of their lives, and must gratify their appetites whatever it cost them, without considering that they thereby feed those ill humours which do most assuredly hasten the approach of sickness and death; two evils which, of all others, are most unwelcome and terrible to the wicked. The first of these, sickness, is highly unwelcome, because it effectually stops their career after this world's business and pleasures, which, being their sole delight and happiness, must be inexpressibly sad and mortifying. And the impatience and gloom of sickness is rendered tenfold more insupportable to them, because it finds them utterly destitute of those pious affections which alone can sooth the severity of sickness and charm the pangs of pain. They had never cultivated an acquaintance with God, nor accustomed themselves to look up to him as a merciful Father, who sends affliction to wean us from this scene of vanity. They had never, by prayers and good works, endeavoured to secure his favour, or cherish that love which would make his dispensations welcome. So that, unblessed with these divine consolations, the season of sickness must be dark and melan-

choly indeed. And besides all this, their hearts often sink within them at the prospect of DEATH, that ghastly king of terrors, who comes to cut them off from all their dear delights in this world, and send their unwilling souls to suffer the punishment which their own guilty conscience tells them is due to their wicked lives. But from these two evils, so dreadful to many (blessed be God), I have but little to fear. For, as for *death*, I have a joyful hope that the change, come when it may, will be gloriously for the better. And besides, I trust that HE, whose divine voice I have so long obeyed, will graciously support and comfort his aged servant in that trying hour. And as for *sickness*, I feel but little apprehension on that account; since by my divine medicine, TEMPERANCE, I have removed all the causes of disease: so that I am pretty sure I shall never be sick, except it be from some intent of Divine mercy, and then I hope I shall bear it without a murmur, and find it for my good.

Many have said to me, "How can you, when at a table covered with a dozen delicious dishes, content yourself with one dish, and that the plainest too at the table? It must surely be a great mortification to you, to see so many charming things before you, and yet scarcely taste them." This question has been frequently put to me and with an air of surprise. I confess it has often made me unhappy; for it proves that such persons are got to such a pass, as to look on the gratification of their appetites as the highest happiness, not considering that the mind is properly the man, and that it is in the affections of a virtuous and pious mind a man is to look for his true and highest happiness.

When I sit down with my eleven grandchildren to a table covered with various dainties, of which, for the sake of a light, easy stomach, I may not at times choose to partake, yet this is no mortification to me; on the contrary, I often find myself most happy at these times. How can it otherwise than give me great delight, when I think of that goodness of God which blesses the earth with such immense stores of good things for the use of mankind. And must it not make me very happy to think that I have got such a mastery over myself as never to abuse any of those good things, but am perfectly contented with such a portion of them as keeps me always in good health. O what a triumph of joy is this to my heart! What a sad thing it is that young people will not take instruction nor get benefit from those who are older and wiser than themselves! I may use, in this matter, the words of the wise man, "I have seen all things that are done under the sun." I know the pleasures of eating, and I know the joys of a virtuous mind; and can say, from long experience, that the one excelleth the other as far as light excelleth darkness. The one are the pleasures of a mere animal; the other, those of an angel.

Some are so thoughtless as to say, that they had rather be afflicted twice or thrice a year with the gout, and other distempers, than deny themselves the pleasure of eating and drinking to the full of such things as they like; that for their part, they had rather eat and drink as they like, though it should shorten their lives: that is, "give them a short life and a merry one." It is really a surprising and sad thing, to see reasonable creatures

so ready to swallow the most dangerous absurdities. For how, in the name of common sense, can the life of a glutton, or a sot, be a merry one? If men could eat to excess, drink to silliness, and rust in sloth, and, after all, suffer no other harm than the abridgment of ten or a dozen years of life, they might have some little excuse for calling it a merry life; though surely it could appear so to none but persons of a sadly vitiated taste. But since an intemperate life will surely sow in our bodies the seeds of such diseases as will, after a few short years of feverish pleasure, make life a burden to us, with what face can any reasonable being call this a merry life?

O sacred and most bountiful temperance! how greatly am I indebted to thee for rescuing me from such fatal delusions; and for bringing me, through the Divine benediction, to the enjoyment of so many felicities; and which, over and above all these favours conferred on thine old man, hast so strengthened his stomach, that he has now a better relish for his dry bread than he had formerly for the most exquisite dainties.

My spirits are not injured by what I eat; they are only revived and supported by it. I can immediately on rising from table set myself to write or study, and never find that this application, though so hurtful to hearty feeders, does me any harm. And, besides, I never find myself drowsy after dinner, as a great many do:—the reason is, I feed so temperately, as never to load my stomach or oppress my nerves; so that I am always as light, active, and cheerful after meals as before.

It is true, indeed (says he, in a letter to the

right reverend Barbara, Patriarch of Aquileia), that what I have to tell you is no news;—but I never told it you at the age of *ninety-one*. Is it not a charming thing that I am able to tell you, that my health and strength are in so excellent a state that, instead of diminishing with my age, they seem to increase as I grow old? All my acquaintance are surprised at it; but I, who know the cause of this singular happiness, do every where declare it.

I must confess, it was not without great reluctance that I abandoned my luxurious way of living. I began with praying to God that he would grant me the gift of temperance, well knowing that he always hears our prayers with delight. Then considering, that when a man is about to undertake any thing of importance, he may greatly strengthen himself in it by often looking forward to the great pleasures and advantages that he is to derive from it,—just as the husbandman takes comfort under his toils by reflecting on the sweets of abundance—and as the good Christian gladdens in the service of God when he thinks on the glory of that service and the eternal joys that await him,—so I, in like manner, by seriously reflecting on the innumerable pleasures and blessings of health, and beseeching God to strengthen me in my good resolutions, immediately entered on a course of temperance and regularity. And though it was at first highly disagreeable, yet I can truly say, that in a very little time the disagreeableness vanished, and I came to find great delight in it.

Some sensual persons give out, that I have troubled myself to no purpose in composing a

treatise concerning temperance, and that I have lost my time in endeavouring to persuade men to that which is impossible. Now, this surprises me the more, as these gentlemen must see that I led a temperate life many years before I composed this treatise, and that I never should have put myself to the trouble of composing it, had not long experience convinced me that it is a life which any man may easily lead, who really wishes to be healthy and happy. And besides the evidence of my own experience, I have the satisfaction to hear that numbers, on seeing my treatise, have embraced such a life, and enjoyed from it the very same blessings which I enjoy. Hence I conclude, that no man of good sense will pay any regard to so frivolous an objection. The truth is, those gentlemen who make this objection are so unhappily wedded to the poor pleasure of eating and drinking, that they cannot think of moderating it; and as an excuse for themselves, they choose to talk at this extravagant rate. However, I pity these gentlemen with all my heart.

Four years after this he writes,—I am now *ninety-five* years of age, and find myself as healthy and brisk as if I were but twenty-five. What ingratitude should I be guilty of, did I not return thanks to the divine Goodness for all the favours conferred upon me. Most of your old men have scarce arrived at sixty but they find themselves loaded with infirmities: they are melancholy, unhealthful, always full of frightful apprehensions of dying: they tremble day and night for fear of being within one foot of the grave; and are so strongly possessed with the dread of it, that it is a hard matter

to divert them from the doleful thought. Blessed be God, I am free from their ills and terrors. It is my opinion that I ought not to abandon myself to that vain fear.

This is a certain truth, that sharp, sour humours on the stomach proceed from a slow, imperfect digestion; and that but little good chyle can be made, when the stomach is filled with fresh food, before it has carried off the former meal. It cannot, therefore, be too frequently or too earnestly recommended, that as the natural heat decays by age, a man ought to abate the quantity of what he eats and drinks; *nature requiring but very little for the healthy support of the life of man, especially of an old man.* Would my aged friends but attend to this single precept, which has been so singularly serviceable to me, they would not be troubled with one-twentieth of those infirmities which now harass and make their lives so miserable. They would be light, active, and cheerful, like me, who am now near my hundredth year.

I know some persons are so weak as to excuse their wicked intemperance by saying, that "the race is not always to the swift, nor the battle to the strong;" and that, therefore, let them eat and drink as they please they shall not die until their time comes. How scandalously do these men misunderstand Solomon, and abuse truth? How would it startle us to hear our friends say, "that let them sleep and play as they please, they shall not be beggars till their time comes." Solomon does indeed say that the race is not *always* to the swift, nor the battle to the strong; but he must be no better than a madman, who thence infers, that

it is not *generally* so. For the invariable and eternal experience of mankind demonstrates, that ninety-nine times in a hundred, the race *is* to the swift, and the battle to the strong—bread to the industrious, and health to the temperate.

But it is a matter of fact, and not to be denied, that though temperance has the divine efficacy to secure us from violent disease and unnatural death, yet it is not to be supposed to make a man immortal. It is impossible but that time, which effaces all things, should likewise destroy that most curious workmanship of God—the human body.

I hold that dying in the manner I expect is not really death, but a passage of the soul from this earthly life to a celestial, immortal, and infinitely perfect existence. And I am so far charmed with the glorious elevation for which I think my soul is designed, that I can no longer stoop to those trifles which, alas! charm and infatuate so great a part of mankind. The prospect of parting with my favourite enjoyments of this life gives me but little concern. On the contrary, I thank God, I often think of it with secret joy, since by that loss I am to gain a life incomparably more happy.

Oh! who then would be troubled, were he in my case? What good man, but would instantly throw off his load of worldly sorrow, and address his grateful homage to the Author of all his happiness, if he would but live as I do. For, indeed, I am no angel, but only a man, a servant of God, to whom a good and temperate life is so pleasing, that, even in this world, he greatly rewards those who practise it.

And whereas many embrace a holy and contemplative life, teaching and preaching the great truths of religion, which is highly commendable (the chief employment of such being to lead men to the knowledge and worship of God); O that they would likewise betake themselves wholly to a regular and temperate life! They would then be considered as saints indeed upon earth, as those primitive Christians were, who observed so constant a temperance, and lived so long. By living like them to the age of one hundred and twenty, they might make such a proficiency in holiness, and become so dear to God, as to do the greatest honour and service to the world; and they would besides enjoy constant health and spirits, and be always happy within themselves: whereas they are now too often infirm and melancholy. If indeed they are melancholy because they see God, after all his goodness, so ungratefully requited; or because they see men, notwithstanding their innumerable obligations to love, yet hating and grieving each other—such melancholy is truly amiable and divine. But to be melancholy on any other account, is, to speak the truth, quite unnatural to good Christians; such persons being the servants of God, and heirs of immortality: and it is still more unbecoming the ministers of religion, who ought to consider themselves, as of all others, in the most important, serviceable, and delightful employment.

In short, if all religious people were strictly temperate and holy, how beautiful, how glorious a scene should we then behold! Such numbers of venerable old men as should create surprise. How many wise and holy teachers, to edify the people

by their wholesome admonitions and good examples! How many sinners might receive benefit by their fervent supplications! How many blessings might they shower upon the earth! and not as now, eating and drinking so intemperately as to inflame the blood and excite worldly passions, pride, ambition, and concupiscence, soiling the purity of their minds, checking their growth in holiness, and in some unguarded moment betraying themselves into sins disgraceful to religion, and ruinous to their peace for life. Would they but feed temperately, and that chiefly on vegetable food, they would, as I do, soon find it the most agreeable, by the cool, temperate humours it affords; and the best friend to virtuous improvement, begetting gentle manners, mild affections, purity of thought, heavenly-mindedness, and delight in God. This was the life led by the holy fathers of old, who subsisted entirely on vegetables, drinking nothing but pure water, and yet lived to an extreme old age, in good health and spirits, always happy within themselves. And so may all in our days live, provided they would but mortify the lusts of a corruptible body, and devote themselves entirely to the exalted service of God: for this is indeed the privilege of every faithful Christian, as Jesus Christ left it, when he came down upon earth to shed his precious blood, in order to deliver us from the tyrannical servitude of the Devil, and all through his immense goodness.

To conclude,—since length of days abounds with so many blessings, and I am so happy as to have arrived at that state, I feel myself bound, in charity, to give testimony in favour of it, and solemnly assure all mankind, that I really enjoy a

great deal more than what I now mention, and that I have no other motive in writing on this subject than to engage them to practise, all their lives, those excellent virtues of temperance and sobriety, which will bring them, like me, to a happy old age. And therefore I never cease to raise my voice, crying out to you, my friends, may your days be many, that you may long serve God, and be fitter for the glory which he prepares for his children.

THE END.

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