

An exposure of the causes of the present deteriorated condition of health and diminished duration of human life, compared with that which is attainable by nature : being an attempt to deduce from the phenomena of nature such rules of living as may greatly tend to correct the evil, and restore the health of mankind to its pristine strength and vigour; forming a code of health and long life, founded on principles fixed and indisputable / by Joel Pinney.

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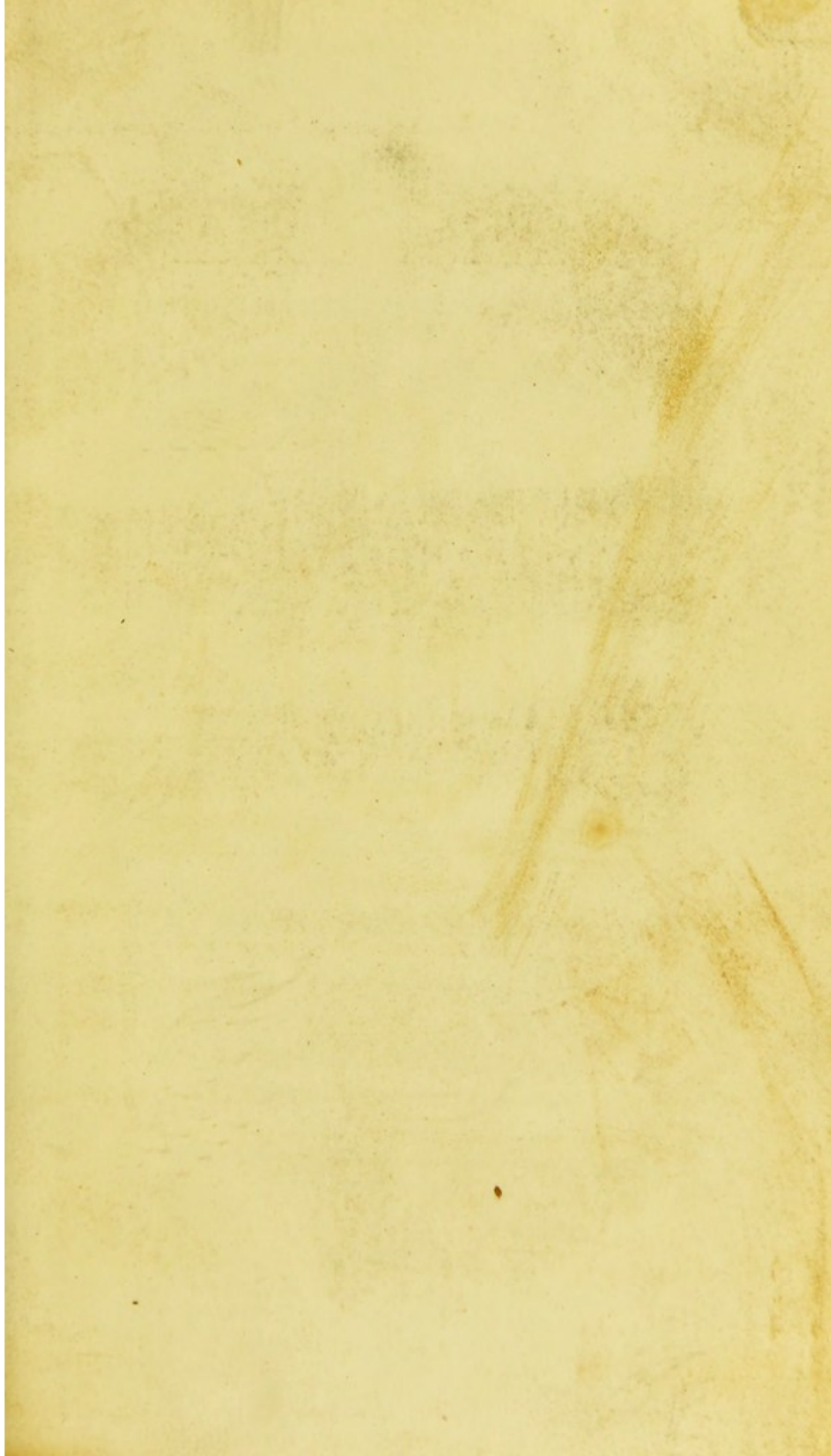



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AN EXPOSURE
OF THE
CAUSES OF THE PRESENT DETERIORATED
CONDITION OF HEALTH,

AND
DIMINISHED DURATION OF HUMAN LIFE,

WITH THAT WHICH IS ATTAINABLE BY NATURE,

AND THE MEANS OF IMPROVING THE PRESENT DEGRADATION OF THE
HUMAN RACE, AND OF RESTORING THE HEALTH AND LONGEVITY
OF THE INDIVIDUAL MEMBERS OF IT.

A CODE OF HEALTH AND LONGEVITY,

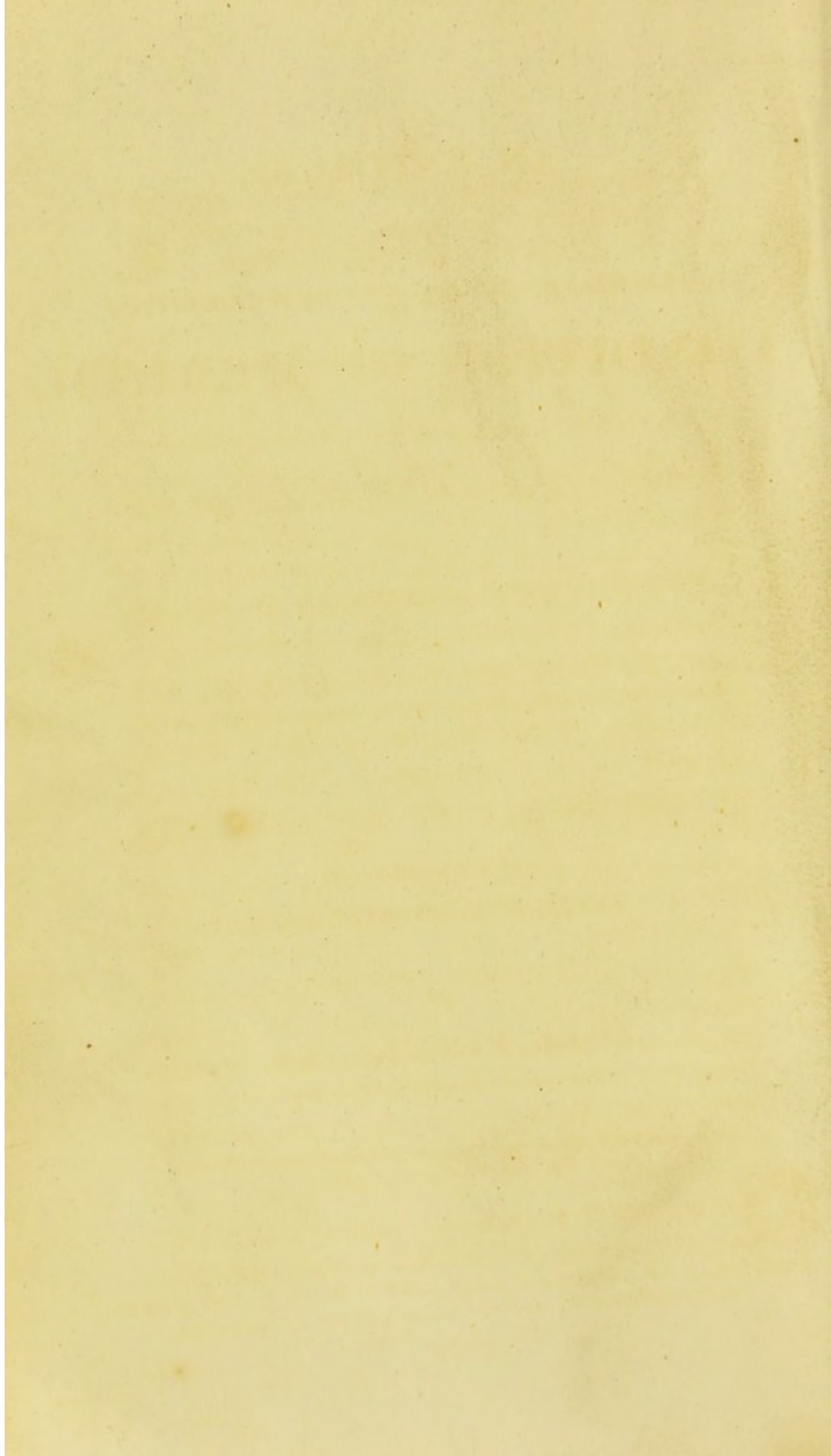
FIXED AND INDISPUTABLE.

BY
JOEL PINNEY, Esq.

LONDON,

PUBLISHED BY LONGMAN, REES, GREEN, ROBINSON, AND CO.,
STATIONERS' COURT, LONDON.

1822.



AN EXPOSURE
OF THE
CAUSES OF THE PRESENT DETERIORATED
CONDITION OF HEALTH,
AND
DIMINISHED DURATION OF HUMAN LIFE,
COMPARED
WITH THAT WHICH IS ATTAINABLE BY NATURE;
BEING
AN ATTEMPT TO DEDUCE FROM THE PHENOMENA OF NATURE SUCH RULES OF LIVING AS MAY
GREATLY TEND TO CORRECT THE EVIL, AND RESTORE THE HEALTH OF MANKIND
TO ITS PRISTINE STRENGTH AND VIGOUR;
FORMING
A CODE OF HEALTH AND LONG LIFE,
FOUNDED ON PRINCIPLES
FIXED AND INDISPUTABLE.

BY
JOEL PINNEY, Esq.

Ignorance is preferable to error; he is nearer to truth who believes nothing,
than he who believes what is wrong.

LONDON:
PUBLISHED BY LONGMAN, REES, ORME, BROWN, AND GREEN,
PATERNOSTER ROW; AND MAY BE HAD OF ALL BOOKSELLERS,
1830.

AN EXPOSURE

OF THE

CAUSES OF THE PRESENT DEGENERATION

CONDITION OF HEALTH,

AND

DETERIORATION OF HUMAN LIFE

AS

WITH THAT WHICH IS ATTAINABLE BY NATURE

AND

THE MEANS OF IMPROVING THE SAME

BY

A CODE OF HEALTH AND LONG LIFE

FOR THE USE OF THE

ARMY AND NAVY

JOSEPH PINNEY, Esq.

LONDON

PUBLISHED BY TAYLOR, HERRING, BOND, AND ORR, PATERNOSTER ROW, AND MAY BE HAD OF ALL BOOKSELLERS

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INTRODUCTION.

WHEN it is considered that the European authors who have written upon the subject of health and longevity are nearly two thousand, and of *that* number, that many are natives of our own country and men of superior medical celebrity, it may probably excite some degree of curiosity, to know what *new matter* can possibly be found, to add to a subject already handled by such a host of talent. It may therefore, perhaps, appear somewhat presuming in one (not being of the medical profession) to attempt to increase this bulk of information, by suggestions of his *own*, put forth in the language of his predecessors. He, however, who labours in a cause, having for its object the promotion of the health and prolongation of the life of mankind, by showing in what manner the body may be protected from the ravages of disease, scarcely requires an apology for obtruding himself on the notice of the public: yet, being unconnected with the faculty of medicine, the members of which *alone*, most persons consider competent to the task of framing rules of health, it may probably be expected that I should make it appear why *I* have been induced to pay such particular attention to a subject *hitherto* only treated upon professionally; I therefore have thought it proper to offer the following explanation:—

Having been nurtured in the strictest observance of regularity and temperance in diet, exercise, and early

rising, which from my infancy my parents enforced, I enjoyed an uninterrupted state of sound health until I arrived at the age of eighteen years; but, as is too often the case, youth feel a strong inclination to shake off what they erroneously consider the yoke of restraint, and abandoning my former habits, I began to mingle with persons whose mode of living was diametrically opposite to my own. In consequence, my health for the first time in my life became impaired, and I fell a prey to indolence and listlessness, the consequences of luxury and irregularity.

So alluring, however, were the temptations, and so powerful the influence of prevailing customs, that I was induced to continue, without intermission, modern excesses for the space of five or six years; during which period, my whole frame became shaken, and my bodily health so alarmingly injured, as to cause me at length to hesitate, and take a review of the dangers I was hourly incurring, by a departure from the temperance prescribed by nature, and which appeared to threaten the entire destruction of my constitution.

Alarmed by this reflection, I resolved at once to withdraw from the dangerous courses in which I was engaged; and, regardless of the influence of custom or example, to return to the temperate and simple mode of living in which I had been brought up, and which had procured me an uninterrupted enjoyment of vigorous health. I had no sooner begun to carry this resolution into effect, than my health began gradually to return, and in a short period of time, was completely restored. From that

hour to the present (a period of many years) I have never departed from the rules of the strictest temperance and regularity, nor has my health ever suffered a second interruption.

Convinced by this experiment of the great dependence of our bodily health upon the course of life pursued, the following questions naturally suggested themselves:—

What is the *cause* that the present generation have not benefited in any degree by the numerous medical publications on the subject of health? What is the reason that so large a portion of the human race, are so much more prone to disease, than they were in former times? And why are these *very* books which have been written for the express purpose of pointing out the means of *preventing* disease, and prolonging life, been laid aside as a dead letter? The answers are too plain.

First,—Because they treat upon the symptoms and cure of disorders, rather than upon the course of life necessary to be pursued, in order to prevent their occurrence.

Secondly,—Because the opinions of the several writers are manifestly contradictory, which naturally tends to shake the public confidence, and to divide the minds of the thinking portion of mankind, giving them a distaste for a study, of which its professors are not agreed upon points of the most vital importance.

Thirdly,—Because many of the books being intended for the use of the faculty only, are written in technical

terms, and are therefore ill adapted for general apprehension.

Fourthly,—Because the greater number of these publications are very voluminous, and fraught with professional mysteries, obscurities, and irrelevant matter, that rather tend to perplex and confuse the mind of the reader, than to give useful information or instruction.

I was thoroughly convinced, therefore, that the conceit that the works of nature could not go on without the interference of man, bordered almost on impiety; and I felt an earnest desire to urge on my fellow-creatures, by every argument in my power, the adoption of those courses, which I had from actual experience found, could *alone* secure the permanent enjoyment of the invaluable blessing, *health*. With this view, I made myself acquainted with the various writers on the laws of nature, as regarded the animal economy, physiology, and the science of preserving health, and conferred with persons who had given their undivided attention to the subject. These studies I have prosecuted for the last twenty years, and have omitted no labour to obtain a thorough knowledge of the economy of the human frame.

Were I then to produce a book, couched in the language commonly employed by the celebrated writers on health, I am persuaded that I should only be adding another *inefficient* attempt to the numerous catalogue already consigned to the remote recesses of the library, unheeded and unread. I have therefore avoided blending metaphysical subtlety with physiological facts, and thus

inculcating over again, the same counsels that have over and over again passed unregarded.

My endeavour will be to convey to the minds of all classes of persons, the most important practical observations upon the subject of health. I will not advance a single opinion without supporting it by ample authority, where authority is necessary, while the system I propose to set forth, and the superstructure I shall endeavour to erect, will be founded on a basis that can never fail: namely, on the book of nature. With a scrutinizing eye, I will follow her step by step, recording faithfully whatever she dictates, but nothing more,—my efforts will not be to persuade, but to *convince*.

I am quite aware that the power of custom which becomes almost a second nature, has much influence (and frequently a pernicious one) over both mind and body, but its *best* and surest antidote, is a perpetual recurrence to facts established beyond the power of contradiction. Such facts, it is my intention to lay before my readers, and they will, I trust, be found so irrefragable, as at once to carry conviction to the mind, and to trample under foot, every prejudice by which the intellect may hitherto have been intralled.

It has been said by a recent writer on health, “that
 “there are but few individuals who have the power, and
 “very few the resolution, to put in force the various pre-
 “ventive checks of disease, and the greater mass of
 “society must therefore be content to make the best
 “compromise they can with those evils which surround
 “them: in short, they must rather attempt to mitigate

“those ills they cannot shun, than hope *entirely* to prevent their recurrence.” If I had entertained similar views of the subject, I certainly should not have given up my time to write this treatise; but I have not so mean an opinion of the understanding of men, as to imagine they would wantonly oppose themselves to measures, which were not only for their *own* benefit, but evidently for the general good. No persuasions would induce me to believe, that human nature could turn a deaf ear to arguments adduced solely to impress upon them the observance of a line of conduct essential to the preservation of health and maintenance of the principles of life. I trust, therefore, I shall not appeal in vain to its good sense; and am quite confident that there are but few persons to be found, who have enjoyed even a moderate share of this blessing, who would not bestow their utmost exertions in the circulation and establishment of arguments that would operate as motives to induce persons to give the subject greater attention, and to be more cautious and circumspect in engaging in any mode of living, that may endanger so invaluable a treasure.

From the circumstance, however, of the long and confirmed habits of indolence and intemperance, into which most persons have fallen, there will, no doubt, be many obstacles to surmount, and many struggles to contend with, before they can be brought to relinquish *entirely*, courses to which they have been long habituated. That, however, they will *ultimately* be induced to abandon a mode of living fraught with dangers, and adopt *that* which will ensure to them a long and healthy life, I feel

no doubt: to facilitate the accomplishment of this change, I propose to set before them, the natural consequences of *each* mode of living; exhibiting on the one hand, *pain, disease, and premature death*, and on the other, *vigorous health, terminating in a green old age, exempt from pain and infirmity of any kind*. The choice may then, without hesitation, be submitted to their reason.

Fortified by actual experience and observation against the errors of theory and speculation, I proceed to lay before my readers the results thereof, which I trust will show them how they may preserve health, and attain a hardy old age.

I am well aware, that according to the most recent census, life has experienced an average prolongation of a few years, compared with the centuries *immediately* preceding; but this increased average, evidently has not arisen from the prolongation of the lives of individuals to ages more advanced, but from the increased number of persons who attain to middle life, from the diminished dangers of infancy and childhood, by the suppression or more judicious treatment of contagious acute diseases, and from the improved ventilation of the metropolis.

It is not my purpose to enter into a dissertation upon the various disorders incident to the human frame: this I leave to the medical profession: all that I propose on *that head is*, to lead the public attention to points very much overlooked.

Those who may peruse this book, although but *superficially*, will find in it such arguments as I am persuaded

will induce many to reflect on their course of life; but if they expect to find a *distinct* code of rules for the regulation of the health imbodyed in the *end* of the work, by which they may be saved the trouble of perusing the whole of it, they will be disappointed; for, considering the subject as one of the highest importance, and being convinced that a hasty or superficial perusal of *any* book makes but a slight impression, I have purposely distributed the information and suggestions through the whole contents, in order to secure to it a thorough perusal; and have enlarged upon *each* rule separately in its turn, pointing out the several advantages attending its observance, and contrasting them with the evils of an opposite course: a method, I consider, much more likely to effect a *permanent* impression, than the drawing up a system of rules by themselves, separate from the arguments upon which they are established and supported.

To unveil, therefore, and to distinguish truth from error, and to point out and correct false opinions which have given rise to practices of the most injurious tendency as regards our health,—to bring to light and enforce upon the attention those irrefutable truths from which mankind, from the love of ease, and indulgence of long-contracted habits, are disposed to turn away, till roused by the actual twinges of pain and disease,—to endeavour to establish such fundamental principles, as may serve to eradicate the deeply-rooted prejudices which have opposed themselves to almost every dictate of nature, and thus effect a change in the general habits of living,—are the ends I have in view.

INNATE DESIRE OF HEALTH.

Folly of not controlling our desires—The evidences of our senses fail to convince us of the necessity of attempting to conquer our disposition to sensuality—No substantial pleasure in sensual indulgence.

“ O, Blessed Health! thou art above all gold and
“ Treasure. ’Tis thou that enlargest the soul and
“ Openest all its powers to receive instruction,
“ And to relish virtue.—He that has thee,
“ Has little more to wish for; and he that
“ Is so wretched as to want thee, wants
“ Every thing with thee.”

STERNE.

THERE is no desire more deeply implanted in our nature than that of preserving health and prolonging life. Health is the foundation of all other enjoyments, and is therefore the greatest blessing man can possess; without it all other gifts are insipid and valueless. Health is the only treasure a man ought really to value, and for want of it every man may be accounted poor, be his

worldly estate what it may. The principal point of wisdom in the conduct of life is, to use the enjoyments of the world in such a manner that they may not, by excess of indulgence, become *themselves* the means of shortening the period in which they might otherwise be enjoyed. And if any portion of knowledge deserves a more fixed attention than another, or has greater pretensions than others to be esteemed invaluable, it is, unquestionably, *that* by which we may secure perpetual health, and prolong our days. There are persons who, determined to gratify the most unbounded appetites, indulge in every excess, but finding at last that they cannot continue their course without greatly injuring their health, and shortening their days, console themselves with the reflection, that though they may live some years less, they will still have obtained a far higher portion of enjoyment, or, as the proverb expresses it, they will have lived—

“ A short life and a merry one ;”

but more appropriately, “ A bright blaze to go instantly out.”

It is scarcely credible that man, endowed as he is with intellectual faculties, should subject himself to such flagrant delusions, and so abuse his reason as to make the melancholy consideration

of the shortness of life, an argument for indulgence in excesses which must necessarily render that short life *still shorter*.

The science of physiology teaches us that the human body is a machine constructed upon the most exact mechanical principles, so wonderful, indeed, that the more perfectly it is understood, the more is our admiration excited at the power and goodness of that Being to which it owes its existence: but like every other complex machine, its very perfection renders it the more liable to derangement, and imposes an additional obligation upon its possessor to preserve and regulate it with the most scrupulous attention—to use it carefully with a due regard to its powers—and to watch over and protect it from injury or accident with the most exact care and vigilance.

Nothing, however, so effectually disorders that wonderful machine as the straining it beyond its power, by the indulgence of intemperance; and with its derangement we know what fearful consequences befall the owners. Is it not wonderful that men will adopt and persevere in a course which, the least reflection must make it apparent, will involve them in these dreadful consequences, and not only embitter every enjoyment here, but

must expose them to the just indignation of the great Author of their being, for the abuse they have put upon his work?

The evidence of our own senses in the present age, (however incredible it may appear,) seems to add but little weight to argument, and fails to convince us of the dangerous errors into which we are daily falling; nor is it till we come in good earnest to be *deprived* of health, that we become really sensible of its worth. Does it not almost baffle the power of imagination to conceive the cause, that man should not adopt the *only* means in his power for the preservation of his health? Is it not lamentable to reflect, that the greater portion of the human race choose to revel in luxury and indolence, to the destruction of their constitution, and inevitable curtailment of their existence, rather than pursue the plain and simple course pointed out by nature, and thus insure the enjoyment of a life of perfect health, terminating in a happy and protracted age? Until this indifference to their own welfare, almost surpassing belief—until this lethargic apathy, which has imperceptibly grown up and overspread mankind in the later ages—till these, I repeat, can be removed, and mankind can be roused from this stupor, advice will avail but little;—preju-

dice has too firm a hold of the human breast to yield to the dictates of experience. Some, however, are not so wholly lost, but are still willing to receive, with ingenuous hearts, the lessons of experience and advice intended for their benefit; *to them therefore I address myself.*

If the present intemperate mode of living, which is practised more or less in every class of society, had for its object any one good end, there might then exist some pretext for its continuance; but from the admission of all, it is acknowledged that no other satisfaction is derived from it than the momentary gratification of the palate—the most contemptible of animal pleasures—and *that* purchased at the price of an immediately disordered stomach, drawing after it a train of diseases which mock the power of medicine, and in the end materially abridge the period of existence. If, therefore, we wish to preserve the just harmony of the bodily functions, it is necessary that we not only regulate our appetites, but oppose ourselves to all the practices of artificial life; and they that will not do it, must be content to submit to the bargain they make, and take diseases *in exchange for health.*

ORIGINAL STATE OF MAN, AND ALTERED
CONDITION OF SOCIETY.

Increase of disease—Medicine and medical men—The profession not sufficiently explicit—Intention to develop the cause of the miseries of modern life—Example of the majority of the people, no rational apology for an irregular life—Smollett's definition of custom and fashion—Appeal to man's sensibility.

THE Almighty did not originally create man weak and distempered, nor do we learn from ancient history that he began to experience the attacks of disease till very many centuries after his creation ; but on the contrary, attained to an age far more advanced than those of the present generation, in the fullest enjoyment of health and vigour. What is then the cause of this miserable change ? and why does such a frightful catalogue of diseases now assail him ? To a sensible mind the answer will suggest itself, namely—a departure from the simplicity observed by our forefathers, and an adoption of an unnatural and artificial mode of living in its room. While men lived in the simplicity of nature, and were strangers to

modern refinement and indulgences, the condition of their health required but little attention—they journeyed on to a good old age, almost without experiencing an interruption; but time and custom having effected so complete a revolution in the manners and habits of living, their natures are become so habituated to sensuality, that scarcely any human eloquence will prevail with them to abandon it, and those who expect to *combine* sensual enjoyments with the possession of health, will find that they cannot *long* accompany each other, and will soon be convinced that the laws of nature have awarded pain and decrepitude as the penalties of luxury and excess.

That diseases of late years have increased to an alarming degree, is a fact which we have all too much reason to regret. There is hardly a family of which some one or other of its members or connexions is not afflicted. With this increase of disease, medical men have also increased; they profess to eradicate diseases, and as each new species of disease makes its appearance, upon finding it will not yield to the ordinary treatment, (as it frequently will not,) the unhappy patient is immediately made the subject of experiment.

So long, therefore, as the causes of these dreadful calamities remain unknown, so long will man-

kind continue a prey to their ravages. Physicians will make their harvest in silence, and reconcile their consciences with having done all that was required of them, and indeed, perhaps, all that was in their power to do, which is, to alleviate in some measure the condition of the patient, but without bestowing a thought on the cause of the malady, or the means of preventing its future recurrence.

The physicians of antiquity, however, and indeed (from the present enlightened state of society,) some of our *modern* practitioners have felt compelled to acknowledge in *general* terms, that all the diseases with which we are afflicted, except those proceeding from contagion, are the result of our own seeking. But it will occur to every thinking mind, that as there must exist powerful though latent causes that the present generation should be more prone to a conduct productive of such calamities, and should be visited by diseases unknown to their forefathers, the medical profession ought to have felt it due to themselves and the public, to have been more explicit, and especially to have endeavoured to develop the causes, and to point out the methods by which they might be entirely removed. They having omitted to do this, which I consider ought to have been their bounden duty, I shall myself use my

humble efforts in endeavouring to supply the deficiency, and unfold, as far as lies in my power, the causes that have rendered the present generation so susceptible of disease, and have subjected it so generally to a premature mortality; and in such attempt, I hope to shew,

“ That a right to err is no privilege at all.”

It has been frequently repeated to me by certain devotees of modern and fashionable life, that the desire of self gratification and indulgence have become gradually so interwoven in our composition, that there would be little hopes of eradicating it, or inducing persons, in any degree, to alter their mode of living, urging that civilised society, constituted as it is, will consent to a heavy sacrifice of health as the price of the indulgences, which nothing will induce them to forego. My answer has invariably been, “ *I do not believe that such hopeless obstinacy can exist in man.*” It is no apology for a rational mind subscribing to a palpable error, or pursuing an erroneous principle, to urge the example of a majority of his fellow creatures—the general countenance of society—or the influence of deeply rooted habit.

I would simply ask, what is *custom*? and what is *fashion*? CUSTOM arises only from the act of

an individual being imitated by a second person on account of some *supposed* advantage, again by a third, and so on, till it is cited into a precedent to sanction the acts of others, till at last the circumstance of its origin is entirely lost sight of, and, however absurd and vitiated it may be, it continues to be practised as though it were incident to our nature. FASHION is a vapour compounded of the lightest particles of *whim, caprice, and folly*, which, like a finger post, points always to the same beaten mark of notoriety. Perhaps there cannot be a more complete exemplification given of the perversion of the true use of the senses by fashion and custom, than by quoting the words of Smollett, who says,

“ Nature may have stretched the string, though
 “ it has long ceased to vibrate. It may have
 “ been displeased and distracted by the first vio-
 “ lence offered to the native machine—it may
 “ have lost its tone through long disuse, or be so
 “ twisted and overstrained as to produce an effect
 “ *very different from that which was primarily*
 “ *intended*. The disease is attended with a false
 “ appetite which the natural food of the mind
 “ will not satisfy. It must have sauces com-
 “ pounded of the most heterogeneous trash. Nay,
 “ the very crimson glow of health and swelling
 “ lines of beauty are despised, detested, scorned,

“ and ridiculed, as ignorance, rudeness, rusticity,
 “ and superstition. In such a total perversion of
 “ the senses, the ideas must be *misrepresented* —
 “ the powers of the imagination *disordered* — and
 “ the judgment of consequence *unsound*.”

Nature and reason, therefore, point out to us the paths which will lead to health and long life; appetite and passion delude us into the roads terminating in disease and death. We have our choice — we know the results of yielding to the impulse of either — we ourselves are the objects upon which they will operate; — to follow the former, therefore, shews wisdom and prudence — to follow the latter, weakness and folly.

The great obstacle to the attainment of sound health is the difficulty of removing that infatuation of belief, “ that so long as we do not feel the immediate ill effects of an irregular life, we cannot be going materially wrong.” I readily allow that it is difficult to impress opposite notions upon persons who have been long under the influence of prevailing habits, concerning a subject *of late years* so much misunderstood; yet so thoroughly persuaded am I, that however mankind may be infected by the contagion — however they may erroneously view a life of nature, as opposed even to rational indulgences — however they may have

reconciled themselves to absurdities by habit— however they may have tried the extent of every sensual pleasure, the idolatry of fashion, the mad views and empty gaieties of a licentious and voluptuous age; yet, I believe, *there is not on earth a being existing* endowed with intellect, who, when he becomes really sensible (as in time he certainly will) of the dangers he is hourly incurring by continuing a course of sensuality, will not after perusing these pages, *pause and ponder*; and if that leads to the conviction that life will inevitably be shortened, as well as the health ruined, I feel convinced that he will ultimately alter his course, and lay a restraint on his unruly appetites; more especially when he finds he has been living, and still lives without an adequate return of *solid satisfaction*, and on the other hand, perceives, that the following of nature's rules will secure to him the enjoyment, *even to ecstasy*, of every earthly production, and at the same time procure him sound and vigorous health, with the prospect of a long and happy life. That *such* will be the case must be evident to those who have considered human nature. They will know that to follow temperance and a life of labour secures blessings unknown to the indolent and voluptuous.

The key to physical and moral health, long life and happiness, is *moderation*; but no permanent good can or will be obtained unless combined with *undeviating regularity*; for every interruption will certainly *undo* all that may have been previously effected. Be firm therefore, and resist the contemptible delusions which emanate from refined society; they unnerve the understandings of men, and blight the chaste admonitions of intellect.

PERVERSION OF NATURE'S LAWS.

Nature's dictates misunderstood—Reason in our desires—Causes of all our miseries—Abuse of nature's laws—disease, and shortness of life—The mode of living of the high and middle classes—Going on wrong and believing it to be right.

THE perversion which the laws of nature have undergone, proceeds principally from our misapprehension of them ; — our mistakes about them — and our ignorance of them. — If ever, therefore, there was a necessity to reduce the laws which regulate the health and welfare of the animal economy into an intelligible and rational system — if ever a clear explanation of these laws could be serviceable to mankind — if ever truth and reason were required to oppose extravagance and absurdity, it is surely the case at the present moment of destructive intemperance and folly. Precisely as the various inventions and dissipations have been gradually introduced, and have spread themselves in the system of social life, in the same proportion has reason retrograded. Sensuality

has, in fact, so overwhelmed our faculties, that our whole souls are bent on voluptuous gratifications, while a perfect insensibility and apathy have taken possession of our mind with regard to the ultimate consequences, although we must know that any deviation from the principles of nature inevitably leads to evil, and the measure of the *evil* is in exact proportion to the measure of the *deviation*.

To attempt to remedy an abuse before we correct the disposition by which it is produced, is to suppose that by taking away the effect the cause will cease to operate. It is essentially necessary, therefore, that the first step towards effecting a reformation in the mode of living conducive to the preservation of health, should be to enquire into and expose the abuses that have occasioned the dreadful havoc in the life and health of men during the later ages of the world, and afterwards to lay down such rules as will most effectually tend to correct them.

The causes of all our miseries are :—

1. *Insufficient exercise.*
2. *Late rising and late retiring.*
3. *Breathing impure air.*

4. *Insufficient ablutions of the body, and inattention to the means of procuring the proper discharge of sensible and insensible perspiration.*
5. *Food rendered pernicious by modern cookery, adulteration in foods and drinks, and abuse of appetite.*
6. *Drunkenness.*
7. *Indigestion rather a consequence than a cause. The impossibility, under the present mode of living, of securing an uniform regularity of the body.*
7. *Giving way to the passions.*
9. *Taking of medicine, and putting ourselves under the care of medical men.*

All these have a greater or less influence, conjointly or separately, not only on the passions, inclinations, and instinctive desires of individuals, but also on those of the whole community, by giving rise to diseases unknown to our forefathers, which in the end disseminate themselves *generally* among us. Upon *each* of these causes I shall now treat, and more fully to illustrate their operation, I will concisely particularise the ordinary routine of living of the wealthier classes.

The nobility and higher orders of this country seldom rise from their beds much before mid-day; they then breakfast upon dainties provided to excite their languid appetites; they afterwards prepare for what they call exercise, which (after partaking of another meal) consists in being dragged in a carriage, or sauntering on horseback, in the park or principal streets in the metropolis, where they leisurely pass an hour or two. Their time of dinner is generally about seven or eight o'clock in the evening, when they sit down to a table loaded with every luxury that can be procured, whether in or out of season, and consisting of several courses of rich soups, various sauces, and variously compounded dishes, wherein the principal ingredients are lost in unnatural cookery, all of which, (however innocent in themselves,) are, from their combinations, rendered most pernicious; these are accompanied with liquors of the most inviting flavours and most intoxicating qualities.

Whatever may be the moderation of a man, or however guarded may be his intentions, when exposed to such accumulated temptations as are here presented to him, it is difficult to believe he will not exceed the bounds of the just moderation essential to the preservation of health. What

then must be the excesses of those who, not content with the ordinary powers of the stomach to minister to the indulgence of the palate, have recourse to drugs, tonics, and artificial provocatives, to excite and stimulate it to efforts beyond its strength, in the reception of the pernicious trash which is only hastening it to its destruction. But the excesses of the table do not terminate the follies of our votaries of fashion; after indulging to satiety, they hasten to the crowded circles of gaiety and dissipation, there to pass the night in an atmosphere composed wholly of their own respirations, till exhausted by fatigue and oppressed by repletion, they throw themselves upon their beds about sun-rise, and sleep a few hours in a room from which every breath of pure air is most cautiously excluded.

In the middling classes of society, there are many who wish to be considered as strictly conforming to the rules of a regular life; these, in general, rise about nine o'clock, but some few who call themselves early risers, at about seven or eight. From the early commencement of their various avocations, many can spare but little time for breakfast, and preparing themselves for business, and they therefore prefer swallowing this meal in a hurried manner (which is very inju-

rious), to the leisurely enjoyment of it by rising a little sooner. They then proceed to their business, which is mostly of a sedentary nature, and which occupies them till perhaps four, five, or six o'clock; they then return home to dinner, in which, from the fatigues of the day, as they are termed, they consider themselves entitled to indulge *pretty freely*; and as they aim at following the examples set them in fashionable life, they approximate as near as circumstances will permit to the living of their superiors, with this exception, that being obliged in the morning to attend their respective occupations, they seldom much exceed midnight in retiring to rest.

Can there exist then a stronger proof of the absolute necessity of calling upon men to make a stand against practices so injurious, and to abandon customs and modes of living which have given rise to the following alarming catalogue of evils:

Diseases,	Premature Deaths,
Insanity,	and Suicides.

To set forth that temperance, exercise, and early rising, are essential to health, will be telling the world *that* which they already profess to know, and which has been repeated by every moralist from the remotest period of antiquity;

but such is the degeneracy of manners, and such the influence of custom upon universal practice, that the natural and true import of these terms has become obsolete, and they have been, in consequence, applied to practices directly opposed to those which they were originally intended to signify.

From this perversion of terms, the short-sighted victims of disease are induced to believe, that already leading a life regulated by the bounds of what they call moderation, nothing remains for them but to palliate their torments by medicine (any material change of living not being within their power); one would suppose it would require but the exercise of a little reflection to detect this fallacious reasoning, more especially when it is perceived that physicians make their chief harvest by patients of this description.

EXERCISE.

Importance of real exercise—Number of bones and muscles in the human frame—Some prefer medicine to exercise for the cure of disease—Walking the best species of exercise—Some ridicule walking as too plebeian—Every opportunity ought to be taken for exercise—Violent exercise ridiculed—Exercise lessened as we grow older—Long livers always took exercise—Exercise essential for females—Digestive organs injured by the omission of exercise—Cicero and Cæsar preserved by exercise—The laborious, although given to drinking, live longer than the indolent—Although not born to labour, exercise should nevertheless be taken—Hunting in the morning, and drinking in the evening—The quantity of our food should be proportioned to our exercise—Violent exercise not understood—Secretion and absorption—Exercise omitted but for one day—Remarks on the exercise of dancing—Better deduct the time requisite for exercise from sleep than omit it—Walk in the room before bed-time, after sitting the whole evening—Should walk five or six miles a day—Persons not inured to real active exercise—Reading while walking—Labouring classes, how to exercise themselves—Sedentary employments—Debauchery, of inaction as well as repletion—The seven kings of Rome reigned long, luxury being then unknown—The day began by exercise often ended in intemperance.

“Toil and be strong. By toil the flaccid nerves

“Grow firm and gain a more compacted tone.”

AS man was created a powerful muscular being, formed and designed for *labour*, Divine Providence has imposed upon him the necessity of

pursuing it, as the only *condition* upon which he can ensure the enjoyment of sound health, and maintain for any length of time the possession of his faculties, as well mental as bodily, in any degree of perfection. But from the changes and revolutions which have taken place in society, a portion of mankind have become exempt from the necessity of pursuing bodily labour as the means of procuring their daily bread, and are consequently become subject to the decay and injury of their powers arising from their disuse. To remedy *this*, exercise has been invented; that is voluntary, but useless labour serving no other purpose than that of preserving the faculties in action, and when it is of a sufficiently active kind, it fully answers its purpose. But unfortunately the habits of modern society have substituted for labour a *sort* of exercise which scarcely deserves the name; this is by putting the body in motion by means of external forces, and from the body in this case being purely passive, I will give it the name of passive exercise. Passive, as a *substitute* for active exercise, wholly fails of its object; as the motion arises solely from without, it calls into action none of those powers dependant upon the will, and therefore leaves a large portion of the system entirely unemployed; at the same time the motion itself is generally so slight, that it can contribute but

little to correct the evils arising from the full diet with which it is too often accompanied.

The exercise which the structure of the human frame requires, is such as will bring into action not only every limb and muscle, but will stimulate and assist all the organs of digestion, and promote the circulation of the blood. When it is generally known that the number of solid bodies contained in the human frame are seven hundred and twenty-one, the muscles four hundred and seventy-four, and the bones two hundred and forty-seven, it will, I think, be obvious how indispensable daily active exercise must be to keep these innumerable component parts firm to resist—pliant to yield—and proportionable and regular in their functions, without which it is impossible that the body can be maintained in a full capacity to exercise freely its several powers, or that the vital functions can go on in that uninterrupted course so essential to preserve to us the full enjoyment of health, and perfect possession of our faculties.

Exercise is evidently one of the great means for the preservation of health, but its real importance is unknown, or not considered by the bulk of mankind. The manners of society

have so perverted the practice, that the real meaning of the name is now scarcely understood, it is applied to actions which formerly would have been considered relaxation. Of late years, indeed gymnastics have been introduced to supply the place of more uniform active exercise, which has been long neglected, probably being looked upon as too plebeian to be countenanced by the more refined parts of the community. Were they, however, fully sensible of its extraordinary power in preserving the health of the body—in augmenting its strength to ward off disease, and even to repel it after it has taken *some* hold of the constitution—its service in maintaining the mental faculties in their original perfection—and finally, the influence it has in the prolongation of life, they would shake off the prejudices by which they have been so long enthralled, and not voluntarily abandon a source completely within their power, from which they may derive those most invaluable blessings, health and long life.

“Labour,” says Helvetius, “supposes *desire*, “and the man without desire, vegetates without any principle of activity.” It is not more wonderful than true, that many persons have recourse to medicine for the cure of a dis-

ease in preference, and indeed, appear to feel more satisfaction at its removal by that means than by exercise, which however would not only have removed it more effectually, but would, if it had been resorted to in time, most probably have prevented its occurrence. Rousseau observes, “that exercise and temperance are the two best “physicians in the world;” no art nor skill can ever equal them for promoting a due circulation of the blood throughout the whole system, which by means of exercise, is not only more perfectly distributed, but also enabled to throw off more effectually its impurities. Exercise alone invigorates the spirits—strengthens the tone and elasticity of the solids, renovates the fluids; and if unerringly persevered in, will wholly supersede the necessity of medicine, which is at the best but a conjectural art, and not unfrequently endangers the life of the patient from the poisons it administers.

A sedentary life has wisely been called a debauch of inaction, though not of repletion, and has equally contributed to the production and diffusion of that fatal *class of disorders* called Chronic. Of all the species of exercise usually employed, either by the ancients or moderns, walking is the best adapted to those who are in a

state of *unblemished health*, and unimpaired vigour. It is the most effective, (and by all persons acquainted with the human frame) is pronounced to be that which most completely and most equally exercises every part—it calls into action, not only every limb, but every muscle, and even parts the most minute, assisting and promoting the circulation of the blood throughout the smallest arteries: this easy and beneficial exercise is, I am sorry to say, very much neglected, although it is in the power of every body; in short, the age is become so addicted to idleness, that every species of amusement not requiring exertion obtains the preference. The higher class of persons appear to regard walking as degrading to their dignity, because they must participate in a benefit within the reach of the meanest of society. When they, therefore, attempt it, they move along with little exertion, lest they should happen to be confounded with the vulgar, and thus frustrate every benefit their health might derive from it.

To those who have long indulged in inactivity, a walk of five or six miles appears a labour too violent to be encountered, and suited only to those whom necessity has compelled bodily exertion to procure their daily subsistence. Indeed, by all classes above the rank of mechanics

and day labourers, bodily labour seems to be accounted a sort of punishment, or, at least, a great degradation to their assumed importance, and in no degree to be submitted to, notwithstanding nature has wisely assigned it as the most effectual means of enabling man to preserve the constitution, both of body and mind, in perfect health and activity. Though many persons may affect to treat this noble exercise with ridicule, suited as it is to individuals in every station, I can safely assure them, that *without* it they will in vain look for sound and robust health.

The distance daily should (as I have already said) be at least five or six miles; if, however, this should be found too great for persons whose health is already, in some degree, impaired, they would do well to substitute riding on horseback, or some such exercise, in lieu of it. Hard, indeed, must be that man's lot in life, whose calling precludes him from devoting the small portion of time this would require, to the benefit of his health; few men, I trust, are in this situation. Those persons, however, whose avocations (probably sedentary) are centered in large towns, where they are obliged to confine themselves day and night, will do well to consider how essential

exercise is to health. There are few, I am persuaded, disposed to attend to the preservation of their health, but can abstract three or four hours out of the twenty-four from the duties of their callings. Such periods they should devote to exercise in the open air, and that at as great a distance as possible from their occupations, and when they have a choice of their time, none is more proper than before breakfast, when the stomach is empty.

Corpulency is occasioned in almost all instances by the want of exercise, accompanied by excess of food, and is not as is erroneously believed, the effect of constitution, for even exercise operates so powerfully on the abdominal viscera in promoting the bile, that if followed rigidly up will almost in all cases alone go far to prevent corpulency, and supersede the necessity of taking medicine.

An opinion very generally prevails that exercise, when violent, becomes dangerous; but walking is by no means a violent exercise; it is, perhaps, the most beneficial that can be taken, provided it does not exceed the strength and powers of the person taking it. But, however, it is not necessary that any person should have recourse to very violent exercise for the sake of health, and it

might even, perhaps, be better to avoid *that* which would bring on immediate perspiration, or great fatigue and exhaustion. Walking exercise, however, should be taken once a day in the open air by every one, till it borders on fatigue, nor need even a little fatigue be feared. At any rate it should be continued till we feel an inclination to rest, and have incurred a sensible degree of perspiration in the coldest weather. I would recommend long walks in the country as often as convenience would allow.

When persons arrive at what they call advanced life, they conceive it necessary to lay aside part, if not most of their active exercise. In this they are much in the wrong. Now, the age which they generally feel inclined to do this is about the sixty-third year, or what is termed the grand climacteric—a period of life of which I can safely assure them the body is as capable of exercise as at any former period, (more especially, if a life agreeable to nature has been previously led,) and requires it as much—if, therefore, persevered in, the health will not only be maintained, but the powers of exertion, with all their concomitant pleasures, continued down to an advanced period. Cleland tells us, and, indeed, it is recorded in all the annals of health, that the longest livers, to

the very last invariably engaged in active exercise, in the open air as much as possible, and were, proverbially, early risers. That they should be able to do thus may appear extraordinary at such very advanced ages, but if we were to bestow some of our time in enquiring into the causes which contribute to long life, we should soon discover the *wonder would have been* if they had attained to long life *by any other means*.

It is a very dangerous and erroneous notion generally prevailing, that females do not require active exercise, but that passive exercise is better adapted to their weak frames. It must, indeed, be admitted, that from the luxurious and indolent habits of modern life, women have brought themselves to too weak a state to admit of proper active exercises; but, I would ask, why have they done so? Is it not because they will not deny themselves the luxury of reclining on sofas, lolling in easy chairs, sleeping on beds of down for several hours beyond the time required by nature for repose, enveloped in corrupted air, which they respire over and over again, (owing to every aperture in the room being carefully stopped,) and going abroad in carriages which afford hardly a sense of motion? The female part of the creation require, in a certain degree,

equally with the male, the aid of active exercise to keep them in health. I hesitate not to say, that for a female to secure to herself that blessing, *be she who she may*, it is indispensable she should daily exercise herself in the open air, by walking at least three or four miles, and those who entertain the *opposite opinion* are greatly deceived, and will in the end suffer for their error. I would most earnestly call upon them to shake off the habits of indolence too long indulged, from the influence and contagion of fashionable example. The delicacy of their nature requires care to shun such extravagant voluptuousness, as necessarily destroys and enfeebles all the powers both of body and mind.

Let me ask them whether a daily walk in the open air would be more calculated to injure their frames, than the inconsiderate manner in which they expose themselves, frequently in languid health, to the damp and cold air of midnight, in dresses much lighter than those worn by them in the heat of the day, which they usually spend in warm rooms? We frequently hear that women in indigent circumstances suffer from the *want* of clothing; but in this instance the wealthy voluntarily place themselves in the same situation, *with this only difference*, that the sufferings consequent are the result of their *own* choice.

One of the most dangerous evils attending the absence of exercise is, that without it the digestive organs are unable to perform their office, and daily to throw off the stomach, as they otherwise would do, the nourishment daily taken, thus the food of one day interferes with that of the next, and not only incumbers and oppresses the system, but greatly weakens the appetite. It is necessary that the process of digestion should be thoroughly performed, and the stomach entirely discharged, and be rendered perfectly ready for the work of the following day, and this can be effected by exercise alone. Without exercise the perspiration cannot be carried off as required by nature, but is retained and re-absorbed into the system which is productive of many and serious evils. The labour which nature requires us to take is violent no doubt, but the question is, for *whom* do we labour? Is it not for ourselves? Are not we the partakers of the benefits, and without it can the body preserve itself in health? and is not health essential to happiness? In ancient times labour and exercise were practised by all classes of persons for the express purpose of improving and consolidating health. Cicero and Cæsar it appears would have died at an early age from constitutional weakness, had they not paid the strictest attention to exercise. Plato tells us

that Herodicus was cured of an hypochondriacal disease by exercise. Pausanias relates that Hieronymus was also relieved from disorders by the same means. It is also related by Plutarch, that Haomedon was cured of an obstinate disease by exercise; and Hippocrates informs us that the philosophers of that age regarded exercise as the most effectual means of obtaining health. If persons were once sensible that no art, no substitute whatever could be found for exercise, and that its neglect was productive of the most fatal consequences, they would, I am quite sure, be more ready to adopt it, and more constant in its practice; and why are they *not* sensible? Do they not daily see instances of the most protracted and dreadful sufferings arising from sloth, accompanied by intemperance?

It is, perhaps, not one of the most judicious examples to bring forward to recommend labour to the votaries of fashion, but it may have been observed how much longer the laborious porters and workmen, who frequently get intoxicated, will continue their career than those who come under the influence of liquor, but are strangers to exercise; a proof that labour enables the body to resist for a time, even the effects of debauchery.

When men are born in that rank of society which dispenses with absolute hard labour as a means of support, it is essential that exercise of the most *active* kind should supply its place, which is as necessary to invigorate and rouse the spirits as sleep is to recruit and refresh them. He, therefore, who neglects exercise, or, indeed, substitutes passive for active exercise, and at the same time leads an intemperate life, will so materially injure his health, that if his indolence be long continued, all his efforts to re-establish it will be unavailing.

I am decidedly of opinion, that however laborious the work of any mechanic or labourer may be, it will never be found inimical to health, provided he only observes strict temperance and moderation in his living.

Hunting has always been represented as a sport most conducive to health and vigour, and, doubtless, the happiest effects would result from it, did not the individuals belong to that class of society to which other kinds of indulgences are most common, and in which the greatest excesses are sanctioned by custom. Thus the sport of the morning is usually followed by a debauch in the evening, and the health acquired in the

chase is frequently sacrificed at the altars of intemperance.

The criterion by which we ought always to estimate the just quantity of our food, is the proportion it bears to the exercise we have the means of taking. A man who is habituated to labour, or invariably and regularly takes active exercise in the open air, may indulge, and indeed requires meals greater in quantity than he who spends his time in indolence or sedentary employment. Stimulating sauces may, indeed, create an artificial appetite for delicacies; but labour and exercise are the only natural stimulants, and these can give a relish for the most ordinary and coarsest diet. Every one who will take the trouble seriously to reflect upon the consequences of intemperance, must be satisfied that health and life, credit and fortune, will, finally, fall a sacrifice to the indulgence of this vice. Temperance is alone the source from which *health*, the first of blessings, is to be derived.

It is sometimes said that *violent* exercises are attended with considerable danger, but in the present age, few persons, I believe, incur much hazard from over exertion; the dangers to the health principally arise from the opposite cause—the not engaging in exercise of sufficient violence to animate

and excite the whole system. It is worthy of observation here, that to the full attainment of the benefits of exercise, it should be entered upon with alacrity and cheerfulness; for when attended with a feeling of reluctance, or a sense of duty, its effects are not half so beneficial.

To prove the importance of *walking exercise*, it is only requisite for a person (in the constant habit of it) to omit it for even a day or two, and he will find that he cannot enjoy his usual sound and tranquil sleep. The idle and inactive, whose days are passed in indifference and listlessness, and their nights in restlessness and pain, little imagine that they are *themselves* the cause of the misery they endure, or they would awaken to some sense of compunction and shame, for having sacrificed their health to unsatisfying pleasures.

Not only is health injured by the neglect of exercise *wholly*, but by diminishing the portion usually taken. It is indispensable, therefore, that there should be no deviation from the rules once established, as no success can be insured in the recovery of health, or in the correction of bad habits, without the most vigilant caution against a relapse into any species of irregularity; the new rules once adopted must be observed with a determined spirit, and the altered mode of living

pursued with firmness. The road back to health must be *direct*, although it may be irksome. Exercise may be considered mental as well as corporeal, and is properly a stimulant, a strengthener of the system, promoting digestion, circulation, secretion, and excretion, and all the other animal functions, and is so *essential* to health, that rather than neglect it, the time requisite had better be deducted from the hours of sleep; for diseases at their first approach may be nipped in the very bud by exercise, when they otherwise might terminate fatally.

I shall not particularise any other species of exercise, but those of walking and riding on horseback, because all others which are irregularly taken, are not only far less effective, but are seldom followed from any other motive than mere amusement. Shuttle-cock, dumb-bells, single-stick, fencing, and the like, may be all excellent for in-doors, but are not to be compared to either walking or riding, which, beside the exertion, have the additional advantage of being accompanied with the breathing of fresh air.

Persons who are in the habit of spending long evenings at cards, or other sedentary amusements, will find great benefit from a walk for about half an hour to and fro a large room, immediately

preceding their retiring to bed; it will greatly assist the circulation, and promote the insensible perspiration.

The practice of warming the bed, is at all times unwholesome, and when a person feels (as it is generally termed) relaxed and disposed to fever, it has a direct tendency to increase the debility; the chill (if I may use the phrase) of the linen contributes greatly to procure repose.

I have observed in another place that those who reside in the metropolis or large towns, should daily walk five or six miles in the open air, without which they will become so enervated by living continually in an impure and confined atmosphere, that they will sink into a life of indolence; their muscles will lose their power, and they will suffer oppression from their daily food.

To this sort of inactivity many give way, till they become utterly incapacitated for taking the exercise requisite to their health, even when so disposed. Some of these, indeed, advance as an apology for their indolence, the urgency of their occupations, which will not allow them time for exercise, however necessary it may be for them. This is a sort of imposition they are practicing upon

themselves, and of which they will ultimately prove the victims ; for there cannot be a question, but that where there is a will no man's business can be of such a nature as not to allow him to withdraw from it the slender portion of time required for exercise.

Persons in general are not inured to real active exercise, and from the indolent habits of society, they are, in fact, become strangers to the benefits which would result from it. Women consider it sufficient to walk a few paces before dinner, and *that* but now and then, and if they have occasion to make a tour of the neighbouring shops, they consider they have that day done wonders ; beyond this, they would never fail to have recourse to a coach, for the fatigue of walking a mile or two would be as overpowering as the action would be deemed unfashionable. With regard to the male part of society, a modern writer says, " Can a few strides to the office or counting house be deemed exercise ? or can a lounge in Bond-street be considered as a parade for masculine health ? " Do not think that a formal walk out of doors, generally termed exercise of the body, constitutes *that* exercise which our constitution demands, which ought to be *such* as will effectually equalize the circulation and dis-

tribute the fluids proportionably to all parts of the body, with the vigour that nature requires. It is an irrefragable truth, that where exercise is neglected, the energy and strength of the whole machine is subjected to lassitude and languor; the consequence is, that it falls to decay, and then recourse is had to medicine by the indolent as a substitute for exercise.

Some there are who have the sense to assign to every period of time an appointed duty, and among others the important one of exercise; but it is not unfrequently the case that these persons in their earnest wish to economise so important a gift as *time*, attempt to impose two duties upon one period, and to improve the mind by *reading* at the same time they invogorate the body by exercise. This is a most mistaken and pernicious practice, and effectually frustrates its object; for the benefits resulting from exercise arise as much from its contributing to relax and recreate the mind as to strengthen and invigorate the body.

Temperance in our food will not *alone* insure good health; for our bodies cannot retain their strength and activity, for any length of time, without exercise. Our blood stagnates—the perspiration is not thrown off, nor are the fluids that

support the nervous system duly secreted. It is essential, therefore, under *any* circumstance, that active exercise should be taken.

We devote whole years to the study of the arts and amusing sciences, but cannot spare an hour of our time to the more important study of the human frame, although our happiness *so much depends* upon our acquaintance with its nature, as without health every external advantage will afford but little gratification.

The labouring classes of society, whose occupations oblige them to rise early six days out of the seven, generally indulge themselves on the Sunday morning in sleeping several hours later, and many give themselves up to indolence during the whole of the day, appearing to take it in its *literal* sense to be a day of rest. It is not unusual to hear persons of this class, particularly those who are confined within doors during the week, complain bitterly of their station in life not allowing them the enjoyment of breathing pure air. This is not strictly true, because they have one day in the seven which they could, if they thought proper, devote to this beneficial and agreeable enjoyment. They are in the constant habit of going to their labours at five or six o'clock in the

morning, why not rise at the same hour on Sunday, and walk into the country? It will be to them no severer labour than their ordinary employment. At nine o'clock they may return, which will have afforded them four hours of exercise in the open air. They may then devote the remainder of the day to rest. Would not this be greatly preferable to the pernicious habit so common to this order, of congregating in public houses on the sabbath day, and there enfeebling their frames by liquor, instead of recruiting them by the rest which the Almighty has appointed for man?

Those who unfortunately may be so engaged in sedentary employments, and from family or other claims upon them, may be obliged to exert their industry from the moment of rising till that of retiring to rest, and, consequently, can spare but a very limited time for taking their meals; to these I would most earnestly recommend, that however *short* that time *may be*, to pass the half of it in exercise in the open air; for to bear a less evil in order to avoid a greater, and to forbear a less good in order to obtain a greater, ought to be the standing rule of philosophy with all persons who consult their own welfare.

There is a debauchery of *inaction* as well as *repletion*. A person can sit and lie as well as eat and drink to excess, and of the *two*, an inactive life is, perhaps, attended with the greatest dangers. The mischief occasioned by abstinence from exercise cannot be compensated by any *other* abstinence, however salutary. In fact, the following a single rule or dictate of nature, instead of steadily pursuing the whole system, is almost as ineffective as following none at all. The circumstances by which a man is influenced, are at all times to be considered, and not merely the actions themselves; for those who forsake the precepts of nature, or overstrain their application, alike fall into error, for the moment any one of her precepts is abandoned or abused, we disturb the whole. If the mind be, therefore, not already depraved and prejudiced by examples of sensuality, we shall find that the more we contemplate the provisions of nature for the security of health, the more inviolable they will be found, and more obvious the necessity of an undeviating and uniform observance of them. We shall then tread on sure ground, and reap advantage from the book of nature, which the great Author of our being has laid open for the guidance of his rational creatures. Lord Shaftsbury says, "we enquire what is according to our interest, policy,

“fashion, vogue; but it seems wholly strange
 “and out of the way to enquire what is accord-
 “ing to nature.”

In profane history we find, that when the arts of luxury were unknown in Rome, its seven kings reigned during a term of years far exceeding the average of reigns in the latter ages, or in other nations possessing those arts, and that those who inculcated the maxims of regularity and temperance in diet, and, at the same time, conformed strictly to them, themselves fully evinced the wisdom of their precepts by the health they enjoyed, and long lives to which they attained.

Many persons at the beginning of the day, from compunction, consult their health by taking exercise, but pass the evening in again impairing it, thus “happy for minutes, and miserable for hours,” instead of procuring happiness through every moment of their existence.

It is the fate of almost every passion, when it has passed the bounds prescribed by nature, to counteract the object for which it was given. Dr. Johnson says “we are not to indulge in corporeal
 “appetites and pleasures that impair our intellec-
 “tual vigour. Air and exercise, sobriety and

“temperance, a mind at ease and a good conscience, are the grand preservatives of health and guardians of old age.” More benefit to health is, doubtless, derived from exercise, temperance, and breathing pure air, than from all the productions of art and nature combined in the *Materia Medica*; nor is it one of the least advantages of air and exercise, that they render us hardy and exempt from the hazard of catching cold from every trifling change in the state of the atmosphere.

Some persons reside five or six miles out of town, solely under the impression that it will secure to them firm health. These are bankers, merchants, men in public offices, wealthy tradesmen, &c. all of whom seldom or never think of walking *to* and *from* town. They in general rise between eight and nine o'clock—breakfast—step into their carriages or chaises—or ride to town in the stage, where they remain for six hours, perhaps, sedentarily employed;—afterwards they return to their homes in the same manner—sit down to dinner—spend the evening in the drawing room, and then retire to rest. Thus all the exercise these persons take, is the few strides in their own habitation, and at their places of business in town. What can possibly be advanced for such *inconsideration*, in persons too, who, per-

haps, of all others, possess clear intellect, and are capable of sound judgments in every thing but in *that* which regards their own preservation. If they would but bestow a few moments serious reflection, they would be convinced that every human being requires *powerful active exercise to secure health*; and that such as are not aged or infirm should every day they live walk a distance of from five to ten miles. They may, indeed, go on for a *short period* without feeling any ill effects, but it is as certain as that they now exist that their latter years will be embittered by such a life of inactivity and indolent gratification, and that the measure they have taken to obtain (as they suppose) *sound* health will be entirely counteracted by the omission of active exercise; and I unequivocally assert, that those who are obliged to reside within the precincts of the metropolis, notwithstanding the injurious tendency of the confined air, and the pernicious properties of the effluvia, which must be continually respired—if they will steadily conform to the rules here laid down, (more particularly of embracing every opportunity of emerging from the confines of the city,) taking *active* exercise, and breathing pure air, have a far more certain prospect of obtaining *sound* health and length of life than those who reside in the country, but *omit* exercise.

EARLY RISING.

The enjoyment of early rising hardly known—Sleeping late in the morning shortens life—Shortness of life complained of, although voluntarily made shorter—Portion of time for sleep—Too much sleep disorders the system—Midnight revels—Mr. Wesley's appeal in favour of early rising—Anxiety of mind disturbs our repose—Incubus—No sound sleep without exercise—Imperfect ideas of our existence, unless we rise early—Six hours sleep sufficient—Desire to become early risers—Trial of early rising for one month—Ancient and modern early rising—Night devoted to pleasure—Advantages of early rising—Without rising with the sun, we do but half enjoy our lives—Mischiefs of sitting up late—Sleeping in the day time—First sleep—Sturm's description of the rising sun—Defiance of following nature.

“ Falsely luxurious, will not man awake,
 “ And, springing from the bed of sloth, enjoy
 “ The cool, the fragrant, and the silent hour,
 “ To meditation due and sacred song?
 “ For is there aught in sleep can charm the wise?
 “ To lie in dead oblivion, losing half
 “ The fleeting moments of too short a life—
 “ Total extinction of the enlightened soul,
 “ Or else to feverish vanity alive,
 “ Wildered and tossing through distempered dreams!
 “ Who would, in such a gloomy state, remain
 “ Longer than nature craves, when every muse,
 “ And every blooming pleasure wait without
 “ To bless the wildly devious morning walk.” THOMPSON.

EARLY rising is a source of some of the highest enjoyments within the reach of the human race. Language fails in describing the pleasures of the

early morning—the sweetness and freshness of the air—the landscape softened by the atmosphere—and the glories of the rising sun, with the full but calm flow of spirits, which the experience of those delights is sure to diffuse through the frame, giving rise to the most pleasurable sensations of which our nature is susceptible. To the pleasures thus derived by the mind are to be added the benefits received by the body, nothing contributing so greatly to the improvement of the health as early rising. The early morning air possesses peculiar power in bracing and invigorating the whole system; indeed, so essential is it to the acquisition of a thoroughly firm and established state of health, that there is no instance of a person having attained to any considerable longevity without having made it his practice.

It is a matter of much concern to find that three-fourths of the inhabitants of this country lie fast asleep for several hours in broad day light, and that so few have resolution enough to shake off the pernicious habit of wasting their hours in bed. While it is continually in the mouths of persons that “*life is short,*” does it never occur to them that they themselves are the means of thus *further* shortening it? How large a portion of time is sacrificed in sleep, which might be de-

voted to important purposes? What right then have we to complain of the shortness of that, of which we afterwards throw away the greatest part? By giving two hours daily to sleep more than nature requires, we actually deduct one seventh part from the length of our existence; if, therefore, we were to snatch this portion of time from destruction, we should lengthen our lives in two ways—first, by the addition of the redeemed time; and secondly, by the actual extension of our existence, from the increased health and strength to which we should attain.

Of all the evils of intemperance, there is none contributes more to shorten life than the habit it induces of keeping late hours, and, consequently, of rising late in the morning. This alone is calculated to destroy the strongest constitution, though it may not be at first perceptible; the advances of weakness and disease coming on at a very gradual pace, but, ultimately, certainly disordering and deranging all the functions upon which life depends.

Can any thing be more absurd than thus voluntarily throwing away the most valuable part of the day, when the body is refreshed and the mind

vigorous, and possessing a peculiar aptitude for thought, and every occupation requiring the powers of the intellect.

“ Diluculo surgere saluberrimum est.”

What ought to be the reflection of a man endowed with reason, who, perhaps, the very day before may have been complaining of the shortness of life? Can there be a more aggravated insult to Divine Providence? Ought such a man to complain of the limited duration of his existence, when he voluntarily sacrifices many of the most delightful hours of each day? It is really surprising that a sense of the dignity of our nature does not prevent us wasting our hours in bed; do we not invariably feel a contempt for such of the brute creation as manifest a *great* disposition to drowsiness and slumber?

It has been a matter of much discussion, what portion of time ought to be set apart for sleep, and it is generally agreed that, *that* measure of sleep should be taken every night which nature requires, and no more; but as the habits of civilised life have a good deal perverted nature, it is difficult now to determine what **THAT** portion is. Some assign four—some six—some eight or nine hours—others again are of opinion that the same portion will not suit every individual.

Though six hours sleep are, doubtless, amply sufficient for a person in sound health, it is not meant that a weak and sickly person, who can obtain only short and broken slumbers, should remain in bed no longer. To those persons it may be necessary to continue such time as the several portions of their interrupted rest may amount together to a period of six hours; but for those who are in perfect health, and in a condition to sleep from the time they lie down, six hours is fully sufficient, nor should they ever continue in bed a moment longer.

From the best observation I have been able to make, and I have given some years strict attention to the subject, I have come to the conclusion, that from six to seven hours will be found suitable to every constitution, at least, to those whose health is not already impaired; and beyond this, sleep, instead of contributing to the recruiting of the strength and restoration of the system, is decidedly prejudicial to it, and *that* in a high degree, though its injurious effects are not readily observed, on account of the evil stealing on by very slow and almost imperceptible advances. Excess in sleep is the chief, though unsuspected cause of most nervous complaints. The lying in bed too long, although without sleeping, is also,

in a high degree, injurious, by causing a relaxation of the fibres, and consequently a diminution of the strength and elasticity of the frame.

Let me seriously ask what can be said in justification of the folly of lying in bed more hours than are necessary to recruit and refresh the body? It is quite evident that the dangers of it can never have obtained consideration; for a person of a full habit of body and inclined to corpulency, who sleeps more than six or, at the very outside, seven hours, subjects himself to the risk of apoplexy. Ought not *this* circumstance alone deter him from running into a danger which he could so easily avoid, but to *which* he voluntarily subjects himself every day of his life? Does it never occur that too much sleep—too much eating—and too little exercise, are the *primary causes* of apoplexy? Is it not then, in the highest degree extraordinary that persons will view this dreadfully awful calamity, which terminates life in an instant, with absolute indifference; and, indeed, daily tread in the very paths which directly lead to it? I am quite persuaded that the only causes for this unspeakable apathy are to be traced to the influence of the worthless examples of modern fashion and refinement.

It has been sometimes remarked, that the taking of too much as well as too little exercise will prevent sleep. Now, from the habits of indolence at present so prevalent in society, there is reason for suspecting that what they generally *call* too much, is not, in truth, *enough* to keep the body in health. We seldom hear those who, from necessity or inclination, regularly take abundant exercise complaining of restless nights; but, on the contrary, they generally fall asleep directly they get into bed, and seldom awake before the hour of rising, and then they are, indeed, renovated and refreshed. It is, therefore, a most dangerous and erroneous notion to suppose, that any exercise short of downright exhaustion can, in any case, contribute to restlessness. Arise then, and

“ Rouse to active life

“ Your cumbrous clay, nor on th’ enfeebling down,

“ Irresolute, protract the morning hours.

The whole system is disordered by the indulgence of sleep, beyond what is necessary to restore the exhausted powers. The circulation is materially retarded, which not only produces a bloated habit, and strongly disposes to idleness and inactivity, but, not unfrequently occasions those direful diseases—dropsy and apoplexy.

The senses also are materially affected, and the intellect clouded. Thus, both mind and body suffer from excess of sleep.

It is frequently urged by those who delight in midnight revels, that if they were to retire early they would be deprived of half their amusements, and shut out from refined and fashionable society. This must be admitted: but what is the alternative? Do they prefer a life of frivolity and dissipation, terminating at last in disease and death, to the sound and vigorous health to be obtained by a life of regularity, because purchased by the sacrifice of some worthless connections?

So powerful an appeal did the late Mr. Wesley make to the minds of men upon this subject, that I cannot refrain from giving it in his own words:—

“ If you desire to *rise early, sleep early*: secure this
 “ point at all events, in spite of the most dear and agreeable
 “ companions—in spite of their most earnest solicitations—
 “ in spite of entreaties, railleries, or reproaches, rigorously
 “ keep your hour. Rise up precisely at your time, and
 “ retire without ceremony. Keep your hour notwith-
 “ standing pressing business; lay all things by till morning;
 “ be it ever so great a cross, ever so great a self denial,
 “ keep your hour, or all is over. Above all things be
 “ steady, keep your hour of rising without interruption;

“do not rise for two mornings, and then lie in bed on the
 “third; but what you have once resolved, observe con-
 “stantly ‘But my head aches, do not regard that; it will
 “‘soon be over;’ ‘But I am uncommonly drowsy;
 “‘my eyes are quite heavy,’ then immediately rouse
 “yourself and start up at once, and let nothing
 “make a breach in this rule; rise and dress yourself at
 “your appointed hour. Perhaps you may say ‘The
 “‘advice is good, but it comes too late; I have made a
 “‘breach already; I have for a season arisen constantly at
 “‘a fixed hour, but have given way by little and little, and
 “‘have now left it off for a considerable time;’ Then
 “in the name of God begin again! begin to morrow or
 “rather begin to night, by going to bed early, in spite of
 “either business or company; Begin with less self confi-
 “dence than before; in a little time the difficulty will cease,
 “but the benefit will last for ever. If you say ‘but I
 “‘cannot do now as I did then, for I am not what I was,
 “‘I have many disorders, my spirits are low, my hands
 “‘shake, I am all relaxed’ I answer all these are nervous
 “symptoms, and have arisen principally from your taking
 “too much sleep; nor is it possible they will ever be re-
 “moved without the removal of the cause. Therefore,
 “on this very account, not only to punish yourself for
 “your folly, but in order to recover your health and
 “strength, resume your early rising; you have no other
 “possible means of recovering in any tolerable degree the
 “health either of body or mind.”

It is generally believed, that anxiety of mind
 contributes to disturb our repose, and there is,

indeed, no question but a disturbed mind is inimical to rest, but like all other evils it has its remedy. If the person who is so unfortunate as to be troubled in mind from anxiety concerning his worldly affairs, and thereby finds his natural repose materially disturbed, he will experience much relief by forming a resolution to rise at four o'clock in the morning, (in summer,) to retire to bed at ten o'clock at night, and in other respects to live according to nature. A perseverance in this, practised for one month, unless his mind, indeed, be burthened with some criminal act, will most assuredly procure him *that* rest to which he may have been otherwise long a stranger, and which he will find to be a considerable alleviation of his mental sufferings.

The most healthy persons are sometimes subject to the incubus, or night mare, during sleep, from undigested substances lodged in the alimentary canal. Its immediate cause has never been correctly ascertained, although scientific men have given it much attention. It is generally supposed to proceed from a mechanical obstruction to the circulation of the blood, owing to the body lying in a particular position, such as on the back. An empty stomach has been proved to demonstration

to be no security against this troublesome disorder. Perturbed sleep is, therefore, the only cause we can with any probability assign.

It is as impossible to procure sound sleep without exercise, as it is to take exercise without strength. There are those, however, so confirmed in the indulgences of a voluptuous life, that rather than relinquish them, they have recourse to the pernicious expedient of taking opium, and other deleterious substances, for the purpose of procuring that rest which their sensual life denies them. If there be a *crime* against nature, it is surely this.

When sleep, which bountiful nature has provided for restoring the exhausted strength of the body, affording a respite to the labours of the mind, is within the power of all who will have recourse to exercise, how sunk in the estimation of the wise must *that* man be, who rather than submit to a little exertion of body, will fly to the most pernicious and destructive drugs to procure even a transient enjoyment of *that* blessing, which an opposite course of living would daily insure him, and without *which* life is almost insupportable.

That person who does not rise in the summer by four or five o'clock in the morning, has but an imperfect idea of the pleasures of existence. He does not experience the bracing air and balmy breath of the morning, and is a stranger to that magnificent and striking phenomenon of nature—the rising of the sun. No language can convey to those who never have witnessed it, adequate ideas of its beauties.

S Sturm says that—

“ No spectacle in nature is more beautiful and magnificent than the Rising Sun. The most splendid dress that human art is capable of inventing, cannot sustain a comparison with the brilliancy of this phenomenon. The most costly decorations, the richest embellishments of royal palaces fade away, and are as nothing when compared with the beauties of nature. The eastern part of the sky is first clothed in the purple of Aurora, announcing the approach of the Sun. By degrees the sky is painted with roseate hues, and at length glistens with brilliant gold. The Sun beams become more powerful, and diffuse light and warmth over the whole horizon. The Sun at length appears in resplendent Majesty, he gradually ascends higher in the heavens, and the earth assumes a new aspect. All creation seems to be animated with new life, and to rejoice at his return. The birds in melodious strains salute the source of light and day, all the animals are roused and are endued with new energy and vigour.”

If from a *real* wish to acquire the habit of early rising, we strenuously practise it for some time, it becomes so easy to us that it appears to partake more of the nature of an instinct than a habit, and the difficulty becomes rather to lie *over* the accustomed hour than to rise at it.

I am persuaded that if a trial for one month were to be made of getting up at four or five o'clock, and witnessing the magnificent beauties of the rising sun, the impression would be so indelibly fixed on the mind that we should ever rejoice in our success of having broken through that pernicious indulgence, which was daily depriving us of some of the highest gratifications in existence. We should with shame look back upon our former folly, in having sacrificed so serious a portion of the time allotted to this life in the slothful indulgence of sleep, beyond the period necessary for the refreshing of the body, and feel a sentiment of contempt for those who continued lost to such delights, and buried in that state which absolutely deprives them of the use of the faculties nature has bestowed upon them.

Is it not a matter of history, that our hardy ancestors were utterly ignorant of the various

disorders which afflict the present generation. Were they not, till within a century or two, strangers to nervous affections? Excess in sensual pleasures has given rise to the long train of modern diseases, and none more than the pernicious indulgence of sleep. Our forefathers rose at four o'clock in the morning, and went to bed at nine. The present race, upon an average, do not leave their beds till nine o'clock in the morning, nor retire till midnight. The result is a relaxation of all the powers both of body and mind, for

“ The vigour sinks—the habit melts away.

“ The cheerful, pure, and animated bloom,

“ Dies from the face with squalid atrophy devoured.”

The greater part of the night, the season which nature has especially allotted to rest, is, according to the present habits of society, devoted to pleasure and amusement, which necessarily occasions the best part of the day (the proper season for labour) to be spent in sleep and inactivity. It might be supposed that these votaries of fashion and dissipation, have never had an opportunity of seeing that beautiful spectacle of nature; the rising of the sun; but this is not the case, for their nocturnal revels frequently do not terminate till long after the period when all nature, awakened and

refreshed with energy, hails with joy the source of light and day. Alas! what impression does this glorious sight make on such beings, enervated and exhausted by the abuse of the gifts of nature? They view it with indifference, and hasten to their beds to recover by a little rest, a portion of the energy and spirits they are nightly exhausting. This practice of turning day into night is, to say the least of it, a most inexplicable mania, and productive of consequences the most dangerous, and, more particularly, injurious both to the morals and health of youth first entering upon manhood.

Endeavour to impress upon the mind over night the advantages and necessity of early rising—look back upon the countless hours already lost, and as they cannot be redeemed, firmly resolve to hold those precious which remain.

He that is sincerely resolved to abandon intemperance and midnight revelries, should endeavour to fortify himself against the recurrence of temptation; and the most effectual method of doing this is, to rise by times in the morning, say four o'clock in the summer, and after having accustomed himself to this practice for a short period,

he will find that his taste for frivolity and dissipation will gradually decline, and he will acquire a relish for

“ The balmy breeze of incense-breathing morn.”

Without rising with the sun we cannot experience those inward joys—those sublime and secret sensations and sentiments of gratitude, from feeling how life is again renewed within us, and that the whole face of nature is again recovered from the dark veil of night, and all creation animated with new life rejoicing at the return of day. Those infatuated beings, therefore, who turn day into night, and night into day, can have no moral perception of these sensations, and will sooner or later have reason to regret their folly in yielding to the pernicious influence of *custom* and *fashion*. They *know not that*—

“ Weariness

“ Can snore upon the flint, when resty Sloth

“ Finds the down pillow hard.” SHAKSPEARE.

One of the mischiefs of sitting up late *is* that it exhausts the animal spirits by imposing upon them more duty than nature has allotted them to perform, and thus deranges all the functions of the system. Those who flatter themselves with the idea that from the strength of their constitutions, they may violate nature's established laws

with impunity, will find themselves woefully mistaken, for nature never allows any who transgress her laws to escape unpunished.

Those in firm health cannot give way to a more destructive habit than *indulgence in sleep during the day*; it is an absolute perversion of nature, and by anticipating the season of rest unfits us for sleep in the night, the season appointed for it.

How often do we hear persons complain of their only having had the benefit of their *first sleep*, and of afterwards having lain awake for the remainder of the night, The *first* sleep as it is termed, terminates with the digestion of the food taken at supper, to secure therefore a more lengthened period of sleep, the best method is to take no suppers at all. It is generally acknowledged that suppers in various ways prove injurious, but in regard to sleep there can exist no doubt but that they are highly detrimental, and contribute greatly to the unpleasant consequences of perturbed sleep, frightful dreams, and nightmare. To secure therefore a uniform sound sleep, rise with the sun and retire at ten o'clock at night.

Those, therefore, who do not rise early and immediately get in the open air from April to

October, can never have just reason to expect to arrive at a good old age; they will surely not escape some complaint occasioned by relaxed nerves, impaired digestion, or other causes for which recourse to medicine must be had. To live perfectly free from pain, and insure the prospects of a long life is in the power of every person who has resolution enough to renounce the pernicious customs sanctioned by the fashions of the day.

It is often urged by persons indulging in late hours that it is immaterial the period, provided they do not spend a longer time in bed than the observers of early hours; in this however, they are much mistaken, as it is a complete inversion of the seasons appointed by nature, an outrage which she will never allow to pass with impunity.

Some persons there are, however, who set at defiance as *trifles* the dictates of nature, and almost every precept of reason and experience, and give themselves up to a continued life of sensuality and sloth, but *yet* are weak enough to expect health; of such, I would ask, where did they *ever* find the person who enjoyed health in such a course of living? Health is the reward of temperance and exercise alone, and excess and idleness are far more certain to destroy it, than

the most effectual medicaments are of preserving it. But of all the changes which have arisen in social life, there are none more opposed to the maintenance of health than those which have taken place in the hours of rising and retiring to rest, and of taking our meals. Formerly the highest classes of society, and even Royalty itself, rose with the lark, dined at noon, and retired to bed about eight in the evening; those hours have gradually become later and later, till now the fashionable world leave their beds about the time of their ancestors' dinner, dine at the time they retired to rest, and part of the year go to bed about the time their forefathers rose, that is, when the morning is unfolding all its glories.

It is generally considered that there can be no enjoyment more luxurious than sleeping on a *bed of down*, so much so that it has even become proverbial; but however agreeable this enjoyment may be, it is evidently very *opposed to nature*, and productive of many injurious consequences; it greatly relaxes the body, and creates such excessive and unnatural heat as not unfrequently to occasion those dreadful maladies, the Gravel and Stone. Mattresses made of horse-hair are perhaps the most healthful couches we can repose upon. Hard beds are especially recommended by

the celebrated Locke, who considers them as affording the only means of resting and recruiting the body without at the same time debilitating it. The practice of lying in bed in the morning after persons are awake, for the purpose as they say of making up for the time they may have lain awake in the night, is highly injurious and improper. That it must be prejudicial to the body will be obvious to any one of common understanding, who gives himself the trouble of reflecting upon the consequences of continuing the body for a length of time in an excessive degree of heat and very confined atmosphere.

There is more genuine and real enjoyment in the participation of an ordinary meal rendered sweet by exercise, and succeeded by sound and refreshing sleep, than the most costly luxuries for which exercise has given no appetite, or the softest pillows to which sleep is a stranger.

A I R.

Vicissitude of temperature—Braving all weathers—Air of our climate—Effluvia sent forth by all bodies, animal or vegetable—Bed-room cannot be too airy—Bed curtains and stopping up of crevices—Oxygen of a gallon of air only sufficient for one person for the space of a minute—Unhealthiness in large cities and towns—Pestiferous exhalations of town—Persons living in towns complain of their want of time for exercise—Quantity of air drawn in with each inspiration—Inspiration and Respiration—Females exposing their necks in a cold temperature.

“ Behold the lab’rer of the glebe, who toils
 “ In dust, in rain, in cold and sultry skies ;
 “ Save but the grain from mildews and the flood,
 “ Nought anxious he what sickly stars ascend.
 “ He knows no laws by Æsculapius given ;
 “ He studies none. Yet him, nor midnight fogs
 “ Infest, nor those envenom’d shafts that fly
 “ When rabid Sirius fires th’ autumnal noon.
 “ His habit pure, with plain and temp’rate meals,
 “ Robust with labour, and by custom steel’d
 “ To every casualty of varied life,
 “ Serene he bears the peevish eastern blast,
 “ And, uninfected, breathes the mortal south.
 “ Such the reward of rude and sober life ;
 “ Of labour such. By health the peasant’s toil
 “ Is well repaid ; if exercise were pain
 “ Indeed, and temp’rance pain.”

ARMSTRONG.

MAN is capable of supporting all the vicissitudes of weather and climate, of digesting every species of food, of sustaining almost any bodily

labour, so long as he guides himself by rules calculated to preserve that most important organ, the stomach, in its full and perfect powers; for *which* the best general rule is, to restrain the desires and indulgences within the compass of *moderation*, and fearlessly to face every vicissitude of season as it may arise, at least till experience has shown us that we cannot do it without incurring some positive injury.

From the variable nature of our climate it becomes necessary we should early inure ourselves to suffer sudden changes of temperature without danger to the health, or inconvenience to the feelings; but this desirable object can never certainly be attained in the present effeminate mode of life, such as living in rooms heated by enormous fires, and rendered impervious to the smallest breath of air, by being dragged about in carriages, instead of riding on horseback or walking on foot, by taking the warm instead of the cold bath, by surrounding beds with curtains (a custom now too prevalent), or by adapting dress to every trifling alteration of the atmosphere; but on the contrary by habituating ourselves to reside in rooms where the temperature is of the two extremes the coldest, by accustoming ourselves to regular active exercise in the open air, particularly in the colder months, and on every occasion

to brave with indifference every inclemency of the season.

In our climate, the pressure of the atmosphere very suddenly varies, the vessels of the body, therefore, are as suddenly either contracted or expanded. Fogs abound and contribute greatly to impair the tone and elasticity of our fibres, injure the substance of the blood, and vitiate all the humours of the system: to guard against the consequences of these, therefore, we must inure ourselves to undergo the vicissitudes to which our country is so subject, by fearlessly exposing ourselves to them, and thus by habit hardening our bodies to support them without inconvenience or danger. How much must the mischiefs to which we are exposed be augmented, when the air we breathe only contributes to heighten the disorders arising from the improper aliment we indulge in.

It is generally supposed that it is proper to loiter about in the halls and passages of heated apartments, in order to reduce the temperature of the body previous to going into a colder atmosphere; this is so far from being the case, that the body is far better secured from the effects of extreme cold by facing it with the full glow of heat upon it, from whatever cause, than by first waiting till a degree of chill has taken place. We need

never scruple facing the open air in whatever state of heat we may be, which we should endeavour to maintain by the sharpness of our exercise.

We are informed by natural philosophers, that all animal and vegetable bodies, as well as most others, while exposed to the air, are continually sending forth effluvia, as well in their state of life and growth as in the state of decomposition and decay; the truth of this is proved beyond a doubt by the acuteness of the sense of smell in some animals, which enables them to distinguish bodies, and even to track their prey by the aid of effluvia alone.

A bed-room cannot be too airy. Bed curtains are at all times even in the depth of winter, improper; and however general the custom may have become, I am quite persuaded that if persons would but try the experiment they would soon become so sensible of the advantages of sleeping *without* curtains that they would never again adopt them. A free circulation of air is essential to health, and perhaps more so by night than even by day. I am quite aware I am bringing down heavy censures upon myself, for this recommendation, especially from the female part of the community, but my duty is to point out to them what is essential to health, and not to sanction what is inimical to it.

It probably is not generally known that the same air cannot enter the lungs more than four times without acquiring properties hostile to the principles of life; if then we reflect for a moment upon the state in which the air must be, confined all night within bed curtains and respired times innumerable, we need not wonder that we rise in the morning with pale and emaciated countenances: there is much more reason for a current of air to be preserved in the bed-room than in the drawing-room, and far less occasion for a carpet.

Each person consumes the oxygen of a gallon of air in a minute of time; if, therefore, the room in which he may be, has not sufficient ventilation, or a medium by which the air may be constantly renewed, it will become in a very short time unfit for respiration, its vital principle being destroyed. A lighted candle is found to require about the same quantity of oxygen in the same time. These circumstances will, I trust, sufficiently convince us how essential it is to have our rooms properly ventilated, particularly our bed-rooms, and to take especial care that there be at all times a free circulation in them, for it is evident to breathe that by which the vital principle is injured cannot be otherwise than in the highest degree pernicious.

“Ye who amid this feverish world would wear

“A body free from pain, of cares a mind;

" Fly the rank city, shun its turbid air ;
 " Breathe not the chaos of eternal smoke,
 " And volatile corruption, from the dead,
 " The dying, sickening, and the living, world
 " Exhaled, to sully heaven's transparent dome
 " With dim mortality. It is not air
 " That from a thousand lungs, reeks back to thine,
 " Sated with exhalations, rank, and fell,
 " The spoil of dunghills, and the putrid thaw
 " Of nature." ARMSTRONG.

The cause of the unhealthiness of cities and large towns is, in the first place, the narrowness of the streets and closeness of the buildings, which prevent a free current of air, and being thus confined becomes loaded with unwholesome particles—the vast quantities of smoke issuing from so many thousands of chimneys which incorporates itself with the air—the effluvia from cess-pools and drains, from the excrementitious matter from the slaughtering of beasts, and from innumerable uncleannesses and nuisances of every description exposed in the open air ; add to these the number of unhealthy trades—tanners, dressers of leather, tallow-chandlers, soap-boilers, &c. &c. and recently, the worst of all nuisances, the escape of the nauseous gas from the pipes, both by day and night, the danger of which is doubled when it is introduced into the interior of our houses ; for although the carbonated hydrogen (which is a deadly poison) is somewhat diluted, yet, still it has a baneful effect upon the nerves.

Nothing can show more clearly the unhealthiness of large towns, than the cramped growth of trees, shrubs, and flowers, when brought from the nursery grounds and planted in London gardens. Nothing, of course, can occasion this but the insalubrity of the atmosphere ; for many persons bestow every care and expense upon them in procuring rich soil, good manure, aspect, and every thing to promote their growth, but in vain.

The inhabitants of cities and great towns frequently complain of the hardness of their lots, in not having sufficient time to allow them to get into the country to recover their health, and yet those very persons will be found loitering their time after their avocations have ceased, and also before they have begun. Now, on the contrary, if these persons who turn day into night, and night into day, would make a practice of rising early, and daily walking as far into the country as their time would allow, both morning and evening during the summer months, and, indeed, throughout the year, they would soon find no reason to complain of the want of time to recruit their health by the breathing of pure air ; for where there is a disposition to live regularly and temperately, and to take exercise in the open air, it is in the power of almost every individual to accomplish it, and with

almost as much advantage as by a constant residence in the country; for when sedentary employments are mingled with a due proportion of exercise, they are stripped of most of their injurious effects, and rendered comparatively harmless. It is only when pursued with unremitting attention, accompanied by a luxurious diet, that they prove so exceedingly prejudicial and hurry so many persons to a premature grave. A single day should never be allowed to pass without emerging for at least an hour or two from the pestiferous atmosphere of London, and breathing for the time the pure air of the country.

The distance from town which may be necessary for these excursions, must be measured by the purity of the air; the daily observance of this practice, even for a short time, would be much more beneficial than the passing a period in the country, and afterwards merge again in the contaminated atmosphere, there to remain weeks and months, without ever once inhaling a breath of pure air.

Many of the immense numbers of persons who procure their livelihood in the metropolis, and other large cities, and are consequently obliged to live in them, conceive that as they must of

necessity submit to their lot in life, it is useless to give themselves any concern to counteract the evils attending upon it. For very many years I have myself resided in London, and have been occupied in sedentary occupations, but being convinced that inactivity, and perpetually respiring vitiated air must be prejudicial to my health, I resolved to pass as many hours as I could spare in pure air; for this purpose, I rose early in the morning, and either rode or walked as far into the country as my time would permit, and again did the same after I had concluded my business. This practice I regularly continued without intermission, and soon found that I thus obtained as sound and uninterrupted health, as is enjoyed by those residing *wholly* in the country.

It has been ascertained that a person in health draws into his lungs, at each inspiration, thirty-six cubic inches of air, thus respiring fifteen times in a minute, he will require 450 cubic inches, or 648,000 in 24 hours. It would exceed the limits of this work to enter into any philosophical or detailed description of the properties of air, further than as it affects the health of man, and the rest of the animal creation. The air is the element which surrounds the whole earth,

and to which both animal and vegetable life are indebted for their continuance.

Respiration is produced by the heart and lungs alternately expanding and contracting, thus drawing in and afterwards expelling the air much altered by its contact with the internal organs; and it is well known that without this process, life cannot be supported. In its natural state air is not a pure simple substance, but beside being compound, it is also much mixed with heterogeneous substances, its elements consist of oxygen or vital air, immediately contributing to the support of animal life, azote, in its own nature deleterious, but serving to dilute the other, and carbonic acid or fixed air, a compound substance derived from the constant decomposition of animal and vegetable substances; it is called the atmosphere because it envelopes and embraces the whole globe. An evil indirectly arising from the constant breathing of vitiated air, is the disinclination it gives the body to exercise, and thus inclining the inhabitants of large towns to that indolence and dissipation in the end so fatal to their health and lives. Many persons indeed are so overpowered by this inertness of disposition, that whatever opportunities they may have for the enjoyment of air and exercise, they will not avail themselves of

them, but give way to indolence till at last they become quite incapable of the least exertion.

The following extract from Sturm, will prove to every reader how important it is, in the opinion of that excellent man, that the air we breathe should be pure:—

“Of all the functions of animal life, respiration is one
 “of the most essential; nay, our lives could not be pro-
 “longed a single moment were we deprived of this
 “faculty. The lungs are the principal organ by which
 “we are enabled to inhale and to expire the air, and for
 “this purpose more than sixty muscles are employed in
 “the internal part of the body, partly in expanding,
 “partly in contracting the chest. It is provided with a
 “valve which shuts down close whenever meat or drink
 “passes through the gullet, and thus prevents the ac-
 “cess of every thing that might obstruct respiration.
 “The parts situated below the windpipe are not less
 “curious, whether we examine the ramifications of that
 “tube, the air vessels of the lungs, or the minute bran-
 “ches of the pulmonary artery which are distributed on
 “the membranes of those vessels, and assist in produc-
 “ing certain changes in the mass of blood that are
 “absolutely necessary for the continuance of life.”

BATHING.

Ancient Baths—Bathing beneficial to all persons—the most important excretions pass through the skin—Spunging the body essential—Hufeland's opinion of the pores of the skin.

THE indifference with which the inhabitants of this country consider *that* most effective means of prolonging life and preserving health, *bathing*, is greatly to be wondered at.

“ Even from the body's purity, the mind
 “ Receives a secret sympathetic aid.”

THOMSON.

Frequent bathing was enjoined by the Mosaic laws ; baths are erected at the public expense in Egypt ; the Romans held bathing in the greatest estimation ; Fabricius tells us that there were 856 public baths in Rome, many of which were large enough to receive 800 persons at one time. Is it not surprising that in this great metropolis baths should not be universally introduced, and, indeed, in all large towns ? The sympathetic

influence which the functions of the skin has over the interior organs cannot be generally known, or persons would give themselves a little trouble to inquire into the origin of the diseases of the skin. The faculty universally recommend the frequenting of the sea-side for the purposes of bathing, as a remedy against many diseases, but as a remedy for disease it falls into absolute insignificance, when compared with its powers as a preventive. Although bathing is a great assistance to and preserver of a strong constitution; yet few think of having recourse to it till ordered by the physician for the recovery of their health. The idea generally prevailing that bathing is not beneficial to all persons, has been the cause of much evil, for many conceive from it a vague notion that there is something in it positively dangerous; whereas, with the exception of a very few peculiar cases, bathing is essentially beneficial to all persons; it braces the nerves and exhilarates the mind and spirits, as well as invigorates the body, and causes the whole system to feel refreshed. Cheerfulness, activity, and ease, are its invariable results; for "Cleanliness is next to godliness."

As the skin is the channel through which one of the most important excretions, passes, its pores

should be kept perpetually open and free from obstruction, this can be effected by no means so readily as by frequent ablutions, and these are performed by far the most effectually by bathing. In order to enforce and *draw general attention* to this *important* and almost *cardinal duty*, I conceive I have only to state that the insensible perspiration daily thrown off from the body is as great as all the other excrementitious matter put together. Spunging the feet with cold water, winter and summer, every morning, is a most beneficial practice, *and once a week at least the whole body should undergo a similar ablution*, which is material to the maintaining sound robust health.

When bathings and ablutions are frequent and general, it may be fairly concluded many fevers and diseases are washed away. Dr. Reid says, that "from the generality of contagious diseases, there is not perhaps a better receipt in the Pharmacopeia than is to be found in one of the periodical papers of the World. "Take of pure cold water, *quantum sufficit*, put it into a clean earthen or china basin, then take a clean linen cloth, dip it in that water, and apply it to the part affected night and morning, or oftener, as occasion may require."

There is nothing perhaps contributes more to render the body proof against cold than bathing, or where that cannot be done, spunging the body daily with cold water.

PERSPIRATION AND SKIN.

Immoderate quantity of perspiration thrown off the body through the skin—Neglect of exercise in the pure air, impedes perspiration—Sensible and insensible perspiration—Propriety of wearing flannel.

BOTH sensible and insensible perspiration are of the utmost importance to health, and call for the most serious attention to maintain them in their due proportion. It may not be generally known that a person in perfect health will throw off in insensible perspiration, to the quantity of upwards of three pounds weight in the short space of twenty-four hours, when sufficient exercise is taken. From experiments which have been made by men of science, it is ascertained that the discharge by perspiration exceeds all the other discharges of the body. As it is absolutely necessary for the preservation of health that the proper quantity should not be diminished, and as there are many who are suffering severely from suppressed perspiration, it behoves every one to inform himself by what means

a perpetual and due discharge from the skin, can be best encouraged and maintained. For this purpose, I will first point out to my readers some of the causes which most frequently occasion an interruption, and afterwards explain to them the means best calculated for their removal, and for the due maintenance of this important office of the skin.

The causes which contribute most commonly to the interruption of this essential discharge are, neglect of exercise in the open air, excess in diet and omission of frequent ablutions, which latter are essential to remove the matter from the surface, and leave the pores of the skin unobstructed; to which may be added sudden exposure to air of a reduced temperature. With regard to exercise, its office in promoting perspiration is so obvious as hardly to require an observation; but it may be remarked, its good effects extend beyond the period during which it is taken, by giving an impulse to the system, exhilarating the spirits, and thus promoting the due discharge of all the functions of the body, more especially those of the skin; so much so indeed, that it may be safely pronounced the insensible, as well as the sensible perspiration, will be in exact proportion to the exercise taken.

It may not, perhaps, be equally obvious in what manner excess of diet can obstruct or interrupt this necessary discharge, but when it is considered an increase of diet, necessarily implies an increase of the discharges, without at all increasing the capacity of the vessels for that purpose, consequently the surplus matter must be retained in the system, and thus be productive of the same bad effects, as though the ordinary quantity were not thrown off: add to which, the additional stimulus appears to create a sort of feverish heat in the frame, causing a direct obstruction to the insensible perspiration.

Perhaps there is not a more evident cause of the obstruction of the perspiration than the sudden exposure to cold air: this is generally admitted, and to *it* are very properly attributed many very dangerous complaints. Sudden exposure to cold air appears to act upon the skin by hastily closing its pores, which cannot afterwards be opened, although introduced into a warmer atmosphere, but the skin becomes at once incapable of throwing off any more perspirable matter, which, being thus repelled upon the system, gives rise to fevers, and the most dangerous complaints. A gradual exposure to cold air does not appear to have a similar effect, but though for the time it

lessens the perspiration, it does not deprive the skin of its powers, and the usual effects are restored immediately upon access to a milder atmosphere.

To counteract all these evils, there appears no way so effectual as to frame a regular system of living, with a resolution never to deviate; to appoint certain hours for exercise, certain limits to diet, and regular periods for ablution; and in order to counteract as far as possible the danger of sudden changes of temperature, to inure ourselves gradually to them in a less degree, by which, in time, the body may be rendered proof against very great and sudden transitions.

There have been so many opinions upon the propriety of wearing flannel next to the skin, that I consider it my duty to offer some observations. The extraordinary vicissitudes of climate in this country, from heat to cold, and wet to dry, is perhaps the best argument that can be adduced in support of the practice. Flannel, by its gentle stimulus, has the effect of keeping the pores in a state the most favourable to perspiration, which, being also absorbed by the flannel, passes off, leaving the skin dry and warm, which is by no means the case with linen; on the con-

trary, when violent perspirations take place, it appears rather to retain them in the form of water, clogging the pores of the skin, and producing a most unpleasant chilling sensation. A flannel shirt, therefore, is much better calculated to protect from the chances of taking cold than a linen one, and flannel in general, next the skin, must be acknowledged to be a very great preservative of health.

FOODS.

Natural appetite—Pernicious cookery—Stimulating foods—Improper to begin dinner with soups—Eat and drink to excess—Cornaro—Sumptuous dishes occasioned by ostentation—Quality and quantity of food—Eating one meal a day more than we are accustomed to—Game eaten in a state of putridity—Foods which tempt us to eat—Food converted into poison by cookery—Over eating and drinking dangerous—Natural appetite relishes simple dishes—Persons in sound health may take all kinds of food—Living by rule—Food converted into blood—Body predisposed to disease by excess—Quantum of food to be suited to the power of digestion—Consult the stomach rather than the palate—Food rendered unnaturally stimulating by cookery—Large quantities of food not nourishing—Artificial appetites—Indolence stimulates every fibre—Food prepared to excite the appetite artificial—High feeding and little exercise predisposes the body to disease—Effects of gluttony and drunkenness—Condiments.

“ But other ills the ambiguous feast pursue
 “ Besides provoking the lascivious taste,
 “ Such various foods, though harmless each alone,
 “ Each other violate, and oft we see
 “ What strife is brewed, and what pernicious bane,
 “ From combinations of innoxious things.”

ARMSTRONG.

WHEN the appetite proceeds exclusively from exercise, early rising, and general temperance, man is in a fit state to eat any thing which the air,

earth, or ocean, produces, none of which will hurt him, so long as regard be had to quantity, and it be not rendered unwholesome by improper cookery so prevalent at the present day, which, together with excess in quantity, will render the most wholesome food injurious; but when the appetite fails, from a habit of intemperance, and tonics and stimulants are resorted to, our food is then prepared to meet this unnatural appetite, and is calculated to complete the mischief originating in excess; so much are we the slaves of custom, that in time we become incapable of distinguishing between excitements of appetite, obtained by those artificial means, and the original healthful impulses of nature.

It would be useless to attempt to lay down any direct rules for distinguishing the wholesomeness or unwholesomeness of the endless combinations of foods, with which our dinner tables are loaded; but because this is *not* done, let no one imagine that they are all indifferent, and that the dangers against which they are cautioned, in general terms, are without foundation. The dinner courses, variety of wines, desserts, ices, &c. (which, by the way, are sometimes multiplied as much through ostentation as to gratify the appetites of the company), are all enemies to the or-

gans of digestion, whose powers are overwhelmed, and require many days to be passed before they can recover their tone; for if the quantities of discordant substances swallowed are to be digested, the machine must of necessity be allowed time to get through its work. Socrates cautions us against such food as may tempt us to eat when we are not hungry, and such liquors as may entice us to drink when we are not thirsty.

In every class of society the quality or quantity of food and liquid usually taken is frequently offensive to the stomach, by distending the body and disturbing sleep, and as the strength of our body depends on the nutriment we derive from our food, so we must attend to the quantity, quality, and times of taking it; indeed, *that* quantity of food may safely be taken which the strength of the body, obtained through *exercise, early rising,* and breathing *pure air*, will enable the stomach naturally to concoct, digest, and assimilate.

In the choice of our foods, therefore, we should rather consult our stomach than our palate. In this we should be particularly careful, as a perfect digestion much depends upon it. When our employment is sedentary, it is of the most essential consequence that we omit no opportunity of exer-

cise, and the inhaling of pure air, and if these are few, and we are much confined to the house, we should endeavour to keep ourselves in motion as much as possible. Standing up to write, or to perform any similar labour is far preferable to sitting, which is on all occasions, if too much practised, and *not* counteracted by exercise, *pernicious*.

“By surfeiting many have perished; but he that taketh heed prolongeth life.” Excess in food hastens our death, and brings upon us most painful diseases. So long back as the days of Erasmus, “crammed like an Englishman” was the proverbial expression.

“ _____ If thou well observe
 “ The rule of *not too much*, by temperance taught,
 “ In what thou eat'st and drink'st, seeking from thence
 “ Due nourishment, *not gluttonous delight*,
 “ 'Till many years over thy head return:
 “ So may'st thou live, 'till like ripe fruit thou drop
 “ Into thy mother's lap, or be with ease
 “ Gather'd, not harshly pluck'd, in death mature.”

Our appetites are unnaturally stimulated by the preparation of our food, and the too frequent and copious use of wine. The consequences are, the stomach is incapable of sustaining the burden imposed upon it, and the digestive powers being over exerted become exhausted and paralysed, and, finally, fail and sink beneath the effort.

to free the system from the unnatural incumbrance. Thus diseases are generated, and life shortened. Things the most wholesome become by abuse and excess dangerous in the extreme—our drink is rendered deleterious—our food converted into poison—and THAT which a beneficent Providence designed for the support of our existence, is transmuted by our folly into the instrument of our destruction.

From personal observation, I have always found it injudicious to begin dinner with heavy soups and broths, at least if taken too freely; for they distend the stomach too much at the beginning of a meal, its power is weakened, the food becomes oppressive, and like rich sauces, pickles, or a multitude of condiments, produce indigestion. Pie-crust and pastry of all descriptions should be eaten very sparingly; indeed, a total exclusion of them from table would be wisest. The labour of the stomach, particularly of invalids, will be greatly assisted, and digestion facilitated by a *thorough* mastication of the food, and by eating slowly. The quantity of liquid taken at dinner should not exceed from half to three-quarters of a pint at the utmost, for more will dilute the gastric fluid too much, and weaken its digestive power.

Many, who consider themselves wise and judicious, studiously avoid partaking of any substances which they *suppose* to be at all deleterious, and yet eat and drink to excess. What malignant quality in food can be more destructive to health than the food itself when taken in excess? No description of food is of so mild and innocent a nature, but by excess in quantity may be rendered exceedingly inimical to the organs of digestion, nor ought we to infer that, because a great variety of substances equally contribute to our sustenance, that they may be taken indiscriminately, or in any number, at the same time.

“ Man’s rich with little, were his judgments true ;

“ Nature is frugal, and her wants are few.

“ Those few wants answered, bring sincere delights,

“ But fools create themselves new appetites.”

Foods, from their over stimulating qualities, prepared to excite a preternatural appetite, are rendered rather deleterious than nourishing, and encourage instead of repress any predisposition to disease. Desserts and preserved fruits of all kinds are injurious, because they act as provocatives, and lead us on to eat more than we otherwise should, and beside loading the stomach, are in themselves difficult of digestion. Pliny observes, “ Simple diet is best ; for *many* dishes bring *many*

“diseases, and rich sauces are worse than even
 “heaping several meats upon each other.” The
 principle causes of the maladies which harass and
 afflict human nature, are to be traced to improper
 and excessive diet, and general irregularity. Health
 and strength are supported alone by the restora-
 tive qualities of our foods and drinks, when pro-
 perly digested.

I have never yet met with any author, upon the
 subject of health, who does not dwell upon the
 excellence of the system of Cornaro, and who
 does not in the most positive terms at once ap-
 prove its principle. Those who conceive his life
 to have been one of comfortless self-denial, and
 rigid abstinence from all the indulgences of nature
 are quite mistaken; it was, on the contrary, one
 of the highest rational enjoyments.

Dr. Trusler says, “*that* person destroys him-
 “self by degrees who eats once a day besides his
 “customary meals, whether he eat little or
 “much.”

The prevailing custom of eating game and other
 foods after it has been kept till it has become
 tainted, or, as it is termed, highly flavoured, is,
 in fact, injurious. Those who partake of it are

not probably aware that such food, having a tendency to putrefaction, does in many cases actually putrefy before it is digested. The dangers of which must be apparent, and it must be quite clear that it would be better to eat no game at all rather than such as is unwholesome.

Dr. Cullen observes, and from my own observation, I entirely agree with him, that "there is no error in this country more dangerous or more common than the neglect of bread." It may well be called "the staff of life." It is the safest vegetable, and the best corrector of animal food. Fruits and other articles of the dessert after our dinner, which tempt us to eat and drink more than we otherwise should, are obviously injurious, because we take them after nature is satisfied, and, consequently, overcharge the stomach, and thus derange the digestive powers; and it is this redundancy that subjects the body to disease, and in that state what do the greatest delicacies avail?

No man (says Galen) would be overtaken by disease, if he ate no more than he could digest. The only provocative that should excite the appetite is hunger, produced alone by nature. "*He*, therefore, who would eat a good dinner let him eat a good breakfast."

Although the heterogeneous mixtures of foods and drinks to him who is a stranger to exercise and early rising, is, in the highest degree, prejudicial, as his stomach is too weak to assimilate them, yet *he*, who in these respects conforms strictly to nature, becomes so fortified, and the strength of his interior so much augmented, that its powers, in a great measure, are likely to counteract the prejudice which would result from the too great quantity or variety of food. A stronger proof of the prevailing power of fashion and habit, in regard to diet, cannot be adduced than the pains taken to compel a child, who may nauseate any of the odious compounds, to eat it, upon the plea that it is much in vogue, and that if he does not like it, he must be *made* to like it.

The Archbishop of Cambray said, that it was a shame for man to have so many diseases; for a sober life produced sound health, while intemperance changed into deadly poison *that* which was designed to preserve life.

The use of provocatives ends in a total loss of all relish for food, and destroys the contractile powers of the stomach, and when they cease to excite the appetite, leave man to sink into a state of atrophy and premature decay.

Besides the injury that results from over-eating and drinking, in causing the superabundant diet to be thrown off undigested, is *that* which arises from overcharging the blood-vessels, and which, by distending them preternaturally, much diminishes their strength, and impairs their power of propelling forward the circulation. It is not enough to have our food of the first qualities, fresh, and seasonable, but we must be continually employing the cook to discover some new methods of torturing it from its natural state, and rendering it more agreeable to our jaded palate, little caring whether it be at the expense of the stomach or not, or indeed of the general health.

If it be the lot of human nature that most of its pleasures should be followed, sooner or later, by pain or uneasiness, it is certainly in our power, as far as regards the pleasures of the palate, to exempt ourselves from the penalty ; for it is quite certain that none of its real pleasures, when enjoyed strictly within the rules of temperance, ever derange any part of the animal economy, and consequently never occasion any future pain. But if these indulgences, falsely termed pleasures, be carried to excess, the inevitable results will be qualms of the stomach, head-aches, lassitude, and general debility.

The natural appetite partakes of the most simple dish with alacrity, without the aid of foreign excitement. The artificial appetite, on the contrary, arises wholly from incentives, such as stomachics, liquors, pickles, &c., and remains no longer than the stimulants continue to act, and then leaves the stomach to digest the discordant mass with which it has been the means of loading it. An eager desire or longing for a particular food is also an indication of a false or depraved appetite; but if the true and healthy appetite, procured by exercise, early rising, and breathing pure air, and which is capable of determining the quantity and quality of food proper to be taken, should feel a disrelish for any common dish, we may then be satisfied *that* dish would not agree with our digestive organs.

Celsus holds that every person in good health may partake of any kind of food or drink, and I most cordially agree with him; but, from the degenerate state of society at present, it will be found a difficult matter to select many persons *really* qualified for this enjoyment. I indeed believe, that where man rigidly observes all the laws of nature, no diet that is wholesome can disagree with him, provided he eat not to excess. These alone are the natural *bons vivans*, who

can delectably enjoy life ; their rest is not disturbed by unseasonable luxury.

Food in too great quantity, or of too nutritious a quality, acting upon organs enfeebled by inactive and sedentary habits, will so far overwhelm them that the various channels will be found unequal to carry off and distribute the excess of matter forced upon them ; the natural consequence of which will be that they will give way under the pressure : thence rupture of blood-vessels, apoplexy, paralysis, and other causes of sudden deaths.

The old saying, "*Qui medicè vivit miserè vivit,*" he that lives by rule lives miserably, has misled many ; for the evidence of experience by no means bears out the positiveness of the assertion. So far from it, indeed, that every trial has proved the contrary. Reason convinces us that the laws of nature must be obeyed, otherwise health will never be enjoyed, nor life attain to its destined period. Persons who are more disposed to yield to the impulses of passion and appetite rather than to exercise a little thought and reflection, are ever ready to view with jealousy every precept tending to abridge their sensual indulgences. They prefer sloth to activity, gluttony to

moderation, and put an overstrained construction upon the expression of "living by rule," and appear to consider that it implies that their food is to be weighed out to them, and that in other respects they are to deprive themselves of the chief enjoyments of life. This is by no means the case; living by rule simply means regularity in taking active exercise, rising early, restraining the passions, and observing moderation in diet. And it will be found that whoever attends to these rules may pass through life without the aid of a physician, and that exercise will be all the medicine requisite to correct and regulate the powers of digestion.

A modern writer on health states, that "as every description of food, whether derived from the animal or vegetable kingdom, is converted into blood, it may be inferred that the ultimate effect of all aliments must be virtually the same, and that the several species can only differ from each other in the quantity of nutriment they afford, in the comparative degree of stimulus they impart to the organs through which they pass, and in the proportion of vital energy they require for their assimilation." To this I answer, that animal food, taken in too great a proportion to vegetable food, occasions too strong a stimulus;

that the body is thrown by it into a state predisposing it to disease, which will be sure to overtake it if the diet be long persisted in; for the springs of life become soon exhausted, and are afterwards incapable of fulfilling their necessary functions.

Few persons, however, seem aware of the origin of these oppressions and diseases, but mostly attribute them to other causes than the excess or improper quality of their food. Addison so truly pictures the consequences of overloading nature that I cannot refrain from giving his words:—
 “ Pleasure dwells no longer upon the appetite
 “ than the necessities of nature, which are quickly
 “ and easily provided for, and then all that follows
 “ is a load and an oppression. Every morsel
 “ to a satisfied hunger is only a new labour to a
 “ tired digestion; every draught, to him that has
 “ quenched his thirst, is but a farther quenching
 “ of nature, and a provision for rheum and diseases,
 “ a drowning of the quickness and activity
 “ of the spirits.” It has been frequently observed that ardent spirits and strong beer, taken by those who labour much, are not pernicious; for the constant and violent labour counteracts their deleterious effects. It is true that perpetual exertions may avert the evil for some years, but their baneful effects will most certainly overtake them

in the end, and the severest sufferings of pain and disease will hurry those, who thus indulge themselves, to the grave, at a period of life far short of that which they would otherwise have reached. Josephus tells us that the age of the Jewish monks was almost *invariably* one hundred years, by reason of their simple diet.

It is not the whole quantity of food we take that constitutes nourishment, but only *that* portion of it which is properly digested. If we eat and drink immoderately, the digestive organs are goaded to unnatural exertions, which they are incapable of long maintaining.

Persons are apt to say that they are neither great eaters nor great drinkers; but I must tell them that excess does not consist in the absolute quantity taken, but in the proportion it bears to their labour or exercise.

Many persons habituate themselves to taking large quantities of food, upon the supposition that it is quite necessary to the support of their strength. In this they are greatly mistaken. By large quantities of food the stomach is over distended, and loses part of its powers; it therefore performs its

office but imperfectly, and debility and disease are the consequences. It has been proved indeed beyond doubt, that far greater nourishment is derived from a moderate than from a large quantity of food of any kind.

From what we see in others and experience in ourselves, we may be satisfied that the lassitude and languid feelings of which mankind complain, have mostly their origin in intemperance and inactivity. An active circulation of the blood is essential to the maintenance of that alacrity and cheerfulness of spirits which can alone render life what it ought to be; and these are to be obtained only by regular and active exercise.

Many men are entire strangers to our nature, and live under the influence of delusions. So intent are they upon immediate excitement and gratifications, that they do not bestow a thought upon the result. Instead of obtaining ease and pleasure which they vainly look for, they find but an additional necessity to add stimulant to stimulant, till at length their tastes and appetites have become wholly artificial, the stomach loses its powers, and the whole system becomes oppressed by the consequences of repletion; and although in some

cases punishment is more tardy than in others, yet it is not the less certain, but sooner or later is sure to overtake its victim.

Can man be engaged in a more interesting and important pursuit than in preparing himself to distinguish between the actual wants of nature and those which have arisen from fashion and artificial habits, bringing with them a long train of disease and misery? A steady perseverance in the observance of nature's rules will render them far more agreeable to us than habits of the most unrestrained indulgence; and though at first it may appear to require of us some sacrifices, in the end we shall find that we have only exchanged fleeting pleasures, followed by severe remorse, for those that are permanent and accompanied with perpetual inward satisfaction.

Every vessel, every fibre in the frame is stimulated to excess by a life of indolence under the influence of sensuality. If therefore such a course be continued, and there be not any effectual check to it, no power on earth can save the constitution of the victim from inevitable destruction. In the present state of society, stimulating dishes are produced in order to excite the appetite, and are unfortunately partaken of by persons who are

strangers to exercise, and who are therefore least capable of digesting them. If they are determined to indulge in such unnatural diet, let them at any rate prepare themselves to partake of them with as little injury to the frame as possible, by rendering themselves hardy by exercise, early rising, and breathing pure air; and not unnecessarily subject themselves to an earlier attack of infirmities and disease than they otherwise would do, by adding indolence to intemperance.

The taste for stimulating and exciting foods and liquors is wholly artificial, nor are any of them grateful to the taste till habit has reconciled the palate to them. From their constant use therefore, it is evident, the organs of taste must become impaired.

By high feeding and little or no exercise we not only expose ourselves to the most dangerous diseases, but we render those malignant which would otherwise be slight and easy of removal; and thus not only subject ourselves to the particular maladies attendant upon luxury, but also to the increased severity of those which, under any circumstances, are incident to our nature. It is quite evident that excess of diet is the chief cause of all the diseases, which not only enfeeble and

destroy the body, but gradually impair the powers of the intellect. Have we not daily proof of the interruption and disturbance given by intemperance to all our nobler faculties? Is it not a long time after the stomach has received an additional load before we again recover our healthful feelings? Are not our senses dulled, our memory clouded, and the whole system oppressed? It is some time before reason can act with its wonted energy, and talent is not discernible under the effects of gluttony and drunkenness. Can it be possible that any one endowed with common sense should be ignorant that these irregularities must injure the principles of life, and their frequent repetition must bring on a state of disease, and shorten our existence? Does it require aught else than a little reflection to induce us to abandon such fatal conduct?

Some are perpetually eating, and seem to consider that the body requires to be frequently recruited. This is a very erroneous idea; for the stomach, like all other organs, requires rest, and the work of digestion generally takes at least three hours, during which period to take in fresh substances must be evidently improper, as it would tend to keep the stomach in a state of perpetual irritation, especially when the last meal has been a hearty one.

Condiments of all descriptions have increased to an alarming number. We cannot now partake of any joint of meat without its first being prepared for our palate with some stimulating sauce, and the natural and delicate flavour of fish is completely overpowered by cayenne, soy, or other sauces.

ANIMAL AND VEGETABLE FOOD.

" Not long before the flood had left the face of earth,
 " And lost mankind received a second birth,
 " Ere lux'ry rose,—with sickness in her train,—
 " And all the frightful family of pain;
 " Nature's spare WANTS forsook the homely board,
 " With mad profusion see each table stor'd;
 " Invention labour'd to debauch the treat,
 " And whet the jaded appetite to eat;
 " Intoxicating wines, henceforth, began
 " To inflame the blood, not cheer the heart of man;
 " Hence *Gout* and *Stone* afflict the human race,
 " Hence lazy *Jaundice* with her saffron face;
 " *Palsy*, with shaking head and tott'ring knees,
 " And bloated *Dropsy*, the staunch sot's disease!
 " *Consumption* pale, with keen but hollow eye,
 " And sharpen'd feature, shew'd that death was nigh;
 " The feeble offspring curse their crazy sires,
 " And, tainted from his birth, the youth expires.

FOR centuries back, and up to the present time, much controversy has existed, with many able supporters on both sides, as to the preference of animal or vegetable food. It is quite clear that the fruits of the earth were originally constituted the only food of man; yet it is certain that animal food was, in the very early ages of the world,

permitted by the Almighty, as will appear by the following divine mandate: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things."

The most eminent historians, physicians, philosophers, and poets of antiquity agree that the first generations of men *did not eat flesh*. This golden age (first mentioned by Hesiod) is more beautifully described by *Ovid*:—

"The teeming earth, yet guiltless of the plough,
 "And unprovok'd, did fruitful stores allow.
 "Content with food which nature freely bred,
 "On wildings and on strawberries they fed,
 "Kernels and bramble-berries gave the rest,
 "And falling acorns furnish'd out a feast."

Or, as the inimitable Thomson expresses it:

"The food of man,
 "While yet he lived in innocence, and told
 "A length of golden years; unflesh'd in blood,
 "A stranger to the savage arts of life,
 "Death, rapine, carnage, surfeit, and disease;
 "The lord, and not the tyrant, of the world."

Pythagoras, the Samian philosopher, appears to have been the first who condemned the use of animal food, and who recommended universal moderation and temperance.

Animal food alone has a tendency to render the body liable to putrefaction. Man could not therefore long exist exclusively upon it; but it is well known that he may exist solely on vegetable food, for any length of time, without incurring any danger or injurious effects whatever, except trifling affections of the stomach, never extending themselves to the system generally. Upon the whole, there appears no doubt but that a union of animal and vegetable food is the most conducive to the health of mankind, and to the prolongation of life. The age, constitution, and habits of life, however, are circumstances to be considered in the choice of diet, which ought never to be *too uniform*, at least for any considerable time. I do not, however, consider it necessary to swell these pages with an account of the peculiar qualities of every kind of animal and vegetable food, because most persons must, from experience, have acquired sufficient knowledge of them, and ability to distinguish those best suited to their constitution. For the same reason, I refrain from saying any thing on the subject of cookery.

DRINKS.

The circling glass after dinner—The art of distillation fatal to the health of man—The opinion that the body is excited by liquors erroneous—Too much liquid causes thinness of blood—Liquors, although diluted, injurious to the stomach—Ardent spirits poisonous—Liquors drank by persons who take no exercise doubly injurious—Consequences of the invention of distillation—Feverish persons should take but little wine—Liquors, &c. at first found offensive, but soon become agreeable to the palate—Spirits at dinner left off, and wines introduced.

“ We curse not wine: the vile excess we blame—
 “ More fruitful than the accumulated board
 “ Of pain and misery; for the subtle draught,
 “ Faster and surer swells the vital tide,
 “ And with more active poison, than the floods
 “ Of grosser crudity convey, pervades
 “ The far remote meanders of our frame.”

ARMSTRONG.

THE man who endeavours to tempt another to *drink* beyond his measure, invites him to a fever.

The heat produced by the circling glass after dinner, which appears for a time to call forth the affections, and has caused those hours, in a man-

ner, to be considered sacred to friendship and happiness, ought not to be mistaken for the glow of virtuous passion, which is continuous, and does not, like the other, expire with the effects of the stimulus. The wine drinker, no doubt, experiences periods of vivid rapture, but for *what* duration? Almost the shortest that can be imagined, succeeded afterwards by hours of gloom and languor. The balance, therefore, of enjoyment between a drunkard and an abstemious man, whose repose is never disturbed by intemperance, is wholly in favour of the temperate man. Who, then, would not give the preference to a long and tranquil life, contrasted with a short one of alternate elevation and depression.

The most fatal art that has ever been invented for the health of man is *that* of distillation. Had it never been discovered, thousands of human beings who have fallen sacrifices to its baneful effects would at this moment be in existence, and thousands in health, who are now languishing in disease, the victims of the substances produced by this baneful art, which, indeed, to every animal, except man, prove an immediate poison. The celebrated Hanway exclaimed against gin as a liquid fire, and says, "I would propose that it should be sold only in quart bottles, sealed

“ up with the king’s seal, with a very high duty,
 “ and never sold without being mixed with a
 “ strong emetic.” I know of no cases where
 alcohol or distilled spirits should be taken, except
 occasionally as a medicine, when the body has
 been exposed to rough and cold weather, and
 thereby exhausted, and, perhaps, in case of im-
 mediate danger from infection, when other means
 are not at hand.

It is generally thought, that in taking spirits
 freely diluted with water, the deleterious effects
 are much diminished ; but this will be found to
 be an error ; for it has been proved that the spi-
 rit rapidly evaporates when in the stomach, and
 separates from the aqueous matter acting upon
 the coats thereof, as pure spirit. The diffusible
 stimuli, therefore, of ardent spirits, and other
 strong liquors, rapidly (though in some cases im-
 perceptibly) sap the foundation of the strongest
 constitution.

Wine, although erroneously supposed to in-
 crease the powers of life, where too much be
 taken, and exercise neglected, only excites the
 action of the body to an unnatural degree, and
 causes the vital movement to be improperly pro-
 pelled, and the viscera stimulated too forcibly ;

all which occasions a waste of life, and in proportion to the incentive, a more early decay and premature old age. We are all aware that wine is much improved by age; it loses a portion of its alcohol, and is thus rendered much more wholesome: but the true motive for keeping it is, that it may deposit its tartar, *that* being most esteemed, which appears to have deposited the greatest quantity, forming a thick crust on the side of the bottle; but this is but an indifferent criterion of age, as some wines deposit a far greater quantity, and in less time, than others; nothing, therefore, can be more absurd than to give high prices for wines, and then keep them till they are perished, in order to procure a thicker deposit on the sides of the bottle.

It is not generally known, that too much liquid taken into our stomach causes thinness of blood, and tends much to weaken the alimentary fluids by too great a dilution, which causes the food unnaturally to be hastened in its course, and occasions relaxation of the urinary and other passages.

To drink when we feel no thirst is evidently no refreshment, and the effect of quantities of liquor is to drown and enfeeble the vital powers. If the

liquor be strong, and taken in large quantities, a voluntary madness is the immediate consequence.

Those who drink malt liquor to excess, suffer from the gravel; the wine-bibber, from the gout; and the drinkers of spirits, from the dropsy.

It is a decided opinion of the faculty, that spirituous liquors, whether diluted or otherwise, are injurious to the stomach; for a certain quantity of alcohol is received, which has a constant tendency to wear out and exhaust the principles of life, by over excitement. Nor is it to the body only to which they are injurious, but also to the understanding, the morals, and character, which they are sure eventually to destroy, of all who addict themselves to them.

A life of temperance is with most persons considered to consist in getting through the business of the day with little or no refreshment, and afterwards sitting down to a luxurious dinner, and passing the hours of the evening at some place of amusement, or at cards. Well may they complain of the want of sleep half the night. Such a life is any thing but a temperate one: they allow no portion of time for exercise, which is alone sufficient to account for their not obtaining sleep.

The wine and liquors drank daily by persons who take no exercise, soon begin to lose their powers of excitement, but not their injurious effects, which, indeed, become increased. To supply this deficiency, such persons have recourse to an increase of quantity, in order to reach their wonted pitch of elevation. All this does but accelerate the consequences which are ready to overtake them, and they soon sink down the victims of an exhausted and broken constitution.

It is generally supposed that ardent spirits counteract the effects of cold upon the body; but this is a mistaken opinion: they, on the contrary, render the body more susceptible to them, notwithstanding the temporary warmth they diffuse for a time, being invariably succeeded by a degree of chilliness.

There is scarcely any practice more truly injurious to health than that of taking a glass of unmixed spirits into an empty stomach, as is commonly done to create an artificial appetite, immediately preceding a meal. This may be well called drinking liquid fire. No stimulus to create an appetite is necessary to those who take sufficient exercise in the open air, and rise and retire early.

In addition to the numerous diseases which have originated in excess of food, many more have sprung up since the invention of distillation, in consequence of the prevailing use of ardent spirits. The almost universal taste for them arises, no doubt, from the stimulating effects attending their first operation, by which they quicken the circulation, and produce a pleasurable heat in the frame. These immediate effects satisfy those persons who are careless of after consequences. Alcohol, in fact, after its first impulse has passed away is, in reality, a *sedative*: it depresses the spirits and retards the circulation; thus exhaustion and languor succeed to animation and energy, and the hours of depression far exceed in number those of elevation. To these immediate ill consequences are to be added, the remote and far more dreadful. By repeated acts of intemperance, the system is exhausted, and becomes incapable of resuming its tone after each separate debauch, the frame is weakened, the circulation alternately accelerated and retarded, and sometimes forced onward with an unnatural impulse which at once terminates the life of the victim in apoplexy.

“ To copious wine this insolence we owe,

“ And much thy betters wine does overthrow.”

POPE.

Persons who are at all inclined to fever should carefully abstain from wine, or should only take it *in very small quantities*, and never without previous exercise. The too general practice of drinking large quantities of wine after dinner is in the highest degree pernicious; even to those in perfect health it is hurtful, but to persons of this habit it becomes positively dangerous.

He who takes active exercise, walking in the open air, from at least five to ten miles daily, rising early in the morning, and otherwise living according to nature, may safely take three or four glasses of good wine with his dinner; but the same quantity of wine would be highly injurious to the indolent and sedentary. In them it would have a tendency to inflame the blood, rendered stagnant by sloth, impair the appetite, debilitate the powers of digestion, and finally bring on the worst of diseases, which would continue imperceptibly to gain ground through the whole course of an indolent life. He that is hungry may eat any thing; but he that has no appetite *naturally* must beware of raising an artificial one.

There are persons, and more especially young men, who seldom leave the dinner-table till they are perfectly satiated; this is a practice in the highest degree injurious.

Spirituous liquors, tobacco, snuffs, &c., when first taken are generally found offensive; but, by force of habit, they at length become agreeable, and are not afterwards to be relinquished without reluctance. Many persons drink a pint or more of fluids at their dinner; a quantity far too great, and very injurious to the digestive organs, by too much diluting the gastric juice, and consequently weakening its powers, besides contributing to produce fermentation, a thing of all others to be avoided.

Those who drink distilled water with their meals, and but little wine or other fermented liquor, and daily take active exercise, move smoothly along in life, and retain a tranquillity unknown to those who indulge in the inordinate use of wine and liquors, which give them, it is true, vivid periods of exhilaration, but of what duration? Why, as I have before observed, almost momentary, and always counterbalanced by lengthened intervals of depression and languor. The man, however, who is actually in the enjoyment of perfect robust health may exercise a rational latitude in his living, so long as he does not exceed the bounds assigned by his peculiar strength and habit of body. Those who will insist upon sitting over the bottle after dinner, in

defiance of the consequences which I have endeavoured here to point out, must consider themselves responsible for the evils which will ensue, and will surely deserve no pity. To these I have nothing more to say; but shall confine my address to the rational and considerate, who, if young, may, by prudent conduct and moderation, lay a foundation for the enjoyment of a long and happy life of health and vigour, if they have the courage to throw off the thralldom of fashion or custom, whenever it leads to practices productive of injurious consequences.

It must be acknowledged that in the present customs of society some objectionable practices of our ancestors have been laid aside; but, unfortunately, others equally pernicious have been substituted in their place. I will just instance the old practice of taking a glass of spirits after particular courses at dinner. This is now exploded; but, in lieu of it, we have the custom of taking wine with our meals, which is now become universal. Let the company be ever so numerous, it is considered ill breeding if each gentleman present does not pledge himself in wine to every guest before the cloth is removed. To afford some sort of colour to this absurd practice, it has been contended that wine assists digestion; this is

entirely *untrue*, and every one who has a knowledge of chemistry must know that so far from it, wine has a direct tendency to harden the food, and render it less digestible.

It is a common practice to take warm diluted liquors upon coming out of a cold atmosphere into a warm room, for the purpose, as it is termed, of keeping out the cold; but it is most injurious, and not unfrequently brings on the very mischief it was intended to avert. If any liquor be taken, let it be mixed with cold water, and upon a journey, when the body is deprived of exercise, this may not be prejudicial, but contribute, perhaps, somewhat to promote the circulation. Upon such occasions also, persons ought to be careful not to approach a fire, as these sudden changes of temperature frequently occasion those annoying and dangerous complaints, called colds. These are not unfrequently considerably aggravated by the mode of treatment, especially by the increased degree of heat usually considered essential to their cure, such as sitting in warm rooms, wrapping up, and drinking large quantities of hot fluids, in order to force a perspiration.

DRUNKENNESS.

Drunkenness one of the worst of vices—To drink to the border of intoxication—Supposed dangers from the suddenly leaving off of liquors—Detestation of drunkenness by the Spartans—Dram-drinking—As drunkenness increases, morality declines—Drunkenness an ancient vice—Appeal to common sense, as to the effects of drunkenness—Replies of one lost to every appeal in favour of temperance.

“ And in the tempting bowl

“ Of poisoned nectar, sweet oblivion swill.”

DRUNKENNESS is perhaps one of the worst vices that disgraces human nature, it deprives man of the distinctive characteristic of reason, and imbues him with the recklessness and ferocity peculiar to the brute; it is destructive to health, shortens life, and indirectly is fatal to fortune, and all worldly advancement, by diverting the attention and incapacitating the mind for exertion and labour: beside which, it deadens the affections and wraps the whole character up in selfishness.

Though the habitual drunkard may not fall by an acute disease as consequent upon his inebriety, yet he will never escape a chronic one, which seldom admits of a cure.

The taking a quantity of wine or other liquor sufficient to elevate the spirits is considered by some as so far from being injurious to health, to be positively beneficial, and those whose circumstances will allow them, generally do *this* every day. There is perhaps no error more dangerous. Nature does not require the stimulus of alcohol to raise the spirits, she only demands sufficient diet to recruit the exhausted frame, every thing beyond which being against her demands, must be injurious to the constitution. The getting what may be termed *fresh*, or half drunk, tends gradually to destroy the acuteness of the senses, as well as the appetite and digestion, and finally by over-exciting the action of the brain by frequent small quantities of fermented liquors, to impair the intellectual powers so much as to occasion aberrations of the understanding, and even madness.

In the opinion of many physicians, it is considered hurtful for habitual drunkards to leave off the habit of drinking suddenly and at once, and that they ought *gradually* to diminish the quantity taken

till they effect a reformation ; but as ardent spirits are deleterious, and consequently contribute nothing to nourishment, it seems scarcely reasonable that there should be any hesitation in abandoning at once what is admitted to be absolutely injurious ; and, in fact, we find that experience supports this theory, and that in every instance it is found far more effectual, and far more conducive to a speedy restoration of health, to break through the habit at once, than to tamper with the constitution by the administration of poison, though in diminished doses.

Dr. Reid gives the following illustration, by way of anecdote :—

“ A person becoming sensible of the perniciousness of his habits, told his friend that he would conform to *his* counsel; though he thought he could not change his course of life at once, but would leave off strong liquors by *degrees*. “ By *degrees!*” exclaims the other, with indignation, “ If you should unhappily fall into the fire, would you caution your servants to pull you out only *by degrees?*”

The Spartans so dreaded inebriety, and were at the same time so diffident of the force of mere

reason and argument, that they actually exhibited to their youths their slaves in this state, as examples to excite in them a disgust of so hateful a vice. The contemptible figure which drunkenness causes us to make ought to be no small inducement to avoid it, and at any rate to guard us against repeating the offence. I cannot believe but if those given to this destructive vice were really brought to a sense of their degradation, they would reform. The young drunkard soon begins to experience some of the consequences of his misconduct; he begins to find his appetite diminish, his strength reduced, his body wasted; in the flower of youth he often feels the infirmities of old age, and when not arrived at the meridian of ordinary life, he has reached the end of his own.

Dram-drinking, that deadly habit, so much practised by the lower orders of society, is much to be deplored. Spirits swallowed in an undiluted state, and by many even in the morning, before they have taken food, injures the nerves and weakens the powers of digestion; and, indeed, they may be, in the literal sense, termed liquid fire. In a recent dissection at one of our hospitals, the whole of the liver of a man, who appeared in other respects healthy, was found to be entirely consumed by the burning effects of spirits; yet, these convinc-

ing proofs of their baneful consequences are not sufficient to deter others from subjecting themselves to the same fate. Dr. Darwin says, that
 “ it is remarkable that all the diseases from drink-
 “ ing spirituous or fermented liquors are liable to
 “ become hereditary, even to the third genera-
 “ tion, gradually increasing, if the cause be con-
 “ tinued, till the family becomes extinct.”

Drunkenness creeps upon a man insensibly, and he is caught in its clutches before he is aware of it; the pleasures of the delusion dazzle the imagination, and he goes on in the delirium of intoxication, till he at last becomes perfectly insensible.

The phenomena of drunkenness are so clearly explained by Mr. M'Ninsh, that I shall quote a description of them in a note below, in the hope that it may prove beneficial.*

* “What are the sensations of incipient drunkenness? First, an unusual serenity prevails over the mind, and the soul of the votary is filled with a placid satisfaction. By degrees he is sensible of a soft and not unmusical humming in his ears, at every pause of the conversation. He seems to himself to wear his head lighter than usual upon his shoulders. Then a species of obscurity, thinner than the finest mist, passes before his eyes, and makes him see objects rather indistinctly; the lights begin to dance, and appear double; a gaiety and warmth are felt at the same time about the

Drunkenness is a physical and moral degradation. As the use of liquors have become general,

heart; the imagination is expanded, and filled with a thousand delightful images; he becomes loquacious, and pours forth, in enthusiastic language, the thoughts which are born as it were within him. Now comes a spirit of universal contentment with himself and all the world; he thinks no more of misery: it is dissolved in the bliss of the moment. This is the acme of the fit—the ecstasy is now perfect. As yet the sensorium is in tolerable order: it is only shaken, but the capability of thinking with accuracy still remains. About this time, the drunkard pours out all the secrets of his soul; his qualities, good or bad, come forth without reserve; and now, if at any time, the human heart may be seen into. In a short period, he is seized with a most inordinate propensity to talk nonsense, though he is perfectly conscious of doing so; he also commits many foolish things, knowing them to be foolish. The power of volition, that faculty which keeps the will subordinate to the judgment, seems totally weakened. The most delightful time seems to be that immediately before becoming very talkative: when this takes place, a man turns ridiculous, and his mirth, though more boisterous, is not so exquisite. At first the intoxication partakes of sentiment, but latterly it becomes merely animal. After this, the scene thickens. The drunkard's imagination gets disordered with the most grotesque conceptions; instead of moderating his drink, he pours it down more rapidly than ever: glass follows glass with reckless energy. His head becomes perfectly giddy; the candles burn blue, or green, or yellow, and where there are perhaps only three on the table, he sees a dozen. According to his temperament, he is amorous, or musical, or quarrelsome. Many possess a most extraordinary wit; and a great flow of spirits is a general attendant. In the latter stages, the speech is thick, and the use of the tongue in a great measure lost; his mouth is half open, and idiotic in the expression, while his eyes are glazed, wavering, and watery. He is apt to fancy that he has offended some

morality has always been found to decline. Rome was lost through wine and luxury. The army of

one of the company, and is ridiculously profuse with his apologies. Frequently he mistakes one person for another, and imagines that some of those before him are individuals who are, in reality, absent, or even dead. The muscular powers are, all along, much affected: this indeed happens before any great change takes place in the mind, and goes on progressively increasing; he can no longer walk with steadiness, but totters from side to side; the limbs become powerless, and inadequate to sustain his weight. He is, however, not always sensible of any deficiency in this respect; and, while exciting mirth by his eccentric motions, imagines that he walks with the most perfect steadiness. In attempting to run, he conceives that he passes over the ground with astonishing rapidity. The last stage of drunkenness is total insensibility; the man tumbles, perhaps, beneath the table, and is carried away in a state of stupor to his couch; in this condition he is said to be dead drunk. When the drunkard is put to bed, let us suppose that his faculties are not totally absorbed in apoplectic stupor; let us suppose that he still possesses consciousness and feeling, though these are both disordered: then begins 'the tug of war;' then comes the misery which is doomed to succeed his previous raptures. No sooner is his head laid upon the pillow than it is seized with the strangest throbbing; his heart beats quick and hard against the ribs; a noise like the distant fall of a cascade, or rushing of a river, is heard in his ears: sough—sough—sough, goes the sound. His senses now become more drowned and stupified. A dim recollection of his carousals, like a shadowy and indistinct dream, passes before the mind; he still hears, as in echo, the cries and laughter of his companions; wild fantastic fancies accumulate thickly around the brain; his giddiness is greater than ever, and he feels as if in a ship tossed upon a heaving sea. At last, he drops insensibly into a profound slumber. In the morning he awakes in a high fever; the whole body is parched; the palms of the hands,

Hannibal is said to have been less subdued by Scipio than by the wines of Capua; and Alexander, in the fumes of wine, after slaying Clytus, (who saved his life,) and burning the palace of Persepolis, one of the most beautiful cities of the east, died of intoxication, in his thirty-third year. Notwithstanding, however, the practice of drunkenness in antiquity, it is but just to remark, that there were countries that viewed it in its proper light, as a most destructive and abominable vice. The Nervii conceived wine made them cowardly and effeminate. The Spartans, as I have before observed, held drunk-

in particular, are like leather. His head is often violently painful; he feels excessive thirst; while his tongue is white, dry, and stiff. The whole inside of the mouth is likewise hot and constricted, and the throat often sore. Then look at his eyes—how sickly, dull, and languid! The fire, which first lighted them up the evening before, is all gone; a stupor, like that of the last stage of drunkenness, still clings about them, and they are disagreeably affected by the light. The complexion sustains as great a change: it is no longer flushed with gaiety and excitation; but pale and way-worn, indicating a profound mental and bodily exhaustion. There is probably sickness, and the appetite is totally gone. Even yet the delirium of intoxication has not left him, for his head still rings, his heart still throbs violently; and if he attempt getting up, he stumbles with giddiness. The mind also is sadly depressed, and the proceedings of the previous night are painfully remembered. He is sorry for his conduct, promises solemnly never again so to commit himself, and calls impatiently for something to quench his thirst. Such are the usual phenomena of a fit of drunkenness."

eness in the greatest abhorrence, and by the Indians it was viewed as a species of insanity.

In book the ninth of the *Odyssey*, Polyphemus is represented as having his sight destroyed when under the influence of liquor.

————— He greedy grasp'd the heavy bowl,
Thrice drained and poured the deluge on his soul.

.....
————— Then nodding with the fumes of wine,
Dropt his huge head, and snoring lay supine.

.....
Then forth the vengeful instrument I bring,
Urged by some present God they swift let fall
The pointed torment on the visual ball.

In book the tenth, the self-denial of Eurylochus preserved him from the vile transformation to which the intemperance of his companions subjected them.

“ Soon in the luscious feast themselves they lost,
“ And drank oblivion of their native coast ;
“ Instant her circling wand the goddess waves,
“ To hogs transforms them, and the sty receives.”

In the same book, the tragical end of Elpenor is thus described :—

“ ————— A vulgar soul,
“ Born but to banquet, and to drain the bowl.
“ He hot and careless on a turret's height,
“ With sleep repaired the long debauch of night ;

" The sudden tumult stirred him where he lay,
 " And down he hasten'd, but forgot his way ;
 " Full headlong from the roof the sleeper fell,
 " And snapped the spinal joint, and waked in hell."

The drunkenness of Eurytion, one of the centaurs, is fatal to him, and to the whole race—

" The great Eurytion, when this frenzy stung,
 " Pirithous' roofs with frantic riot rung :
 " His nose they shortened, and his ears they slit,
 " And sent him sobered home with better wit ;
 " Hence with long war, the double race was curs'd,
 " Fatal to all, but to the aggressor first."

In the twenty-second book of the Odyssey, Antinous, who had reproached Ulysses as made insolent by wine, dies himself with the intoxicating bowl in his hand—

" High in his hands he reared the golden bowl,
 " Ev'n then to drain it, lengthened out his breath ;
 " Changed to the deep the bitter draught of death ;
 " Full through his throat Ulysses' weapon past,
 " And pierced the neck, He falls, and breathes his last."

It would appear that some men have lost all regard, all respect for the dignity of their nature, by yielding to that detestable vice drunkenness, coupled with a life of voluptuousness, knowing how opposed they are to nature's dictates, and holding out to others the influence of their examples. When will they learn wisdom from the

book of nature, and resist those impulses which the conviction of their own mind must tell them are wrong, and without resistance there is no chance of maintaining that degree of health and vigour so essential to their happiness here? for so long as we yield ourselves subservient thereto, or to the more prevailing influence of fashion and custom, the enjoyments of which are fleeting, expire soon, extend not beyond a few moments, we shall be continually sowing the seeds of disease, which will at last gather strength, and in addition to the destruction of our own health, entail incalculable miseries on our offspring.*

There can be no stronger proof of the folly of the present age, than the replies made to any remonstrances regarding the mode of living, as may be seen in the following remarks of a late writer on the subject:—“ Explain to a young man that
 “ wine and fermented liquors are the cause of the
 “ destruction of health; that they produce gout,
 “ consumption, apoplexy; convince him that the
 “ wrinkled visage, the bloated and sallow counte-
 “ nance, inflamed eye, the faltering tongue, trem-
 “ bling hand, &c. &c. are so many signs of indul-

* Matthew Langsberg used to exclaim, “ If you wish to have a shoe made of durable materials, you should make the upper leather of the mouth of a hard drinker, for that never lets in *water*.”

“ gence in stimulants; explain to him, that water
“ drinkers are never depressed with such debility;
“ explain to him that nature strengthens the con-
“ stitution, not by alcohol, but by rest, by sleep,
“ and by food, that fermented liquors excite
“ action, without supplying expenditure; explain
“ to him, that faintness is the collapse consequent
“ upon unnatural action of the system;—he will
“ tell you that health and strength are not enjoy-
“ ment; satisfy him that wine gives a man no-
“ thing; that it never gives him knowledge or
“ wit; tell him that he ought to cultivate his
“ mind, so as to possess that confidence with-
“ out wine, which wine may for a moment, and
“ only for a moment, produce;—let him see that
“ this is all delusion; that he knows but little
“ of our nature;—remind him that hilarity, only
“ at particular hours, is sad evidence of habitual
“ gloom;—he will tell you he is content with the
“ customs of his ancestors, and he will do at Rome
“ as the people of Rome do.”

WATER.

Diluent qualities of water—The opinion that some of the properties of water are deleterious, erroneous—Water-drinkers have the keenest appetites, and water is the best solvent—Hoffman's opinion of water.

“ Nothing like simple element dilutes
 “ The food, or gives the chyle so soon to flow ;
 “ But where the stomach, indolent and cold,
 “ Toys with its duty, animate with wine
 “ The insipid stream, though golden Ceres yields
 “ A more voluptuous, a more sprightly draught,
 “ Perhaps, more active. Wine unmixed, and all
 “ The gluey floods that from the vested abyss
 “ Of fermentation spring, with spirit fraught,
 “ And furious with intoxicating fire,
 “ Retard concoction, and preserve unthawed
 “ The embodied mass.”

ARMSTRONG.

WHEN it is considered what large quantities of liquid we take into our stomach, and that it is mostly of a stimulating nature, and in progress of time, in consequence occasions exhaustion and debility ; perhaps the strongest argument that can be adduced in favour of that natural and ex-

cellent beverage water, is the absence of these stimulating properties which renders it inoffensive, and suitable to every variety of constitution. It has been said that water possesses deleterious properties, and that it is, in consequence, unfit for the drink of man; but if that were really the case, we ought, at any rate, to be told *in what way* it operates to the prejudice of the health.

I have taken much pains to investigate the truth of such assertions, and after the minutest inquiry, have found that such is not only *not the case*, but that the vulgar prejudice that water disagrees with some constitutions, and does not promote digestion so well as wine, beer, or spirits, is entirely unfounded. The propagation of the opinion, doubtless, emanated from those who prefer the latter, and, I think, the most conclusive answer is, do not all the animals of the earth drink it? Pure water evidently braces the digestive organs, and prevents complaints arising from acrimony, and fulness of blood. We have, besides, no instance on record of any person having injured his health, or *endangered his life*, by drinking water as a constant beverage. I have, indeed, known persons of feverish habits, and suffering a perpetual thirst, drink an immoderate quantity of water to allay it, which, without doubt,

is improper; but these instances are, of course, exceptions to the general rule.

Water is considered by many to be destitute of nourishment; this may be true, but it possesses most pure balsamic virtues, and contributes greatly to the digestion and assimilation of all sorts of food.

It may not be generally known that water-drinkers have much keener appetites than those who drink beer. Water is the most natural and wholesome of all drinks; it quickens the appetite and strengthens digestion, and with meals I am decidedly of opinion that no other beverage should be taken.

Water, of all liquors, quenches thirst the most readily, and effectually supplies the waste continually sustained by the blood and juices. It is also considered by scientific men to be the best solvent and diluent of our solid food, as it does not exhaust the vigour of the stomach, while it strengthens its tone. In support of this doctrine, that excellent physician of former times, Hoffman, said, "Pure water is the fittest drink for persons
" of all ages and temperaments, and of all the
" productions of nature or art, comes the nearest

“ to that universal remedy so much sought after
 “ by mankind, but never hitherto discovered.”
 There is not in nature any diluent that can be
 compared with the aqueous beverage; for the
 purposes of digestion, no liquid is so valuable.
 Sensualists would have it thought that wine is
 more efficacious; but, although it is more exhi-
 larating, yet it is well known to have the con-
 trary effect, and, by causing fermentation, rather
 retards than promotes the concoction and assi-
 milation of the solid food. I shall conclude this
 chapter on water with the following anecdote of
 the late celebrated John Hunter:—

“ A strong ruddy-faced farmer had a disease
 “ which induced Mr. Hunter to enjoin a total ab-
 “ stinence from fermented liquors. ‘ Sir,’ said
 “ the farmer, ‘ I assure you that I am a very
 “ temperate man; I scarcely ever exceed three
 “ pints of ale in the day, and I never touch
 “ spirits.’ ‘ But,’ said Mr. Hunter, ‘ you must
 “ now drink nothing except water.’ ‘ Sir,’ said
 “ the farmer, ‘ that is impossible; for I cannot
 “ relinquish my employment, and you know, Sir,
 “ it is impossible to work without some support.’
 “ Mr. Hunter perceiving that his patient was not
 “ likely to be readily convinced, inquired how
 “ many acres of land he cultivated, and what

“ number of them was arable. He next asked
 “ how many horses were kept upon the farm, and
 “ then boldly asserted that they were too few in
 “ number for the quantity of land. The farmer
 “ maintained that they were sufficient, but was
 “ at length brought to confess that they were
 “ *worked hard*. ‘ Allow me then,’ said Mr.
 “ Hunter, ‘ to inquire what it is that you give
 “ them to drink ? ’ ”

T E A.

Contrary opinions of physicians concerning tea—Tea universally drunk—Sedative qualities of tea—Experiments with tea made on animals.

PHYSICIANS still hold contrary opinions upon the properties of tea; some contending that it is perfectly wholesome, whilst others condemn it as in the highest degree pernicious and even deleterious, and attribute to its use the great increase of nervous diseases. Is it not extraordinary that the whole nation should be still undecided upon the properties of a substance they are daily taking into their stomachs as an article of food, and that upon a question of such moment they should derive no satisfactory information from those whose peculiar province it is to guide them?

As tea is so universally drunk by all classes of society in this country, any animadversions upon its use will, I fear, meet with but little attention, more especially when it is advocated by so many writers; and in this, as upon the subject of intem-

perance, when opinions are opposed, advantage will be sure to be taken of any plea for choosing the side most agreeable to the feeling of the individual. As no nourishment whatever is to be derived from tea, *that* alone ought to decide its unfitness to be drunk; but when it is considered that it is not only *useless* but deleterious, it is surprising that its use should be so general.

If, as is represented, tea has stomachic properties, they are more than counteracted by its sedative qualities: it diminishes materially the sensibility of the nerves. This has been proved by Doctors Smith, Lettsom, and several others, who have found that this sedative, concentrated by distillation, acts as a powerful poison on insects and other small animals, and will occasion violent convulsions even in a dog.

Doctors Jones and others, as well as Dr. Cullen, have all found tea to be a powerful sedative, and consider that indigestion in this country is greatly to be attributed to the use of strong tea. Tea is certainly coloured with copper in a carbonated state, which is well known to be a deadly poison. It is found that tea, by distillation, yields prussic acid and oil, both of which are injurious to animal life; indeed, a single drop of prussic acid, forced

into the stomach of a dog, proved almost instantaneously fatal. The leaves, before the oil is dissipated by drying, are admitted to be unwholesome by its cultivators in China. Tea made too weak, however, operates simply as warm water, and relaxes the nerves of the stomach; if made too strong, it operates on the nerves, and its ill effects from taking even a cup or two are seriously felt by nervous persons.

INDIGESTION.

Process of digestion explained—Effects of quality and quantity of food—Digestive organs of the greatest importance—Thirst explained—Gluttony and epicurism—Digestive fluids—Stomach the focus of vitality—Solution and assimilation—A countryman and citizen's mode of living contrasted—Spices and savoury stimulants injurious—Modern cookery an enemy to digestion—Food by the digestive powers converted into blood—Experiments to prove particular facts—Ancient opinions respecting digestion.

“ Of death, many are the ways that lead
 “ To his grim cave—all dismal ; yet, to sense
 “ More terrible at the entrance than within.
 “ Some, as thou sawest, by violent stroke shall die ;
 “ By fire, flood, famine ; by *intemperance* more,
 “ In meats and drinks, which on the earth shall bring
 “ Diseases dire, of which a monstrous crew
 “ Before thee shall appear.”

NO subject can be more sublime than that which immediately concerns the preservation of life ; the wonderful power of vitality acting upon matter giving it motion, and imposing upon it functions which are performed with undeviating regularity, must be considered as almost miraculous.

Not a particle of matter can be suffered to remain in the system, unless it be consonant with animal life, without serious detriment ; and it is to the occasional insinuation of such matter, together with certain effluvia which sometimes prevail, that diseases owe their origin ; the fabric, therefore, of the human body, in every possible view, must fill the mind with wonder and astonishment. Its powers both of action and resistance so maintain a reciprocity, that neither the one nor the other can ever permanently obtain the ascendancy, and the perfect accuracy of this balance in the system constitutes the state that we call health.

The subject therefore of digestion ought to be understood, in some degree, by every class of society ; but to enter into its minutiae would as much perplex and confuse the mind as the examination of the laws of sympathy (which have never been satisfactorily explained), without proving in the least degree useful. Thus far, however, we know by experience, that nothing but daily exercise in the open air can effectually brace and strengthen the powers of the stomach.

With regard to the quality and quantity of food, excess in the latter is by far more prejudi-

cial and dangerous to the body than any defect in the former. The body is not nourished in proportion to the quantity of food taken, but according to the degree of perfection with which it is digested; it is, therefore, of the most essential importance to the health, that we do not exceed the quantity that the stomach can digest with ease; for, besides the oppressive feelings, it subjects us to many disorders, and retards the return of appetite. Those, therefore, who wish to fill up the measure of their days, should bestow their most serious attention, and use their utmost care, to preserve unimpaired an organ upon which depends the health of the whole system, and which once disordered cannot be restored without great difficulty. It would be foreign to my purpose to describe the peculiar process of digestion, or to trace the progress of the aliment from the time it enters the mouth till it reaches the heart and lungs in the form of blood, with the changes which it undergoes in its course, more particularly as the members of the faculty themselves are not perfectly agreed in opinion upon this process.

No part of the animal economy possesses so much importance as the organs of digestion, for by the due performance of the duties of these,

existence can alone be preserved, and the condition of the body be maintained in ease and comfort. Digestion, therefore, may be considered the most essential function of animal life ; when perfectly performed it ensures ease and health ; when otherwise, it occasions the deepest misery ; every faculty of the mind is affected by the process, and is either distressed or assisted by the manner in which it is performed. Food is taken for the purpose of supplying the waste the body is continually sustaining ; the aliment received into the stomach is soon formed into a substance, which medical writers call chyme, and this part of the digestive process is termed solution.

When the food becomes of a suitable consistence, it passes into the intestines, the nutritious portion of it is separated and called chyle, and passes onward to form blood. The mechanism of nutrition, however, cannot be completely explained, by reason of our want of knowledge how each organ operates upon the aliment presented to it, nor in what manner the nutritious portion is in the end absorbed into the system, so as to form an integral part of the body. The sensation of hunger arises from the irritation caused by a fluid called the gastric juice, which physiologists have agreed to be essential to the process of digestion,

an opinion supported by the circumstance, that the cases in which this fluid is most copiously secreted, the food is most completely changed. It is this fluid acting on the nerves of the stomach, that is said to cause the sensation of hunger.

Besides the gastric juice, there are other fluids subservient to digestion, called saliva, intestinal, bile, and pancreatic. It is quite evident, however, that the stomach, being the focus of vitality, has most laborious duties to perform, and that its interior movements, which are most complicated, may be most easily deranged, even by an *occasional* deviation from nature. Is it not alarming to reflect that men will subject themselves to dangers so evident because they will not bestow a moment's thought, or give themselves the slightest trouble, to inquire how far a departure from nature must operate to the prejudice of health, and be productive of disease. I am of opinion that the eating little and often is not judicious; because, as I have before observed, it is evident that the stomach must require its intervals of repose, as well as the voluntary muscles, and if fixed periods be uniformly set apart for the reception of our food, the appetite, from habit alone, will return periodically, and perfect digestion will follow.

Thirst is mostly occasioned by the absence of the secretions in the stomach, or cavity of the mouth ; but it may also proceed from the action of the food in the stomach, when taken in large quantities, or altered from its natural state by seasonings.

Many persons imagine that the digestive powers are not carried into very active exertion for the digestion of liquids ; which opinion, probably, is the cause of such large quantities being taken. In this, however, they are in error ; for it has been proved that liquids require as much labour to digest them as the most solid food.

There is little difference between gluttony and epicurism ; the one being an ardent desire to fill the stomach with food, without discrimination, and the other indulging to an equal excess, but accompanied by a nice selection for the more immediate gratification of the palate. “ As a lamp
“ is choaked by a superabundance of oil, a fire
“ extinguished by excess of fuel, so is the natural
“ heat of the body destroyed by intemperate diet.”

Cicero compares temperance to a bridle of gold, and he that can use it right, said he, “ *Ego non
“ summis viris comparo sed simillimum Deo
“ judico.*”

When the organs of life, particularly those of digestion, decrease in their power, the energies will also be proportionably diminished ; for all permanent health and strength must be derived from a sound stomach and perfect digestion of the food.

It is shown by writers on the subject that digestion may be aptly divided into two different processes, solution and assimilation. Solution takes place in the stomach, where, as I have before observed, the food is changed into a pulp, called chyme, and is dissolved according to its greater or less solubility. Assimilation only begins when the solution has already taken place, and consists in the taking off the nutritious particles by the absorbent vessels which unite them with the blood. Assimilation, therefore, is that process by which the aliment is as it were animalized ; and hence it has been conjectured that animal food is easier digested than vegetable, as being already more analogous to our nature. It is a mistaken idea to suppose that the larger the proportion of nutritious matter taken into the body the sooner it will be recruited ; the very reverse will happen : for, if the digestive powers are overloaded, they will be weakened and rendered unequal to their duty, and some portion will probably remain unassi-

milated, which will be quite sufficient to cause derangement, and frustrate the purposes intended. But, on the contrary, if no more food be taken than those powers can easily digest, the frame and constitution will be found to gather strength from day to day.

It is frequently considered that the labour of the stomach is sufficiently consulted by abstaining from food of a coarse description, and such as may be difficult of digestion. Than this there is no greater error. If the digestive organs are only equal to a diet peculiarly prepared for them, it is the consequence of our own folly. Look at the hardy countryman; he digests all sorts of food, however condensed and solid, at which the stomach of the luxurious citizen recoils! What is the cause? The countryman takes uniform active exercise, rises early, retires soon, breathes pure air, and leads a life of undeviating regularity. The citizen spends his life in inactivity, substituting passive for active exercise, lies in bed the best part of the morning, retires to rest when the farmer rises to labour, breathes impure air, and enervates his body in over-heated rooms.

The peculiar injury occasioned by the use of spices and savoury stimulants is, that they acce-

lerate the action of the bowels too much, and hurry the food unassimilated through the alimentary canal too rapidly to allow the work of the absorbents to be properly performed. A sound and unvaried state of digestion is of the most essential consequence to the attainment of old age, and the vigorous tone of the digestive organs ought invariably to be maintained by exercise, when they will never fail to assimilate in digesting the coarsest and crudest diet, provided quantity be not in excess, and the meal-times regular. Mastication, however, of our food is a great help to digestion. The ancients laid it down as an indisputable maxim, that he who did not chew his food well was an enemy to his own life.

It has been said by an ancient writer on diet and regimen, that “the useful object of cookery
 “is to render aliments agreeable to the senses,
 “and of easy digestion; in short, to spare the
 “stomach a drudgery, which can be more easily
 “performed by a spit or stew-pan, than of loosen-
 “ing the texture, or softening the fibres of the
 “food, and which are essential preliminaries to
 “its digestion.” If it be intended to convey the
 idea that digestion is facilitated by modern cook-
 ery, which disguises and alters the nature of all
 kinds of food, I cannot agree with the author;

because it is quite clear that a natural appetite, arising from exercise, early rising, and temperance, needs no stimulus, and only accompanies a stomach of sufficient strength to digest all kind of food plainly prepared, without the artificial aid of modern cookery. In the case of an invalid, indeed, some assistance to the digestive powers may be required, but my arguments are directed principally to the healthy.

Digestion, therefore, being the beginning of a process, called sanguification, the object of which is to convert the food into blood, the organs necessary for its due performance ought to be kept in the most perfect unison, and their due regulation should form one of the most important objects of our attention. There is but one method of securing them against every interruption, which is to eat and drink nothing but what our observation has taught us perfectly agrees with them, both in regard to quality and quantity; to take regular active exercise; to rise early, and retire soon; to govern and restrain the passions and temper; and in every respect to live according to the dictates of nature.

Some kinds of food are found to require a shorter period for digestion than others, arising

both from their own nature, and the manner in which they may be prepared.

It is said the process of digestion takes about three or four hours, during which we should not take any additional food. It may be as well to remark, that as the gastric fluid, when the stomach is empty, irritates its coats, it is necessary to replenish this ventricle in due time, otherwise it will suffer injury from abstinence.

It is, consequently, evidently improper to admit so great an interval between the meals as eight hours, so commonly the case, with the modern practice, of breakfasting at nine and dining at five o'clock. It must be well known to every one who has considered the subject, that the functions of the stomach have such an intimate connexion with those of the skin, that the one cannot be affected without the other sustaining injury: indeed the coats of the stomach have an uninterrupted continuity with the external skin.

A late writer on digestion says, “ the peculiar
“ qualities of the various secreted fluids have exer-
“ cised the imaginations of many physiologists,
“ and employed the thoughts and ingenuity of
“ many philosophical chemists, to analyze them,

“but with no very satisfactory result.” The Almighty Being has beautifully adapted them to the purpose of digestion, and in the healthy state they are certain to answer the end.

Experiments made to prove particular facts are very numerous, yet none have proved eminently beneficial; and, with the exception of a few general facts, they have contributed but *little* to our information, the greater number *seldom coinciding* with each other, or yielding results from which any *useful* inference may be drawn.

Thus Hippocrates and Empedocles considered *putridity* to be the means of digestion.

Galen and his disciples supposed that it proceeded from *heat*.

Grew and Santarelli, that digestion was occasioned by the spirits from the *nerves* of the stomach.

Boerhaave attempted to reconcile the opinions formed before his time.

Pringle and Macbride stated it to be a *fermentative process*.

Cheselden, by some unknown menstruum.

Spallanzani and Reaumur prove, by experiment, the menstruum to be gastric juice.

It is quite clear then, that we must be content to continue under these uncertainties, until the phenomena of vitality is unsealed.

In whatever, therefore, consists the digestive process, it will be evident to all who have bestowed any attention upon it, that it cannot proceed without the aid of *heat, moisture, and motion.*

Enough, however, of the principles of digestion are known to enable us to regulate our living; for if we manage our constitution with care, we may frequently disarm disease upon its first attack, by simply discharging the bowels, regularity in which may be considered the basis of health and long life.

The advantage of a person being acquainted with the pulse, and possessing some general notions of the laws of digestion, is obvious, as it gives him opportunities of discovering, in time, any defect in the economy of his health. This is, perhaps, one of the most material points of know-

ledge ; for when the fault is early discovered, it is remedied with ease.

The evacuations of the body should neither exceed, or fall short of, once in the twenty-four hours ; any deviation from which is a sure indication of some defect in the digestive process, which, if not timely remedied, may lead to serious illness.

Notwithstanding the immense number of books which have been written upon the subject of health—notwithstanding the number of contradictory opinions with which those books abound—notwithstanding numerous theorists have treated with ridicule all rules whatever, it cannot still be disputed that *one* rule, at *least*, is deserving of observation (a rule which, by the way, ought to be indelibly fixed on the mind), which is, never on any account to suffer inattention to the regulation of the stomach and bowels, as upon that alone depends the wonderful process of assimilating the food to the blood. This rule is too obvious to be suspected of imposition, and its *simplicity*, one would suppose, would ensure its observance ; but this, however, is far from being the case, for it is as impossible for those who are initiated in the habits of refined society, and continue to follow fashionable modes of living, to preserve, unimpaired,

the powers of digestion, as it is to be well without so preserving them.

While the due performance of the duties of the primary organs of the stomach and bowels is rigidly attended to, morbid accumulations are prevented, and the due circulation of blood in its natural course, as well as of the other fluids throughout the minutest vessels, is effectually maintained.

The true and only means, therefore, of ensuring health, is to regulate our living in such a manner as to exempt us from requiring the aid of either physician or medicine. This system being the system of nature, every man, who is so disposed, may adopt it.

PASSIONS.

*Unvaried command of our passions—Trifles should not move us—
Effects of passion on the mind—Body and mind intimately
connected.*

“ While choler works, good friend, you may be wrong.
“ Distrust yourself, and sleep before you fight;
“ 'Tis not too late to-morrow to be brave;
“ If honour bids, to-morrow kill or die.
“ But calm advice against a raging fit
“ Avails too little; and it braves the power
“ Of all that ever taught, in prose or song,
“ To tame the fiend that sleeps a gentle lamb
“ And wakes a lion. Unprovok'd and calm,
“ You reason well, see as you ought to see,
“ And wonder at the madness of mankind.”

ARMSTRONG.

IT is of the most essential consequence to maintain unvaried command over our passions. Were it generally considered what serious mischief to the health arises from the commotion of mind resulting from a boundless indulgence of saturnine and angry passions, it would induce every one to exercise what philosophy he possesses in the control of them; for the excess of ungoverned passion has the strongest tendency to exhaust the

vital powers : it impedes the process of digestion and assimilation, and encourages any predisposing cause to disease with which the individual may be affected. Indeed it not only destroys the energy of the nervous system, but seriously affects the appetite, prevents sleep, and undermines the strongest constitution.

One great source of injury to the health is an irritable disposition, particularly if excited by trifles, and matters of little or no moment ; for over-exertion or anxiety of mind disturbs digestion infinitely more than any fatigue of body. There are persons who give way to every impulse of passion on the most frivolous occasions, without at all seeming aware of the consequences. A fretful and uneven temper has a strong tendency to derange the whole animal economy ; for none of the functions of the body proceed with the requisite regularity and uniformity unless the mind enjoys a state of tranquillity, nor does any thing contribute more to the prolongation of life than a perpetual equanimity and cheerfulness of disposition. There is, doubtless, great difficulty in so arming ourselves against the vicissitudes and changes of fortune as not to experience any material disturbance at the sad reverses which many of us are destined to undergo ; but still we may

exert a degree of fortitude, and call to our aid every consideration that may tend to mitigate the severity of our disappointment, and thus maintain a sufficient tranquillity to avoid injury to the health, for nothing can be more absurd than, by yielding to excess of grief, to add the loss of health to all our other misfortunes.

There are many persons whose minds receive impressions of religion very unfavourable to their tranquillity, and which, by acting forcibly on their imaginations, produce an excitement bordering on insanity, accompanied by a great injury to their body. Thus erroneous conceptions of religion are productive of the greatest misery,

“And grief destroys what time awhile would spare.”

POPE.

We are all too sensible how much our minds are affected with pain and anxiety from external circumstances, over which we have no control, and how detrimental this state of feeling is to health. This, however, may be much alleviated, and the ill effects obviated, by great moderation and temperance in our living; which, by fortifying the health of the body, will tend greatly to tranquillize the mind, and will thus materially reduce its baneful influence on the bodily functions.

The soundness of the body contributes essentially to the soundness of the mind; for

“Mutually they need each other’s aid.”

When the mind is the prey of care and anxiety, the whole system becomes disordered; it is therefore of the utmost consequence that we should retain it in as equable a state as possible. Nothing contributes more to this than the due government of the temper, which prevents many occasions of painful and injurious excitement from trivial and often contemptible causes. An even temper is essentially necessary to health and longevity.

Descartes says, “The mind depends on the constitution and state of the bodily organs; for, as temperance conducts us to tranquillity, so uncontrolled passions lead us to wickedness.” Reason and observation bear ample testimony of this fact.

Plato likewise held that the body and mind should be reciprocally employed together.

The intimate connexion, therefore, between the body and the mind ought to engage our most serious attention; for, as the energies of the one depend in so great a measure on the vigour and

health of the other, their perfect unison is absolutely requisite. If, therefore, we suffer our body to be enervated by sensuality, the mind also will lose its powers, become enfeebled, and incapable of governing and directing our actions with propriety. How remarkably easy it is for the constitution to forego any particular diet, whenever the mind is sufficiently fortified to resist the desire.

Notwithstanding a man may be ever so moderate in his diet and regular in his exercise, yet, if he yield to the influence of violent and improper passions and affections, he may sustain an injury that will more than counterbalance all the good derived from the moderation and government of his appetites.

Plutarch possessed clear and rational ideas on the subject of preserving and prolonging human life, the truth of which he confirmed by his own experience during a series of many years. He advises to keep the head cool by temperance, and the feet warm by exercise; not immediately to take medicine on every slight indisposition, but rather to let nature relieve herself. Much learning is impressed in these golden precepts, which will be valuable as long as human nature remains the same.

MEDICINE AND MEDICAL MEN.

Mystery in Medicine—Quacks—Prevention of disease not the province of medical men—Disagreements of Physicians—Evasion of direct answers by medical men—Medicine taken without knowledge of its properties, though food is rejected when its nature is not known—Chronic diseases the result of an irregular life—The effects of Tonics, &c. explained—Medicine opposed to diet and regimen—Various forms of disease—Blue pill, calomel, &c.—An explanation of the meaning of “left nothing untried to recover a patient”—Sudden deaths—Matters relating to health viewed as a secondary consideration—Immediate relief by medicine without regard to the ultimate consequences—Controversies of medical men—Greater enemies to ourselves than are all our other foes—Constitution shook to the foundation—Medicine inimical to the body—Diseases disarmed of their power by an adherence to nature’s laws—Quantity of Drugs consumed in this country compared with other nations—Heterogeneous compounds of food, &c.—Frequent repetition of Medicine never produces health—New diseases since intemperance has prevailed—Ancient poets’ eulogies on health—Contrary opinions of medical men—Present society encourage the Faculty—Medicine not established on fixed principles—Mr. Abernethy’s general advice to his patients considered—Account of the interior of the body—Medicine often brings on the very disorder to prevent which it was taken.

“The first physicians by debauch were made,

“Excess began and sloth sustains the trade.

“By chace our long-lived fathers earn’d their food,

“Toil strung the nerves, and purified the blood;

" But we, their sons, a pamper'd race of men,
 " Are dwindled down to threescore years and ten.
 " Better to hunt in fields for health unbought,
 " Than fee the doctor for a nauseous draught.
 " The wise for cure on exercise depend;
 " God never made his work for men to mend."

DRYDEN.

MYSTERY forms the very essence of the science of medicine, and gives it *that* influence over the minds of men which it is the interest of its professors to maintain, and of *which* were it stripped it would sink to the level of other sciences, and be valued only in proportion to its utility. While medical legerdemain is practised by many of the profession, and the veil of mystery cast over it, confidence can never exist, nor can the really learned and honest professor, who sincerely labours for the benefit of the invalid, ever obtain *that* estimation he deserves; but the field is left to the delusions of unprincipled quacks, who practise upon the credulity of the multitude, to the destruction of their health and the opprobrium of the science.

How many are there, of all classes, who not only pretend to common sense, but even to some knowledge of medicine and of the animal economy, who put faith in the *pretensions* of patent

and quack medicines, and actually propagate the absurdity that the same remedy will cure disorders of the most opposite natures, though neither the impostor that sells it, nor the dupe that purchases it, will pretend that one kind of diet is good for all constitutions.

Is it not wonderful that any person can be found to give countenance to so gross an absurdity as that *one* and the same remedy should be capable of restoring the *tone* of the fibres when they are relaxed, and *relax* them when too rigid; that it should give *substance* to the fluids when too watery, and again *liquify* them when they are too viscid; that it should *calm* the nerves in a state of preternatural excitement, and restore to them their proper sensibility when too *inert*. How is it, then, that men should be so weak as to pour drugs, of the properties of which they know *little*, into their bodies—of the nature of which they know *less*—upon the faith of some ignorant presuming quack? It surely can only require a moment's reflection to perceive the absurdity of attempting to oppose a variety of diseases by one and the same remedy. Strange, however, as it may appear, there are persons, who in every other respect appear endowed with good sense, yet do not scruple to confide their

health to apothecaries and quacks, whose ignorance is only equalled and indeed concealed by their effrontery. They are induced by imposing advertisements to receive into their bodies the most dangerous compounds, although this *very* advertisement sets forth that the same medicine is applicable to almost every other disease that can be named, however opposite to the one for which they are taking it, and suitable to every constitution, differing however widely from their own. They must be weak indeed to yield their judgments to pretensions so absurd.

Many impostors in the medical art owe their celebrity not so much to any judgment of their *own* as to the want of it in others. The following anecdote may exemplify this weakness:—

“Prithee, doctor,” said an old acquaintance to a celebrated empiric, who was standing at his own door, “how is it that *you*, whose origin I so well know, should have been able to obtain more patients than almost all the regular-bred physicians?” “Pray,” says the quack, “how many persons may have passed us whilst you put your question?” “About twenty?” “And pray how many of those do you suppose possessed a competent share of common sense?” “Perhaps one out of the twenty.” “Just so,” says the doctor,

“ and *that one* applies to the regular physician,
 “ whilst I and my brethren pick up the other nine-
 “ teen.”

It is the admitted duty of a physician to endeavour to remove disease whenever it appears. It should also be his duty to give a solid reason for every step he takes, and for every method he employs in the treatment thereof; but it is considered quite out of his province to advise or warn his patients how it may be prevented; for were he to do that, he would soon find very little occasion for his future services. If persons would but consider that medical men only regard diseases in their actual manifestation, they would feel how much more competent they themselves must be to administer to their own disorders; for Dr. Paris, a late writer on health, speaking on the subject of *wine*, candidly confesses, “ that
 “ whatever opinion physicians may have formed,
 “ as to the evils or advantages consequent upon
 “ the invention of wine, they are not called upon
 “ to defend it: their object is to direct remedies
 “ for the cure of those diseases which assail man,
 “ as they *find him* in the habits of society, not
 “ as he *might have been*, had he continued to
 “ derive his nourishment from the roots of the
 “ earth, and his drink from its springs.”

Hippocrates says, that with regard to food, “if a man give these things no consideration, and is ignorant of them, how can he understand the diseases of men? for by every one of these the body is affected and changed, either in one manner or in another, and of these is the whole of life composed, in health, convalescence, and in sickness.” It is not at all unfrequent to hear physicians disagree about the cases of their patients; one holding one opinion, another *another*, while a third declares them *both mistaken*. Is not this circumstance alone conclusive? Ought any human being to subject himself to the consequences of such obvious contradictions, when it is in his power to avoid it? and that *it is* in his power is evident, because the few diseases incident to human nature, where temperance is observed, are of such a character as not to require the aid of a physician, and should one be called in, the efficacy of his advice would, most likely, be the result of chance, as, let him adopt what course of treatment he would, it might probably be directly in opposition to the opinion of others in the profession, equally learned with himself.

One of the most important rules for the preservation of health is, *ourselves* to regulate in a

proper manner the alvine evacuations, and not fly for a doctor, or to medicine, the moment the stomach is a little disordered, but have recourse to regimen and diet, which will seldom fail to set it to rights.

There is an important distinction between things known and things not understood. How frequently do some medical men evade giving direct answers to questions put to them, as affects the due regulation of the body? and, if urged to a reply, how often do they prognosticate *that* which never takes place? Every expectation, therefore, raised only to end in disappointment, is a deception on the part of him who excites it; and when that is the case, candour and judgment may well be called in question.

The faculty would do much for the advancement of their profession, by laying aside pedantry and mystification. Why should not the diseases incident to the human body be treated of in an *intelligible* manner? Why should any individual subject himself to the prejudices of a medical man, when, by a small portion of study, he might qualify himself to combat with any diseases with which he may be afflicted? or rather, why should

he not proceed in the simple and temperate course of nature, with undeviating regularity, which would effectually preclude the necessity of *any* application to medicine whatever? We should thus be enabled to distinguish with accuracy between those *just* rules for practical conduct, in case of emergency, and the illusory expedients of conjectural hypothesis. There are persons who will not scruple to take medicine of known deleterious properties, while they hesitate to take food with the nature of which they are not sufficiently acquainted. Voltaire, who was thoroughly versed in medicine, said, "Let your physic be nature: it is *she* who does the whole."

Were we to exercise common prudence, after having conformed to nature's rules, we should perceive how little is required to enable us to repair the injury brought on, even by long continuance in gross error.

It is well known to the faculty, that the diseases called chronic constitute the greater part of human ills, and it is equally true that these diseases are commonly the result of our improper living, and, therefore, owe their origin to our own folly. Pain and distemper are inflicted upon us as a punish-

ment for our imprudence; but, notwithstanding we have the consequences before our eyes almost daily, yet they appear to create in us little or no concern, because we have become so wedded to our pernicious indulgences, that we shut our eyes against *every warning* that ought to induce us to abandon them.

As the entire cure of any particular disease is, at all times, even with the most eminent of the faculty, a very precarious matter, is it not desirable to follow a line of life which will secure the body from attacks of every kind, and even diminish the evils of those which are incident to the human frame; for most disorders emanate with luxury and ease.

If medicine be used without a powerful cause, the chance of its doing evil is greater by far than that of its doing good, and it not unfrequently brings on the disorders we are seeking to avoid. I have been witness to many instances, in which medicine has proved seriously injurious, and have seen those, who have been weak enough to hope for benefit from its administration, fall a sacrifice to its destructive properties.

It is true the tonics, the bracers, the volatiles, &c. of the laboratory of a medical man, will,

sometimes, accelerate the circulation for a short period ; but these stimulants soon lose their power, and those who have frequent recourse to them must be content to submit to an increasing repetition of the dose, during the remainder of their lives.

From idleness and luxury spring a numerous train of diseases, to which men in earlier ages were strangers. The diseases incident to the human frame (while nature holds her sway) are of such a kind, that the most simple remedies will remove them. Pliny tells us, that the people of Rome, when without a physician for six hundred years, never were in a more healthy state. The recourse to medicine on every trifling occasion, in time destroys its effect, and deprives us of the advantages of its aid in cases in which it *might* have proved otherwise beneficial : but medicine is, in almost all cases, to be dreaded ; and, indeed, its introduction into the system has been proved to be not only *unnecessary*, but dangerous, nor ought it ever to be employed, as I have before observed, except in pressing and desperate occasions. All that is generally wanted, is *diet and regimen*.

Diseases have, indeed, become so very numerous, and assume forms so various, that the fa-

culty is almost at a loss to know what mode of treatment to adopt. In almost all cases they administer the same medicine—calomel or Abernethy's blue pill. These, in many cases, are *insufficient*, often *unavailing*, and not *unfrequently injurious*. How often do we hear diseases pronounced incurable by professional men, after they have poured down their patients' throats every specie of poisonous drug that has a place in the apothecary's shop, and thus thousands are left to suffer from diseases brought on by their own indiscretions? The most efficacious mode of relief is by the adoption of a proper regimen, and conforming generally to the laws of nature. At any rate, is it not the most prudent course? there being no infallible rule laid down, by medicine, for the cure of diseases arising from our own indiscretions.

The advocate of any particular remedy (of which there are many new ones) for the cure of diseases occasioned by excess, of course, attributes the recovery of his patient to the virtue of the nostrum; but should the patient, instead of recovering, sink under it, his death is attributed solely to the uncontrollable power of the disease. An opponent to this new remedy, on the contrary, maintains the death to be attributable

solely to the pernicious properties of the medicine, while a recovery, should it take place, will be considered wholly as the consequence of nature's having given the constitution strength enough to resist its deleterious effects.*

Another evil arising from the ill-judged confidence in the powers of medicine (of the folly of which I hope fully to convince my readers) is, in the circumstance of persons consoling themselves, on the death of a friend or relation, with the idea that the deceased had *had* the benefit of the

* The following anecdote of a deservedly eminent physician, notwithstanding it may have been frequently related, is here so much in point, that I cannot forbear repeating it:—The doctor happened to be sent for one evening, after having indulged at a convivial meeting, so that by the time he had been whirled to his patient's door, he was very ill qualified to decide in a case of difficulty. Having made shift to reach the drawing-room, and seeing a lady extended on sofa, assisted by a female attendant, he, by a sort of mechanical impulse, seized her hand, but finding himself utterly unable to form an opinion on the case, he exclaimed, “D—d drunk by G—d,” (meaning that *he* was in that unfit state,) and immediately made the best retreat he was able. Feeling rather awkwardly at this adventure, he was not impatient to renew his visit; but being sent for on some other occasion, he took courage, and was preparing an apology, when the lady presently removed his apprehensions, by whispering these words in his ear, “My dear doctor, how could you find out my case so immediately the other evening? It was certainly a proof of your skill; but, for God's sake, not a word more on that subject.”

attendance of some eminent practitioners, who left nothing untried to recover the patient; *meaning by that*, that if *quantity* of medicine could have saved him, he had *had* every possible chance, as prescription upon prescription was written, and dose upon dose poured in; and from this they derive their satisfaction. But the real truth is, that a quantity of powerful medicine poured into the body greatly weakens the powers of nature, and at a time too when she stands most in need of all her strength. The deceased would have had a much better chance of living, had he taken no medicine at all. Unless the disease with which he was afflicted was alarmingly critical and desperate, the safest remedy would have been to have adopted a proper regimen, and to have trusted the rest to nature.

In short, if we fortify ourselves with a knowledge of our own bodies, we had better at all times, except in cases of infection or in acute diseases, yield to the suggestions of our own good sense for the preservation of our health, by an adherence to regimen and diet, than put any confidence in medicine.

The emperor Adrian ordered it to be written upon his sepulchre that he perished by the multitude of his physicians.

It is very rare, in this age of luxury, to find either male or female addicted (although but in a slight degree) to intemperance or indolence who reach the period of even *middle life*, without an attack of disease of some kind or other, arising from a disordered state of the body. For, to be in perfect health it is impossible that either pain, sorrow, or complaints of any kind, should be known.

How frequently do we hear of sudden deaths happening to those persons who, perhaps, of all others, entertain the least expectation of it. These are mostly persons of indolent and intemperate habits, and who living *freely*, lay aside all fear of danger, and rely upon the strength of their constitution to overcome every thing. We are not moved by these fatal warnings to reflection; we continue to go on, till at last, if the same melancholy end does not overtake us, we at least fall a prey to infirmities and diseases, which must as inevitably shorten our career.

Matters relating to health are very frequently viewed by us as subjects of secondary consideration, while we suffer ourselves to be led implicitly by the customs and fashion of the day. What can bespeak this surrender of the understanding

more completely than the general habit of receiving into our bodies the strongest poisons? We take calomel almost as indifferently as we would our wine; and, however quick our sensibility may be in the general affairs of life, we fail to try this question by the rules of common sense; otherwise we should soon find out that mercury, in all its preparations and in every shape, is in the highest degree inimical to the human constitution, and that poisonous minerals were never intended by nature for the regulation of the human frame, or the restoration of it to health.

It is a common practice with nervous persons, who are particularly addicted to the habit of trying and taking every species of quack medicine the moment it appears advertised, to discard it as soon as its composition is made known, and fly to another; as though the virtue rested entirely in the mystery.

From long experience, I am fully persuaded that regularity in diet and exercise, with early rising, will most certainly ensure *that* regularity of the body which will render medicine of every kind quite unnecessary.

An honest physician, when called in, doubtless does every thing in his power to relieve a patient, and in his conscience administers such remedies as he believes calculated for that purpose, and in some cases with success; but must it not be evident that when powerful deleterious medicines are thrown into the system, and *fail* of curing, they must of necessity DO HARM.

The ground of the evil is, that medical men in general overlook the effects which medicine may ultimately produce on the constitution, and confine their attention entirely to their procuring *immediate* relief; and from the same cause, and also from ignorance, persons, who are not physicians, expose themselves to the consequences of violent remedies, when very simple means are quite within their power, and would, in many instances, prove safe and successful; for it may be laid down as an indisputable axiom, that poison never *can* be a safe or good medicine.

Dr. Trotter observes that, “it is true, death
 “is seldom put down to nervous disorders; but if
 “constant pain, mental disquietude, and apprehension of dying, are to be considered as evils
 “in this stage of existence, then are nervous affections to be held as the chief cause of them;”

and almost all the infirmities of the present day, which are consequent upon excess, are considered either as nervous or liver complaints. One physician says, "there is no remedy to be found for them, but in the taking of calomel, or preparations of mercury, in some shape or other;" another, that, "according to his experience, a very large majority of those maladies are not liver complaints, but properly functional derangements of the stomach and intestinal canal; the liver being affected secondarily and sympathetically, and so far from requiring large and repeated doses of mercury, for the restoration of its healthy functions, that they can be permanently established by the use of means directed to correct the rigid morbid affection. Among these means, we shall see that mercury is not always admissible, even in minute doses, and that in large ones it is invariably pernicious."

Now this is only one out of innumerable instances of the contrariety of opinions among medical men, who universally adopt methods of cure as opposite to each other as the doctrines of their respective theories. That there should be so little ground for confidence in medicine is a circumstance sufficient to alarm every reflecting mind,

and to induce the most restless voluptuary to pause before he suffers himself to be made the subject of experiment in an art so uncertain, which, though it may occasionally administer relief to the most pressing symptoms, will eventually occasion far more evil than it has been employed to remove.

As the very weakest part of the system is in the digestive organs, is it not incumbent upon every man, for the sake of his well-being, to set a guard upon his appetites, so that they should not hurry him, for the sake of a little indulgence of the palate, to receive into the stomach any matter that may be injurious to so tender an organ. We frequently, in our journey through life, have to contend with persons who are evidently our foes, and who oppose themselves to the attainment of all our worldly objects; and to be thus opposed and thwarted, we consider one of the greatest evils that can befall us. Are we not, however, far greater enemies to *ourselves*, by indulging in inordinate desires, which urge us on to excesses that ultimately destroy us?

Notwithstanding a life of continued intemperance shakes the constitution to the very foundation, and subjects the body to various maladies,

which in time become confirmed, yet the numerous cases of ruined health, occasioned by the repeated doses of calomel, taken for the removal of these diseases, equal in number those occasioned by the ravages of the diseases themselves. So powerful a poison, administered by persons of all classes, without perhaps much regard to quantity, and probably ignorant also of the nature of the disease, must of necessity produce consequences most lamentable. One grand reason why many persons prefer mercury is, because it is not so nauseous as many other drugs. This is, indeed, a dangerous weakness; they thus receive a poison which far from contributing to the restoration of the health, serves only to diffuse the seeds of debility through the whole system, and frequently occasions mischief never afterwards to be remedied; yet this is the medicine to which recourse is now generally had, in complaints of every description. Does it not surpass the powers of imagination, and strikingly exhibit the length of absurdity and weakness into which mankind may fall?

There does not exist a doubt in my own mind, and I believe in the minds of most men who have given the subject *any* consideration, but that poisons of all descriptions, whether from the animal, vegetable, or mineral kingdoms, are fatal to

health, for if they do not prove immediately destructive, they seldom fail to weaken and materially disorder the organs of digestion, which must of necessity give rise to very fatal consequences, so that any person who has taken calomel to a degree to produce salivation, will never afterwards experience the strength and vigour of body he previously enjoyed. One of the great causes of the derangement of the digestive organs is, the taking varieties of food, without properly understanding their nature and properties, a neglect of which is totally inexcusable; for every person ought, for his *own* sake, to acquaint himself with what accords or disagrees with his constitution; for when the barriers of health are once broken down, and disease has taken possession of the frame, nothing but the most *prompt* measures will enable us to recover the lost treasure; and these are, a strict observance of *regularity of diet, exercise, and early rising.*

Dr. Graham, on the Stomach and Liver, states that “ An improper or excessive use of the generality of medicines is recovered from without difficulty; but it is not so when the same error is fallen into with mercurial oxides. They affect the human constitution in a peculiar manner, taking an iron grasp of all its systems, and

“penetrating even to the bones, when incau-
 “tiously employed, by which they not only
 “change the healthy action of its vessels and
 “general structure, but impair and destroy its
 “energies, so that their abuse is very rarely
 “overcome. When the tone of the stomach, or
 “intestines, or of the nervous system generally,
 “has been once injured by this mineral, accord-
 “ing to my experience it could never after be
 “restored.”

To say that there is no constitutional tendency
 to disease in the human body, would perhaps be
 assuming too much, but it may be safely affirmed,
 that of those diseases to which we *are* subject by
 nature, the greater number will be disarmed of
 their power, by a due observance of exercise and
 temperance; and of those diseases which for the
 last centuries have been so frightfully increasing
 in number, the greater part are evils solely of our
own creating, and which will continue to multiply
 upon us, so long as we persevere in the present
 system of indolent and voluptuous living.

Shipman, on the Stomach, says, “We devour
 “fowl, fish, and flesh; swallow oil and vinegar;
 “wine and spices; throw down salads of twenty dif-
 “ferent herbs; sauces of an hundred ingredients;

“ confections and fruits of numberless sweets and
 “ flavours. What unnatural motions and counter
 “ ferments must such a medley of intemperance
 “ produce in the human body! Nature offers a
 “ plain and simple diet; man may partake of the
 “ various productions of nature, but not embrace
 “ the greater part of them at one meal.”

It has often surprised me, that the circumstance of the varied forms which disease assumes in this country, and the quantity and variety of drugs here employed, compared with those of other nations, has not excited general attention. Habits of society with us have so perverted all the tastes and instincts of nature, and introduced practices and modes of living so directly opposed to her, that the excessive prevalence and destructive character of diseases elsewhere unknown, is immediately accounted for. There is no country in the known world given to such excess in intemperance and sensuality as our *own*. Public dinners, and those of private families of fashion, and even of middle life, are composed of such a variety of food, so artificially prepared, as to be quite unsuited to the powers of the digestive organs. Every discordant element is put into requisition, and enters into some heterogeneous compound, with the addition of all kinds of pernicious sauces;

pickles, peppers, salts, pastry, sweets and sours, all these are eaten, accompanied by various kinds of wines, and other liquors, and are devoured without much regard or discrimination of either quality or quantity. Need it be asked what is the consequence of pouring into the stomach such a mass of discordant elements? Must it not of necessity derange its functions, and if often repeated, weaken and destroy its powers? And this mischief arises, as I have repeatedly observed, from an ignorance of the nature and properties of the substances employed for food, from which we unwittingly make combinations of substances of the most destructive and repugnant nature; our stomachs becoming the theatre of their strife.

The more destructive the qualities of our diet, the more powerful the means we are compelled to have recourse to for the purpose of counteracting them; and as Dr. Speer justly remarks, “As his diet has been strong, he thinks his drugs must be strong also, he therefore goes on alternately with his *peppers* and his *pills*; he thinks that *calomel* will beat out his *cayenne* and *curries*; and with his darling *poison* in one hand, and darling *antidote* in the other, broken in mind and body, he drags on a life of infirmity and misery, an object of pity to all around him.”

How frequently do we meet with persons who place their whole reliance ; upon medicine *alone*, for the improvement of their health, and prolongation of their lives ; and consider that so long as they continue its administration they are *safe*. Such a delusion is too certain to end not only in disappointment of obtaining the anticipated treasure, but in the curtailment of life ; for there never has been a single instance wherein a person has been able to preserve himself in sound health *exclusively* by means of medicine ; which so far from having the power, to maintain or restore health, has the direct effect of *destroying* it. The various and particular parts of a watch, or any other mechanical contrivance, which may at any time be injured, *may* be removed and replaced with ease, *not so* with man, if any of the principles of life be *once* injured, they can neither be restored nor replaced. Medicine, I *repeat*, should never be resorted to, but on the most desperate occasions : we learn from its history, the science of medicine has frequently retrograded, and in order to keep public confidence alive in it, there is constantly some new and extraordinary improvement blazoned forth by its professors.

Bilious, nervous, and liver complaints, have arisen in recent years, for the predisposing causes

did not exist in the earlier ages of the world. High feeding, rich sauces, indolence, intemperate indulgences, and immoderate pleasures, are the authors of them. In the poets of antiquity are to be found beautiful eulogies on simplicity of diet. Virgil, Horace, Homer, dwell on the *simple* luxuries presented to us by nature. The delights of rustic recreations giving relief to the more serious duties of healthful labour. These simple pleasures are now exploded, and in their stead are introduced luxury and excess, with the dreadful train of diseases, their natural consequence. Look at the brute creation, do we find that they are affected with any other disorders than those to which they are subject by nature, except when we stall them up and pamper them, as we do ourselves; *then* indeed, when they are crammed against nature, and deprived of natural exercise, *they* also become diseased, and furnish an additional proof of the fatal consequences of a departure from nature.

Of the many controversies which have been excited, relative to the operation of opinion, none are of more importance than that concerning the preservation of our health, which ought only to be determined upon the solid ground of reasoning founded on experience; and nothing contributes

more to lessen the public faith, or cherish scepticism in the powers of medicine, than the contrariety of opinions held by medical men, In fact, no beneficial results can reasonably be expected from a science, upon the first principles of which its professors are at variance.

The following list of the contradictory opinions of medical men contrasted with each other, are surely calculated to excite suspicion and shake public confidence in this pretended science.

Contrary opinions of doctors, extracted from various publications upon health :—

ONE DOCTOR SAYS :

To eat of any number of dishes at table, so as you do not exceed a certain quantity in the whole.

Not to drink for three hours after eating.

Attributes the cause of disease to the fluids.

Cleansing the alimentary canal often with laxatives.

Disputes whether hereditary diseases are at all in existence.

ANOTHER DOCTOR SAYS :

More than one dish is injurious.

Always drink with your food.

It depends solely on the solids.

Never take physic but on very pressing and urgent occasions.

Contend that almost all our miseries are entailed on us by our ancestors, and that hereditary diseases are too numerous.

ONE DOCTOR SAYS :

Tolerates the free use of animal food.

Tea is proper for diet.

Indulge now and then both in foods and drinks.

Go not to bed till you are tired of sitting up.

Recommends brandy or rum diluted for common drink.

Eat little and often.

Five or six hours sleep is sufficient.

To sleep in the daytime is hurtful.

A person under the influence of a severe cold, is strictly enjoined to keep within doors, and wrap himself up, to take warm diluting liquors.

ANOTHER DOCTOR SAYS :

As much vegetable as animal food, and some say a little vegetable and animal food is proper.

Tea is deleterious to the constitution, and ought to be avoided.

Never deviate from the strict line of temperance.

Never wait till sleep warns you to retire, but make a practice of going to bed at one particular early hour.

Water is the best drink man can take, and spirits are pernicious to the constitution.

Others direct plenty, and limit the meals to three a day.

Nine or ten hours sleep not too much.

To take repose on the sofa after dinner, and a little sleep is necessary.

The free exposure of himself to external cold, by remaining in a temperature, little exceeding that by which the complaint was induced, and to abstain from taking any thing warm, but may take cold spring water.

How then can any one, after viewing the above contrariety of opinions, subject himself to become the object of experiment, upon which the physician is to try his drugs and poisons, particularly when it is in his own power, by regularity of life, to keep himself exempt from the necessity of medicine altogether. Yet such is the impatience of mankind under any kind of suffering, that they fly, with eagerness, from physician to physician, and try every nostrum that may be imposed upon them, in the vain hope that some one or other may meet their case, though not unfrequently told by *each* physician that their disorder has been entirely mistaken by his predecessors; thus tacitly admitting the science to be little more than conjectural. In this manner they go on till their strength is reduced, and their case becomes desperate, when a mere adoption of a mode of living, simple and conformable to nature, would, in the early stage, have restored them to health with ease and certainty.

If man would, therefore, but so control his appetites as to bring them under the dominion of reason, he would seldom be tempted to eat and drink more than his digestive powers could support, he then might defy disease, and would avoid all the dangers attendant on the opposite course. Take a survey of the brute creation, and it will be

found that they are, by nature, subject to but few diseases. Is it not then reasonable to conclude, that most of the diseases by which man is now afflicted, owe their origin to *intemperance*? for in his original state he was subject but to *few*, and those few admitted of easy cure, by the most simple remedies. It must therefore be evident to every reflecting mind, that after the arts of cultivating the land, making wine and other fermented liquors, together with the various inventions of luxury, were found out, and which have been taking root in the silence of ages, the virulence of the diseases to which man was originally subject, not only increased, but others were generated, and it became necessary to search for and find out new medicines and new methods of treating them; and as intemperance has, up to the present moment, been continually increasing, so it will be found that its inseparable companions, medicine and medical men, have increased with it.

It is the fashion of the day to attribute even chronic diseases to debility. Now, as the prevention of debility is in the power of every man possessing the influence of reason, and the free use of his limbs, it may be fairly said that those disorders are of his own creating; for exercise, temperance, early rising, and preserving an even

state of mind, will wholly remove debility at all times.

Whenever a medical man is called in to a patient, labouring under a disease which appears to him desperate, his duty is to endeavour to remove it, but does he consider the more remote consequences of the remedy he is applying, as influencing the duration of life, or of inducing another disease? It may be answered, that the probable results are weighed against each other. How do we *know* that they are *rightly* weighed? when physicians *differ* so widely among themselves; and when we know that the remedies mostly employed by *one* physician are utterly abhorred by *another*. To all intents and purposes, therefore, a knowledge of the laws of life and health ought to be numbered among our duties as indispensable obligations; and, as they constitute a science quite *distinct* from medicine, they should form a part of public instruction, *in which every individual should be initiated*, let his other studies be what they may.

The present state of society encourages the aid of the medical art; its necessity, they consider, must be obvious to counteract luxurious living, or rather to mitigate the diseases occasioned by it.

Notwithstanding many intractable complaints baffle their skill, they still persevere in their researches after new remedies to meet cases in which those applications, *a few years before*, were believed equal to every complaint, have entirely failed. Thus ever subjecting the human frame to their experiments. Among domestic pampered animals contagion is common, but naturalists give no account of epidemic diseases among the wild inhabitants of the woods, the air, or the water.

This eagerness in the search of new medicines, plainly shows how insufficient is medical skill to the removal of disease. The history of medicine shows us that it has at no time been established upon absolutely fixed and acknowledged principles, but has ever been the subject of doubt and disputation among its professors, and notwithstanding the great increase of medical men at the present day, I think I may venture to assert, that contrary opinions have increased in the same proportion, and that they are now nearly as numerous as the individual practitioners themselves.

Though I hold in the highest veneration the abilities of that excellent but eccentric surgeon, Mr. Abernethy, and consider many of his writings

will prove of essential service to the community, yet the rules which he has laid down, and which he invariably prescribes to *every* patient, I do not think at all suited to general adoption; they are as follows:—

“ They should rise early when their powers have
 “ been refreshed by sleep, and actively exercise
 “ themselves in the open air, till they felt a slight
 “ degree of fatigue; they should rest one hour,
 “ then breakfast, and rest three hours, in order
 “ that the energies of the constitution should be
 “ centred in the work of digestion; then take
 “ active exercise for two hours, rest one; then
 “ taking their dinner, they should rest for three
 “ hours, exercise two, rest one, and take their
 “ third slight meal.”

It is quite obvious that a rigid adherence to these rules, would require persons to be in independent circumstances, or rather so far independent, as to be able to command their own times; of this class, compared with the community at large, few will be found. The various occupations of persons in general, should be consulted in framing rules that ought to be generally applicable. How, for instance, can a person whose occupation is sedentary, and engages those very

hours stipulated by Mr. Abernethy, conform to his rules ?

There can be no doubt but that exercise, taken in the manner prescribed, would be desirable ; but full active exercise, regularly taken at periods which can be set apart for the purpose, will, in my opinion, be equally beneficial. In fact, opportunities for exercise depend upon such a variety of concurrent circumstances, that it is not possible to appoint the periods by any general rule.

Hippocrates says, that “ if a man eats sparingly, “ and drinks moderately, he brings no disease upon “ himself.” Hunter and Sydenham are of the same opinion, and it is an incontestable fact, that even those diseases naturally incident to mankind might, in the first instance, be often obviated by a prudent attention to the mode of living.

The human frame consists of several distinct systems :

The *nervous*, which is centred in the brain ;

The *circulating*, in the heart ;

The *absorbent*, in the thoracic duct ;

And the *alimentary*, in the stomach.

Now, as the three former of these chiefly depend on the alimentary system for the ability duly to perform their several offices, it is not only essential that we should pay the most strict attention to the aliment we receive, but also of the most material consequence, that we as constantly take active exercise, and rise early ; all these *combined* being indispensable to the important office of digestion, which when disordered, renders the stomach a focus of disease, rather than the source from which issue the springs of life.

The number of victims to that dreadful disorder, the gout, has called the attention of mankind more especially to its causes and its cure ; and by many it has been pronounced *incurable*. This opinion, however, is not only *false*, but obviously productive of much mischief. I myself have witnessed many instances of persons suffering from it being entirely cured ; in these cases, however, the remedy has been always applied at an early stage of the disease, and has been persevered in without the slightest deviation. Of late years, medicine has been chiefly relied upon for the cure of gout ; and pills, potions, and powders have been poured *in* in abundance, but without success ; and whatever may be their description, whether animal, mineral, or vegetable,

I am fully persuaded, they never will be attended with success. Does there exist any one, endowed with reason, who will suppose that a distemper which has been for years engendering can be entirely extirpated by a pill ?

There is but one remedy, and one alone, which will *effectually* counteract this evil, and which, if submitted to in time, will seldom fail of success. This remedy is *temperance in food, and a total abstinence from alcohol in every form*; the rigid observance of which is so essential, that if any be taken, however disguised, diluted, or in *ever so small a quantity*, the attempt at cure will *wholly fail*. In addition thereto, the most active exercise that the patient can bear must be constantly taken; and if prevented walking, *other* exercise must be substituted in its room.

It may be said, *this* remedy of exercise and temperance has been often tried, and found unavailing. But it is not the adoption of it for a *month* or *two*, that will remove the gout. It cannot, in desperate cases, be fairly tried in a shorter period than *two years*; and may not be completely successful in less than *three* or *four*. It may be irksome, perhaps, to alter our habits, and subject ourselves to such restraint for so

lengthened a period ; but here is the question, do we wish to get rid of the gout ? if we do, *then* we must submit to the *only means* capable of accomplishing it. The grand evil is, persons are placed under so strict a rule of regimen and diet, that as soon as they find themselves improve a little, they cannot forbear relaxing, and indulging themselves in some extra gratification, the consequence of which is a fresh attack ; this brings them to their senses ; and they begin again, and observe regularity for a time, till their patience wearies, and *another* deviation brings on *another* attack, till at last they give up in despair, and leave the disease triumphant ; and this only for want of perseverance and firmness.*

* Schenk states, " The noble Francis Pechi, when he had mounted
 " his mule, to dispatch some commissions of our illustrious Duke,
 " a man of fifty, gouty, and much oppressed with the continual
 " torments of the gout, was secretly thrown into prison by a certain
 " marquis ; his wife, only son, and other people, thinking him
 " dead. In the year 1566, after a lapse of twenty years, he was
 " found by the French, who took the citadel ; and to the astonish-
 " ment of all the inhabitants of Vercelli, preserved like Lazarus
 " from the tomb, he walked through the city, with his sword by
 " his side, without stiffness of his joints, without the aid of a stick.
 " He thus escaped all the misery of the gout by means of a slender
 " diet, imposed upon him by his gaolers ; and finding his wife and
 " son dead, he began to claim his houses, farms, and other property,
 " which had been sold, and were of great value. In diet, there-
 " fore, is the medicine."

Gout, which, in former times, was considered a disorder, the offspring alone of luxurious living, and a *rare* disease, is now altogether, with its concomitant complaints, become so general, that they are all styled constitutional diseases. Youth, age, and persons in all ranks, are alike subject to them; and, as well as from gout, suffer torture from hypochondriac and nervous diseases, because these diseases owe their origin to the habits of modern life, which persons will not abandon, though destructive of every prospect of happiness. I repeat, that the gout may be completely extirpated by following most religiously the rules I have laid down.

The instances of suicides, of late years, in this country, have amounted to a number truly awful; and although the immediate causes are, no doubt, various, yet it is to be feared their origin may be generally attributed to a morbid state of nervous excitement, brought on by the prevailing habits of intemperance. This will suggest the following questions, and supply their answers:—

What is the reason that so many new and dangerous diseases have made their appearance of late years? Why so many sudden deaths and suicides, and whence the necessity of so many lunatic

asylums? We exist in the same element, and have the same means of health as our forefathers had. Must it not be, that we *systematically* indulge in inactivity and indolence? that we have inverted the order of nature in our mode of living, by lying in bed during the day, and spending the night in revelry, and, by excess, converting the food given us by nature for our support, into an instrument of destruction?

SURE RULES FOR OBTAINING AND SECURING THE PRESERVATION OF HEALTH, THE ENJOYMENT OF LIFE, AND THE ATTAINMENT OF A GOOD OLD AGE.

FROM March to October rise with the sun, in *this* there must be *no deviation*, or interruption, no morning must be missed on any consideration; immediately after leaving your bed, and abluting with cold spring water, get into the open air, and if residing in a city or great town, make your way as far into the country as your time will permit, for the invigorating quality of the air early in the morning, greatly exceeds *that* of any other part of the day; either ride on horseback, or walk for two or three hours. Breakfast about eight o'clock, and as your appetite will be created *solely* by exercise and breathing of pure air, you will experience an eager desire for the first meal of the day, which you will enjoy to very ecstasy, and in which you may indulge *freely*, taking care, however, that it be not to *excess*. This meal should consist but of little, if of any animal food; after breakfast, you will of course

devote yourself to the duties of the day, but if you have no direct occupation, employ yourself in exercise in the open air. Upon the time selected for dinner, will entirely depend the necessity of refreshment before the second meal. If the dinner-hour be any time before two o'clock, luncheon is not required, and indeed it would be hurtful; if, however, it be protracted till five or six o'clock or later, some nourishment ought to be taken at an equal distance from breakfast and dinner, but nothing *substantial*, a crust of bread is all that nature requires. If your employment be sedentary, it is as essential to the preservation of health, that *before* you sit down to your dinner you should *again* take exercise, as it *is* that you should take any dinner at all; if your time will allow you ample opportunity for walking, be as particular in taking it, as if you depended upon it for your subsistence. Any interruption to its regularity will prove seriously injurious.

Thus fortified by air and exercise, you need not fear to yield to the natural impulse of the appetite in the enjoyment of your dinner, taking care however, that you do not give in to excess. For dinner, any thing may be eaten that is in season, and not rendered pernicious by the re-

finements of modern cookery. Water is the most wholesome beverage to be taken at *this* meal, and wine to the extent of two or three glasses, may perhaps be beneficial, *more* is decidedly injurious. Malt liquors, should be drunk in great moderation, and mixed spirits, (I was going to say) upon *no* account whatever; if however grog be taken, a very small portion should suffice. It may be here observed, that persons in sound robust health, procured by exercise and general temperance, require more food than others, and consequently may with safety indulge in it. Common sense will point out to them to select those kinds which experience tells them best agree with the stomach; and reason ought to teach them the bounds which nature has fixed for its quantity.

An hour or so after dinner, exercise in the open air should again be taken, provided time will allow, afterwards you may take tea; but as you value your health, and your night's rest, do not take *green* tea, neither let it be strong; and should you dine early, you may perhaps require a light supper, but this should be very limited; retire to bed by ten or half-past ten o'clock at the *very* outside, sleep on a hair mattress, in a room with a chimney in it, or otherwise well ventilated, without fire, carpet, or curtains to

your bed. A striking difference will be felt by any one going into a close bedroom early in the morning, out of the fresh air, which clearly proves that the air in the room must be impregnated with unwholesome exhalations.

CONSTITUTION.

Failure of artificial means of prolonging life—Mind and body connected—Pulse—Variety of constitutions—Constitutions generally talked of, but little understood—A weak constitution, if care be taken of it, will wear out a stronger one disregarded—If nature's rules be adhered to, before the principles of life are injured, recovery may be hoped for.

THE entire failure of artificial means of prolonging life, attempted in the dark ages of science, is a sufficient proof of the impossibility of extending the duration of existence, otherwise than by means calculated to preserve the body in constant and robust health, which was indeed *generally* admitted in the earlier and more uncivilized ages of the world.

I cannot here refrain from expressing my astonishment, that every instruction upon the preservation of health, and upon the laws of the animal economy, should be totally omitted in all our public schools. Are health and life subjects of so little moment, that we should entirely forego

all study for their preservation, in order to devote our time to the acquisition of other sciences; *useful* indeed in themselves, but little *calculated* to compensate for a deficiency of health, or premature old age and death.

For many centuries back, education has been exclusively directed to the development of the mental faculties, to the entire neglect of the powers of the body, and this owing to the intimate connexion of the mind and body, not being sufficiently considered, for every one who reflects must be aware, from his own experience, how much the mind is affected by the condition of the body.

The emperor Tiberius used to say, it was shameful for any man of mature years to reach his hand to a physician, to have his pulse felt. This is no doubt an exaggerated expression, though it is certain every rational being treading in nature's path, ought to be competent to judge at all times of his own condition, and in most instances understand the means of combating disease, and recovering the enjoyment of health. It cannot indeed be expected that every person can spare sufficient time to make himself completely master of the nature and mode of treatment of all the ills

incident to the human frame, but in the present system, it is certain scarcely a single individual bestows a thought upon the subject, till the period arrives, when from long habit of irregularity his constitution has become so completely deranged, that it is in vain to hope to restore it by any means *then* in his power.

Much has been said about the constitutions of men, that one differs almost invariably from another, and that in *proportion* to their *strength*, they are able to bear up against the effects of intemperance. Now I have paid much attention to this particular point, and although I have in *some* instances found a manifest difference, yet I have never met with *one* capable, for any length of time, of enduring irregularities and sensual indulgences without *impairing* the constitution.

There is no subject, perhaps, of more frequent discussion than that of our own constitutions. Every man professing perfectly to understand his *own*, it being natural to suppose that each person should have the best knowledge of that which so nearly concerns himself; *yet* it is equally certain, that however well informed men may be in *other matters*, they do not consider the constant

changes wrought on their constitutions, by a departure from the course prescribed by nature, and thus they come to an erroneous conclusion on their actual state.

Though the precise nature of the constitution can only be determined by scientific men, who have devoted their lives to the science of physiology, yet enough may be known by a judicious observance of our own sensations, to enable us to keep the body in health, by a due attention to *that* regimen which experience has taught us best agrees with it. But, as I have just remarked, it is impossible to form a correct judgment in this particular, while suffering the consequences of the uncontrolled gratification of appetites, and while idleness and inactivity prevail. To tell a man, therefore, to acquaint himself with his constitution, to ascertain the natural action of the various organs, and to govern his conduct by a regard to their nature and functions, while he continues the slave of excess, will prove of little avail. It is only by abandoning, at once, the fatal course, he can hope to be his own physician.

A man possessing but a weak constitution, prudently guarded and preserved by temperance, has

a better prospect of health and long life than he who is endowed with a stronger one, and depends upon its strength, to ward off the attacks of disease brought on by prodigality.

The fallacious criterion by which men are disposed to estimate the strength of their constitutions is the quantum of excess they are enabled to undergo; but unfortunately for these shortsighted beings, who, blest with strength of body, and who voluntarily sacrifice it to the most wanton experiments, are not aware that the effects of excess do not become sensible till some time after the trials have been made, that they imperceptibly creep in, and at length manifest themselves in an unexpected and rapid decay.

However the constitution may have suffered from irregularity, if the principles of life be not injured, there will be no great difficulty in restoring it by the immediate exchange of the injurious practices for those more consonant to nature; but *in this* the utmost promptitude is necessary, as every hour's delay will but augment the difficulty, and *diminish the probability of success*. Persons who are *obliged* to subject themselves to a regimen often live longer than the robust, who are under no such necessity. The

more closely, therefore, we examine the constitution and structure of our bodies, the less shall we be inclined to follow paths that terminate in its destruction.

YOUTH.

Material, in the season of youth, to begin the practice of following nature's rules—Mirth, when to be enjoyed—Excesses of youth—Departure from regularity—Youth depend upon their strength, are inconsiderate, and require to be guided.

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“ What dexterous thousands just within the goal
 “ Of wild debauch direct their nightly course !
 “ Perhaps no sickly qualms bedim their days,
 “ No morning admonitions shock the head.
 “ But, ah ! what woes remain ! Life rolls apace,
 “ And that incurable disease, old age,
 “ In youthful bodies more severely felt,
 “ More sternly active, shakes their blasted prime ;
 “ Except kind nature, by some hasty blow,
 “ Prevent the lingering fates. For know whate'er
 “ Beyond its natural fervour hurries on
 “ The sanguine tide ; whether the frequent bowl,
 “ High-seasoned fare, or exercise to toil
 “ Protracted ; spurs to its last stage tired life,
 “ And sows the temples with untimely snow.
 “ When life is new, the ductile fibres feel
 “ The heart's increasing force ; and, day by day,
 “ The growth advances ; till the larger tubes
 “ Acquiring (from their elemental veins,
 “ Condensed to solid chords), a firmer tone,
 “ Sustain, and just sustain, the impetuous blood.
 “ *Here stops the growth.*”

ARMSTRONG.

—

MANY persons hold that every one ought to be his own physician, at the age of forty ; but

what avails such a qualification, when the frame is become so completely shattered, from a life of intemperance, that its recovery is irremediable? The safest method is to teach youth, from their earliest years, how to preserve their health, strength, and vigour, unimpaired to a good old age.

Youth is the season of life most accessible to the counsel of the wise and good, as well as most exposed to the corrupting influence of the bad; let me, in the most serious manner, therefore, caution young men against listening to the suggestions of the corrupt sensualist; for when the season of youth is passed, and the powers of enjoyment are lessened, they will then be suffering from the consequences of their previous excesses, and sinking under the weight of broken constitutions, with habits that will render it painful and difficult for them to adopt the only course that can rescue the remainder of their lives from misery. A long indulgence in intemperance and sensuality extinguishes every principle of virtue, deadens the feelings, corrupts the heart, and indisposes the mind for all serious reflection, or any useful and beneficial pursuit. A moment's consideration, which must at times intervene, in the most giddy career of youthful dissipation, will

convince us how fatal to happiness, and how destructive to our welfare, is a course of sensual indulgence; and that with whatever sweets it be supposed to mingle the cup of life, it infuses a far larger proportion of ingredients of the utmost bitterness.

Youth should avoid associating with those addicted to drunkenness, for in such society it is impossible to preserve our *own* sobriety. Habit and example hide the true aspect of things from our eyes. Not even the steadiest of men is proof against a bad example continually before him. Therefore *be firm*, and in the *beginning* renounce that society which will ultimately prove your ruin. By being familiarized with *what is wrong*, we lose our abhorrence of it, and are, in the end, prevailed upon to join in its commission. We naturally and insensibly fall in with the manners of those with whom we associate; for being disposed to make ourselves agreeable, we know we cannot more effectually do it than by affording their conduct the sanction of our countenance and imitation,

“ To frame your mind to mirth and merriment,
 “ Which bars a thousand harms, and lengthens life.”

SHAKSPEARE.

It is not my intention to dissuade from mirth ;

it is as necessary, at seasonable moments, as reflection and seriousness; each should have its periods. Mirth, when guided by wisdom, ought to be encouraged, for it is then in no danger of being carried to excess. It is an error to designate conduct as *merry* when it ceases to be *reasonable*. In proportion as the spirits are excited and raised by liquor, so will they certainly afterwards be depressed. If wine and strong drink be therefore used *at all*, it should be *sparingly*, with caution and moderation.

Each succeeding generation becomes more and more estranged from the simplicity of nature, by the circumstance of children from infancy being bred up in artificial modes of living, and encouraged in the indulgence of idleness and intemperance; thus habits of indulgence, contracted in the innocence of childhood, increase as they advance in years, and at length bring on a dreadful train of consequences without the unhappy victims once suspecting they have been guilty of the slightest error. “The excesses of our youth
“are drafts upon our age, payable about twenty
“years after date.”—*Colton's Lacon*.

A breach of temperance at *any* time is improper, though it may be a solitary instance, and

considered of no moment ; every departure from regularity is to be avoided, and every man should be upon his guard not to be surprised into the slightest deviation, for habit makes absurdity familiar, and blinds the eye of judgment.

Youth do not sufficiently consider the danger consequent upon the breaking a resolution once formed, nor how *one* departure brings on another. It is far easier to resist the *first* impulse of temptation to stray from the path of duty, than any of the subsequent ones, which are sure to follow thick upon the first.

The possession of every kind of knowledge, is at all times accounted honourable, and surely *that* knowledge which has for its object the preservation of health and life, ought not to rank the *lowest* in man's estimation.

Persons depend upon their strength to ward off the evils consequent upon intemperance indulged in their youth ; for being ignorant of the various organs of their frames, and of their several functions, they are not aware that the injuries sustained by them in youth will entail their consequences upon age, and that by *every attack*, their strength and power of resistance will be

diminished. In fact, it has been sufficiently proved that dissipation in youth, has furnished *matter for repentance* during the remainder of life.

But should it be asked in what way we can best disengage ourselves from these habits once acquired, and which long practice may almost have rendered part of our nature; I would answer, in the words of that most excellent moralist, Mason, “The way
 “ to subdue a criminal inclination, is first to avoid
 “ the known occasions that excite it, and then
 “ to curb the first motions of it, and thus having
 “ no opportunity of living indulged, it will of
 “ itself in time lose its force, and fail of its wonted
 “ victory.”

Young persons are not only in danger of falling into the modern errors of living, from the examples set before them, but are in many cases actually trained to an irregular life by those who have the care of them; not probably with a positive knowledge of the danger of such a course, but under an impression of its innocence, because they see it practised by the great body of the community. I trust, therefore, I shall not call upon youth in vain to examine and study in due time the nature and construction of their bodily

frames; a knowledge of which, I am persuaded, will tend to fortify their resolutions to resist courses, of which they will then distinctly perceive that the certain consequences, are clouding the opening capacities, and corrupting the heart and disposition.

It is well known that indulgence of any of the appetites or passions beyond the bounds which nature has prescribed, tends ultimately to destroy the organ itself, and thus deprives the individual of that *very* gratification, to obtain which, has been his ardent desire. It is solely from these causes, that so much misery attends the journey of life; persons go on without once stopping to consider the nature of their corporeal frames, as long as a strong constitution will hold out; conceiving that they cannot be doing *very wrong* in merely treading the steps in which numbers have trodden before them. Thus it is that thoughtless youth blasts the opening prospects of his happiness, and as Blair beautifully expresses it, “ Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcome with such untimely darkness! that good-humour which once captivated all hearts, that vivacity which sparkled in every company, those abilities which were fitted for

“adorning the highest stations, all sacrificed at
 “the shrine of low sensuality!”

In the vigour of our youth, when the springs of action are yet elastic, our nerves are braced with strength, and we are yet almost ignorant of the sensation of pain; we are apt to conclude that no such sensation exists; warnings and cautions are treated with *contempt*, for as at present we experience no *immediate* ill-consequence from our irregularities, we therefore *fear none*, however much our mode of living may be at variance with nature; nor is it without infinite difficulty that we are at last brought to believe, that by a continuance of our course, our nerves may become unstrung, our limbs lose their wonted activity, our strength and spirits die away, till at last we sink the victims of intemperance and excess. To squander and destroy health, is doubtless *a crime of great magnitude*; the duties as well as the pleasures of life require its preservation; without it neither the one can be performed nor the other enjoyed; how then can man, endowed with reason, knowing as he does the inevitable consequences, so far forget himself, as to deviate for the sake of the most transient gratifications, from nature's simple path, and heap diseases and destruction upon his own head,

rendering the more mature period of his life a prey to weakness and infirmity. Consider, and consider again these dreadful consequences, exercise firmness, and resist temptations, shun them more than you would a pestilence, for the *one* may sometimes be defeated, *the other never*.

— It is the bounden duty of parents early to instil into the minds of their offspring, correct notions of the laws upon which health depends, a thorough knowledge of which will greatly tend to fortify them against the temptations to which the period of youth is so peculiarly exposed; and were parents to enforce a rigid observance of simplicity of living, during the period of childhood, there is little doubt but they would become *so fixed in habit*, and *so engrafted in nature*, that they would be still observed after young persons should have passed from their control, and thus would they be prevented from holding their lives on so precarious a tenure, and secure to themselves the blessings arising from sound and robust health.

FASHION.

Power of fashion, as regards health—Wrong estimation of the bloom of health—Natural and healthy complexion easy to be attained—Effects of leading a fashionable life—Authority of custom—Opprobrium attached by the weak to the word “unfashionable”—Proverbial reply of the intemperate man—Why fashion is followed—Penalty of following the fashion.

“Pleasure, by gliding on the minds of men,
 “More mischiefs hast thou wrought than hostile arms,
 “Than all the wrath of Gods.”

PUNICORUM, Lib. xv. v. 94.

WERE the arbitrary dictates of fashion confined to matters of little moment, or such as had no relation to the subject of health, I should not have paused to offer an observation; but its influence, unfortunately, extends to the most minute actions of our lives; and to none more than those immediately affecting our bodily welfare, sanctioning and enforcing practices of the most baneful nature.

To yield obedience to so capricious a tyrant, and, at her command, to pursue conduct condemned by our better judgment, is surely to relinquish every claim to the dignity of manhood, and to sink ourselves beneath the weakest of our race. That men should do so would be, indeed, difficult of belief, were we not convinced by thousands of daily instances ; and still more so, that he should carry his obedience to such a point, as to completely pervert his nature, and, in consequence, destroy his constitution : *reflection*, one would conceive, must at times interpose, and show him the utter *worthlessness and insignificance* of the dictates of fashion, as well as their fatal consequences. Can there be a stronger instance of the folly and inconsistency of the human character, or of the depravation to which the human taste may be reduced, than *condemning* the bloom of health, the greatest charm that can adorn the countenance, as a mark of vulgarity and low breeding ; and then, *after* having effected its destruction by gross indolence and irregularities, *imitating it* by the assistance of art. Those females who have a desire to obtain a natural delicacy of complexion, will do well to subject themselves to a system of exercise in the open air, which will ensure them colour to their cheeks, tone to their nerves, and energy to their minds.

A person having led a portion of his life according to the dictates of nature and reason, and afterwards changing it for *that* prescribed by the authority of fashion, soon becomes sensible of the mischiefs of the change. In his former state he could, without difficulty, brave all weathers, vicissitude of season, or change of climate, none of which occasioned him any inconvenience or fatigue; and privations were not only endured with patience, but sometimes entered upon with alacrity. Now his nerves are shaken, and his constitution debilitated, every inclemency of season visits him with disease, and the smallest exertion oppresses him with fatigue.

It is obvious, therefore, that those who follow the customs of fashionable life, cannot escape the consequences that naturally result from them; nor is there a question but that the greatest votary of sensuality must in time be satiated, and the most abject slave of fashion become sensible of its frivolity and emptiness.

With the full conviction that health is the first of blessings, and that without it no enjoyment can be perfect, man suffers himself to be blindly carried down the stream of *fashionable folly*, though ending in the destruction of this most

valued blessing. Does he deserve pity for his imprudence? The truth is, that in spite of such admission, man can really set but *little* value on his health, since he can sacrifice it with so little concern, to procure the most trifling gratification. The authority of custom is, indeed, so overpowering, that few people possess the courage to oppose themselves to it; and the weak-minded, especially, are ever ready to adduce its decrees as a justification every act, however pernicious its tendency.

To be called profligate, extravagant, intemperate, or even wicked, might be borne with patience, so long as these qualities bear the sanction of fashion. But to be stigmatized as ungentle and vulgar, on account of our abhorrence of such vices, and our avoiding their practice, requires a strength of mind, and greatness of courage, which few at the present day are found to possess; any opprobrium is *light* to be endured in comparison with such a stigma. Dr. Beddoes says that, “Crimes of moderate magnitude do not excite so much repugnance, as an oversight in any of the minutiae of fashion.”

When we reflect upon the mischiefs arising from the flimsy pretexts and habits imposed

upon us by custom and fashion, and which are directly at *variance* with those appointed by nature for our well-being, it is difficult to believe that mankind should be *so lost to the suggestions of reason and common sense*, as blindly to submit themselves to them. Is it that the tyrant fashion reigns so absolutely, as even to *overpower* our intellect, and take possession of our understanding? Certain it is, that were a wise man to demand of us why we are *thus* deluded, the only reply we could possibly make, is, “*Am I to be unlike every one else, and do not all persons do so?*”

The unreasonable prepossession which men have taken in favour of fashion, is the cause that the rising generation is *early initiated* into the same pernicious courses; this error is further encouraged by the general predilection of men for a life of indulgence and indolence, in preference to the moderation essential to that of nature; and notwithstanding the consequences are not felt in the height of youth and vigorous health, yet the period will most assuredly overtake us, and we shall be compelled to pay the penalty of our folly with compound interest.

Be firm, therefore, against those tyrants, fashion and custom, which are so totally void of any solid

foundation for their support, and which are made to appear as the standard of perfection *to day*, and become obsolete *on the morrow*. Prepossessions in favour of such prejudices cannot be too soon eradicated, for if once suffered to go on uninterruptedly, they do in a manner so *entwine* themselves into the very principles of our nature, as to become an integral part of us, and require the most painful efforts of a vigorous mind to check their career, and a retreat is almost impossible: *that* which is not founded upon the imperishable basis of truth and of nature, incurs the danger of substituting the visions of fancy for the materials of reality, and will certainly go to decay.

Finally, what do we get by following the absurd and pernicious practices of fashion? loss of health and shortness of life. Can any one be so destitute of reason as voluntarily to draw upon himself the attacks of disease? It is a melancholy subject of reflection to behold thousands, led by the strong delusions of fashion during the greater part of their lives, indulge in the *vain hope of retaining health*, notwithstanding the commission of repeated acts of intemperance and excess. Such is the depravation of our manners, that nothing is more frequent than to hear young men ridicule,

with what they consider wit, every precept tending to restrain sensual indulgences; forgetting with how much greater force the same wit may be retorted against themselves. There is no greater sign of the badness of a cause, than when its supporters are reduced to the necessity of having recourse to ridicule. He who is possessed of even a limited share of discretion, judiciously applied to the preservation of his health, is a much wiser man than he who abounds in wit, exercised against so valuable a blessing.

The laws of fashion, and the ton, as they are termed, are therefore so perfectly unworthy the consideration of a man of sense, that I shall not insult the understanding of my readers, by dwelling longer on the subject, than to say, that those who yield to so barbarous a despotism, evince a weakness of mind bordering upon idiotcy; they barter *substantial* blessings for *imaginary* gratifications.

RICHES AND POVERTY.

*Poverty—Advantages of a life of simplicity—Sensual pleasures and
real happiness.*

THE man who is either born to riches, or who obtains them by his industry, in these luxurious times, is scarcely to be envied; temptations to indulgence are thus placed so much within his reach, that it requires more than ordinary strength of mind to resist them. The possession of wealth appears almost a barrier to the preservation of health; so sure is it to generate habits of sensuality, which, when once confirmed, are scarcely ever to be broken; and the possessor dies, at last, their victim.

“ In wealth like this

“ I always wish to be extremely poor.”

HORACE.

Although, in many instances, those placed in the more humble walks of life are not far behind the rich, in a departure from nature; yet the greater part of that class, having fewer opportu-

nities, are tempted to indulge in a less dangerous degree: and to those possessing fortitude, a greater chance is afforded of successfully resisting temptations altogether. To many the obligation to forbearance proceeds from the narrowness of their means, which thus compels them to practise a virtue, in spite of themselves. Others there are, who having acquired the habits of moderation, from their circumstances, persevere in them from conviction, and adhere to their homely fare under every change of situation, reaping in the end the reward justly merited by their virtue.

Persons in the lower classes of life are very apt to overlook the numerous enjoyments which their station affords, and view with envy those possessed by their superiors. If, however, they were to bestow a small portion of their time in making themselves acquainted with the means necessary to preserve them in health, and to ensure length of days, they would soon become sensible that their own station of life is by far the most conducive to their real welfare, as by yielding to necessity's supreme command, it removes them far from the temptations, which prove so generally fatal to their superiors. The happiest man, therefore, is he who knows the fewest wants, rather than *he* in whose power abounds the most ample

means of gratification. It is more difficult to be well with riches, than to be at ease, under the want of them, for

“ Wealth brought luxury,
“ And luxury, on sloth, begot disease.”

Were a man in humble life tempted to adopt all the falsely-termed pleasures of the voluptuary and sensualist, were the means afforded him, he would, as Seneca says, “ pay the price of his liberty for his delights, and sell himself for what he buys.” A wise man would of course *reject it*, and prefer continuing his coarse and simple diet, accompanied as it had been with sound and vigorous health.

A man in the possession of health may consider himself blest with the choicest gift of Providence, and therefore far more favoured than the possessor of riches, let them be ever so abundant. His riches are in his looks, men are ever impelled to seek their pleasure in the gratification of *acquired tastes*, good or bad, which commonly derive their origin from the circumstances in which they may have been placed. Thus habits of excess are frequently contracted from the mingling in modern fashionable society, which are afterwards most difficult to break through, and which

render the individual incapable of those simple enjoyments consistent with health, possessed by those who move in a more humble sphere. *Ignorance* of wealth, therefore, is the very best of riches, as an immoderate desire of them is a poison lodged in the soul which destroys every thing that is good in it.

The miser grasps at money for its own sake only, and forgets that if he would be well, he must grasp at health also, which is a blessing of far greater value, for *without gold*, health may be enjoyed, but without health it is *impossible* to enjoy riches.

STRUCTURE OF OUR BODIES.



Intellectual improvement of society purchased by the sacrifice of the bodily health—Vigour of health and hardiness—Knowledge of our own bodies important—Accurate adjustment of all its parts—Incompetent opinions upon health—Easy attainment of the knowledge of our frames—Right disposition of the body—Disease the consequence of an irregular life—Health in our own power—Hereditary diseases—Difficulty of inducing men to adopt strict temperance—Abstraction of the thoughts from worldly concerns—Influence of habit—Advice to the determined sensualist—Pain and decrepitude his punishment—Impeachment of the sensualist's understanding to acknowledge himself in error.



THERE cannot exist a doubt of the intellectual improvement of society, but it must be quite apparent that it has been purchased by a corresponding sacrifice of bodily health and strength, and that in the infancy of the world, the body was produced in a stronger and sounder state than at present, as the constitution must be necessarily enfeebled by the vices of successive generations during many thousand years. To resume again our pristine state of health must now be a matter of no small difficulty, as our mode of living has

become entirely changed from *that* which prevailed in the early ages of the world, and it behoves us as closely as possible to keep nature in our view in order to counteract the ills incident to our *altered habits*. No study that can occupy the mind of man can be of equal importance with that of informing himself of the best and most effectual means of improving or preserving health, especially in distinguishing the good and bad qualities of every substance that enters into his diet, and its effects upon the system; a proficiency in this knowledge must be of the most *essential benefit* to every one, and contribute greatly to the prolongation of life, by enabling us to ward off and withstand in time all attacks made upon us by every enemy to our health, even the most insidious.

Full vigour of health and hardiness can only be preserved by regularly following the rules laid down by nature, and if from that happy condition we experience any departure, we may be convinced some infraction of her laws has taken place on our parts. Intemperate gratifications are purchased at a price which the victim will too soon have to pay, and at a rate dear enough, for it is impossible that a man who weakens his frame even by *occasional* excesses should be able to encounter and

bear up against the evils incident to our nature with the same prospect of success as the man fortified by habitual temperance.

So powerful is the force of habit, that it in time familiarizes us to things at which we at first recoil with disgust, yet while we are fully sensible that the whole animal economy will sustain irreparable injury from our follies, we seldom make any attempt to check or regulate our headstrong desires.

It may then very justly be asked, why do persons complain of the sufferings which they themselves, in defiance of their better knowledge, have drawn down upon their heads, and to which they seek out every method by which they may the sooner become the victims? It is of unspeakable importance then, that every man should be so far acquainted with the structure of his own frame, as to be enabled *himself* to judge of its order and disorder, and to correct any slight derangement without the aid of a medical man. If he possess himself of this knowledge, than which nothing is more easy, and forms and maintains a resolution firmly to resist temptations to excess, which are so apt to steal upon a man by little and little, and by degrees becoming habitual, are afterwards so difficult to shake off; in short, if a man has suffi-

cient nerve to withstand allurements, there is no question but he will secure to himself the enjoyment of perfect health with every prospect of length of days.

There are persons who possess a proper feeling with regard to the line of life necessary to ensure to them firm health, and length of life, and of the necessity of following the path of nature. Such of these who feel disposed to become more intimately acquainted with the structure of their frames, so as to be competent to judge of the healthy or disordered performance of the functions allotted to each organ, will find the study more *easy* than they imagine, requiring little else than an attentive observation, though it is held out by the faculty as being *laborious, tedious, and dry*, in a degree that must render it to most persons painful and disgusting. Can a study which unfolds to us the knowledge of the *principles of life*, and which enables us to regulate ourselves in such a manner as to avoid dangers to which, through ignorance, we should be exposed, and to remedy those injuries which may unavoidably overtake us; can such a study, I repeat, be *deemed irksome and of no avail*? those who are disposed to make the trial will be very soon rewarded by the progress they will make in discoveries of the most interest-

ing kind, and besides obtaining a knowledge essential to their *own* wellbeing, they will possess the means of conferring the most important benefits on their fellow-creatures, they will then be perfectly sensible how injurious every species of intemperance is to a system so exquisitely formed, and, in consequence, so prone to disorder and derangement; and, convinced of these facts themselves, they will lose no opportunity of impressing them upon others who are daily *through ignorance* exposing themselves to the most frightful disorders.

Besides, were men to examine the construction of their frames they would become sensible how entirely the whole machine depends upon the balance and accurate adjustment of all its parts, some of which are of the most minute and complicated description: "where arrangement is the most exquisite derangement is the most *liable*." It would, therefore, upon the principles of self-preservation appear *impossible* that one, possessed of this knowledge, would voluntarily risk his life and sacrifice his health by *wilfully* causing a derangement of these works upon which his existence depends. And as the human frame is compared to a string of a musical instrument which requires its elasticity to be weakened or strengthened, it is

indispensable that every person should be well acquainted with his own pulse, in order that he may be governed by it on all occasions.

It may be as well, in this place, shortly to enumerate the points most essential to the preservation of this wonderful machine in perfect order. For this purpose, it is indispensable that the following rules be most religiously observed:— First, exercise (I mean true active exercise), must be constantly and regularly taken; confined and contaminated air studiously avoided; early rising and early retiring to rest rigidly practised; food and drinks simple in kind, and moderate in quantity; unerring regularity of the body to be preserved by diet, and not by medicine: in short, an invariable adherence to the strictest temperance and moderation.

By an observance of these rules, the machine may be maintained in the most perfect order, of which, health and comfort will be the necessary consequence; but by the slightest violation of them, the whole fabric will be endangered, and by the derangement of some of its organs, may entail upon us disease and misery.

Any person, even of ordinary understanding,

may by the slightest attention be sensible when the regular economy of his body is disturbed. If, for instance, it be neglected or tampered with by improper living, its evacuations will at once discover it. Until man will steadfastly fix his attention upon his own immediate feelings, and mark every movement connected with his general health, and thereby become competent to form some sort of judgment of his situation, and thus be prepared to detect the first indication of incipient disease : until, therefore, I say, the necessity of this kind of knowledge is fully impressed on the public mind, there will be little hope of offering any effectual opposition to the ravages of disease ; and where is the man, who, being sensible of the importance of what I now recommend, can account it a task to exercise a little observation in attention to his own sensations, where the reward he will ensure to himself, will be no less than exemption from infirmity and disease, and the probable attainment of long life ?

It is, indeed, with regret, I witness the too common disposition of persons to manifest no concern for their health, till the period arrives when it will avail them nothing. The first, the second, even the third warning will hardly arouse their attention, so long as their strength remains

sufficient to pursue their intemperate courses; but when at last they become in *reality feeble*, they *then* begin to feel some compunction for their conduct and anxiety for their health. They would then indeed wish to recover strength, but their firmness to resist their old habits of indolence fails them; their weakness increases and *disease overtakes them*, their constitution breaks, and they feel themselves rapidly descending to the grave. In this deplorable condition, they fly with eagerness to *medicine*, in the vain imagination that it will set ail to rights again, and effect in them a speedy renovation of health: but alas, *it is impossible!* when the principles of life are *once* destroyed (as in such circumstances they must be), it is a delusion, nay, it is madness to hope for a return to health. If we wish to preserve this invaluable blessing to the latest period of our existence, we must adopt the conduct that will ensure it to us while yet we are *young*, and especially guard ourselves against being led away by the allurements of pleasure; for if by excess we sap the foundation which nature has laid, we must expect the fabric to totter and fall, which would otherwise have stood firm for a long period of time.

Another circumstance, which it is a matter of

surprise should have made no impression upon society, is, that in the catalogue of long lives almost every instance will be found to have resulted from a strict observance of temperance, the employment of active exercise, exposure to every inclemency of weather, and especially to a constant habit of early rising.

We see many instances of men, who, from conceit or effrontery, join in discussion of subjects with which they are but partially acquainted, and which demand the closest investigation, and most accurate knowledge, to warrant a man in delivering an opinion upon them. Let such persons beware how they exercise so indiscreet a conduct upon subjects which immediately concern their own bodily health; for if in these they proceed upon imperfect knowledge, they will soon have cause to repent of their inconsideration and ignorance.

Many persons give themselves no concern whatever about the nature of their existence, but rest content with simply knowing that they *live*. To be totally ignorant of the general construction of our frames, subjects us to the danger of falling into many pernicious and erroneous actions without ever once suspecting ourselves to be in the wrong. The difficulties which attend the obtain-

ing a knowledge of the organization of the animal frame, it must be allowed, are in many cases insuperable barriers to its acquisition, and deter persons from engaging in a pursuit which, to an inquiring mind, is perhaps the most interesting and gratifying of all the objects of science.

Without wading through anatomical works, which are themselves difficult to be understood, and without the aid of actual dissection (a mode of study to which few persons not destined to the medical profession feel inclined), it is impossible to arrive at a perfect knowledge of this interesting science; it is therefore not to be expected that such an acquaintance with the phenomena of life will ever become general, nor is it indeed necessary it should. An outline of the economy and structure of our frames which may assist us in the due regulation and preservation of our health, and which may be easily comprehended by every individual of *ordinary capacity* and judgment, is all that is required. Such a concise outline, I propose now to give with as much brevity as is consistent with perfect clearness; and in order that some idea may be formed of the absolute necessity of avoiding every thing that may have the slightest tendency to disorder so complicated a piece of mechanism, in which every part is adjusted and

balanced with such extreme accuracy, that no material change in the functions of one class of organs can be produced without a derangement of the whole, and consequently mischief to the individual. In fact, most of the diseases incidental to man proceed, in the first instance, from the disorder of a single organ.

The first impulse which sets the whole machine in motion is derived from the heart; this is provided with two cavities, called ventricles, which, by alternate contraction, propel the blood forward to every part of the body, carrying with it life and nutriment to the whole system. In the chest, also, the lungs are seated, which are formed of innumerable little vesicles, or bladders, to receive the air we breathe, and expose the whole mass of blood to its action throughout the body, which passes through this organ, the respirations are affected by its joint action with that of the heart. Below the lungs is placed the stomach, which receives and digests the food. On the right side is the liver from which the bile is secreted, a substance that contributes greatly to facilitate the passage of the food through the lower intestines. On the opposite side is the spleen, of which the use has not yet been satisfactorily ascertained. The kidneys are on each side of the spine, and serve to

separate from the blood the excess of aqueous matter which is afterwards collected in the bladder. The intestines, which are supported by a membrane, called the mesentery, divide the nutriment and expel the useless surplus of digested food. In the centre of the mesentery a system of vessels unite, called lacteals, from containing a milky fluid. A muscular body, called the diaphragm, separates the cavity of the stomach from that of the chest, and greatly assists the organs of respiration. At the commencement of the throat are two tubes, called the œsophagus and trachea, the former conveying food into the stomach, and the latter the air into the lungs, a valve is placed at the junction of the œsophagus with the stomach, which opens downwards when pressed by the food, and afterwards closes to prevent its return; a similar valve is situated in the trachea, to facilitate the alternate respiration of the air. The brain, which is the seat of the mind, is placed in the head, and is entirely enclosed by two transparent membranes, one called the *pia mater*, which immediately covers it, the other, the *dura mater*, through which the circulation is conveyed. From the brain issue the nerves, in the form of white cords, extending to every part of the body, and conveying the volitions of the mind to the members, and the sensations

derived from external objects to the brain. The frame of the body is composed of bones, upon which the muscles are fixed. The office of the bones is to give stability and strength; that of the muscles, to put the frame in motion; when they have received an impulse from the nerves, by the power they possess of expansion and contraction they can raise and move those parts of the frame to which they are attached.

Their bulk and strength may be materially increased or diminished by employment or disuse. Over the whole surface of the body are dispersed innumerable and imperceptible apertures through which is a constant exudation, which ordinarily is scarcely perceptible, but is rendered very copious by exertion. This secretion is essentially necessary to keep the body in health.

So much knowledge of the human frame may therefore be acquired, by all persons who will give themselves a little trouble, as will enable them to form an adequate judgment of the good and bad quality of our food, in relation to our frames, and of the mode of its affecting them; and thus, with a little resolution of the mind, it would enable us to obviate, and resist with *ease*, many of the evils to which we are now exposed; and rescue our-

selves from the necessity in every trifling indisposition of throwing ourselves into the hands of medical men. Those who feel an interest in becoming more accurately acquainted with the nature of our frame, will derive much useful knowledge, by a perusal of "An Inquiry into the Laws of Life," by Mr. Park. This work contains, perhaps, the clearest description of the phenomena of the animal nature, to be found in any book extant. From the phenomena it proceeds to deduce some fundamental principles, which may serve to explain the manner in which the functions are performed, the causes of disease, and the operation of remedies, with a general outline or description of the organs subservient to life.

The period is, I trust, arrived, when men will perceive that it is quite within the power of any person, capable of reflection, to produce books on health; and that those are most competent who, in addition to the knowledge of our nature, acquired by study and observation, have added the advantage of *experience*, by having themselves practised the rules they would recommend. The knowledge of the physician is, for the most part, confined to the *theory* of medicine, and its applicability to the removal of the more urgent symptoms of disease. The remote causes of those diseases seldom en-

gage his attention, and were he indeed acquainted with them, he would not conceive it to be within his province to divulge them ; for, were the means of removing them once known, it would lay the axe to the root of the profession to which he owes his importance, and from which he derives his bread. It must be allowed, that the profession of surgery stands on a *different* ground ; its province is to minister aid in the mechanical injuries to which we are continually exposed, of the necessity of which there can be no question. Surgeons ought, therefore, to be esteemed among the most useful members of the community : nor is it my desire to underrate even the services of any of the members of the medical profession ; for so long as the prevailing taste for luxury and indolence of every kind continues, their services will always be in requisition, and in urgent and desperate cases may sometimes afford relief. All that I aim at *is*, to induce persons to endeavour to make themselves so far acquainted with the nature of their own frames and the offices of the several members, as to be able to minister to themselves in cases of exigency, and to avoid those practices which they will *then* know must of necessity prove injurious.

By such an acquaintance with the economy of

our system, we should be able to detect the *first* latent approaches of disease, and oppose ourselves to them, before they would have had time to root themselves in the system; and I have already shown that nothing is more easy than the attainment of this degree of knowledge, where there is the smallest inclination to it.

Is not the preservation of health, and the prevention of disease, worthy of *some* pains? And how are we to effect this, except by acquainting ourselves with the nature of the system, and the manner in which it is affected by external objects?

In impressing on the minds of my readers the necessity of paying attention to the structure of the human frame, I do not intend to imply that they should go through the ordeal of a *regular* study of anatomy, although Haller, the founder of modern physiology, has furnished us with ample and easy means of obtaining such knowledge. After devoting a period of thirty years to every variety of experimental research, he composed his "Elementa or Physiologiæ," in which every organ is minutely described, with an account of its functions. This book has been published upwards of eighty years, and still continues a

work of the highest authority, yet a private individual need not go further into this science, than is sufficient to enable him to form a judgment of his own sensations, and to regulate his body accordingly: for after all, dissection will not prove of great use to persons who are not of the medical profession, nor is it equal to the development and explanation of all the phenomena of life,—as for instance, what organ has been more carefully dissected than the brain, yet the respective offices of its various parts have not been *yet* discovered.

Perfect health, therefore, consists in a right disposition of the body, and a due adjustment of all its parts, in the preservation of a just and even temperature, and ready and free exercise of the several vital functions. All these together constitute a kind of equilibrium, or balance, which ought to be studiously preserved, the smallest variation from the most perfect adjustment being attended with painful feeling and hazardous consequences. If men then could be made sensible that disease was the *necessary consequence of their unnatural mode of living*, they would not fall into such flagrant deviations, as will eventually cost them both health and life. To a state of health man is born, and to *himself* alone has he to

attribute any sickness or disease with which he may be afflicted; for so long as he chooses to conform himself to Nature's rules, health is in his power. It may, perhaps, be considered that the assertion that "*all men are born to health*" is somewhat *too general*, as it is certain that *many* who have derived their existence from parents whose constitutions have been *previously* broken by intemperance, have partaken of the infirmities of their progenitors, and have brought into the world diseased and enfeebled constitutions; but to such persons it must be evident my observation was not intended to apply; they are exceptions to the general rule, and in no respect affect the question, which merely goes to assert the *natural condition of man to be that of health*, and sickness to be the *consequence* of his own folly; which is the case in the present instance; for though not the fault of the individual, still the evil originates from misconduct, and not from any affliction of Divine Providence. The consequences of a sober and an intemperate life differ *widely*, the one overwhelms us with *disease*, and cuts us off in the midst of our career; the other ensures the enjoyment of *perfect health*, with a prolonged existence. Not one man out of a thousand can be said to die a natural death. So much is death accelerated by acts of intemper-

ance. "To die," says Dr. Johnson, "is the fate
 "of man, but to die with lingering anguish is
 "generally his *own* folly."

So confirmed are the habits of the present
 generation in the indulgence of sensuality, that it
 is not without the greatest difficulty that they can
 be shaken; nor can they be compared to any thing
 more *aptly* than to a man in a lethargy, who, as
 Dean Bolton describes, "desires you would let
 "him doze on, for like him, he apprehends no
 "danger when *you* see the greatest; you grieve
 "and vex him when you *attempt* to cure him."

If there be *one method* more than another cal-
 culated to bring men to a sense of their condition,
 and of what is conducive to their wellbeing, it is
 sometimes to *abstract their thoughts* from their
 worldly concerns, and fix them on the stupendous
 works of the Creator. *Lost* indeed must that
 man be whom such a contemplation will not im-
 press with the most lively feelings of delight,
 wonder, and gratitude, of which our nature is
 susceptible. I would then ask, if they could
 voluntarily relinquish this source of pure and per-
 manent delight, after having once tasted it, for
 the *empty, unsatisfying pleasures of sensuality*

and dissipation : pleasures, not only in the highest degree transient, but invariably followed by debility and disease, and the pangs of the severest remorse.

Notwithstanding, however, the obvious consequences of excess in sensual indulgences, there are *some* persons so infatuated, and so much under the influence of the force of habit, that were the question put to them, whether they would prefer a long and healthy life subject to the restraint of strict temperance and regularity, or a short and diseased one with a free license to the indulgence of their sensual appetites and passions, they would invariably *choose the latter*.

To such persons, therefore, who at once set their faces against any alteration in their mode of living, I would at least recommend, in some measure, to secure their strength while yet there is time, by *some* moderation in those indulgences they will not at any cost abandon, by mingling that most wholesome diluent, water, with the heterogeneous mass of food; and above all, by frequent and active exercise as much as possible in the purest air, and of rising early. The observance of these things may, in some measure,

retard the evils which no earthly power can withhold from ultimately overtaking them, at no very distant day.

One great cause why the converts to the moderation and simplicity of nature are so few in number *is*, that the votaries of sensuality and indulgence have generally been initiated from their childhood; and, in addition to the force of habit, they appear to feel it would be an impeachment of their understanding to acknowledge themselves to have been in error for so long a period of time. Such a feeling is, indeed, most unworthy; nor is there a stronger proof of a base and degraded disposition, than a wilful *perseverance in error*, rather than undergo the imaginary shame of an avowal of it. The honourable and candid mind hastens to acknowledge every error it may be under, and to adopt, with thankfulness, every alteration and improvement of conduct that may be pointed out to it, the moment it is convinced of its propriety. In the instance of perseverance in a line of conduct so fraught with mischief as that of excess in sensual indulgences, the *folly* is equal to the *obstinacy*; for can any folly be more egregious than the sacrifice of life and health, merely for the vindication of one's judgment? These two causes, the love of pleasure, and the

punctilious observance of a line of conduct once adopted, have so filled the world with the followers of dissipation and excess, that were we not eye witnesses of it, we should scarcely believe it possible the human understanding should be so perverted.

IRREGULARITIES AND DEVIATIONS FROM NATURE EXPOSED.

CHAPTER I.

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*Opposite opinions—Definition of doing every thing which nature requires—A modern author's opinion of self-conquest—Prevailing credulity as regards health—Sound health may participate in all earthly productions—Domestic circle at home preferred to public company—Aversion to abstemious living—Confirmed voluptuary—Discouragement to reform—Sensualist indifferent to punishment—Intemperance—Creone's reasoning—Secret uneasiness of the sensualist—Principal occupation of *bons vivans*—Not pursuing sensuality to the extremity of depravity considered harmless—Proved to be fallacious—Consequences pointed out—Increase of diseases, and of medical men, and the causes thereof—All modern disorders attributable to debility—Erroneous supposition regarding nature's rules—Impossibility of living irregularly and enjoying sound health—Occasional deviation from temperance—Human frame compared to a machine—Causes of disease created by ourselves, and our sufferings are in proportion to our conduct.*

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“ To hold the golden mien—

“ To keep the end in view, and follow nature.”

LUCAN, Book II. v. 381.

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TRUTH, whether in or out of fashion, is the sum of knowledge, and the proper object of the understanding. Whatsoever is opposed to *that*,

however authorized by consent, or sanctioned by custom, is nothing but *error*. Thus false and destructive doctrines have, by force of repetition, in defiance of reason, spread themselves in the world; but are we therefore to subject ourselves to their precepts, and resign obvious and salutary truth, without even considering the consequences to which they drive us? if we are, we must be content to forego every pretension to the distinction of reason and intellect, and abandoning thought and reflection, sink at last, the victims of imperious customs, and our own degraded and sensual appetites.

That contradictory opinions should prevail with regard to the rules actually prescribed by nature for obtaining and preserving health and long life (notwithstanding every instance of long life may be directly traced to the practice of rigid temperance, and moderation in all sensual indulgences), can only be attributed to the reluctance men feel to admit any doctrine that tends to *abridge* their sensual gratifications, to which they appear determined to adhere, in spite of the dreadful consequences they daily see attending their unrestrained indulgence.

Many set their faces against the adoption of

any rules for the government of health, because they consider them calculated to infringe upon their ease and comforts, but pretend that they can follow nature, and *do every thing which she requires*, without imposing upon themselves any *specific* restraint; and may enjoy very good health with the exception of *now and then* a common headache, a bilious attack, or a bowel-complaint, all of which they say may be removed by a little *medicine*. Ask them to explain what they really conceive to be "*doing every thing that nature requires,*" they will tell you, "observing temperance and sobriety," meaning by *that*, taking no more than five meals a day, namely, breakfast, luncheon, dinner, tea, and supper; and in drinking "always stopping short of intoxication; and should the appetite prove unequal to this *moderate* diet; it may easily be excited by some trifling stimulant," that as to early rising, "they seldom lie in bed after eight or nine o'clock in the morning, and always retire soon after midnight." "That exercise consists either in riding in carriages, on horseback, or leisurely walking to and from their places of business, and finally having recourse to *medicine* to rectify any little irregularity in the system."

This they call living in *conformity* to nature; when in fact there is not one of these indulgences but what violates her precepts, and is directly opposed to the preservation of a sound robust state of health.

Thus it is that the bulk of society *deceive themselves*, and from these erroneous conceptions arise all the mischief. In the first place they fix *five* meals a day, which is too much for the *natural* appetite, they therefore take them by raising an *artificial* one. Now three meals are fully sufficient for the maintenance of sound robust health, viz., breakfast, dinner, tea, or light supper, to be regulated by the hour of dinner; nor ought any means of raising an artificial appetite be resorted to upon any consideration. The cramming system so prevalent in all classes of society, where persons eat at meals till they are utterly unable to eat any more, is the unsuspected cause of the greater number of diseases, particularly when, in addition, exercise is neglected. Wine or other liquors are drunk without scruple, to a point sufficient to affect the spirits, although not producing actual intoxication.

The consequences of an immoderate use of wine, even though it may not amount to intoxi-

cation, is the production of many fatal diseases, by debilitating the digestive organs, and enfeebling the powers both of body and mind; it is therefore in the highest degree improper, to drink *one* glass more, than is absolutely necessary to refresh and recruit the body, previously exhausted by exercise or labour.

In this country, persons generally rise about nine o'clock in the morning, and go to bed about twelve at night: this is obviously contrary to nature; for the greater part of the year they lie in bed several hours after the sun has risen, while they remain up during half the night, the season which nature has especially appointed for repose. This inversion of the seasons of rest and labour is productive of debility, and a variety of afflictions of the nervous system, in an incalculable degree. Assuming that they reside in cities, and large towns, they walk to and from their respective callings daily, and this they term exercise; when in fact real active exercise, such as is necessary to ensure them health and strength, is to emerge from the confines of the city, and walk into the country daily without intermission, at least the distance of from five to ten miles. When the body is in the least disordered (as it very frequently must be from such a course of life) they immediately

have recourse to medicine for relief, when, had they followed nature's rules, they would have moved on in life in constant health, never experiencing the slightest derangement, nor suffering a moment's pain.

In every particular then, wherein they *profess* themselves to live according to nature, they are in fact directly opposing her dictates, which certainly sooner or later will bring upon them infirmity, disease, and an early termination of life.

Let me exhort them then to weigh well the consequences of persisting in these dangerous courses, and let them resolve to relinquish them in time, and follow those which will keep the body in perpetual health, and ensure them a long and happy life.

A person who having once succeeded in overcoming the temptations to sensuality and excess, and inuring himself to simple and natural living, will require no other inducement to persevere in his new course than the satisfaction arising from his own altered feelings.

A recent writer on health says, "that as self-conquest is the preparatory step, we cannot

“ estimate more than one in a million who would
 “ bring *all* the necessary qualifications into the
 “ field for obtaining health, we may venture to
 “ trace a modified scale for a comparatively
 “ *partial success.*”

I have before had occasion to advert to similar doctrines of modern authors on the subject of health. If there were any *real* argument in such reasoning (which it must appear there is not) it would almost induce me to believe that reason on a subject which so intimately concerns our very existence, instead of *guiding* and directing us to our *good*, misleads us, and by a show of plausibility, urges us on to conduct sure to lead us to destruction. We are at all times, either in health or in sickness; the former, the reward of regularity and temperance, the latter, the consequence of indolence and excess; which if we continue to pursue, instead of the enjoyment of perfect health, and a distant old age, we suffer from a frame perfectly distracted with pain, and at length meet a premature death. It is true that the generality of mankind from the prevailing erroneous opinions upon the subject of health give way to the influence of customs, and in spite of their better reason, yield to the torrent of prejudice; but surely no individual endowed with the faculty of reason,

will for a moment imagine disease and death are too slow in their approach, or for the highest gratification to be derived from sensual indulgences, would wish to hasten them; yet *such* he must do, if he give way to intemperance in any degree, however moderate, for it is in vain to expect sound health from any course short of absolute forbearance.

The same writer continues, "Nature, when pursued too far without discrimination, is extremely fallacious and injudicious; we should recollect that a civilized and a savage state are materially different; and that what will answer in one may not in another. Successive generations in improved society, alter not only in our constitutions, but our very features and persons. By carrying this crude notion of natural living too far, we find ourselves involved in the most ludicrous absurdities."

I cannot refrain from making one or two observations on these doctrines: in the first place it should be remembered, that it is not a *savage* state of society that ought to be brought in juxtaposition with the state of society as now constituted; for the rules of living adopted by savage nations, are as far removed from those of nature,

as the customs of civilized life; but if by “a savage state” be meant the original condition of the human race, and the mode of life, pursued by the first ages, there can be no question but that it was much more conformable to nature, and far more conducive to health than the artificial customs of modern civilization, a fact sufficiently attested by the acknowledged length of the lives of the ancient patriarchs, and that in consequence of the changes of the modes of living that have taken place, the constitutions of mankind have experienced a change much to the disadvantage of the present race. The former were hardy, robust, and vigorous, almost unacquainted with disease, the present feeble and effeminate, and the prey of an endless train of diseases; it may safely be left to the judgment of the reader, to decide which is the preferable state.

So addicted is the greater part of mankind to sensual enjoyments, that they easily persuade themselves that there is no harm in them, though by the least reflection they must be convinced of the contrary; and, notwithstanding the shameless effrontery of impostors may induce us to believe absurdities, not possessing any immediate influence on the welfare of our condition; yet it is strange, and much to be lamented, that a si-

milar credulity should prevail on the subject of health and the well-being of our corporeal frame. For we have not an appetite, which, if indulged in *moderation*, does not produce some degrees of delight; but this indulgence must be regulated by reason. According to its nature, so is its enjoyment; but any kind of excess immediately produces pain. Such is the admirable constitution of our nature, that when in a state of sound robust health, man is competent to participate in all the productions of the earth; aye, to participate *liberally*; but if he at all exceeds the limits prescribed by nature, her bounties cease to be the means of enjoyment, and become the instruments of punishment, subjecting the victim not only to long-continued pain, but also to the greatest danger. To secure a continuance, therefore, of rational indulgences, it is essential rigidly to avoid every temptation to excess, which may be done by arming the mind with a firm and virtuous resolution to refer every enjoyment to the test of reason before indulging in it.

It is not at all requisite to diminish our rational amusements, nor to abridge the pleasures of intercourse with society, but at the same time some bounds ought to be set to these enjoyments, by which their zest would be increased,

and our capability of participating in them prolonged.

The too frequent attendance of assemblies, dinner-parties, and theatres, have a direct tendency to weaken and disorder the frame in various ways; it would therefore be prudent to forego a portion of our indulgence in these, and oftener seek the *genuine* and tranquil pleasures of the domestic circle *at home* : this would make us truly sensible that “ self-denial is the most exalted pleasure, and the conquest of evil habits “ is the most glorious triumph.”

There are few persons to be found, endowed with rational faculties who will not, upon due reflection, admit that all *artificial* modes of living are injurious to the system : is it not then wonderful, is it not unaccountable, that any man, thus sensible of the evil consequences resulting from such a life should be so lost as to persist in it, although convinced that, sooner or later, the powers of the mind, as well as those of the body, will sink under it.

A very erroneous and injurious opinion, with regard to their health, prevails with persons adverse to leading an abstemious life. So long as

the symptoms of rheumatism, gout, or other infirmity, do not visit them, so long as they do not feel the immediate sensation of pain, they conceive that it is as yet unnecessary to conform to habits of temperance, which they imagine would materially abridge their enjoyments; and that it is quite time enough to think of refraining from them, when actually attacked by disease. Let me, however, draw the attention of every class of persons to this inevitable and dangerous delusion. The strongest constitution offers no protection from the consequences of intemperance; it may, indeed, contribute to support or ward off the incidental attacks of disease; but the inroads of intemperance are so *insidious* and so *certain*, in their advances, that they never fail, in the long-run, to make the strongest, as well as the weakest, their prey.

It is a common observation (and indeed made use of by several recent writers on health), that when a man has been long a slave to indolent and luxurious habits, he will become too hardened in his sensuality to yield to any argument for the adoption of an opposite course of life, though *by* it he might effect a recovery of his lost health; and that however desirous he may have been to relinquish his destructive habits, yet he will view

the way back to health as so long and irksome, that he will prefer continuing his present course, although he has before his eyes a clear prospect of being cut off in the flower of his days. I must confess I do not entertain so mean an opinion of human nature, as to believe it possible for any man, not labouring under *mental aberration*, to wilfully persevere in conduct which his reason had convinced him to be wrong.

Dr. J. Johnson, in his *British Hygiene* makes use of the following similar argument : “ Man is “ so much the slave of his passions and appetites, “ that were a prophet to rise from the tomb, and “ warn him against indulging them, he would not “ be listened to, or at least his advice would not “ be followed. The only thing we can do, there- “ fore is to point out, as far as is practicable, such “ antidotes to the effects of repletion, as experi- “ ence can suggest, abandoning *entirely* the “ hope of weaning mankind from those habits “ to which they are bound by adamantine “ chains.”

This doctrine is calculated to do but *little good* to the community at large; for it tends rather to discourage every *attempt* at reform as likely to prove unavailing. Men being *once* immersed in

sensuality, almost losing the power of controlling their own actions. That the bulk of society has become habituated to luxurious and indolent habits, no man is more sensible of than myself; but is it therefore to be *quietly* left to the indulgences of these pernicious vices, which will inevitably work its destruction? To what purpose have books on health been written? Is it not the duty of every man who treats on so important a subject, to exhibit *facts*, and adduce arguments, that may tend to *rouse mankind to reflection*, and to convince them of the errors into which they have fallen, in indulging in habits directly tending to sap the principles of life, and by painting the dreadful consequences, effectually deter them from pursuing the destructive course, for

“Obstinaey’s ne’er so stiff
 “As when ’tis in a wrong belief.”

HUDIBRAS.

So paramount, however, is the desire of immediate gratification with the weak and short-sighted sensualist, who has given himself little concern about the knowledge of his body, that the *certainty* of the suffering which is to follow a night’s excess is insufficient to restrain him, but is viewed with the utmost indifference. In fact, the punishment he well knows he *must* incur, as the penalty of his

indulgences, is *entirely* disregarded, and he voluntarily devotes his body to pain and disease, for the unsubstantial pleasures of a few short hours of what is termed *life* and *conviviality*. What can be said for such premeditated depravation of the human intellect? And to the level of what brute has not man sunk his nature? Is it not absurd, I repeat, to hear this sensualist lamenting the shortness of life, at the very moment he is using every endeavour to render it still shorter!!!

Let every person consider whether, in a course of criminal excess, he has not invariably found the *trifling pleasures dearly purchased* by the measure of succeeding pain. A singularly firm and strong constitution may, for a time, lull you with the thought that it is proof against the consequences of every irregularity. But, alas! in the end its strength will be exhausted, and the fires kindled by increasing sensualities will be found only to have consumed *that* more rapidly, which with moderation and temperance might have lasted to a good old age.

I would appeal home to the feelings of any individual, and demand whether for every particular instance of gratification, obtained by any

other means than that of nature, there does not follow *some* painful consequence which more than balances the pleasure, and makes us sincerely repent of our conduct? Does it never occur to us, that *we are ourselves* the authors of all the infirmities and diseases which afflict us? and that we are, therefore, *our own immediate enemies*? Ought not these considerations to warn us not to repeat such pernicious follies, or to be caught over and over again in the same snares? If persons would accustom themselves frequently to reflect upon the emptiness and frivolity of those *short-lived* gratifications, at the same time so replete with dangers, it would tend to make them sensible of the superiority and permanency of the enjoyments derived from a conformity to the laws of nature.

In no instance, therefore, is any departure from a temperate life unattended with prejudice to the health, and *that* in proportion to its degree: this is an admitted truism. How much then does it behove persons to weigh well the consequences before they permit themselves to launch into excesses, which are sure to lead to fatal results?

Intemperance is a vice which never yet, in any instance, has gone unpunished. Punishment, in some cases, has been delayed; but certain it is that

no one ever ultimately escaped. The *treacherous* arts by which it draws us on from one excess to another, surpass the powers of description. The fatal charm by which it enslaves the faculties and perverts the understanding, is truly to be deplored. So insinuating and irresistible are its occult powers, that before danger is apprehended the victim is often irretrievably lost. So much to this point is the following pleading, that I could not forbear inserting it :

“ I imagine I hear a voice from the dark and dismal
 “ mansions of the dead, saying, ‘ O ye sons of dissipation
 “ ‘ and excess! ye prodigals, who riot and wanton with
 “ ‘ the gifts of a bounteous Providence! Come and
 “ ‘ behold the companions of your revels, the victims of
 “ ‘ your folly. See the father’s pride and mother’s joy
 “ ‘ snatched from their embrace, and hurried headlong to
 “ ‘ an untimely tomb. See the flower of youth and beauty
 “ ‘ shedding its fragrance, and displaying its glory; but
 “ ‘ ere the morning dew has escaped on the breeze, it
 “ ‘ sickens, withers, and dies. Here, the object of virtuous
 “ ‘ affection; there, the promise of connubial bliss; this
 “ ‘ the hope of his country, and that the encouragement
 “ ‘ and consolation of religion; all poisoned by intempe-
 “ ‘ rance; all doomed to a premature and disgraceful
 “ ‘ death; look at these, and be admonished.’ ”

Those, therefore, who desire health, long life, and ultimately a death without pain, must sub-

mit to an undeviating course of temperate living in every sense of the word, without which these objects cannot be attained. I am aware it will be said by many, "How can we sacrifice all intercourse with polished society, all convivial friends, and all our favourite indulgences?" To this I answer, "neither conviviality, social indulgences, nor friendly society, in their *rational* sense, *are* to be sacrificed." As I have before observed, it is for want of being *really sensible* of the true character of the regulated and temperate pleasures sanctioned by nature, that the more exciting but pernicious ones of art are adopted in their stead. With regard to intercourse with *such* society, as will in defiance of reason persevere in modes of living fatal to health, and appear devoted to every thing opposed to nature; I have only to appeal to any one who listens to the voice of truth and reason, whether it were not better at once to *withdraw* from such society (at least so far as regards their tables), than to subject ourselves to the necessity of complying with a mode of living, that will bring upon us disease and premature death. Is it not preferable to answer in the words of Creone:

"Well, it is better for me to grieve thee, O stranger! or to be affronted by thee,

"Than to be tormented by thy kindness, the next day, and the morrow after."

To do this, requires only a firm mind and *steady resolution*, which will enable us to observe an undeviating course of regular moderate living, and procure us the enjoyment of every blessing this life will afford; especially those most desirable of all objects, health and longevity. I would seriously recommend to youth, and those not as yet confirmed in habits of intemperance, to take a survey of the guests assembled at a large feast. Their meagre, sickly, and spiritless appearance will, I trust, make such an impression as will ever deter him from joining in similar excesses; for, in truth, they are subjected to no evil but what is the consequence of their own conduct.

Those persons whose constitutions enable them to revel for a time in the excesses of modern life, and yet appear to be strong and healthy, if closely questioned, would acknowledge that they experience some secret uneasiness, and some sensations which materially diminish their present comforts, and excite in them apprehensions for the future, these are in fact the first symptoms of the effects of intemperance, and happy is he, whose *sensibility awakens him* from the dangers which threaten him, and of which, a wise Providence thus gives him timely warning. A precipitate

retreat from such a life, is the only means of preserving himself from ultimate miseries ; and he who will not bestow a thought on these timely cautions, or is indifferent to these intimations, conceiving that things which are *wrong* in themselves, *habit may reconcile*, and *that* which is hurtful, when but seldom practised, may by repetition become innoxious, will surely suffer for his blindness and folly, by the endurance of a morbid nervous susceptibility, engendered by irregularity, one of the greatest curses with which human nature is afflicted, and may then exclaim,

“ Farewell, all hope, to health a long adieu.”

POPE.

To seek for and obtain the means of gratifying our tastes for intemperate and criminal pleasures, sanctioned indeed by modern fashion and refinement, seems to constitute the principal occupation of our lives, while the regularity of a life of nature is utterly exploded ; though by *it* alone we can hope to escape the numerous train of ills attendant upon intemperance, or to brave and support the attacks of the few diseases incident to our nature.

A very small portion of civilized society have the good fortune to possess strong firm health.

The appetites and passions have gained a preponderance over reason, for want of early fortifying ourselves against temptations.

Dr. Johnson says, "When conviction is present, and temptation is out of sight, we do not easily conceive how a reasonable being can lose sight of his own interest. What ought to be done while it yet hangs only in speculation, is so plain and certain, that there is no place for doubt, the whole yields itself to the predominance of truth, and readily determined to do what, when the time of action comes, will be at last omitted, but at first habit prevails, and those to whom we boasted at our triumph, laugh at our defeat."

I would seriously, therefore, caution my readers to beware of those actions generally termed trifles, and which are frequently considered as of little or no moment, for they may rest assured, if they be overlooked or neglected, serious evils will be the consequence.

Mankind seem agreed, that the nearest approach to happiness within their power, is the possession of a sound mind in a sound body; but while the truth is generally admitted, with the

addition that to the attainment of the desired object, a strict observance of regularity and temperance is essential ; they devote their whole time to the pursuit of dissipation, and waste their powers upon objects which must obviously frustrate the end they have in view.

By not committing excess to the very extreme of depravity, but stopping somewhat short, and thus having avoided any immediate mischief, men fondly imagine they will have no future pain or penalty to undergo. Those, however, who labour under this delusion, I most positively assure, that a series of irregularities, however trivial, if *systematically* persevered in, will be found in the end fatal to health ; their repetition will gradually and imperceptibly undermine the constitution, and at length render it incapable of repelling any incidental attack of disease.

The vain imagination, therefore, that a man may run out his youthful days in pleasure and intemperance ; and that he may go to a *certain point*, and afterwards retrograde with ease, whenever his appetite shall give place to satiety, recall his former strength of body, and devote at will his riper years to wiser purposes, is, indeed, a

fallacious hope ; though it may warm the bosoms of the ignorant and weak, while they are indulging in courses leading to inevitable destruction. Besides, when we promise ourselves at some distant period to reclaim our perverted headstrong appetites, what security have we that inclination or resolution will *then* be within our power ; it is indeed a treacherous dependence upon which to hang our health.

If any thing were wanting to convince mankind of the baneful consequences resulting from a life of modern refinement and luxury, would not, as before observed, the circumstance of the progressive increase of medical men (which has uniformly kept pace with the progress of luxury) set the question at rest. This fact ought surely to rouse and awaken our senses, and induce us to consider to what *cause* this increase of the faculty is to be attributed. It must occur to us that this class of men cannot go unrewarded, and they can derive no emolument but from the prevalence of disease : if, then, they are now tenfold in number what they formerly were, does it not prove a proportionable increase of disease, which can have arisen from no other cause, but the increased luxury and indolence of the age ? Ought we not, then, to hasten to abandon a system of living so

obviously tending to destructive consequences? for *he* loses pleasure who loses health.

It is the present fashion to attribute all modern disorders to debility; now the true definition of debility is a want of strength, arising from the exhaustion produced by excess; if persons, therefore, would but become really abstemious, and would take *active*, instead of *passive* exercise, they would no longer have to complain of debility, but with the return of vigour become also strangers to all chronic disorders.

Very many persons, as I have before stated, conceive that by following the rules of temperance, they must forego a large portion of their enjoyments. This is so far from being the case, that I unhesitatingly assure them, that the *temperate* man alone has the true enjoyment of the pleasures of the table, *he* exclusively approaches his food with an appetite, and *he* rises from table unoppressed. By a steady adherence to temperance, happiness also may in a great degree be obtained by an exemption from the ills that attend excess, and by the superior relish with which we enjoy all the innocent pleasures of life.

Some will tell you that notwithstanding they endeavour to follow nature's rules in regulating

their living, they are still the victims of infirmity and disease, it may be therefore properly asked, what do they *consider*, "nature's rules of living," for if they have put a wrong construction upon them, their situation is at once accounted for.

In most instances, I have no doubt that such persons have mistaken these laws, and like many others of modern times, have imagined themselves literally conforming to her dictates, when they have been actually abusing them; or otherwise they have been victims of some hereditary weakness; for seldom has an instance been known of a person once freed from disorders, and really treading in the undeviating paths of nature, who did not secure to himself the enjoyment of perfect health.

The withstanding temptation to sensuality, and avoiding opportunities which might excite and inflame the passions, is indeed a noble exercise of virtue, and why should it be so *rare*? One might almost be led to imagine that its exercise was accompanied by some dire punishment, instead of ensuring to us the reward of health and long life, the two greatest blessings with which we can be visited.

Whilst it is the natural desire of man to partake of the enjoyments of this life, and at the same time to prolong his existence to the latest possible period the question naturally arises, How are these desirable ends to be accomplished? For long life is not enviable, unless accompanied by health and strength. Do you desire an appetite for the relish of your food, and a zest for the other enjoyments of your life? Do you desire to possess the blessing of sound uninterrupted sleep? Do you feel a desire for strength of body, and an invigorated mind? Do you, I say, desire these blessings? if you do, your mind must be immediately made up, nay, unalterably fixed to lead a life of temperance, for sound health can be obtained on *no other terms*. The most appropriate definition of temperance is given by Sir William Temple, viz.:

“ O temperance ! thou support and attendant
 “ of other virtues : thou preserver of health, and
 “ restorer of it when lost : thou friend and com-
 “ panion of reason, and supporter of the dignity
 “ and liberty of rational beings, from the wretched
 “ and inhuman slavery of sensuality : thou
 “ brightener and burnisher of the understanding
 “ and memory : thou cordial of life, and sweetener
 “ of all its comforts : thou companion of reason,
 “ and guard of the passions : thou bountiful re-

“warder of thy admirers and followers, thy excellencies extort even a panegyric.”

No person, however, can feel any difficulty in distinguishing between the impulses of nature, and those arising from the vitiated taste acquired by habit, provided there be a *sincere* desire to do so, for he will never transgress without being reproved by his own feelings, and every repetition will be immediately succeeded by a like warning. If any man will but impose upon himself the obligation of adhering rigidly to nature's rules, and make trial, for three short months, of the system of diet, exercise, and early rising recommended in this work; I will take upon myself to say, that however confirmed his habits of intemperance, or however deplorable the results from them may be, he will in that period find himself so altered and renovated in strength, and so sensible of his improved condition, and the happy prospects it will afford him, that he will *never* afterwards depart from it. In making this assertion, however, I must be distinctly understood to mean, a steady and persevering observance *without* the slightest deviation in any respect during the stipulated period. The best recommendation of a temperate life, however, is to be found in the satisfaction and pleasure to

which it gives rise, which being once tasted, unless a person be of a most *perversely-formed mind*, will never be relinquished.

That *man* endowed with reason, and possessing the powers of reflection and foresight, should subject himself to wants not imposed by nature, that he should require, and afterwards relish such food only, as had undergone the most unwholesome preparation, and thus rendered injurious to health, supporting life by means which must ultimately shorten it, is an extent of folly, for which language will not furnish a name.

“ Ah! in what perils is vain life engaged,
 “ What slight neglects, what trivial faults destroy
 “ The hardiest frame! of indolence, of toil
 “ We die, of want, of superfluity,”

It has been asserted by some writers on health, that “ it is not an *occasional deviation* from “ temperance that is injurious, but a continued “ course of excess.” This doctrine coming perhaps from an eminent medical man, is eagerly caught at by *such* as are not inclined to relinquish their indulgences for the sake of their health; they therefore easily reconcile themselves to a practice apparently sanctioned by time and numbers, and

even by the opinions of learned physicians, they view as trifles their frequent excesses, and thus continue their intemperate career, till they are suddenly arrested by disease and premature death. Let us suppose the meaning of this occasional deviation from temperance, to be the indulgence in stimulating food, poignant sauces, and spirituous liquors, all of which heat and vitiate the blood, and oppress the functions of the body, and consequently predispose it to the assaults of disease. Suppose this indulgence to be committed but *once a week*; now a person with a delicately-constructed frame must suffer greatly from such a latitude of indulgence as is here supposed, and the consequence must be an imperceptible and gradual decay. For example, will not a machine of any description calculated to wear in good order for a certain period, for instance, a time-piece, if once a week it should be roughly handled, would not its mechanism become deranged, and must it not in consequence be obliged to undergo repairs, and this as frequently as it has suffered injury? Now these repeated repairs will inevitably tend to weaken its powers, till at length the springs will lose their elasticity, the wheels become clogged, and the whole machine incapable of action, long before the period for which its maker calculated it to last.

Precisely as it is with the *machine*, so it is with the *human body*, if exposed to the attacks of intemperance, in however small a degree. Outrage on the stomach militates against the whole system, and compels us to have recourse to medicine, to repair the injury it has occasioned.

But as medicine itself is not only doubtful in its immediate effects, but pernicious in the end; it is therefore evident, the man who is weak enough to indulge in *deviations* from temperance, in the hope that the consequences may be obviated by *medicine*, will become doubly a victim; first, of disease, and afterwards of the remedies which may be applied, and which every time will deduct something from his strength and vigour; and thus ultimately terminate in the material abridgment of his existence. Without a strict and unerring adherence, therefore, to the laws of temperance, it is not to be expected that the constitution can be preserved in its full vigour, for the period assigned by its Creator. Whoever, therefore, has had nerve and resolution enough *once* to stop his career of excess, must (if he expects to benefit by his resolution), from the moment of his conversion, *be firm in resisting every temptation to deviate.*

Our frames are susceptible of disease, in proportion to causes which we ourselves create. To live intemperately is to feed disease; on the contrary, to live abstemiously is to destroy it. This is a truth surely indisputable. What right then, however much disordered, have we to complain? We know that continued intemperance will bring on infirmity and decay, from which no power on earth can effectually restore us. Are we then to complain because such penalties are the consequences of conduct which we voluntarily adopt? I would say to him that entails upon himself misery, with his eyes open, "*Be consistent, and bear your torments in silence.*" An active and elevated mind labouring under the infirmities of lingering disease, brought on by a conformity to the pernicious customs of fashionable life, can hardly have a claim to our pity, because such a man ought to have exercised his reason in due time, and have opposed himself to practices, of which he must have well known the fatal consequences.

Vitiated manners have received the countenance of almost all classes of society. Many constitutions have been ruined, from the consequences of a fashionable life *not having* been

pointed out to them in their youth, arising from their relations and friends all concurring in the destructive mode of living of the day, and not enforcing upon them, that present sensual indulgence must, inevitably, be paid for by future pain.

IRREGULARITIES AND DEVIATIONS
FROM NATURE EXPOSED.

CHAPTER II.

Scripture texts—Sensual desires resisted—Former and present inclinations of man—Difficulty to resist intemperance made easy—Our days shortened by intemperance, moral guilt—Transition from luxury to temperance—Xerxes's desire for additional sensuality—The hoary sensualist—Advantages of a life of purity—Ostentation—Remonstrances of our friends rejected—Intemperance too confirmed to be remedied—Advice to the determined sensualist—Life supported by means which will eventually destroy it—Long livers—Excesses never go unpunished—Erroneous criterion by which length of life is calculated—Adulteration of food,

THERE is a doctrine, which by many persons is supposed to be derived from Scripture, of so pernicious a tendency in its practical consequences, that I cannot forbear noticing it; it is that of predestination; which, in many instances, has not only had the effect of rendering men careless and indifferent to danger, but also to plunge them into

every species of excess and immorality, in the full conviction that their days were numbered; and that their period, and state of their existence, had been from all eternity assigned them, and was, consequently, in no respect dependent upon their mode of life. I need not enlarge upon the mischievous effects of such a doctrine; and that it cannot, in consequence, have any foundation in Scripture, when *rightly understood*: the texts that have given rise to it, have been grossly perverted from their meaning, and the victims of the delusion will hereafter have to repent of their folly.

For every effect in nature there is some adequate cause; and disease, infirmity, and premature death, no more assail humanity *without* a cause, than the harvest would be derived from the earth, without the seed being dropped into it; the cause of these evils is intemperance, and not the arbitrary appointment of a blind fate or chance, as the predestinarian would maintain; and by temperance alone can they be removed, as was fully proved in the instance of Cornaro, whose life was prolonged for upwards of sixty years after his physicians had unanimously pronounced his disorder *incurable*.

Those, therefore, who would not wish to block up the road to the blessings of health and long

life, or even to the ordinary protraction of existence, must be cautious how they plunge into excesses and debauchery, in the belief that the terms of their existence can be in no way affected by them; they must, on the contrary, practise temperance, and they will soon perceive, from its immediate beneficial effects, how probable it is that it will contribute to lengthen their days: beside, if they are disposed to examine Scripture, they will find infinitely more texts, urging temperance and regularity, than they can possibly torture into the support of the doctrine of predestination, one of which is, “Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time,” which I think at once sufficient to put an end to the argument.

It may be said, has nature given us desires only to be resisted; and food, agreeable to our palates, only to be rejected? Are not these inclinations implanted by nature? Deny us their gratifications, and you unfit us for the world. A full answer may, I think, be given to this reasoning. A taste for indulgences is indeed implanted in us; and to a certain extent has been preserved, that persons whose strength of body, by a rigid adherence to nature’s rules, may not only be gratified with ecstasy, but with advantage. A very strict limit,

however, must be assigned to its bounds, as the most trifling excess, frequently repeated, is in the highest degree injurious to the system, either by exposing it to undue excitement, or oppressing it by a weight of which it cannot dispose.

The inclinations with which mankind were originally endowed were, no doubt, in many respects, different from those which now exist, owing to the highly artificial state in which society has so long remained ; it therefore becomes the more necessary to set a guard on these acquired inclinations, and to subject them to a more rigid restraint, as they are far more likely to lead us into error than those which proceeded from simple nature.

When the mind is made up, *that is*, resolutely determined to resist all temptations to intemperance, the task will not be found so difficult as many imagine ; the difficulty arising principally from a wavering resolution, leading only to a partial and imperfect performance, thus giving room to old habits, to reassert their empire.

If by wantonness and luxury we take from our existence a portion of that term to which, with due care of ourselves, it would have extended,

we are morally guilty of suicide. To shorten our days by a *gradual destruction* is as criminal as to terminate them by a single stroke. Every pleasure should be avoided that is in the smallest degree prejudicial to health; and as we cannot give way to appetite, without at the same time increasing its restlessness and its cravings, we become less and less capable of resisting its demands, till we are hurried by it into most injurious excesses, and in the end abandon ourselves to its absolute dominion. We every where perceive that the lives of those who neglect the rules of temperance are of much shorter duration than of those by whom they are observed.

From the excess of any luxurious indulgence which affords but momentary gratification, how immediate is the transition to a state of dejection. Sensual pleasures, considered in the most favourable point of view, will be found, at best, but transitory; the enjoyment does not extend beyond a few moments; our spirits, when excited in a high degree, invariably suffer a corresponding exhaustion, and even when the excitement is but moderate some depression follows. There is as much danger in being immoderately delighted as in being severely afflicted.

I would ask whether such fleeting gratifications have ever made any man *happier*, or have conferred upon him *any one possible good*. Socrates has observed, “of how unaccountable a nature that *thing* is which men call pleasure; since, though it may appear to be contrary to pain, as never being with it in the same person, yet they so closely follow each other, that they may seem linked, as it were, together.”

Tully mentions Xerxes as having proposed a reward to the man who could make known to him some new pleasure. The monarch of the east, it seems, met with nothing within the bounds of his mighty empire that could fix his inclinations. The most voluptuous people on earth had discovered no sensual delight that their sovereign could acknowledge as truly grateful.

He who in his youth has partaken of every sensual indulgence, and revelled through life in every kind of excess, will to the end long after delicacies, for which he hath neither teeth to masticate, nor palate to distinguish; will desire the cup which he cannot lift, and seek for mirth when he *himself* has become the object of *ridicule*: in fact, when he is rendered incapable of offending in

act, he does it in *desire*; when the days of indulgence are passed away with *one* who is hardened in *sensuality*, they are never replaced by those of wisdom and virtue; nor does prudence, which should always distinguish the hoary head, ever mark the conduct of the confirmed voluptuary.

A temperate life ensures the purity of the blood, the *advantages* of which are innumerable. In *one* instance I have *myself* experienced it, and which I will relate, in the hope of its proving useful. Within a few paces of my home, at Pimlico, where I then resided, on returning from my ride before breakfast, in May 1821, I was thrown from my horse, and in his plunging he trod on the extremity of one of my fingers. I hastened to an eminent surgeon on the spot, for the purpose of having it examined; when my glove was removed it was found that the extremity was so far severed, that it was only held together by a fibre of the skin. The surgeon was of opinion that the first joint must be immediately removed, but while he was preparing his instruments for that purpose, it occurred to me that it was not *impossible*, from the state in which I was quite sure my blood *then* was, that it would reunite, and I expressed my desire that it should be allowed the trial; the idea

was ridiculed, and preparations to take off the first joint were not relinquished. I, however, was determined to make the trial, the surgeon remonstrated with me, said that if I *did*, it would be on my own responsibility, and pointed out the danger likely to attend it; adding, that after causing myself much pain, I at last should be obliged to yield to the operation. Seeing, however, that my determination was fixed, he splintered it up, and in the course of a very few days, it was evidently adhering, and in the space of three weeks it was completely united and well. I make this digression merely to show what a security against the ill effects of accidents, a pure state of the blood may prove.

One great source of the errors into which, *not only the fashionable*, but almost every class of society has fallen, is the disposition to construe profusion and extravagance into *munificence* and *generosity*, and stigmatize the *opposite virtues* of frugality and prudence, as meanness and avarice. This perversion of judgment, conduces much to promote habits the most destructive to health, all classes vying with each other in exhibiting the greatest prodigality and profusion in the pleasures of the table, not less for the gratification of their vanity, than for the indulgence

of the appetite. Thus reason and reflection when once awakened have to oppose themselves to *two* passions instead of one, and to address themselves to the moderation of our pride, as well as the restraint of our appetites.

It is not more extraordinary than true, that young men living in intemperance from early habits of indulgence, receive with extreme repugnance any remonstrances upon their sensual courses, and are prone to treat with coldness, the friend they ought to hail as a deliverer; appearing to conceive it an insult to their understanding to question practices approved by *all the world*, as the only ones capable of securing to us any portion of the enjoyments of this life.

Without wishing to abridge the real pleasures of the table (which however, can only be *truly* enjoyed when indulged in *moderation*), let me earnestly entreat those persons to *pause* ere it be too late, and for their *own* sakes to take a review of the life they have been leading, and compare it with a life of temperance. They will then perceive the consequences of *both*; the one accompanied from childhood with feebleness and disease, and terminating at last in wretchedness; the other preserving, unimpaired, the constitution

vigorous and healthy to the latest period of life. In such an examination, if a man be impartial, he cannot hesitate a moment how to decide; he cannot refuse to abandon a course so fraught with misery, and adopt one leading directly to happiness arising from sound unshaken health, thus pictured by the immortal bard :

“ Though I look old, yet I am strong and lusty, for in my youth I
 “ Never did apply hot and rebellious liquors in my blood,
 “ Nor did not, with unbashful forehead, woo
 “ The means of weakness and debility, therefore my age
 “ Is as a lusty winter. Frosty but kindly.”

SHAKSPEARE.

There are persons determined to lead a life of intemperance and excess, who still, perhaps, possessing a sufficient knowledge of medicine, to satisfy them that its powers are inapplicable to cases of this description, form the resolution, after they shall be satiated with sensuality, or their strength begin to fail, to abandon the fatal course, and endeavour to recruit their strength, by the strict observance of diet and temperance. These will most probably find that they have unhappily indulged too long, to retain a chance of success; they ought to have made up their minds before their bodies had become exhausted by excess, and corrupted by disease; they will now discover, to their cost, that the springs of life have lost their

elasticity, the body its strength, the mind its energy, and that it is alike beyond the power of regimen and medicine to restore them.

Without, however, at all intending to sanction a deviation from rigid temperance, I may still advise those who daily observe, with indifference, objects of misery and disease, begotten by having followed the very paths they themselves are now treading, and who are headstrong enough to set at nought all reason, and with such awful warnings before their eyes, are determined to pursue a life of sensual indulgence, to endeavour at least to fortify themselves, as long as possible, against its consequences; this may be done, as I have just observed, *in some measure*, by constant active exercise, by early rising, and early retiring to rest.

Though I consider such persons are, to every sense of their own preservation, perfectly incorrigible, and completely lost; yet, if there be a desire in them to remain in existence as long as possible, I would still seriously call upon them not to extinguish every remaining spark of health; but, as they are determined to pursue, in preference, a short life of unrestrained momentary

gratifications, embittered with many pains, to length of days, with the real enjoyment arising from the possession of vigorous health, let them at *least* take the chance of recruiting their strength by adopting the means above pointed out.

To stop the progress of the injury the constitution may have sustained from a voluptuous life, it is essential to make the attempt before the seeds of disease, sown in the season of youth, shall have taken *too deep a root*; otherwise every effort will prove unavailing, or at least be attended with very imperfect success, the springs of life having suffered decay, and become incapable of regaining their wonted elasticity. However persons thus reduced may still mitigate their sufferings, by hastening to adopt a system of temperance, accompanied by regular and active exercise, in proportion to the weakness of their condition,—this alone can moderate those ills which are too confirmed in the system to admit of entire removal. Bountiful nature, unfettered in her operations and left to herself, accomplishes her purpose more certainly. Medicine may indeed give relief for a moment, but never will restore a broken constitution.

Our constitutions are injured or preserved in proportion to the measure of our indulgence and abstinence. He who requires his food to undergo a preparation before he will permit it to approach his palate, by which it may be rendered detrimental to his health, or who must resort to stimulants to create an appetite before he can sit down to a meal, may be said to support life by means which will ultimately prove its destruction. Such beings, if they pretend to reason and reflection, are unworthy to hold rank in the creation. That man alone may be said to be truly temperate who never exceeds the measure prompted by healthful appetite, who *eats* that he may *live*: he is not clogged by his feasting, because his *appetite is created by nature*, and is so tempered by regularity that he can sit in the midst of luxuries without suffering himself to be tempted by them, and preserve moderation surrounded by profusion.

The following is the account of long-lived persons, introduced by Lucian, with the observation that it might be useful, as showing that they who took the most care of their bodies and minds enjoyed the longest lives, accompanied with the best health :—

	Years.
Hippocrates reached	109
Empedocles lived	109
Georgius	107
Xenophilus	105
Pythagoras, who, from the accounts of historians, never knew satiety, reached the age of	100
Zeno lived to	98
Laertius when he lost his life was	90
Diogenes died at	90

Josephus tells us, that the age of the Jewish monks was almost invariably 100 years, by reason of their simple diet.

And if we search after particular instances of persons reaching to extreme old age, it is certain that we must not look for them in courts and palaces, in the dwellings of the great or wealthy, but in the habitations of such whose *hunger is their sauce*, and to whom a wholesome meal is a sufficiently delicate one.

Plutarch mentions our countrymen, in his time, only growing old at 120 years. To account for this, as he does, from their climate, seems less

rational than to ascribe it to their way of living, as related by Diodorus Siculus, who tells us that their diet was simple, and that they were utter strangers to the delicate fare of the wealthy. It is evident, therefore, that the age of those who neglect the rules of temperance, is of much *shorter date* than of those by whom these rules are carefully observed.

Continued irregularity in living is sure to be followed, sooner or later, by punishment, that will make the offender too sensible of his folly in rushing headlong into excesses, and having thus condemned himself to drag out an existence in weakness and misery. In some instances punishment follows almost immediately the commission of an excess; in others, indeed, less speedily, but not *less certainly*.

The casual, and in many cases, the periodical attacks of distemper, which many persons look upon with indifference, and erroneously consider as the effect of climate, or other accidental cause, deduct in almost all instances, something from the strength of the constitution, though they may not at once sever the thread of vitality. "Some leaves fall from the tree of life every time that its branch is shaken."

Is it not melancholy to hear men adopt, as a criterion for computing the period they have lived, the quantity of sensual enjoyments of which they have partaken, although at the very moment they are uttering this degrading declaration, they themselves are labouring under infirmities, brought on by these enjoyments, rendering their old age the very dregs of life !

There are, no doubt, instances recorded of persons arriving at a great age, who have been guilty of excesses ; but these can be viewed in no other light than as exceptions to a general rule ; and indeed there is reason to believe that even in these instances, which are but few in number, the parties themselves have, in some measure, counteracted the dangers to which they exposed themselves by a steady observance of some of the material rules, essential to the maintenance of the principles of life. For I will be candid to confess, that though a person deviate from the path of rigid temperance, nay, though he make a common practice of it, he may yet, in certain material points, still fortify his strength by unremitted exercise, and brace his nerves by perpetually breathing pure air and rising early, so as in some degree to obviate the consequences of his excesses, and, in spite of them, still attain an old age.

Notwithstanding we blindly follow that faithless guide to which modern life has given supreme dominion, viz., *fashion*; yet it is quite evident that nature has implanted in us an instinct, by which we might be directed in our choice of aliments, to the selection of the salutary, and rejection of the prejudicial. Can any excuse be framed for refusing the guidance of this instinct. We are our own enemies; we voluntarily work our own destruction.

There is nothing more essential to the preservation of health, than the taking into the stomach genuine and wholesome food, the liquid part of which penetrates the minutest vessels of the system; it behoves us therefore to be exceedingly careful in selecting for our sustenance such only as is unadulterated; for of late years it has become too frequently the practice for unprincipled persons to trifle with the health, and even the lives of their fellow-creatures, by vending to them spurious and often deleterious articles. There is hardly a single description of food but what has, in some way or other, suffered by them. Many persons give themselves little or no trouble about the genuineness of their wine, so long as the flavour is agreeable to their taste; and yet there is no article perhaps, more subject to adulteration.

It will doubtless astonish many to learn, that the manufactories of spurious wine are carried on to a great extent, in the heart of the metropolis; and there are some grounds for suspecting that this nefarious traffic is not confined altogether to our own country.

It is said by a writer on health, that wine produces more diseases than all the other causes of sickness put together. How much more destructive, then, must wine be manufactured from deleterious substances? That beer generally contains unwholesome ingredients, is, I believe, too generally admitted, though not in a degree supposed to be injurious to the constitution; however this may be, it is certain that it cannot be taken constantly and regularly, without producing *some* mischief; for any deleterious substance taken into the stomach daily, must eventually prove injurious. The effects may be gradual, and those who are possessed of a strong constitution, and have recourse to hard labour or active exercise, may for a time counteract its consequences, but in the end its destructive effects will be too certain.

IRREGULARITIES AND DEVIATIONS FROM NATURE EXPOSED.

CHAPTER III.

Health purchased at a cheaper rate—Connexion between body and mind—Health and religion—Pleasures derivable from nature's rules—Few persons die a natural death—Glutton and drunkard—Science of self-preservation—One man's food another man's poison explained—No abridgment of comforts with the truly temperate—Real epicurism—The aged sensualist—Cornaro—Pursuit of bodily pleasures—Repetition of trivial acts of intemperance—Talking of health only for the observance of it—Powers, by which life is supported, not generally known—Meal-times—Alleged inability to find time to attend to health—Dislike to relinquish old opinions—An effectual guard against a relapse into intemperance—Smoking tobacco and cigars—Corns and callosities.

“ To persevere

“ In obstinate condolment, is a course

“ Of impious stubbornness, unmanly grief ;

“ It shows a will most incorrect to heaven,—

“ A heart unfortified, a mind impatient,

“ An understanding simple and unschooled.”

SHAKSPEARE.

THERE are persons so unreasonable, as to expect to purchase health at a *cheaper rate* than it can be obtained; accustomed to indulge in in-

dolence and intemperance, they become unwilling to pay the price of exertion and abstinence, for which alone it can be purchased. Sensual indulgences have such an enticing influence over our minds, that we find ourselves imperceptibly betrayed from one to another, till we quite lose the government of ourselves. Were we really aware then, at the commencement of life, of the dangers that await us, and of the certain overthrow of our health and peace, by blindly following the beaten paths of modern living, not only preventive measures might be more frequently and timely adopted, but temptations to insinuating and destructive indulgences avoided. Seneca observes, "The glorious light of nature is loathed at our meals and banished from our presence, only because it becomes free and at no expense."

Health, therefore, is more in our own power than is commonly imagined, and is rather the reward of temperance than the effect of constitution. Every excess, whether it proceed from eating or drinking, or from any other sensual gratification, is an injury to nature, and never fails to derange the bodily functions.

Were we but so far to exercise reason, as

merely to compare the transient pleasure, arising from each particular act of intemperance, with the long train of permanent evils consequent upon it, we should soon be sensible of our folly in indulging in such courses. Were we, by our self-examinations, really brought to a conviction of the consequence of such indulgences, and afterwards to continue them, we should deserve no pity. Unfortunately there are too many instances of persons who, rather than forego the smallest of their sensual delights, subject themselves to be perpetually dosed with medicine, in order to counteract their fatal consequences. If the punishment, however, which must be endured by persons so devoid of reason, and so completely lost to all sense of duty and honour, were confined to themselves, it might be a matter of little regret; but, unhappily, it not unfrequently extends to those who have the misfortune to be the offspring of such diseased and worn-out persons, from whom they inherit the miserable consequences of their parents excess.

It is with health as it is with religion—men who are determined to persist in vice, and conduct at variance with its precept and the objects of its denunciations, reconcile themselves to their situation by treating it as a fable, invented only to

alarm and deceive the ignorant and weak, to maintain subordination, and industriously endeavour to propagate their own pretended scepticism. In the same manner is it with health—those who are unwilling to submit themselves to the observances necessary to its attainment, and to forego their long-loved sensual delights, affect to believe that it is no way dependent upon conduct; but may, by the favour of Providence, be as much the lot of the intemperate as of the most abstemious; and, therefore, in these, as in many important questions, men seem afraid of inquiring after the truth. Reason and examination are the only effectual barriers to such error.

How many persons are there who insist that an unerring regularity in living is impossible. Can any declaration be more obviously the offspring of ignorance? Do these persons estimate their health in a less degree than their character? The latter is sullied by the smallest deviation from moral rectitude, they therefore most scrupulously avoid it; and the former injured by a deviation from temperance and regularity. Is it not then as much in their power to avoid a deviation in the latter case as in the former?

The pleasures resulting from a due observance

of nature's rules are so considerable, and so much overbalance those to be derived from any other source, that a person once having experienced them, will never afterwards be willing to renounce them, but steadily pursue a course accompanied with so much delight, sincerely congratulating himself that he has had the courage to assert the empire of reason over the dominion of passion.

“ There is a point,

“ By nature fixed, whence life must downwards tend,

“ For still the beating tide consolidates

“ The stubborn vessels, more reluctant still,

“ To the weak throbbings of the enfeebled heart.

“ This languishing, these strengthening by degrees

“ To hard, unyielding, unelastic bone,

“ Through tedious channels the congealing flood

“ Crawls lazily, and hardly wanders on ;

“ It loiters still ; and now it stirs no more.

“ This is the period few attain ; the death

“ Of nature.”

ARMSTRONG.

How seldom do we hear of persons dying from the inevitable consequences of time alone. In most cases it will be found that the termination of life, even the advanced, is owing to some settled disorder, doubtless the result of youthful licentiousness and excess. It is too evident then that men accelerate the termination of their own lives, and few can be strictly considered to die a natural death. Death must indeed terminate the

existence of all men, but to be cut off in the flower and vigour of their age, is in almost all cases the effect of their own indiscretions. The glutton and drunkard know no bounds to their indulgences; they proceed forwards, and revel in their darling enjoyments regardless of the consequences, till their career is stopped by the destruction of their health; they then begin to be sensible of their error, and consider it high time to endeavour to retrace their steps; but, alas! it will be found too late, the mischief has been done, and the remedy is now beyond their power. It is *impossible* that health can be preserved at the same time that luxurious habits are indulged in.

It appears an instance of folly scarcely conceivable, that a man should look for health while pursuing a course that must of necessity destroy it; that he should devote such pains and labour to attain a proficiency in various sciences, and, at the same time, remain regardless of the most interesting of all sciences, namely, *that* which so immediately concerns his own wellbeing, *the knowledge of his frame*. The greater acquaintance a man obtains of nature and her laws, the more inclined will he ever be to observe them.

It has not unfrequently been remarked, "that

“what may be luxury in one person may be temperance in another.” It is a trite observation, but has been productive of much mischief. Persons, in order to reconcile and quiet their minds to indulgences, conceive that so long as they do not feel any *immediate* ill effects of intemperance, they come under the class of those in whom excess is *moderation*, and thus repose themselves in a false security till the foundations of life are sapped, and they are made at last too sensible of their error.

“Sated with nature’s boons, what thousands seek,

“With dishes tortured from their native taste

“And mad variety, to spur beyond

“Its wiser will the jaded appetite!

“Is this for pleasure? learn a juster taste,

“And know, that temp’rance is *true luxury*.”

ARMSTRONG.

Can health be estimated at too high a rate? Persons, however, there are who conceive that to obtain it they must submit to an abridgment of comforts, and make a sacrifice of pleasures; but in this they are entirely mistaken: were they to adopt the methods necessary to secure this *inestimable treasure*, they would find that instead of their comforts being abridged, they would have obtained *others* which they never knew or anticipated, and be relieved from *many annoyances*

attendant on modern irregularities, they would not only soon be reconciled to their new course of life, but they would become sensible of the vexatious errors, by which they had been so long governed and be amply compensated for the sacrifices they had made by the *tranquillity, ease, and happiness*, resulting from the change, independent of the relish they would acquire for every moment of existence ; for it is not my desire to impose upon them such rigid rules that an adherence to them would deprive life of all its enjoyments, by subjecting the appetites to unnecessary mortifications ; on the *contrary*, it is my wish only, in the place of *fleeting* pleasures, invariably succeeded by remorse and pain, to substitute others of a higher and *more lasting character*, never cloying, and which *once* tasted would never afterwards be relinquished ; and thus, if a man can overcome the prejudices in favour of modern customs, and possesses sufficient firmness to regulate his mode of living by the simple demands of nature, he will soon discover that *simplicity of diet alone is real epicurism*.

The aged who have revelled in intemperance and excess all their lives, whose constitutions are broken and their bodies emaciated, till they exhibit rather the wreck than the reality of a human

being, will find that even in these miserable circumstances, a rigid observance of temperance will afford a far greater relief than a deluge of nauseous and poisonous medicines.

Daily experience proves to us that those whose frames from intemperance and excess have undergone a diminution of strength, have seldom been thoroughly restored from the attacks of incidental diseases, while those whose bodies have been fortified by temperance have recovered without difficulty.

A frame long worn down and emaciated by disease, nay, almost reduced to the brink of the grave, has the greatest chance of being restored to vigour by a strict conformity to the regimen of nature. A striking instance of this occurred in the case of Cornaro.*

* Lewis Cornaro, a Venetian nobleman, memorable for having lived to an extreme old age (for he was more than a hundred years old at the time of his death), wrote a treatise upon "The Advantages of a temperate Life." He was moved, it seems, to compose this little piece at the request and for the benefit of some ingenious young men for whom he had a regard; who having long since lost their parents, and seeing him then eighty-one years old in a fine florid state of health, were vastly desirous to know from him, what it was that enabled him to preserve as he did a sound mind, in a sound body, to so extreme an age. He describes to

Those persons who having spent years, and perhaps their whole lives, in luxury and idleness,

them, therefore, his whole manner of living, and the regimen he had always pursued and was then pursuing. He tells them that when he was young he was very intemperate; that this intemperance had brought upon him many and grievous disorders: that from the thirty-fifth to the fortieth year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burden to him. The physicians, however, as he relates, notwithstanding all the vain and fruitless efforts which they had made to restore him, told him that there was one medicine still remaining, which had never been tried; but which, if he could but prevail with himself to use with perseverance, might free him in time from all his complaints; and that was, a regular and temperate way of living. They added, moreover, that unless he resolved to apply instantly to it, his case would soon become desperate, and there would be no hopes at all of recovering him. Upon this he immediately prepared himself for his new regimen, and now began to eat and drink nothing but what was proper for one in his weak habit of body. But this at first was very disagreeable to him; he wanted to live again in his old manner; and he did indulge himself in a freedom of diet sometimes, without the knowledge of his physicians indeed, but, as he tells us, much to his own uneasiness and detriment. Driven in the mean time by the necessity of the thing, and exerting resolutely all the powers of his understanding, he grew at last confirmed in a settled and uninterrupted course of temperance, by virtue of which, as he tells us, all his disorders had left him in less than a year; and he had been a firm and healthy man from that time to this. Some sensualists, as it appears, had objected to his manner of living, and, in order to evince the reasonableness of their own, had urged that it was not worth while to mortify one's appetites at such a rate for the sake of being old, since all that remained of life after the age of sixty-five could not properly be called *vita viva, sed vita mortua*: not a living

but who, from a gradual decay of their strength occasioned by their irregularities, becoming at length sensible of their situation, and alarmed at

life, but a dead life. "Now," says he, "to show these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures which I myself now enjoy, in this eighty-third year of my age. In the first place, I am always well, and so active withal that I can with ease mount a horse upon a flat, and walk to the tops of very high mountains. In the next place, I am always cheerful, pleasant, perfectly contented, and free from all perturbation and every uneasy thought. I have none of that *fastidium vitæ*; that satiety of life so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing."

"These are the delights and comforts of my old age, from which I presume that the life I spend is not a dead, morose, and melancholy life; but a living, active, and pleasant life, which I would not change with the most robust of those youths who indulge and riot in all the luxury of the senses; because I know them to be exposed to a thousand diseases, and a thousand kinds of deaths. I, on the contrary, am free from all such apprehensions: from the apprehension of disease, because I have nothing for disease to feed upon; from the apprehension of death, because I have spent a life of reason. Besides, death I am persuaded is not yet near me. I know that (barring accidents) no violent disease can touch me. I must be dissolved by a gentle and gradual decay, when the radical humour is consumed like oil in a lamp, which affords no longer life to the dying taper." It is known, therefore, that this philosopher (for so he must be called) prophesied very truly concerning his future health and happiness; for he lived, as I have observed, to be above a hundred years old, after publishing another tract in his ninety-fifth year.

the consequences, form a resolution to abandon their fatal habits, and to adopt *that moderation* pointed out by nature, must begin by rising early and retiring early; must substitute *active* for passive exercise, and *inure* themselves to vicissitudes of climate and temperature. Their drink must be *water* with a very moderate quantity of wine, and in every other respect they must keep within the bounds prescribed by nature. To ensure a re-establishment of their frames, they must enter upon these changes with promptness and resolution; the *smallest delay* or loss of time in a matter of such moment, may be productive of the most fatal consequences; they must adopt *new rules* which they must most rigidly observe, as the least relaxation may bring them back to the dangerous condition from which they so lately freed themselves. Can a man, I again ask, set too high a value upon health? Will not the sacrifices of the present moment be amply compensated by the unspeakable pleasure of enjoying so great a blessing, and by the relish it will add to every moment of existence?

No man can be afflicted with a heavier curse than a disposition to the pursuit of corporeal pleasures, which consist, at most, but in momentary gratifications. This was the belief of the great

Archytas of Tarentum ; and surely no man ever uttered a more just sentiment. Some persons there are, however, who, to excuse their own folly, will tell you their *passions* are *beyond* their control, and they cannot therefore resist their impulses, which hurry them into all the excesses sanctioned by prevailing fashion. This, however, is wholly false ; *no* man's passions are beyond his control, and when the desire exists no difficulty will ever be found in subjecting them to salutary restraint.

By repetition, *trivial* acts of intemperance grow into habits, which afterwards daily gather strength, and while *flagrant acts* of debauchery are avoided, the *conscience* is not alarmed, nor is any dread excited of the ultimate consequences, as the inroads upon the constitution are made by gradual and concealed steps, though *terminating in certain destruction*. To abandon this fatal delusion, we have only to call to our aid the force of reason, and yield to a sense of duty, to which if we listen with unprejudiced minds, we shall soon be convinced of the evils attending the course we are pursuing, and, without difficulty, shake off the fetters of habit, and adopt a conduct more consonant to nature.

Many persons content themselves with only talking of the subject of health, the advantages of which they are so perpetually setting forth that they really at last appear to imagine that the mere verbal reiteration of its maxims may be substituted for their observance. But by sad experience, they at length discover that they have been cherishing the shadow for the substance, and they are themselves the victims of the delusion; those who sincerely desire this blessing must seek it by *unremitting attention to their living*, and especially fortify themselves against the allurements of modern popular indulgences. They must *stand firm* against all difficulties and temptations, and, when they have overcome *these*, and once tasted the *real pleasures* resulting from a life of regularity and moderation, they will incur no further danger of relapsing into their erroneous courses; they will feel themselves firmly seated on a rock of safety, from whence they will look down with pity on the follies of the unconverted.

The powers by which life is supported are little understood by the community at large, the knowledge of the causes of health and disease are alike neglected; so that if they fall sick, they give themselves no concern about the cause of it,

but trust themselves to their medical man, with the same indifference as they would their time-piece to a watchmaker.

However, persons may consider that the times at which the meals are taken, is not a matter of much moment, I can assure them that regularity in that respect is of the greatest importance. The stomach has much to perform, and its powers are strengthened or diminished according as its duties are regulated; too much ought never to be imposed upon it at once, by an excessive meal, nor should its strength at any time be exhausted by too long an abstinence; it for the most part adjusts itself to the periodical return of its duties, and suffers great inconvenience from any interruption in their regularity; and he that eats once a day beyond his customary meals, injures himself in a very great degree.

How frequently do we hear persons urge, that in consequence of business, or other circumstances, they cannot find time to pay that attention to their health which they otherwise would. Can man evince a greater *proof of weakness* and folly? Ought wealth, honours, pleasures of any kind, to be weighed in the balance *against* one's own wellbeing? The truth is, that this neglect

of health, arises from the indisposition of mankind to forego the smallest of their sensual gratifications.

Persons have a strong aversion to relinquish opinions they have long entertained, notwithstanding their errors may be clearly pointed out to them; and nothing is a greater bar to the attainment of health than this tenacity of long-received opinions, and veneration for long-established customs. To these persons, therefore, I would recommend frequently to call in the aid of reason and common sense, and impartially balance the arguments offered on both sides, thus bringing into juxtaposition truth and falsehood, as regards their own preservation: there cannot be a question but that truth will prevail, and they will find themselves relieved from the prejudices by which they have been so long held in thralldom.

The established modes of modern living, therefore, being directly at variance with the rules, prescribed by temperance, and it being hopeless to expect an alteration, it behoves every person who may once have had the resolution to break through them and adopt a different course, to be perpetually on his guard against a relapse, and frequently and diligently to examine himself, whether

from the influence of old inveterate habits, or the customs of the world, he may not be gradually sliding back into his former irregularities; and at the smallest symptom he may perceive of an inclination to exceed the bounds of the strictest moderation, he should take the alarm, and renew and fortify his resolution to persevere in his newly-adopted course, and especially shun every opportunity that may tempt him to transgress.

We may imagine, indeed, that after suffering the consequences of our excesses, a little medicine will restore us; but, alas! no medicine will bring back departed strength, nor purify a body deeply corrupted by intemperance.

There does not appear to be any grounds in nature for the practice of smoking tobacco, of late years become so general in the shape of cigars; nor do I ever recollect to have heard it defended by arguments possessing a shadow of plausibility. It is certainly most pernicious where it is frequently adopted, destroying the sensibility of the stomach, weakening the digestive powers, and generally enfeebling the system. A recent writer expresses himself as follows:—"Tobacco is
 "one of the strongest vegetable poisons. It pro-
 "duces a sort of stupid and dreamy forgetfulness

“which lulls the senses, obscures the memory,
 “and makes the head feel heavy; it also produces
 “a listlessness through the system. We owe its
 “introduction to Sir Walter Raleigh, which in-
 “duced the king himself to write a book entitled,
 “‘Counter Blaste of Tobacco,’ wherein he
 “denounces smoking as a custom loathsome to
 “the eye, hateful to the nose, hurtful to the brain,
 “and dangerous to the lungs.” Snuff-taking
 is, to say the least of it, a *useless* and absurd
 custom, and is injurious to digestion; this consi-
 deration alone ought to explode its use. Dr.
 Willich says, “it is prejudicial, and has a
 “direct tendency to emaciation; its continued
 “use vitiates the organs of smelling, weakens the
 “sight and hearing, renders breathing difficult,
 “depraves the palate, falls into the stomach, and
 “injures digestion.”

The feet being the stay and support of the body,
 it is of material consequence they should be well
 preserved, for without the power of locomotion
 man becomes helpless indeed.

Persons who are tormented with corns and cal-
 losities on the feet, complain bitterly of the pain
 they endure; but as they are themselves mostly the
 authors of this misery they have little grounds for

complaint : would it not have been preferable to have avoided being afflicted with them at all ? which they would, but for their being under the dominion of that tyrant fashion, which invariably *deludes first and punishes afterwards* : had they never put on tight shoes or boots, or suffered pressure on the toes, they would never have been punished in the manner they now are. There are comparatively few persons who have the perfect use of all the joints of their toes ; not one perhaps in a thousand, has his toes remaining in the position in which nature placed them, the only reason of which is their having been compressed and deformed in their youth by the use of tight shoes and boots. The ancients who wore open sandals, which allowed perfect development of these useful members, preserved them in full vigour to the last.

In the act of walking, not only every joint of the toes is exercised, but even the smallest muscle is called into action to advance the body forward. How necessary then is it that there should be perfect liberty, that room should be given for their proper expansion, and for the due circulation of the blood through them. These important members in the corporeal frame, from being entirely excluded from view, often go

unnoticed, and complaints are allowed to increase, till pain forces our attention to them. In fact our feet have become so deformed by that pernicious habit of wearing small shoes and boots, that we often feel walking to be an absolute punishment.

To ensure, therefore, a proper space for the healthy extension and free action of the divided extremities of the feet, it is indispensable that we should wear shoes and boots easy, and made precisely to the shape of the foot, and that the upper parts should be made of *soft leather*, this would effectually exempt us from the painful annoyance of corns, and the troublesome and dangerous operation of cutting them.

CONCLUSION.

IF you have never reflected on the dangers of an intemperate life, let me seriously entreat of you *now* to give them the important consideration they demand; and if you have sometimes considered and endeavoured to avoid them, but have afterwards fallen back again into old habits, let me persuade you to try *once more* without loss of time; make but *a fair trial*, and you may command and depend upon *success*.

However confirmed may be man's prejudices, however the world may be disposed to view every attempt to introduce natural in the place of artificial living, as opposed to what they are pleased to term conviviality; still, I shall derive unspeakable satisfaction from the reflection of having at least done my duty in attempting to draw the attention of the public to matters which so intimately concern their welfare. If the subject be considered with due attention, it will awaken men to a sense of their situation, and induce them to abandon a course of life they

may, through ignorance and confirmed examples, have imagined to be the *right* one (but which they will now perceive to be fraught with danger of the most appalling kind), and immediately adopt a new mode consonant to the dictates of nature, and sanctioning a *conviviality* accompanied by that cheerfulness which ever results from *health*, in lieu of an intemperate life, terminating in disease and death.

From the facts I have adduced in the foregoing pages, therefore, I trust it will be clearly seen, that the attainment of health, so long as nature's rules are rigidly followed, is *most simple, most easy, and most certain*; but, let no one suppose that, because its attainment is *simple, easy, and certain*, they need give themselves little trouble about it; for by a departure from *any one* of her rules, it becomes *most difficult, most delusive, and most certain of disappointment*.

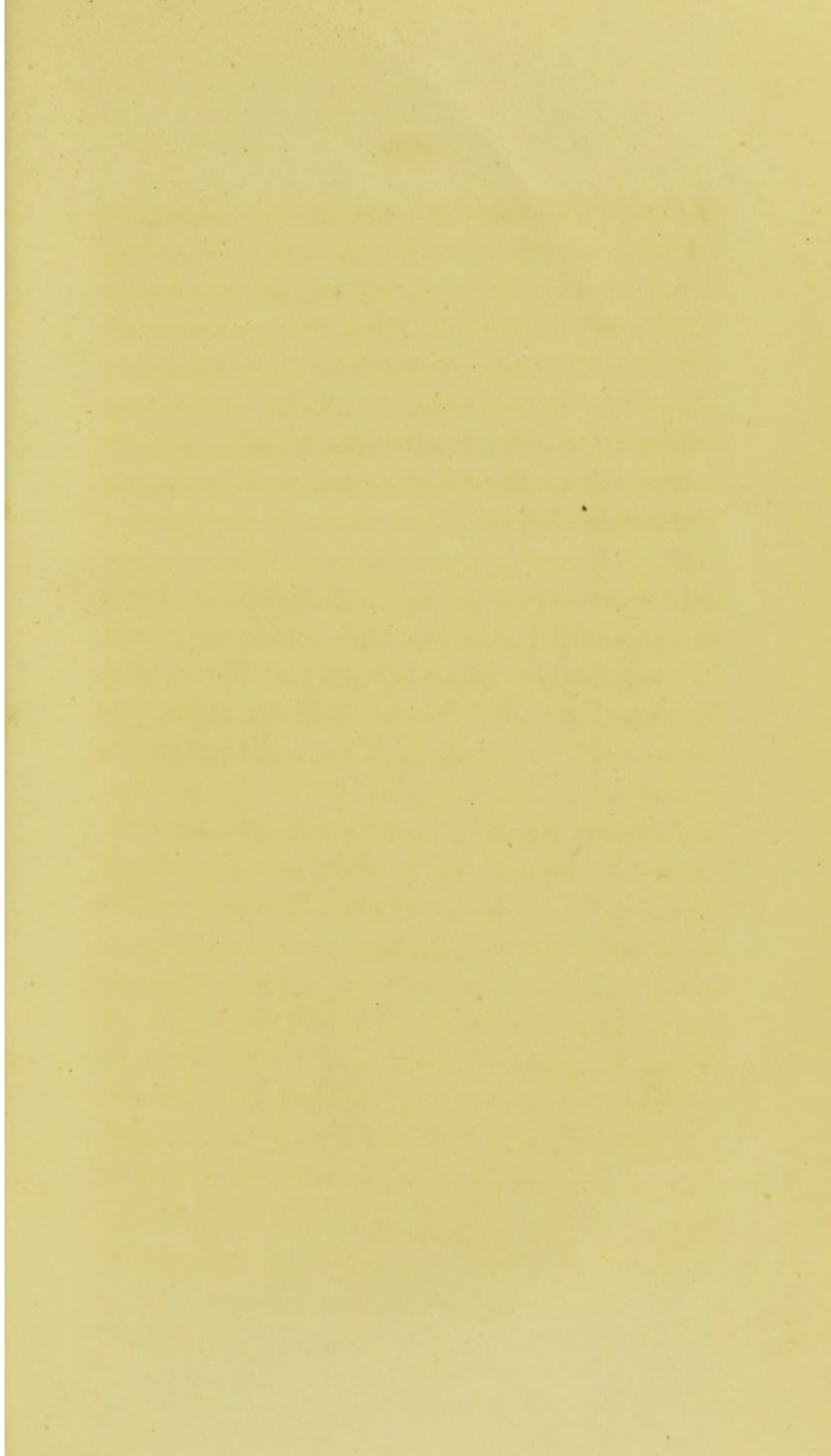
It behoves, therefore, every person, desirous of obtaining this greatest of all earthly blessings, to conform strictly to the very letter of her rules; for accomplishments, wealth, power, and honours, are absolute *mockery of enjoyment, without health*; and the longest life, unaccompanied by it, is but lengthened punishment.

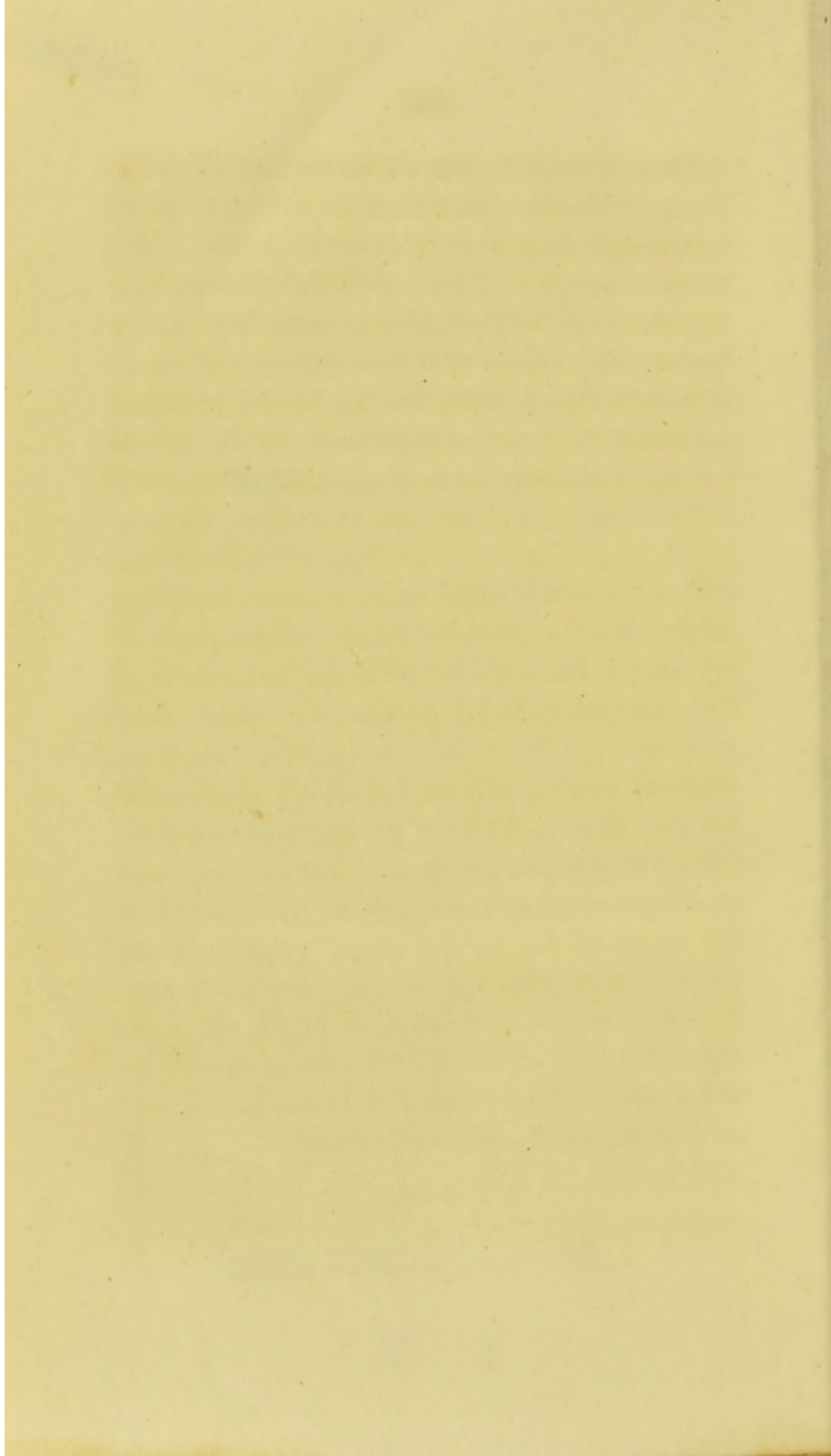
The degree of importance which I attach to the subject of health will, I trust, be met by a corresponding feeling on the part of the public; and I am quite sure, that if it be impartially considered, it must occupy their minds in no mean degree, and render their efforts at reform sincere and simultaneous. And I trust, that my having preferred addressing a series of arguments to the proper feelings and consciences of mankind, exclusively with a view to awaken them to a regard for their health, in preference to swelling out a book with matter not immediately confined to this important subject, will be regarded as an evident proof of my having sincerely laboured for the benefit of the community; and if, in the prosecution of my undertaking I have, in consequence, sometimes deviated into repetitions, I trust my readers will not view them as works of supererogation, but attribute them to the barrenness of the subject, and an extreme anxiety to impress my convictions on the minds of the public by every means in my power; in the hope that, having once taken root, they will spread from family to family, till in the end they will eradicate those habits of sensual indulgence, so fraught with evil to the health, and so fatal to the longevity of mankind.

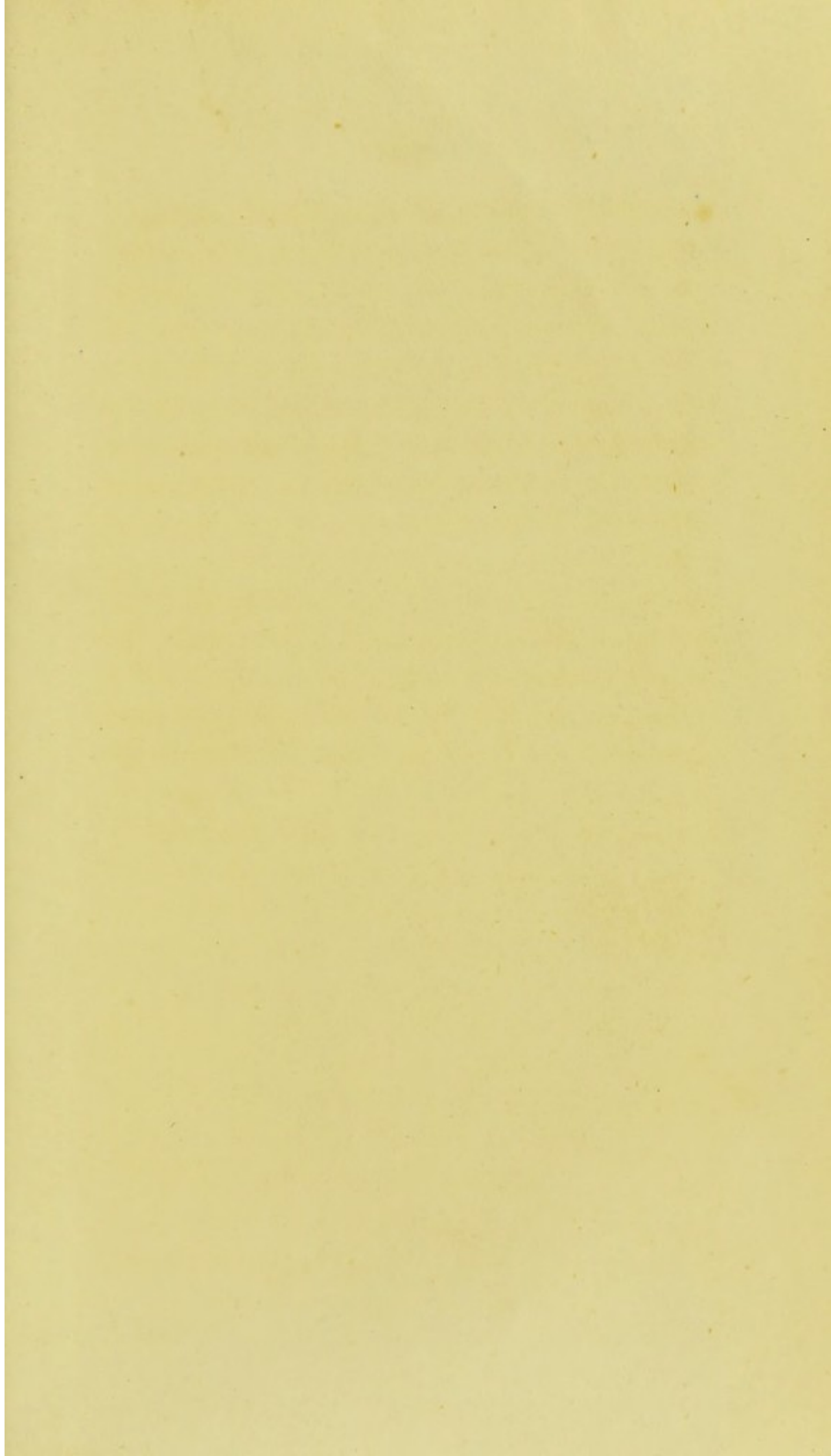
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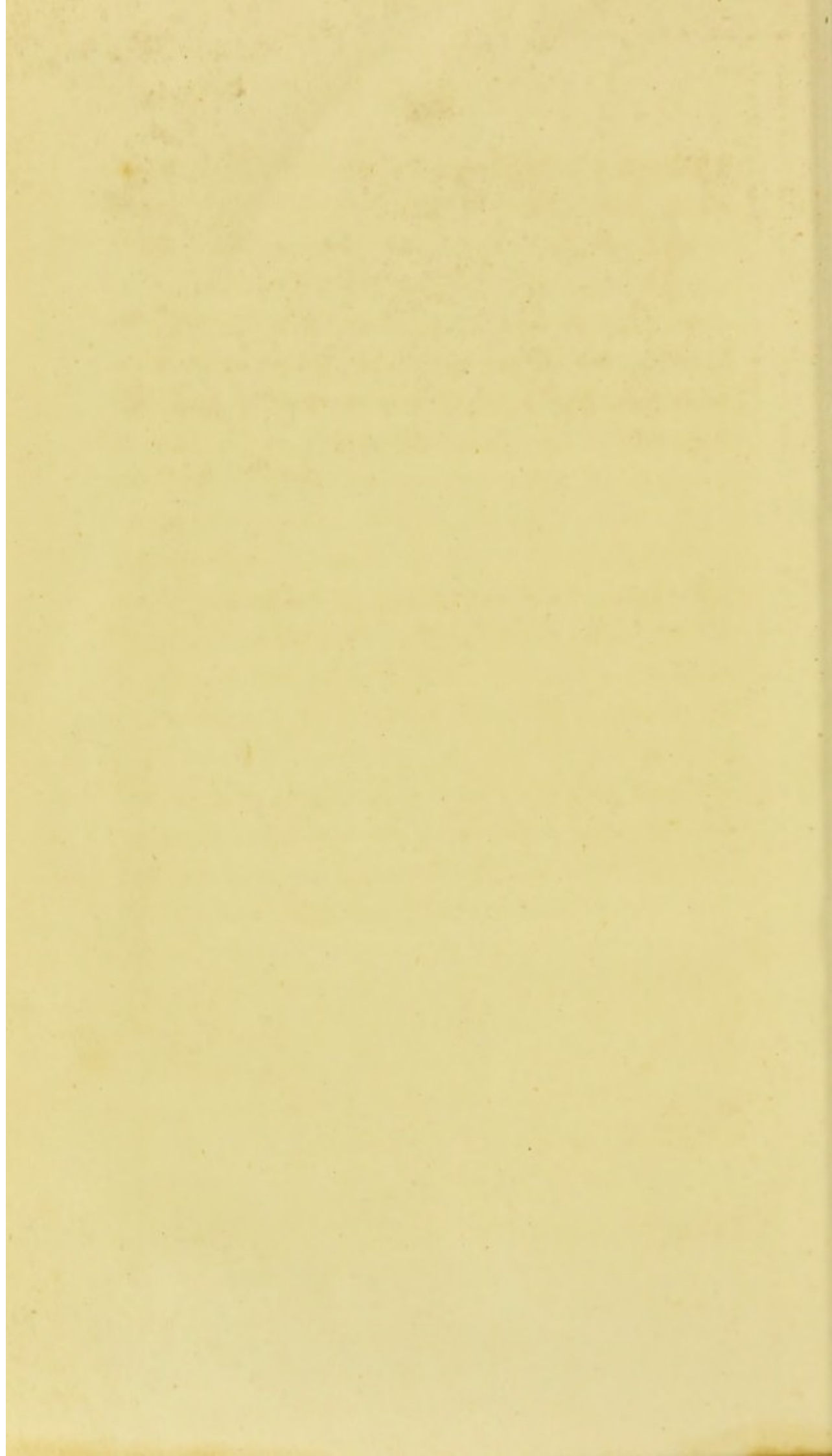
The degree of importance which I attach to the subject of health will I think be met by a corresponding feeling on the part of the public; and I am quite sure that if it is impartially considered, it must occupy their minds in no mean degree, and render their efforts at reform sincere and unfeigned. And I trust that my having preferred addressing a series of arguments to the proper feelings and consciences of mankind, exclusively with a view to awaken them to a regard for their health, in preference to dwelling on a book which matter not immediately confined to this important subject, will be regarded as an evident proof of my having sincerely laboured for the benefit of the community; and if in the prosecution of my undertaking I have, in consequence, sometimes deviated into repetitions, I trust my readers will not view them as works of supererogation, but attribute them to the barrenness of the subject, and an extreme anxiety to impress my convictions on the minds of the public by every means in my power; in the hope that, having once taken root, they will spread from family to family, till in the end they will eradicate those habits of sensual indulgence, so fraught with evil to the health, and so fatal to the longevity of mankind.

THE END.









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