

On diet, with its influence on man; being an address to parents, &c., or, how to obtain health, strength, sweetness, beauty, development of intellect, and long life / By Thomas Parry.

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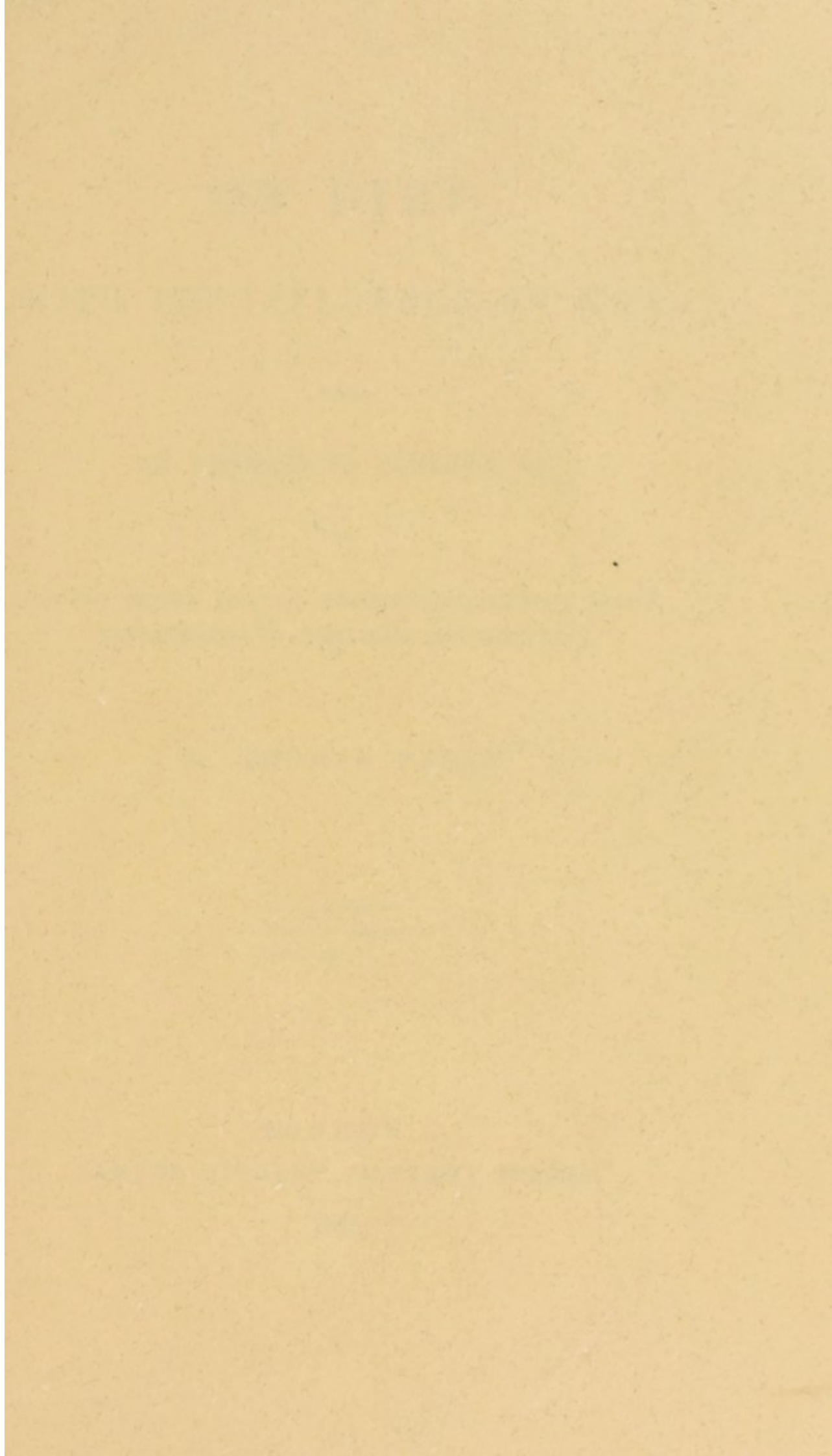
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Parry
on
Diet.

ON DIET,
WITH ITS INFLUENCE ON MAN;

BEING

AN ADDRESS TO PARENTS, &c.,

OR,

HOW TO OBTAIN HEALTH, STRENGTH, SWEETNESS, BEAUTY,
DEVELOPMENT OF INTELLECT, AND LONG LIFE.

BY THOMAS PARRY.

Ὁ καὶ βαρύνει νόσον
Ἀκίσματ' ἀνδρεσσὶ καὶ
Γυναῖξιν νίμει—.

LONDON:
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P R E F A C E.

HEALTH, strength, sweetness, and beauty — development of intellect and long life are all dependant upon this science. To errors in Diet may be attributed 9-10ths of the aberrations from health. Take away from your nosology fevers from miasmata and contagion, and exempt from surgical practice accidents and specific diseases, and may not nearly all the rest be traced to dietetic errors? Scrofula, that spoiler and devastator of beauty, limb, and life, and dyspepsia, the bane of stomach, the tormentor of the mind, the irritant of life and the destruction of all bodily and mental comfort, afford an immense portion of the prevailing and devastating disease of the present generation; and to dietetic error only can these terrific scourges be attributed. How numerous the sequelæ or super-

vening symptoms of these two diseases are, is known only to the experienced and reflective practitioner. Diseases of *liver, lungs, kidneys, bladder, head, and limb*, are but secondary effects of dietetic error, *id est*, scrofula and dyspeptic diathesis form their base. Of the sum of human misery, how large a portion is dependant upon deficient strength ; weakness, with her train of bodily and mental plagues, mocks and derides the efforts and designs of all she dwells with ; she who unarms vigorous manhood, prostrates the efforts of maternal solicitude, who checks the career of ardent youth, who changes courage into fear, who blasts the buoyancy of hope into the heavy oppression of despondency, and withers the ennobling virtue of resolution, into the feeble vacillation of indecision, can only be successfully opposed by dietetical truth. There is no source of strength but in food ; medicine may aid, but food is the stuff that strength is made of. How valuable is sweetness of body, and how disgusting is its reverse ! See the foulness of scurvy in its various forms, fetid breath, passive bleedings, ulcers opening, all the secretions polluting, and this combined with utter lack of strength and spirit, and environed by sudden death ; all, all from dietetic error. Beauty, the assemblage

of perfected operations in human growth and development, how rarely is it cultivated to maturity ! how seldom is its blaze fanned into its full and glorious refulgence ! Infancy, childhood, youth, adolescence, have all their concomitant errors dietetic, prostrating the desired end ; and when luckily it has been attained, how easily by aberrations from dietetic principle may the whole be blasted. Development of the intellect, that jewel of existence, how rarely is it accomplished to its attainable point ! I do not put forth the preposterous assertion that man may be dieted into wisdom, but I do maintain that *Diet* has its influence in the attainment of it ; clearness of the senses, tone of mind, power of retention, facility of recollecting, remembering, and ability to continue the operations of abstraction and composition, are much dependant upon the tone, temper, and strength given to, and maintained in, the body by judicious dieting. (Upon the method of exercising the faculties, I may at some future period enlarge.) Long life, how seldom is it attained ! how few live years enough to see, examine, prove, and admire that portion of God's gifts for which Man is created !

T. PARRY.

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ON DIET.

CHAPTER I.

COMMENTARY UPON THE PERIOD OF BIRTH TO NINE MONTHS.

THE object during this period is simply to nourish the child. This object is easily attained, and requires only a knowledge of the elements of milk and corn, to fix the judgment, and give decision in a rational system of diet.

The natural food of this period is human milk; and, therefore, whenever from defect of this in the parent it becomes necessary to give other aliment to the child, that other food must be made to approach as near as possible to the qualities of the natural milk of the mother. The milk of those animals which are cleft in the foot, and which chew the cud, affords the most appropriate substitute in case of failure

from the maternal source; and of these milks, that of our dairy animal claims the first consideration. The milk of the cow contains none but esculent and wholesome qualities; yet it is too full of sustaining matters (sustenance) for the infant stomach: and, therefore, requires to be constantly diluted for use at this early period of life. The quantity of curd and oily matter contained in this milk, although highly nutritive and desirable for older children and adults, becomes in the stomach too solid and heavy for an infant; even in the adult stomach if weakened, it becomes oppressive and too dense for easy digestion. To avail ourselves therefore of the advantages of this nutritious milk, and yet to avoid the great and dangerous inconveniences pointed out, it must at this period of life be always diluted with water, whether given in conjunction with corn or not.

Although it is expedient thus to lower the quality of cow's milk, yet a reduction of it must not be attempted by a separation of its elements. For it appears from actual experience, into which I need not here enter, that the more oily part of milk is the essential portion which gives the nutriment, or matter of growth, to the infant; and therefore the milk used must not be deprived of its due proportion of cream,—that is to say, skimmed milk should not be used at this period;

neither will whey, or milk deprived of its curd and cream, nourish sufficiently. The milk employed should also be used as fresh as possible, in order that no souring process may have commenced. Furthermore, human milk is much sweeter to the taste, and abounds more with sugar than the milk of the cow; hence it becomes naturally consonant with the principle laid down, that the food should be sweetened, in order that it may be made like the milk of the mother. This, however, must never be carried to any great extent, otherwise the object aimed at will be frustrated; the intention in sweetening an infant's food being to add as a condiment only so much sweetness as the taste of the child is by nature adapted to. We should constantly bear this principle in mind, and no well-intentioned mother should substitute an erring fondness for the steadiness of reason, in giving sugar with food. For the great object in feeding is the nourishment of the body, not the over-excitement nor the palling of the appetite: and although the error of over sugaring is always traceable to an anxiety to nourish sufficiently, yet it is one which is most calculated to frustrate the end aimed at: because, beside the improper ferments it may generate in the stomach, it seldom fails to destroy the natural cravings of hunger, and hence the over-sugared child almost

always becomes thin and flaccid: while it rarely escapes severe pains and purgings of the bowels, accompanied by sour ferments. Upon other milks than that of the cow, it is needless to say much. The milk of the mare, and that of the ass, I consider altogether improper, upon the ground that they participate in the nature of the flesh of those animals, which by general consent is considered unwholesome, and which is contrary to the oldest known principles of good dieting. In the course of my observations I never saw any good derived from asses' milk, although I have frequently seen it tried in disease. The circumstances upon which the milk of these animals has been advocated are, that it approaches in sweetness and want of curdiness to human milk: it may, however, do this, and yet prove very unwholesome. Chemical analysis has very little aided the science of dieting; and I am not aware that analysis could detect any sensible difference between the flesh of an ox and the flesh of a tiger; but while the former is wholesome, and well adapted for human nutriment, the other is a rank carrion, and injurious to the blood of Man. As a general and fixed rule, I would not advise the use of any milk of which the animal flesh is not wholesome. The milk of the sheep, goat, deer, and of all cleft-footed ruminating animals, is good and wholesome. Above all others,

the milk of the ewe is particularly light and nutritious, abounding with cream, and not loaded with curdy matter. The milk of the goat is also highly nutritious, but contains more curd, and is therefore not so light and easy of digestion as that of the ewe; it is spoken of, in the time of Solomon, as food for maidens. (Prov. xxvii. 29.) The milk of the deer is equally clean or free from any polluting qualities, and highly nutritious.

In further reference to the diet of infancy, we must proceed from these few remarks upon milk or vegetable-animal food, to a consideration of the simple vegetable part of the child's nutriment. The endless luxuriance of the earth in her productions may defy the fastidiousness of indulged and pampered man to say, that she is not the inexhaustible creature of her Maker. "Cultivate and have," is her precept to man. Take the common crab, whose acerbity will corrugate the mouth and pain the stomach; cultivate, cultivate, and lo! the produce is an infinite multiplication of fruit, beautiful to the eye, delicious to the taste, varied in flavor, and innumerable in variety. Take the wild vine, whose fruit is a sour small grape; cultivate, cultivate, and lo! the produce has sweetness, flavor, beauty, fulness, and largeness, and affords wine which cherisheth and exhilarateth the heart. Take

the originally poisonous root which has afforded the potatoe: cultivate, cultivate, and lo! the poison disappears, the root bulges with farina, and the anticipations of man are surpassed from that improbable source of food. The same may be said of every cultivated plant, some abounding with sugar, others with flavor, all with qualities grateful to the palate or nutritious to the body. But amidst all the changes which the earth accomplishes to meet the wishes and needs of mankind, she steadily keeps to her duty in the important office of nourishing her offspring; and, although in fruits, and in other parts of cultivated vegetables, she starts varied products for the eye and taste, yet in corn, the great pabulum of life, she keeps a regular and undeviating course. And it is probable that in appearance, taste, and nutritive qualities, corn is at this day what it has been from the commencement of the world; corn and its products, flour and meal, is universally the just food of human offspring, when making its separation from the mother; and with the slight variation which diversities of corn afford, the vegetable food of infants is the same in all countries, and has been the same in all ages. The differences and qualities of corn, therefore, claim our next particular attention.

Of the varieties of corn, it may be affirmed

they are all good, nutritious, and free from any polluting quality; but they differ in properties, both as to quantity of nutritive matter, and also as to their digestibility. Among them all, the most in nutritive matter is that which is called Wheat. Wheat differs from the other kinds of corn in use, (viz. barley, oats, rye, rice, &c.,) in the abundance of its gluten, and in the great quantity of its starch. The principle constituents of all corn are, starch (a well known substance,) mucilage, (a soluble thickening matter,) and gluten, (an insoluble, compact, gluey matter;) these substances are all very nutritious, but not equally easy of digestion. The mucilage is most easily digested and taken into the blood; the starch next, and the gluten most difficult of assimilation. As wheat then contains so much more gluey matter and more abundant starch than other corn, it is at once the most nutritious, and at the same time the most difficult of digestion of all grain. This fact had been known for ages before chemistry began to unfold her gases, and all we owe to analysis is a knowledge of its difference of texture from other corn. The most remote ages, to render this food (wheat) less tenacious in its molecules, were accustomed to parch it, before being eaten in its simple form; this, however, makes much waste of substance, and a more eco-

nomical and very ancient custom was to put the corn through a species of ferment, with a view of loosening the texture of its glutinous portion. This was called leavening; and so different in its result is leavened bread from that which is unleavened, that all mankind prefer the former; and in the remotest periods of history we read of the children of Israel complaining because fed upon the latter. By this ferment given to corn, part of the starch is probably changed to sugar, and thence to a vinous product; and if the process be carried too far, this vinous product is converted into vinegar, and the bread is made sour. But the great improvement made by the process is in the changed matter of the gluten, which becomes loosened, alternated, and probably lessened in quantity by chemical change. This leavening, however, is but one of the processes employed for rendering more digestible this dense nutritious food. It is afterwards baked, by which much more of the gluten is destroyed, it being rendered friable, and thus deprived of its gluey nature; and frequently this process is done twice to render the food still more light and easy of digestion. Bread thus prepared was formerly called *bis-cuit*, or twice baked. The term biscuit is now quite misapplied in general usage; the article to which the term is at present appropriated being an unleavened bread

only once baked,—a good and nutritious food, but not a light and easy digesting bread, as biscuit is. These few observations upon wheat prepare us to speak upon the Farinaceous food adapted to infants. It appears, then, that the most nutritious corn (wheat) is the most difficult of digestion, and that some preparatory processes are required previous to its use, even for the adult stomach. The much smaller quantity of gluten in other corn renders them more easy of digestion, and in them the processes of leavening is rarely required. Of the various kinds of corn in general use, it may be affirmed that barley is the most mucilaginous or gummy; oats the most flowery; rye, a good corn, but much disposed to acidity, and therefore at first likely to disorder the bowels; arrow-root is light and nutritious, but not lasting in sustenance, it being merely the starch of corn, or of a root; rice is light, nutritious, and mucilaginous; sago, tapioca, and millet, are light, bland, and nutritious, but neither of them are equally esculent (or foody) as corn. The use of corn, then, with the infant must be regulated, not upon its nutritive quality only, but to its digestibility; and the dense and tenacious nourishment compacted in wheat must, if used, be employed with a caution, built upon the foregoing observations.

In the first months of infancy, if feeding be at

all necessary, and corn be used, it should be either the light flowery oat, or the diffusing starch (arrow-root), or the mucilaginous rice. But if wheat food be preferred from prejudice or custom, then it should be leavened and biscuited, or twice baked—such are rusks, and tops and bottoms; these should never be burnt, although well baked, burning not only making them bitter and offensive to the stomach, but destroying also the nutritive quality of the corn. As the infant advances in age and strength, the degree of leavening and baking may be lessened; and after a few months, baked flour, flour tied up and boiled in a cloth for several hours, biscuit powder, and leavened bread, may come to be used without so great a destruction of the gluten as had been before necessary.

To sum up the matter, clean milks diluted, sweetened and made as much like human milk as possible, and such corns as are naturally digestible, or else corn made easy of digestion by art, are the only foods for this period of life, and none other kinds are admissible upon sound principles. The best water for all dieting, is running or river water, with the exception, perhaps, of some few extraordinary pure springs. Cleanliness in food is at this period highly important; and whatever milk and corn is prepared, should be only as much as will serve for the day; and all vessels used, should

be scalded and cleaned daily; and no portion of the remaining food should be mixed with that which is newly prepared. These precautions are required to prevent sour ferments, into which this food is so much prone to run.

CHAPTER II.

COMMENTARY UPON THE PERIOD FROM NINE TO
EIGHTEEN MONTHS.

THE child being weaned about the commencement of this period will require a more copious supply of that light nutriment upon which I have before commented; and as it advances in age, the nutritive qualities of the food may be increased, regard still being had to the lightness of the materials used. The milk may be less diluted, and towards the end of this period, may be used unmixed with water in the more regular food of meals. Eggs may also now be sparingly used in the composition of pudding; at this period, however, light pudding only may be used. Those made with rice, sago, tapioca, millet; or with leavened wheaten bread, may be included under this head, while the heavy composition of unleavened wheaten pudding in any form, is to be avoided, or only very sparingly used. It sometimes occurs at this period that milk food, in

the quantity now required, will compact into white hard stools, which the child cannot pass off without difficulty and pain. In such cases a very weak broth may be substituted for a portion of the milk. The mother must not, however, fall into the gross and important error of imagining that she can strengthen her child by strong broth. For it is a fact, demonstrable in the result, that broth strongly impregnated with meat is not digested and drawn into the blood. The proof of this is, that every child so imprudently fed falls away, becomes irritable in temper, and does not grow in its natural degree; but appears withered, and gets an old countenance. Through all this period the important process of teething requires the system to be kept as free as possible from irritation; and nothing is more conducive to this, than a fixedness of principle in adhering to the mild and nutritive food spoken of. Experience, however, shows to every observant man how very anxious mothers are to bring their children, as they think, forward; and this forwardness is supposed to be indicated in the ability to take meat. It is a great error; and I will here offer a few observations with the view of obviating the ill effects which such error, with its accompanying mistakes, is likely to generate.

All errors of over-feeding are founded upon this destructive principle,—that a given quantity of

nutriment affords a definite quantity of strength. Instead of this, the quantum of strength to be derived from any given food depends almost solely upon the adaptation of that food to the powers and nature of the stomach. Thus sugar, which is nutritious to man and many animals, is not so to the dog; and this animal, though fed largely upon it, will starve and die with ulceration of the dense coats of the eye-balls. The absorbent vessels in this instance prey upon the organization of the animal, instead of the sugar being appropriated to a use which is common in other animals. Again, the horse is a strong animal, but although he fattens and gets spirit, strength, and beauty, from the light oat, yet he cannot digest the tough, compact, gluey nutriment of wheat; and many horses die in great agony from accidentally getting at wheat. If, then, the highly dense and over-nutritive wheat is capable of killing a horse, there is little difficulty in comprehending by analogy, how dangerous an ill-adapted food may be to an infant, although the same food might be highly nutritive and proper for an adult.

Now, of all foods afforded to man, meat is one of the most nutritious, invigorating, and sustaining. Like the dense nutritious wheat, however, it is very difficult of digestion, and only applicable as a chief article of diet to vigorous manhood. Even in

manhood, its compact and indigestible nature requires to be aided by art; and preparation is needed ere it can be used as food; without heat in boiling, roasting, baking, frying, broiling &c., it cannot be managed by the stomach of domesticated man. The intention of all these processes is to render more digestible this tough and cohesive matter of food. The best of these modes of cooking is roasting and broiling; and in these processes, that portion of the meat which is least done (under-done) remains the *most difficult of digestion*: it is to a dog or a very strong man, whose powers of digestion are able to manage it, much more nutritious than the further cooked parts; but to the weak it is highly indigestible, and to a stronger and older child very pernicious; but to the infant it is fraught with great danger, and its use is speedily followed by great distress and high symptoms of fever. With reference to meat, then, at this period of life, let the mother advisedly refrain from its usage upon the previous showing of its nature and its ill-adaptedness to the infant stomach. But if a headstrong, self-willed, and bigoted person, must indulge a fancied equality with some other child who has been thus imprudently fed and escaped the usual evils of meat-giving, then, in pity to the infant, let the meat used be very small in quantity, very much

cooked, (not burnt,) and cut into pieces not larger than a common currant. By this munificent method, the child will have a good chance of passing it off undigested, without any other ill effect than having lost that nutriment which ought to have been given in its stead. If, at this period, the mother is desirous of giving potatoes to the child as a substitute for corn food, they should be such only as become flowery on being boiled; they should be well cooked, and milk should be given with them.

The sum of this commentary is, that a child from nine to eighteen months should be fed upon milk and light corn food, with which eggs may be sparingly used; that, under particular circumstances, very weak broth may be substituted for a portion of the milk; and that if potatoes be substituted for corn, it must be those only which become flowery, or meal-like, on being cooked.

CHAPTER III.

COMMENTARY UPON THE PERIOD FROM EIGHTEEN
MONTHS TO SEVEN YEARS.

AT or about from twelve to eighteen months the child begins to run alone, and when this power is acquired, a slight increase of sustaining food may be gradually and prudently made. The mild nutriment already spoken of may be continued, with less regard to the leavening and biscuiting of the wheat-corn, as the child advances through the period. A small quantity of meat well cooked and cut small (for reasons before assigned) may be commenced with when the child has cut most of its teeth; and this amendment, or rather adaptation, of the diet may be gradually increased as the child increases in years. The child should be *bountifully* supplied with this mild food through all this period; but neither wine, beer, cider, nor any fermented drinks, should be allowed as part of the nourishment. By giving beer, wine, or cider, (medical use is here excepted,) no gain

is made in the process of nutrition; for, by just so much as the nutriment supplied in these may be supposed serviceable, in the same ratio will the natural appetite be destroyed. Butter may be used sparingly at this period, in which manner it may be considered an excellent auxiliary to the nutritious food already spoken of. Children, at this period, if well dieted,—that is, bountifully supplied, yet not over fed,—will be very lively and disposed to exhaust themselves by play; exercise, therefore, at this period, as connected with dieting, rather requires to be moderated; common natural sense will serve better upon this point than pages of writing. Great allowances should be made for dislikes of food through this period; and a moderate indulgence only should be allowed in fruits, and then only in such as are ripe and free from great acidity.

CHAPTER IV.

COMMENTARY FROM THE PERIOD OF SEVEN TO FOUR-
TEEN YEARS.

AT this period, the growth of the body, the exercise incidental to the age, to which may be added the expenditure consequent upon the education of the mind, render it a time of much importance. These circumstances combined call for a very plentiful supply of nutriment, and the diet of this period consequently involves further acquaintance with the more sustaining parts of food. That portion of wheat which heretofore we have been careful to alternate and destroy by leavening and much baking, we now become indifferent about, or rather we seek its sustaining aid, and the compact and heretofore indigestible gluten, now comes to be used and regarded as the most nourishing and strengthening portion of the corn. Hence, at this period, we come to the employment of corn in the form of compact and heavy pudding. A degree of caution, however, is here to be exercised,

and in availing ourselves of this sustenance, we must be careful that the degree of tenacity and density be not too great for the powers of digestion. A strong boy accustomed to field-work, at the age of fourteen or earlier, will be able to digest, and consequently be nourished upon, a dense compact pudding of wheat flour and water; but this food would, upon a weaker boy, probably remain undigested, and subject him to pain of the stomach, and fail to nourish. To obviate this evil, and yet avail ourselves of the sustaining gluten of the corn, strongly nourishing and digestible pudding may be made by mixing with the wheat flour, eggs, butter, fat, and milk, to which may be added sugar as a condiment. As of wheat, so of milk. That curd and cream which in infancy we were careful to avoid by diluting the milk, we now seek; and even separate and condense them from this watery solution into the forms of butter and cheese, substances highly nutritious and invigorating, but sickening and indigestible, unless commingled with large portions of corn. Butter is a very ancient form of food, being mentioned as early as the history of Abraham; it becomes a necessary portion of nutriment as soon as milk is discontinued as a chief article in diet; it or oil, in some form, making an essential portion of diet of all nations. Its free use requires only a large addition

of corn, without which it nauseates and disturbs the function of the stomach.

In what is termed pastry, this proper relation of corn and butter is seldom kept; and the puffed crusts of tarts and patties are little more than a sickening oiled wafer calculated to nauseate the stomach and frustrate nutrition. *Cakes*, when a due regard is had to the proportion of corn with the butter, may be regarded as wholesome and nutritious. Their occasional use in ceremonies and rejoicings has the prescribed sanction of scripture, "cakes unleavened and tempered with oil," and "cakes of fine flour with oil," being commanded to be used. The too frequent use of this food, however, is to be avoided, as tending to pamper the stomach and destroy the natural appetite for the plain ordinary bread. The seeds, candied peel and roots, currants and plums, &c., with which cakes are flavoured, are neither useful nor objectionable; they are matters of indifference, being rarely digested, and yet not in sufficiently large proportion to occasion any suffering or disorder of the stomach or bowels.

Fruits next present themselves for consideration. They are not the natural nutrients of the body, but rather luxuries supplied by the bounty of God to minister to man's comfort and enjoyment. They are too multifarious to be treated of in detail; I must there-

fore speak of them and the heads of their prevailing qualities. *Flavor* is the great estimable quality of fruit, and gives its chief value. It is much diversified, and consists of a very minute and immeasurable portion of the substance. *Sweetness* is perhaps the next esteemed quality, and is indicative of the quantity of sugar contained. The sweeter fruits are most liked by young persons, and often without much regard to flavor. One, two, or three of the sweeter fruits contain Farina, (or flour,) in combination, and these are the most nutritious. Such is the date, which has nourishment sufficient to sustain life; the fig is perhaps next; then raisins or dried sweet grapes; then probably dried sweet plums: dried currants are useless, except as a condiment, and are never digested. The apples called pippins have sweetness enough to dry into a sugar-fruit; so also have some pears and some cherries. All dried sugar-fruits are agreeable to most people, and are in a small degree nutritious; but they must not be considered as substitutes for corn, meat, and oil, in these cold countries of the north, where the required activity of body and mind is usually so great. *Mild acidity* is another esteemed quality of fruits; this quality is refreshing, or makes the body feel fresh like unto going into cool air: there is no appreciable nutriment in these fruits, except so far as they

may combine sweetness, which has been already spoken of. Acerbity, or actual sourness, is another quality of fruits, to be known only to be avoided. Unripe fruits possess this quality, and would be deleterious to the body, but that the bowels generally reject them by a downward purging: they possess no nutriment. These fruits also have a bitterness combined. Simple freshness, or freshness combined with flavor, are esteemed qualities in fruits, met with in well cultivated melons, cucumbers, in some grapes which have not much sweetness, and in the pomegranate. Oiliness is another esteemed quality, found in olives and in the kernels of fruits, such as most nuts. These are highly nutritious, and capable of supporting very active animals, as monkeys, squirrels, &c. &c. But, with man, they require much grinding in the mouth: if taken after meals in large quantities, they are very indigestible and oppressive. If young persons eat too largely of them, and get pain in the stomach, it is right to have them disgorge by an emetic.

Cheese is also an ancient form of food, of which mention is made in the history of David, who was sent by his father Jesse with parched corn and ten cheeses to his brethren. In the much earlier book of Job, allusion is also made to it in the exclamation "Hast thou not curdled

me like cheese?" It is very sustaining, or full of sustenance, but of difficult digestion. To those with whom it agrees, it is excellent food, and requires only to be eaten with a large portion of corn. Some of the longest lived persons have been great eaters of cheese. I do not, however, imagine that cheese tends to long life; but I conceive the circumstance of its being liked and agreeable, proves the existence of good powers of digestion, which are necessarily essential to living long. *Decayed* cheese, whether called ripe or rotten, is good food for maggots, but totally unfit for man: it contains no nutriment, has no digestive power, as has been erroneously supposed, and is only calculated to render the breath and body offensive.

The diet, then, of this period should be abundant, mild, and nutritive, with such a gradual advance in the more sustaining matters of food as the stomach and digestive powers will bear. Corn food, largely, with preparations of milk, meat, and oil, and a prudent sufferance of sweets, and occasional refreshing with the mild subacid fruits, constitute the appropriate materials of this age. If beer or wine be used during this period (medical usage excepted), they should be, the former so weak, and the latter so much diluted, as to be free from all exhilarating quality. If the roots,

stalks, and leaves of vegetables be used, the preference should be given first to the farinaceous roots, as the potatoe; then to the sweet roots, as carrots and parsnips; stalks and leaves should be used but sparingly, and then only as condiments to meat and corn: they should not be substituted for, nor used to the exclusion of, the more nutritious bread, and other farinaceous food. Ripe pulse (peas and beans) is highly nutritious; unripe pulse but slightly nourishing.

CHAPTER V.

COMMENTARY FROM THE PERIOD OF FOURTEEN
YEARS, TO MANHOOD AND WOMANHOOD.

DIET now becomes important, not only as connected with health, strength, and beauty, but also in its great influence in determining the future character of the individual. The growth of the body is still advancing, considerable exercise is incidental to the period; expenditure consequent upon the education of the mind, is still to be supported, (this applies to trades as well as professions,) add to these development connected with sex and the formation of character, and we have the position upon which we are to give food. It is plain from the foregoing circumstances, that an abundant supply of good nutritious and sustaining food is now indispensable. Some discretion, however, and judgment, will be required in modifying the relative quantities of meat, and also in the use of wine, to which we must occasionally have a prudent re-

course at this period of life upon the following grounds :

First, Too low a diet gives an apathy of character, with slowness of action, and weakness of body.

Secondly, Too high a diet gives impetuosity of passions and temper, oftentimes with cruelty of disposition.

Thirdly, A diet without exhilaration gives a gloomy tendency, with despondency, instead of buoyancy of spirit.

This period of life is also the time fraught with the development of that fatal disease, consumption.

It is in connexion with this disease, and a host of others dependent upon the same causes, that I must here introduce a few dietetic remarks upon cleanness and uncleanness of meats. The Christian world differs from all other nations who have received light from the primitive Scriptures, in disregarding the divine injunction given to the whole earth in Noah, in "that man should not eat flesh with the blood." This principle was also reinforced by Moses, and laid down by him as a law; for even he, also, most forcibly cautioned against eating the flesh of swine, an animal which is carnivorous, and although it divideth the hoof, cheweth not the cud; an animal so different from the cow, sheep, deer, &c., that they who consume its

polluting flesh, cannot bring their stomachs to revel upon its disgusting milk. I deem it here unnecessary to go over ground that has been so well traced before, but recommend my readers to peruse a most excellent work entitled "National Dietetics," by the late George Warren, M.R.C.S., and published by Longman and Co.

The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, are infinitely more free from disease than the Christians; more especially do they escape those opprobria of the medical art, *scrophula*, gout, consumption, and madness. The Turks eat great quantities of honey and pastry, and much sugar; they also eat largely, and are indolent; yet do they not suffer from dyspepsia as the Christians do. The swine-fed navies of Christendom suffered greater devastations from a painful tubercular disease of the bowels, (dysentery,) than from any other cause. Under my own observation, and in my own experience, those persons who abstain from swine's flesh and blood, are infinitely most healthy and free from humours, glandular diseases, dyspepsia and consumption; while in those districts, and in those classes of men where the pig makes a chief article of diet, tubercle in all its forms of *scrophula* and consumption, and inflammations in the forms of eruptions, sore legs, bad eyes, and

abscesses, most prevail. It is remarkable in coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig there cultivated. Upon these, and many other grounds, I am of opinion that blood, either in the nasty form of *black pudding*, or left in birds killed by breaking the neck, is improper as food; and that swine's flesh is polluting, productive of disease, and objectionable in diet. If this important point be neglected in dieting for sweetness, strength, and beauty, and unclean food be substituted for that which is clean, then "it will come to pass," as formerly said by Isaiah when the Israelites forsook their principles, "instead of a sweet smell there will be a stink; instead of well-set hair baldness, and burning (inflammation) instead of beauty." In other, but not plainer terms, there will come on a bad smell in the breath, or some rancid exhalation from the body; weakness and combing off of the hair, and some eruption of the face; should this latter effect not appear in these colder climes, where the air itself is a detergent, a disease will probably appear in the lungs, and run the course of tubercular consumption. To proceed, the youth advancing from 14 years to manhood, or womanhood, is to be plentifully supplied with nutritious, sustaining, and wholesome food; the proportions

of meat and wine, if used, being varied according as the character tends to apathy or to quickness of feeling and temper. Although the supply of food so imperatively demanded at this period must be abundant, yet there must not be any training for great strength; the reasons for this admonition are numerous and important.

First, The body is not strong enough in its fibre, or texture, to admit of thus experimenting.

Secondly, If the top of the strength be reached, it can never be held on in any living being, but is always followed by exhaustion and withering of the powers.

Thirdly, It stops the growth in height, and expands the body.

Fourthly, It induces an active spitting of blood; and tends to other diseases.

The supply of food being plentiful, every person ought to rest satisfied with a reasonable degree of strength, and content with a fair condition of flesh, without any anxiety as to whether such an one is as strong or as fleshy as such another. At this period the flesh and strength will oftentimes vary without that cause for alarm which must always attach to these changes in after life.

The functions and general economy of the frame are now in their natural preservative operation, and any temporary error in diet, or action of the

nutritive system, is, by the rectifying powers of the body, soon remedied. Thus, if the body be exhausted to-day, it will recruit to-morrow; if to-day undue repletion be made, a failing appetite will to-morrow put right the error; to blood lost by a wound, the system sets about to recover it by a check of some secretion; is the system loaded with blood from deficient exercise, some timely discharge wards off the evil that would otherwise ensue. But, although the casual faults are thus immediately repaired, continued or repeated errors never fail to produce palpable injury to the body; and these injuries, when developed, always claim enquiry in connexion with dieting. If the strength fails and there is a falling away of flesh, the first natural enquiry is, Whether the quantity and quality of food be sufficient and adapted to the time of life? Has he been urged to the high-fed point, and is he now suffering the natural withering which always follows? If neither of these queries elicit the cause, Does the food pass off too soon from the bowels? Is the food digested? If these queries explain not the cause, but all the operations of food-taking appear natural, then the question comes to be asked, How is the nutriment wasted? Does the patient eat too much salt, and consequently pass off too much water? Does he perspire too much at night? Does he take too

much exercise? If none of these queries afford an explanation of the cause, the case requires a discerning practitioner, there being, in all probability, internal disease. But, if any of the foregoing questions elicit the cause, the error may be remedied by any rational person upon the common principle of dieting. Through all this period, exercise and air have a high importance; the former should be moderate and regular, the latter cannot be too freely indulged in, and small or hot sleeping rooms are to be carefully avoided. In many avocations of young persons, it happens that the arms and muscles of the chest are brought into but little use, in which cases daily exercise of them should be sought in some amusement, work, or the use of the dumbbells. It is also highly advisable that persons should now accustom themselves to read aloud, with the view of exercising and strengthening the lungs. They who have a regard for the future happiness and prosperity of youth, will do well not to suffer them to be much with low-spirited, gloomy, or desponding persons, at this age; nor should any young persons be placed in situations where they have not companions. Besides the plentiful supply of nutriment, moderation, and regularity of exercise, and avoidance of depressing feelings, youth claims, if we look for health, strength, beauty, and intellect, a proper

and systematic *exhilaration*. Let not this word *exhilaration* be mistaken as signifying a pampering with wine, intoxication, drunkenness, or any morbid excitement; by exhilaration I mean simply a bringing out the mirth, a necessary part of good dieting, a bounden duty, and a universal custom in all nations living in the principles of divine revelation: "The mirth of the land being gone," is considered by the prophet a proof that "the ordinances are changed and the everlasting covenant broken." Exhilaration, at this period, requires only small quantities of wine, and is most easily made by combining some cheering excitement, as dancing, &c. The violent exertions of some of the gymnastic exercises and all overstraining should be carefully avoided, nor should the young man aim at getting the hard, fleshy arm and leg of more advanced life; a full portion of corn food is the best and surest means of avoiding any hollowness of the thigh, and affords the surest base for well-formed limbs, when combined with free exercise and air.

He who conducts the dieting of youth upon these principles, combined with cleanliness, will find ample repayment in the general health, sufficient strength, desirable sweetness, pleasing appearance, and steadiness in the exercise of the intellectual faculties. There will be a clear skin with

mantling blood beneath, a brightness and life about the eyes, great mobility of countenance, a tone about the upper lip regular in its expression, cleanness of teeth, and sweetness and freshness of mouth, a lightness and steadiness of movement, an erect body, an evenness of temper, and, beneath all, a merry heart to enjoy the pleasures, and courage to meet the evils of life.

CHAPTER VI.

SOME INTRODUCTORY REMARKS, PREPARATORY TO AN
UNDERSTANDING OF THE PRINCIPLES OF DIETING
FOR ACTIVE LIFE.

IN order to understand the principles of this science, we must make a short appeal to history, and bring before the inquiring man the data upon which these principles are fixed: and a little patience may here be profitably exercised, as a means of shortening the rugged road to this desirable end. From Scripture history, we are abundantly supplied with material to begin this matter; and we shall have occasion continually to refer to a people, directed by divine revelation for comparison and discernment as to the best manner of conducting the diet and appreciating the effects among ourselves. It is very evident from these records, that flocks and herds, milk and honey, and sweet-cane (sugar), butter and cheese, pulse, corn, and the kidneys of wheat, fruits, oil, and wine, were all understood and duly appreciated. And as it

was in the beginning, so it is now, and so it ever will be, with all truth and all fixed relations of things. The kid, the butter, and the cake, which prevailed in Abram's time, is still the natural offering to sustain the stranger. The wine with which Noah exhilarated is still the natural exhilarant of man; the parching and leavening of corn is still needed; the curdled cheese is still in vogue. Men differ only in lesser points; but some of these involve life and death, happiness and misery, strength and weakness, pleasure and pain, premature death and long life. It is highly probable that the flocks and the corn, fruits, wine, and oil, which formed the chief sustenance of Israel, constituted also the chief food of the heathen (all the rest of the world): the only difference being, that the latter ate with the blood, and that they admitted also among their meats those animals which the former people considered unclean, abominable, and polluting. With regard to their corn-eating and fruit-eating, there was probably but little difference, and all exhilarated upon wine. Leaving the Hindoos out of the question, I imagine we may fairly state that, until the end of the 15th century, A.D., all mankind lived much the same in the gross, the material being meat, wine, oil, corn, &c.; and the only difference was, that some ate more meat, others more fruit, others

more corn, some the flesh of fishes, &c., &c. But, with the exception of Nebuchadnezzar, who ate grass like an ox (probably figurative,) and some mention of onions, &c., used by the Egyptians, we shall find but little matter upon vegetables (taking the term in a gardener's sense).

Gardens and groves have always been agreeable and luxurious to man. The gardens, however, which were cultivated in Babylon, the groves of the heathen, and the pleasant garden of Judæa, were very different from the gardens of the modern world. The former were places of pleasure, cultivated for the eye, and for the cooling, and refreshing, and solacing the body and mind. The latter are small fields, cultivated to fill the pot with roots, stalks, and leaves, and chiefly to spare the corn. This country received their first garden-stuff from the Netherlands, from whence there was a regular importation in the early part of Henry VIII.'s reign. Before, however, a regular importation could be made from that country, a demand must have been made from this; and this could only be done upon a previous considerable usage by the people of England. The part of the people who must necessarily be first acquainted with, and accustomed to these new articles of food, must have been the merchants and indwellers of the place at which they were

first landed, and this was at the port of London. It may, therefore, be fairly inferred that, for several years before vegetables were regularly imported, they had been much used in London, especially among the more wealthy citizens. This may give some clue to an explanation of what was called the sweating sickness, a new disease in Henry VII.'s reign, which first appeared in London, and carried off two successive lord mayors, six aldermen, and many thousands of other persons. It was at length found to be most successfully treated by warm cordials, and keeping the patient warm. This sweating sickness was probably always afterwards existing in some degree: and several times in this, and the two succeeding reigns, it raged with depopulating violence; in some towns half the people were carried off by it, and in 1517, it frequently destroyed the patient in three hours. Oxford was depopulated. The disease continued in Edward's reign, and ravaged all England, carrying off many of the nobility. It appears to have become less destructive on the discovery of the East Indies and America; probably from the importation of spices and hot condiments, which in earlier ages had neither been known nor wanted, but which now became requisite as correctors of the cold leaves, roots, and stalks, lately introduced as food.

Admitting, however, that some error may be involved in reasoning upon mere history, let us combine with it the conclusive ground of experiment, and let that experiment be the most simple that can be selected. I take then a new-born infant, who can have no dislikes, or any acquired habits to influence or bias the experiment.

This child, nourished through the mother, will be cherished without pain or any disorder of the stomach or bowels, while the mother is kept upon corn, meat, oil (butter), and sound wine. Let the parent be now partly fed upon roots, leaves, or stalks, the infant instantly, upon the milk elaborated from that food, becomes griped, flatulent and sometimes convulsed, with blueness of the face and hands. Mend the experiment, and mix with the vegetables of the Netherlands, the spices and hot condiments of the East and West Indies; the effect is mitigated, there is less pain, less flatulence, and less chance of convulsion. Return to corn, meat, oil, and wine; the evil is remedied. With this combination of truth derived both from experiment and history, there can be but little force in the argument that many individuals have nursed upon a large admixture of garden-stuff, nor that others have lived the usual duration of life with a large admixture of such food. From the period at which this great change

was made in diet, the mortality of children has greatly, nay immensely increased, as the following extract will shew:—"I further observed by hints taken from Mr. Grant on the bills of mortality, how that, since the year 1636, a full third part of the annual christenings had been buried in the cradle, of erosions of the stomach and intestines, called gripes in the guts, and convulsions of the bowels."—From a book entitled "*Scelera Aquarium.*" These observations upon gardens and their produce lead immediately to a consideration of condiments, inasmuch as the whole system of condimenting was changed by the introduction of leaves and stalks as food. Before the introduction of garden-stuff from the Netherlands, the usual condiment of meat was sugar; and the vegetables then introduced were used at first only as condiments to meat on the supposition that they were salutary and good correctors of the alkalescent nature and putrescent tendency of flesh. Prior to the fourteenth century, we have no records of the mode of condimenting for several centuries of what have aptly been termed the Dark Ages. But if we go further back in our enquiry, we find that the earlier ages condimented, seasoned, or gave the zest with vinegar and with salt. This was not only the case with the Greeks and Romans, but it was also the manners of Israel,—“Dip thy mor-

sel in the vinegar," being a privilege granted by Boaz to Ruth. The acetabulum or vinegar-bowl was also common to the Romans. Salt, as a condiment, is traced in the writing of Moses and in the Odes of Horace. Among these people, however, salt was used sparingly, and I conceive chiefly with meals, not with meats. And it is principally to that extension of navigation which took place about the fourteenth and fifteenth centuries, that we may trace the enormities into which this country, and the Christian world generally, have fallen in the abuse of this substance. The length of voyages, in which large bodies of men were isolated from the earth, necessarily directed attention to the means of preserving their food from those destructions to which they are all prone; and the method by which this could be most easily, economically, and perfectly done, was then found to be by saturating the meat with salt. What was thus done as a matter of expediency, founded upon necessity, came afterwards to be continued as a custom, where no such necessity existed; and the sapidity thus given to meat, and approved by the palate, came afterwards to be imitated upon the table, and hence the saltcellar found its place as an indispensable at meat, although it had before been rarely used except at meals (or where meat only was used.) The use and abuse of salt constitute

important points in dieting for very active pursuits of body and mind, and are never to be lost sight of. It (salt) is free from any poisonous quality, in whatever moderate degree it may be taken, this freedom from bad quality must not, however, be construed or perverted into the notion that it has any good qualities as food. It affords no nourishment nor strength; it does not hasten digestion, as is usually supposed; and if it did, that would be no recommendation to the rational dietician. It goes freely into the blood, and then goes freely out, making its chief exit by the kidneys. The Arab uses it sparingly, but he knows its use; and it is, I believe, the only medicine needed by the Arab of the tent, or by any men living an active, natural, and temperate life. It is also the natural and instinctive medicine of birds and of all ruminating animals; brine springs or salt lakes being the spas to which most animals in an unrestrained state make their occasional resort.

The objections to a large use of salt are, that it is not nutritious, that it creates thirst, and thus fills the stomach unnecessarily with fluid; that, in its passing off by the kidneys, it generally makes some waste of animalized matter, and that large quantities are useless to those who eat only clean meat. They who eat polluting meats do well to combine much salt, in order that the blood may be

washed by the extra water demanded, and purged by the profuse action of the kidneys; but he who eats only clean and wholesome meat, does but make waste by largely combining this substance.

We have now seen how vegetables, which were first introduced as mere condiments to meat, came to be used as food, and then to require condiments for themselves; how they thus brought into common and general usage hot peppers, ginger, and other spices, and how the mortality of children followed, and how mankind fell into the abuse of salt. Coeval with, or very soon following, this innovation, came the multiplication of inferior fruits. The rage for gardening induced a desire for variety, while it led to a disregard of quality; and thus many poor acescent fruits came to be cultivated, and, consequently, to displace from the table the high and rich fruits which alone had been before known. The extension of navigation favoured this disposition to multiply the articles of diet, and furnished the tea of China, the coffee-berry of the east, the tobacco of the west, and the roots, plants, and leaves of the whole globe; the culture of roots, leaves, and stalks, further led to an enormous multiplication of swine; while the love of sapidity acquired by the custom of salting, conspired to render the salt-dried, and highly flavored flesh of that animal, the most relishing,

the most exciting to the palate, and the most desirable, to a people who had come to eat more for the satisfaction of the mouth than the nurture of the body, and whose minds were blinded to ulterior effects of that polluting food, by an ignorant perversion of the meaning of the religious Scriptures. Hence, not only was the mortality of children enormously increased, but the new-fangled system soon manifested itself in colliquative sweating-sickness, and rapidly destructive diseases, and to it may be assigned many of the slow diseases known as atrophy, consumption, and tabes.

The disease which took away that amiable youth, Edward VI., was probably dependant upon this innovation of dieting. Edward had the measles and small-pox, which doubtless reduced him much, and rendered necessary, at his time of life, (fifteen years,) a plentiful supply of mild and nutritious food. His was not a case of pulmonary consumption, for that supervening upon measles and small-pox would have carried him off soon; but he lingered in a weakness which baffled his physicians for fifteen months. There was probably but few symptoms of active or actual disease, inasmuch as his physicians were discharged, and he put under the care of an old woman; under whom, also, his *diet* was ill-managed, for his pulse failed, his legs swelled, and his body became livid,—all

symptoms of imperfect nutrition. Chemistry, botany, and the knowledge of poisons, were not sufficiently advanced to warrant the opinion that he was thus gradually and artfully wasted and destroyed by bad medicines. These few introductory remarks lead to my next section of this chapter, being a consideration of the changes and innovations in the articles of drinks.

Section II.—On Exhilaration.

From the most remote period, and through all ages, we trace the custom of exhilarating. It has the sanction of Scripture, the authority of profane history, and the consent of reason. It made a part of Hebrew dietics, was always involved in Jewish polity, and was conformed to in the life of our Lord and his disciples, and will be renewed in his kingdom when he cometh in power, for he teacheth us that he will again drink wine in his Father's kingdom. Neither health, society, nor individual happiness, can go on without it; it therefore claims a due and cautious consideration, commensurate with its importance. To exhilarate, signifies to bring out the mirth, or make cheerful, to gladden or enliven. The natural means of doing this is by wine. When this custom ceaseth, or when it cannot be rationally indulged in by the whole people, it is considered by the prophets

as a consequence of bad government, and proof that the laws covenanted upon as a means of receiving and securing blessings (gifts) are broken by the rulers and great body of the people. In the plainest possible terms, Isaiah lays down this position, chapter xxiv.; "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore, hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned (inflamed), and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song." Again, he thus laments, "a crying for wine in the streets; all joy is darkened, the mirth of the land is gone." Wine always held its character among these people as an exhilarant; it was cultivated to enliven and rejoice, and not grown with the view of being consumed as a mere fruit. In that beautiful fable of Jotham, (the first fable on record,) the qualities of the trees are strictly adhered to, and while they are made to glory in their natural and proper use, the vine is said to answer, "Shall I leave my wine, which cheereth the heart of God and man?" But it is, I believe, in no instance spoken of as food.

The abuse of wine is rare in the countries where it is grown, and the abuse of those fermented liquors, which are its natural substitutes in climates not congenial to the grape, was equally rare before the 14th or 15th century. The folly of intoxicating instead of exhilarating is at once seen by comparison of the terms, "to intoxicate" meaning literally *to empoison*. As we proceed, we shall perceive how habits of empoisoning supplanted the habits of mirth-making, or exhilarating, and we shall prepare our minds for a decision in favour of the godly habit of being merry, to the extinction of the degrading delusion of getting drunk. As the nutritious and sustaining matters of food may sometimes be abused or misapplied, so the cheering and exhilarating wine may inadvertently have its powerful qualities misused. Such abuse, however, like the abuse of food, will generally correct itself in some salutary sickness, purging, or other intelligible hint, too plain to be mistaken, and too painful not to deter from repetition. But habits of intoxicating are more insidious, more serpent-like and insinuating; they glide in with the flattery of hell, saying, Be wise and take this, Be free and take that; thus leading a man to substitute experiment for precept, and beguiling him in the delusions of false knowledge, until his eyes are opened in the conviction that his health, strength,

sweetness, beauty, and intellect, are destroyed. To explain how the habits and malpractises of intoxication came to be so generally adopted, and to expose the currents which drive upon that fatal rock, we must turn our attention to the alchymists.

These people, instigated by some traditionary opinion connected with fire, exerted themselves in an unceasing series of experiments to find a universal panacea, an universal solvent, and the art of transmuting metals into gold. In the restless anxiety of this pursuit, they tormented by fire every product of the earth, and although they failed in the object of their vague and enthusiastic search, they yet made many important discoveries, and laid the base of the science of Chemistry. Among their inventions were some products obtained by tormenting wine with fire; this was a highly inflammable and evanescent fluid, and hence termed *spirit of the wine*; further tormenting of this fluid in a particular manner, with things calculated to alloy the more watery parts, gave a still more subtle fluid, which, adhering to the phraseology of a heathen people, they called *æther*. This spirit of the wine, and the more subtle æther, would have been probably long enough in existence before men would have subjected their bodies to their burning influence, had it not happened that errors in feeding upon roots, stalks, and leaves, had induced and

rendered prevalent most tremendous pains in the stomach and bowels; these were so great, so horrible, so racking, and imperative in demand for relief, that every kind of hot spice brought from all parts of the world, were used to assuage them; but, upon experiment, none of these had the immense power of the spirit and the æther of wine. Hence they became medicines of notorious value to this ill-fed people. What was found thus useful became much wanted, and as long as the people got the cholic, cholera, spasms, convulsion, or whatever they call these pains, so long were the products of fire imperatively demanded. The continuance of bad diet continued their use, further errors augmented their demand, and thus step by step have mankind advanced in error, until at length the poorer people are sunken into the degraded state of substituting roots and leaves for corn, salted swine's flesh for fresh clean meat, and ardent—that is burning spirit, for the generous exhilarants wine, and ale. Roots, leaves, swine's flesh, and gin, worthy compeers! meet sustenance and irritant for the midnight orgies of a deluded, degraded, and ignorant people, whose grossness, violence, obscenity, and passion, afford illustration of Moses' writings by example of reverse. For, as Moses' precept, if kept, was “to bring days as days of heaven upon earth;” so here we perceive their neglect bringing

a night-scene of hell, "where all joy is darkened, all the mirth of the land is gone." If we ascend a little from the lowest gradation of society, and consider the middle class of mankind, we find more corn, and larger quantities of clean meats consumed, but combined with sufficient garden-stuff and other ill matters, to make frequent demands for relief of cholic, &c., &c., and to lead to undue thirst; so that ere the youth has reached manhood, he has become accustomed to the warming and stimulating qualities of spirit; and he fails not on every trifling pain of stomach, or of mind, to apply to the spirit-bottle for relief. If we move higher in the scale of society, we find wine used in part; but these persons occasionally being accustomed to warm spirit and water in the frequent cholics to which all the nation is subject, they derive but little exhilaration from pure wines, and their demand is therefore for a strong mixed wine; and such wines are prepared by mixing with them a large portion of brandy. If we ascend to the highest rank of society, we find less or perhaps no spirit-drinking in youth, the spasms, cholics, and pains of this class being removed by the use of warm purgatives and cordial medicines prepared by the apothecary. This circumstance, and the good fortune of having a plentiful supply of corn, meat, and oil, give the

children of this class a greater chance of escaping drunkenness and intoxication than their poorer brethren. Even here, however, the spirit-bottle finds its way to the table, although it is not called spirit, but cordial; and it is flavoured perhaps with orange-peel or some other aromatic. Thus we find the spirit-bottle prevailing amongst all classes; and it must and will maintain its place as long as the cruel pains of a grass-fed people call for its aid. If we go back to the period anterior to the introduction of gardening and filling with garden-stuff, we shall find that our ancestors exhilarated or gladdened themselves upon fermented sweets of several kinds, such as mead and metheglin, and many vineyards were existing in England at this period. A drink was also formerly made from corn, without bitter, being in fact a malt wine; all these drinks, made from fermented sweets, are exhilarating and congenial to the blood and mind of man.

And we now come to an exposition, why bitters came to be used in diet, when the Dutch had sent to us beasts' food to eat, and the natural consequence was experienced in stomach-pains, cholics, and all the catalogue of gastric miseries which men relieved as well as they could by hot spices, spirits, æther, fœtid gums, &c. The stomach of persons thus pained by improper food, and

then eased by hot spices, then pained and eased again, soon continually became irritable or easily pained. Now, all bitter extractive, with very little or no exception, is deadening upon animal fibre; it is not narcotic, or sleep-giving, but directly deadening; it kills flies instantly, and shows its mortal powers very quickly upon most small animals; when much used in medicine, it too often proves fatal,—as was the case some years ago with the Portland powder (a strong bitter), and as has been the case too often lately in the use of gentianine, and other very concentrated bitters. These things prove at first very deadening to stomach irritation and pain, relieve the patient from immediate suffering, but ultimately, if persisted in, deaden him altogether; although from the absence of premonitory symptoms, the treacherous bitter is rarely suspected. The introduction of bitter into diet was, then, from the same people from whom we received the garden-food, so calculated to pain, irritate, and injure the stomach, experience having taught them its use upon their own badly nourished bodies—this bitter was the hop. It soon followed garden-stuff; and bitter extractive in some form, has ever since been a portion of the drink, and a principle ingredient in doctors' stuff. The fermented sweet was no longer permitted to exhilarate; men were not sound enough

in the stomach to be mirthful; they became content with ease, or the mere negative of pain, and hence the deadening and disgusting bitter got admittance as a part of diet, as a great article of trade, and the usurper of land, time, and money, giving no nutriment in return. This bitter was further, when people came to esteem it, made a means of putting off poor and vapid beer as a substitute for exhilarants; and thus drink, of a quality so low as to be incapable of sustaining itself from a souring and ropiness, came, by a mixture of bitter, to be considered good, sound, and wholesome. We may, by a retrospect, thus see how the introduction of the inferior parts of vegetables laid the necessity for hot condiments, and how the discovery of new products supplied their wants; how horrible cramps and torments of stomach claimed immediate relief, and how these were assuaged by the discovery of spirits and æther; how an ill-fed and continually medicated stomach became irritable, and how the deadening bitter was brought in to destroy this too great susceptibility. And in this retrospect we may at once perceive how hot condiments and bitters of all kinds came to be considered stomachic, or drugs for the stomach. These hot condiments and bitter drugs and liquid fire, were not all that was needed; bowel-purges of all kinds came to be much wanted; and in the severe pains, fright-

ful spasms, convulsions, and horrible distortions of anguish, which characterize the diseases now induced, those which purged most rapidly were most appreciated, whether from the poisonous mineral, the scouring wild plants, the griping gums, or the tormenting resins. And the great sum of stomachic physicking lay, and has since laid, in clearing the bowels, giving hot spices or aromatics and drugging with bitter.

We have occasion again to revert to the extraordinary events of the fourteenth and fifteenth centuries. Not only were the habits of the people much changed, and many innovations made in the articles of diet; but the moral or manner was also altered in an important point connected with the partitioning of labor, and the diffusion of food and other needed things. This error of society, so dreadful in its result, was the introduction and legalizing acts of usury. By this folly and maladministration most shameful oppression was inflicted upon the labouring classes, who came to be mulcted of their fair portion of wages, while multitudes were thrown out of employ, and many driven into foreign lands for food; the effect of usury being to make scarce and dear the necessaries of life for the advantage of the rich. It was not until the introduction of usury, that a portion of the people were so much impoverished,

and employment so confined to a portion, as to render poor laws necessary. But from that great political error sprang the over-working of one portion, and the destitution of another portion of the people; and from it happened that result predicted by Moses, viz., the brethren cannot live together, "Take thou no usury of him, that thy brother may live with thee." Before the oppressed, however, determines upon leaving his native land (the declared effect of usury), he puts up with almost every deprivation in food, clothing, mirth, and every need of his nature. In the irritation of body and mind consequent upon these to the miserable sufferer, he seeks a temporary and dreaming relief in the narcotizing tobacco, introduced from America by Sir W. Raleigh. By this herb, the hungry cravings of an ill-nourished body are assuaged, the irritated nerves of an over-worked man are soothed, and the wretched victim of a bad government indulges in dreams he cannot rationally hope; he forms resolves beyond his powers; he snatches in his existence a feeling, which, although he knows it to be a delusion, he values more than the realities of a life oppressed by enslaving usury and its consequent effects of cold and cheerless starvation. To understand then aright the effects of tobacco upon the human body, it

must never for one moment be supposed to be an exhilarant or mirth-maker, neither is opium, nor any of the narcotics. They have a property of soothing an irritated nervous system and agitated mind; and thus they calm down, to a state of tolerable or sufferable feeling, and social aptitude, men who before their influence feel an unsocial inquietude and excitability of temper or disposition. Without, therefore, disdaining the use of this herb in distressed life, or in irritated feelings, I wish here chiefly to avoid the pernicious error of confounding its effects with the effect of exhilarants, and thus having it smuggled into diet with a false character. We have in this rapid and condensed sketch from history and experience laid the foundation for rational exhilaration, and pointed out treacherous currents, which drive upon the rocks and quicksands of empoisoning or intoxication, and deadening and narcotizing. We proceed to some precepts and further observations upon this important subject.

Now, before the mirth can be brought out, the cheer must be put in; this fact mankind have known for ages, and hence a man who has merriment to put forth, has been termed good-humoured, or whose humours or fluids are good; while they who evince a dulness of disposition, have been termed melancholic or black-biled; others who shew a sharpness and

bitterness of temper, are termed austere or unripe. Preparatory, then, to exhilarating, or putting out the mirth every man should make a source of it in a well nourished body, and before he systematically attempts to exhilarate, he ought first to be cheerful or full of cheer. I do not mean stomachful, but he should be previously systematically nourished and prepared for mirth-making or gladdening. If he fail to make this preparation, even wine, the cherisher of the heart, may fail him in his expectation, and where he seeketh mirth he may find a poison or intoxication, as is always the case with the man who is starved. Wine may distract him, and in all who are insufficiently nourished it produces headache. The degree of nourishing required, preparatory to exhilaration, is greatly beyond what the medical world has of late years deemed prudent. The system should have some degree of *embonpoint*; these should be a degree of fatness about the eyes, by which, when the person laughs, wrinkles are made on the outer sides of the orbit; the merry and cheerful man is thus easily discerned: and this is a leading feature known to characterists, or they who depict characters, whether painters or actors. A leanness about the eye, from which it sinks, and a flattened skin upon the prominent outer part of the orbit, is the sign of inanition, weakness, distress, and

a leading outline of death, and also a never failing mark of him who drinks instead of eats. "Laugh and grow fat," is a common phrase in England; but the order of events is the reverse, and the phrase should be "Grow fat and laugh." This, then, is the principle, will, law, or precept of exhilaration. Every man and woman should practise it. It should be always done, if possible, with genuine wine, or product of the vine. If this cannot be obtained, fictitious wine, or fermented liquors from sugar-fruits, corn, or even sugar-roots may be used. Bitters of all kinds prevent the exhilarating power, and should be *constantly avoided*. It is only fit or apt to be drunk in grief, where exhilaration is avoided. To drink bitter drink is a phrase used in Scripture, to denote the misery which needeth it. If the true vine cannot be obtained, neither fictitious wine from sweet, then the spirit of the wine (brandy), or the spirit of the fictitious wines (hollands, whiskey, rum, gin, or arack), may be used. But all the spirits of wine must be scrupulously and suspiciously used; they should be, as far as possible, retorted or thrown back into a fictitious wine by *great dilution*, and mixed with sugar, and the addition of a very small quantity of acid of fruit. The spirits being all highly intoxicating, or empoisonous, should never be

viewed with the friendly eye which fine wine naturally claims.

If these precepts for exhilaration in connection with dieting be not attended to, but an illegitimate stimulating or spurring (the terms are synonymous) be substituted instead of them, then some disease of the food-managing part of the body will inevitably manifest itself. As certain as an ill-fed horse if spurred beyond his powers will fall off, wither, and die, so certain is the same case with man. If the disease manifest itself in the region of the liver, the patient becomes hypochondriac; if in the spleen, splenetic; if in the stomach, dyspeptic; if in the lungs, asthmatic. If the limbs suffer, he will be gouty; if the kidneys, there will be gravel or stone; if the bowels, piles and fistula; if the head, diseases too numerous to be named. If the blood be watery, there will be dropsy; and this, in the complication of errors in dieting, may be combined with inflammatory action, and wasteful action of the kidneys. Should the badly managed man escape these palpable manifestations of disease, there is one suffering or blot in his being he cannot miss. He must inevitably become enervous, or enervated; that is, defective in courage, hesitating in decision, irresolute in action. It is curious to see how terms may alter in signification; to be nervous, formerly meant

to be full of nerve, strength, fibre, brawny, full of spirit and fire: and a signification of this kind is still preserved in the adaptation of language to literature, mind, intellect, poetry, &c.; but, in connection with medicine and the human body, the term has been quite reversed, and to be nervous in body now means to have no nerve at all, to be exceedingly irritable and devoid of stamina. The feeling of enervousness will be found to base or bottom (as Mr. Locke calls it) upon a consciousness of defective stamina. prop, staff, or whatever signifies the sustaining principle within the body. And after the volumes that have been written upon this consciousness of defect, and after the world has been for ages ransacked for remedies, be it hereafter known that the only remedy for the evil is wheaten bread. It may and will be often found difficult to get into the stomach sufficient bread to make adequate sustainment to the system, and there may be some art or method in doing this; but in no other manner, and with no other means, can it be done. The only permanent tonic to the nervous system is corn. When the well-instructed divine, lawyer, and physician, the accomplished singer and gifted player, hesitate or become nervous in their public exhibitions, it is in the fear or doubt as to whether they have stamina sufficient to carry them through; they

know their parts, but doubt their strength. They who are well corned, like the highly fed horse, doubt not; but, conscious of their strength, glory in their mettle, and whatever they have in their minds they hesitate not to put forth, and thus distance their compeers: while many a thinking man, who has been loaded with dietetical error, holds back with a mind loaded with material, thought, learning, and method of aiding truth, delineating mankind, and benefiting his fellows. There are two other kinds of enervousness—one dependant upon repletion, or too great fulness, the other upon malpletion, or badly proportioned food, of which I shall treat hereafter. But the great bulk of enervous cases are dependent upon insufficient corn.

Section III.—Upon Tempering the Body.

As the far-famed Toledo sword differed from a rusty oyster-knife in temper, so great is the difference of temper in man: and, as the Toledo rapier was but a bit of common iron, without the tempering which the artist gave it, and had no superiority over the despised oyster-knife or iron hoop, so the good or well-tempered man has none over him who is ill-tempered, except the superiority which he has acquired by a lucky tempering in diet, or exercise and air. This im-

portant,—nay, for social intercourse, transcendant part of dieting, has been for some generations very little understood, although its expressive phraseology may be traced in our early writers.

The savage, uninstructed in arts of civil life, and ignorant of the blessings of husbandry, lives a life of rapacity with all nature, and snatches from the wild herds and flocks his sanguinary meat. Replete with flesh, his restless, irritable, and domineering character is formed for cruelty, bloodshed, and a continued exercise of passion. Uninstructed in the nature of a communion, and ignorant of the advantages, comforts, and safety of community, he leads a life of vigilant selfishness, opposed to his fellows, and with no bond of union to his name but that founded upon sexual sensuality. On the contrary, the Hindoo, descendant of an anciently civilized race, instructed in the blessings of a community, and acquainted with the arts of husbandry, having a creed formed upon an aversion to bloodshed and cruelty, consumes no flesh, but nourishes his passive, contented, and quiet body upon the mild corn of his cultivated land. These extremes of temper, the savage and the passive, are the co-efficiencies of the extremes of diet, each being the required physical temper of their moral being. If the savage were to diet himself upon the system of the Hindoo, he would

lose that irritability, cruelty, and tyranny of character which stamps him savage; while the Hindoo, if he changed his food for flesh, would become too irritable, cruel, domineering, to rest content in the passive love of caste. To meet the tone or temper of an only half-civilized world, man mixes corn with his flesh to render him less bloody, irritable, and proud: while the Hindoo warrior has permission from his priesthood to eat flesh, in order to make him irritable, proud, and cruel enough to enter into the bloody trade of war. Among ourselves, they who eat no meat acquire not the force and vigour of character necessary to the present state of society; while they who eat very largely of flesh become impetuous, haughty, and irritable. The intent of flesh-eating, then, with the rational man, is to temper and nourish the body with such a degree of hardness of character as will enable the individual to face and stand firm against the evils and trials he has to contend with. But while, in thus tempering himself, man studies to avoid that softness and flexibility of character which bends to every force, let him not temper too high, lest his demeanour become rigid and unbending; which, in the collisions of life, may subject him to be snapped and broken where he should have yielded, and evinced the exquisite temper of his body. Let him rather so temper

his person that he may preserve all the pliability, ease, and bending of the Toledo blade, with its adamantine hardness and never-failing rectitude. In tempering the body, however, it must never be forgotten that sufficient substance to bear the tempering must be previously used to stand the management. This is to say, without sufficient *corn*, meat will not temper the body. The reader is then to understand from the foregoing matter, upon training for active life,—1st, that he must trust chiefly to bread-corn for his support, prop, stamina, or sustenance: 2nd, that he is to temper and partly nourish his body with meat: 3rd, he is to exhilarate with wine. Where these cannot be obtained, he must make the nearest possible approach which the developed principles afford.

Before concluding this chapter, it may be desirable to offer a few remarks upon the necessary quantity of food, and the proper time of taking it, and on the method in nourishing, sustaining, tempering, and exhilarating. There is a foolish precept among many well-meaning people, which runs thus: “eat when you are hungry, drink when you are dry.” It is partly right, when applied to children; but it would be found a most misleading principle to the active man. The man of business, who would keep up his strength and feel adequate to cope with his toil, must eat to-

day for to-morrow's work. Like the horse who has to run a race or go a journey, he must be prepared before he commences, and not run into the certain failure consequent upon the appetite of the day; and this strength must be continually sustained by anticipating the required support. A dependance upon hunger for support has led many to a premature grave. I have seen many (young women in particular) gradually sink and die, from no other traceable cause than that they despised eating, and were not driven to it by an imperative craving. I have known several persons, and one a very old man, who never knew the sensation of hunger or appetite, who has assured me that he had no idea of hunger; he had often been out many hours, and yet never felt an appetite: but he always ate and sustained himself with great daily regularity, eating what he knew he must require. In my own person, and in my own observation, I have amply satisfied my own mind of the fallacy in dieting of trusting to appetite. Indeed, I am of opinion that the word has been altogether misunderstood; and that the word appetite only signified originally an aptitude, fitness, or readiness for food, and not a craving, desire, or longing. And I know that so long as there is no disgust, aversion, or nauseating in connection with food, so long reason is an

infinitely better guide than hunger to the man who seeks strength and health.

Putting, then, no dependance upon cravings for food, the quantity should be regulated by what experience teaches to be needed by the strong and the active, (as soldiers, sailors, men in garrison, or any other rations where the quantities are measured or weighed). These quantities will be found considerable, compared with what many ill-nourished men manage to grumble through life upon. Sudden changes, however, from small to these large quantities of food must not be made. Time must be prudently taken for every change which the dietician makes.

Much time has been misspent in determining the period at which food should be taken, and in deprecating the custom of late dinners. The data for concluding upon these points are few from experiment, but numerous from historical record. The promise made from God by Moses to the people of Israel was, that "At even ye shall eat flesh, and in the morning ye shall be filled with bread," Exod. xvi. 12. This custom of flesh-eating at even prevailed also throughout most, if not all, the nations of which we have any records. From experiment little can be learned; for although society has advanced to a degree of civilization which permits and applauds

the most atrocious, disgusting, and appalling cruelties and torments upon beasts, it has not yet come to the feeding of man upon beefsteaks and then killing him to see how the digestion has gone on; nor do we yet like, if a man be suddenly killed, that his stomach should be immediately opened to satisfy the *ardor scientiæ* of his inquisitive fellows. But the result of the experiment upon dogs shews that flesh does not become digested while the animal is kept in action. This, and an inability to digest meat, which I have observed in people who do not sleep well, leads me to think that meat is rarely digested while man is actively employed; besides which, a meat repast is generally followed by an inclination to be quiet and inactive. From all these circumstances, and having never seen any ill consequence from the custom, I am of opinion that even is the best time for the active man to take his meat: the more especially as he will then generally eat it in more comfort than at any other time. He will thus avoid, IF THE PREMISES HOLD IN MAN, the inconvenience of carrying about steak or meat for hours, which he cannot digest till night. When a person, from peculiarity of stomach, cannot take sufficient meat at one time in the day to make a proper tempering of the body, he may take small quantities two or three times with

his corn food: otherwise, once a day ought to be sufficient, and two full meat repasts will seldom benefit. The combination of a late dinner and a heavy meat supper is fraught with apoplexy and many horrible effects, as nightmare, frightful dreams, &c. Further, the active man will find it imperative upon him to be systematic in all the parts of his dieting, and he will do well not to submit to temptations which may present themselves. Bread, as often as he pleases in the morning, meat once in the even, exhilaration occasionally at night, is the system he must act upon. If the method be reversed, and exhilaration be made in the morning, he will frustrate all.

Refreshment, or making fresh, may be done at pleasure. To refresh from hot rooms or crowded courts, take cool air; from summer perspiration, wine and water, too low to produce the slightest exhilaration, or sweet small beer, or sugar and water; to refresh from fatigue, take recumbent rest; if exhausted, take corn food, but not wine.

I have thus endeavoured to make a plain exposition of the nature of the subject on which we have entered, preparatory to laying down precepts for the different ages and grades of active life. I shall conclude this portion of my writing by waiving all anatomical descriptions, all physiological discoveries, and all medical theories and

hypotheses. The grounds excluding these are, that all stomachic theorists become dyspeptic; and the body corporate of physic, who have most of this knowledge, are the most dyspeptic portion of the people; that since Dr. Fordyce's clever book upon digestion, indigestion has increased wonderfully, and is still increasing. Anatomy, dating from Vesalius, has had little or no connection either with diet or physic in practice. The College of Physicians and Company of Apothecaries know this; inasmuch as they compel all students to study physic from Greek and Latin authors, who knew nothing either of anatomy or physiology. Experience, observation, and natural good sense, were sufficient to produce the greatest practical men we are acquainted with; and although, as a surgeon, I highly value anatomy,—and, as a philosopher, I have an intense interest in physiology, chemistry, and other branches of the profession, yet, as a dietician, I know them to be worse than useless; for the slightest error in induction upon the facts of those sciences, leads to errors fatal to strength, health, and life; and I have arrived at the conviction that a knowledge of the qualities of various articles of diet is more important than a knowledge of structure and function, because it alone involves the practice of the dietician.

CHAPTER VII.

ON THE DIET OF A LABOURER, OR MAN DEPENDANT
UPON LABOUR.

IN a society constructed upon the fixed principles of revealed political law, the division of labour would not impose upon any one class of men more application or bodily exertion than upon another. The high-priest, and the priests, and the judges, and the singers, and the musicians, and the merchants, and the mechanics, and the mariners, and the herdsmen, and the sowers and reapers and all tillers of the soil, would have their allotted degree of application; and although some would exert the head more than the limbs, all would have a working share in the needs of a state or society; and although different ranks would be differently esteemed by others, oppression and slavery would not be the lot of any who had not first broken the compact by some admitted crime. In this country, there is every reason to believe that before usury had been admitted, the state of labourers,

whether in the field or the town, was a state of fair average enjoyment, and not borne down or oppressed by so much work, as to make a drudging slave of the man who was dependant upon it. Nor were the offspring of labourers, before the usury crime, ever worked to the distortion of limbs, and a murderous shortening of life. The neglect of law (the true law), grindeth the poor with a vengeance. I am not here to treat of what ought to be, or what might be, but of what is the labourer. The mistaken selfishness of social folly then made the condition of those who are so poor as to be driven to labour, burdensome indeed. He must work hard and long, while his remuneration (or money in return) is made as short and scanty as possible. In advising this oppressed and too often miserable man, I am compelled to bear the scanty means afforded to an imperative end constantly in mind; and therefore it is hardly to be supposed, that I can conform to the profusion and luxuriance and richness of high religious diet, in advising this ill-remunerated state. To make, then, the highest degree of strength, the greatest possible temper, to avoid as much as possible all unease or disease, and to subject my advised labourer to the smallest disorder of body which his means admit of, I must be plain, concise, and intelligible, and seek to be understood by the avoidance of hard

and impenetrable words. To meet his hard, long, and fatiguing work, the labourer should sustain or make his prop or support upon the highest coarse corn of the country in which he lives; the fineness of samples is not equal to the height of price in corn. Wheat corn should always be preferred. In the preparation of it, he need not to be particular about the perfectness of its leavening, and if it be what is termed heavy, that is, close, compact, and not spongy, this will be of no moment; for although it is rather indigestible or lasting in the stomach, it is very nutritious. He may also sustain freely upon flour pudding, upon hasty pudding, or quickly thickened flour and milk, cakes of unleavened flour, or wheat corn flour in any form. I do not advise him to eat unground wheat, whether uncooked, or in a cooked form called furmenty. He may substitute other corn for wheat if compelled, but if his work be hard and long, he should obtain wheat corn if possible. All corn is capable of making a sustainment, proper support, but wheat is the corn preeminently needed by the labouring man. Of the products of milk, cheese is the most lasting, nutritious, and desirable for the labourer, and butter, if he can obtain it cheap, not to be despised. Buttermilk and whey contain some nutriment as a drink, but the labourer must not consider them as a portion of food.

Having a reliance upon wheat corn for his support or prop, the labourer claims—nay imperatively demands, *flesh* for the temper of his body; and unless he obtains a fair proportion of this, he becomes very soon a premature infirm old man. No meat should be eaten with the blood. A point of discussion here presents itself between us as to the propriety and prudence of the labourer eating swine's flesh. If he were to try lean beef, (the same money's worth,) he would probably very soon come to scriptural prudence and my views upon the subject. Besides that, I consider swine's flesh polluting to the blood, and highly stimulating and ultimately weakening to sex; it is insipid in itself, and requires much condiment, especially salt, to be much retained in its admixture with the blood. The quantum of fibre or lean is also too small in a given weight. I believe men never train upon it. It may be granted that it has always been a part of the food for common people; but the multiplication of this animal has been much increased since the introduction of gardening from the Netherlands; the refuse leaves, stalks, and roots of the garden serving much for the sustenance of the thriving pig, whose cost is only calculated upon the peas, beans, &c., bought for its fattening, or unwholesome clogging up with lard; and

latterly since one people (the Irish) have come almost to exist upon roots, and the whole nation to cultivate vegetables largely as economical food, the pig has increased in so great a degree, as to be almost the sole meat of the country labourer, and is very fast becoming the chief meat of the labouring artisan of the town. The question of swine-eating, therefore, does not here merely touch upon its occasional use as food, but it embraces the important query of its being proper as the almost sole flesh of the labourer. Many of the obscure diseases of christian countries are dependant upon this food. Beef is the highest tempering meat with those with whom it agrees—and it will generally do so with the labourer. He should eat very little salt with it; and if he can return to the old custom of his ancestors, of giving the zest or relish with sugar, he will find the lasting cheeringness of it increased. Next to beef, mutton holds its rank. Venison comes not to the labourer's lot. Vinegar is good as a condiment for the labourer, always preferable to salt, (except when he eats pork, and then salt is indispensable,) and in hot weather vinegar is preferable to sugar. The abuse of vinegar has given it some discredit in this country; there is, however, every reason to believe it wholesome, when taken in moderation and with meat. In my observations

preparatory to this part of my book, I have stated that a man must eat to-day for to-morrow's work; the labourer may therefore make a spare-diet day on Saturday; but he should fill with cheer on Sunday.

The diet drink or fluid taken with the food, may be either sweet or somewhat sour, or perfectly neutral (water), as the man likes best, but it should not be bitter. Sugar and water, sweet fresh beer, sweet or sour cider or perry, or low wines, are proper drinks; but bitter in the drinks answers no end, except to disguise the poorness of expensive drink, or else to stupify the drinker. The labourer who values his time, or is paid by piece-work, should be careful not to stimulate or exhilarate at work, as all stimulation or exhilaration is accompanied by a hurrying of the vital powers, and is somewhat analogous to a slight fever, in which the strength is always a little suspended. Neither should the labourer, when thirsty, ever drink hastily; it makes a man not firm in principle or act, to do thus. I have known several deaths from this error, and shall therefore persuade the labourer, when parched with thirst and tempted by a cooling stream, to lap like a dog, not draught it in like a cow; and to imprint it upon his memory, I advise him to read, or have read to him, the seven first verses of the seventh chapter of Judges, where it will be seen how three hundred of the best men were made

known to Gideon by their manner of cooling their thirst.

Furthermore the labourer should daily exhilarate or make himself glad, not drunk, after toil, by some strong vinous ale. It may be sweet or somewhat sharp, as he best likes it; but it should have vinous quality enough to preserve itself without a deadening bitter, and body enough in it to exhilarate without taking so much as to make the man swell like a butt. It may be brewed from malted corn or sugar. It should be good vinous stuff; it need not have the exquisite flavour of tokay, burgundy, madeira, or port; but it might and ought to have all the good mirth-making qualities of them all, without any ill, narcotic, deadening, or impoisoning tendency. The labourer ought to be as much protected from impoisoning, or intoxication, (which is the same thing,) as any other member of the state, and the goodness of his health, if the matter were well understood, would be known to be the state's wealth, and therefore worth some thought. The revenue from gin in the bag of the Treasury, but ill compensates to the state's wealth for the want of corn in the bowels of the poor. To sum up with the labourer, or actual worker, he must make great sustenance, support, or prop upon coarse wheat corn; he should temper with beef, in preference to other meat, and exhilarate upon a

strong vinous drink. His diet drink being sweet, or somewhat sour, or neutral (water), to his taste. To compare the innovations, he will substitute corn for vegetable roots, leaves, and stalks; beef for polluting and salt-requiring swine's flesh; sound, strong, and vinous exhilarating liquor, for bitter, deadening drink or maddening spirit. Let him compare the expense, and the charge will be economy. Let him appreciate the result by experiment, and the effect will be strength, cheerfulness, and courage, for weakness, dulness, and despondency; while cholic and gin-craving will give way to stomach-ease and a contempt of all spirits. Under irritation or over-excitement, he may cautiously smoke tobacco, and *exhilarate when recovered*; but to smoke and drink together is tom-fool's waste, and contrary to sound sense; tobacco being a sedative, and spirit a stimulant, and the combined effect generally intoxication, or poisoning, and sure poverty.

CHAPTER VIII.

ON THE DIET OF THE LIGHT MECHANIC.

THE worker at light work connected with mechanics or machinery requires not the robustness or hardness of frame, nor the strength and power of body and stomach of the hard worker, nor has he the demand for that great sustenance or support which the labourer imperatively needeth; yet the long application required from the light worker, and the degree of precision or nicety essential to his occupation, require a support and vigour of spirit, which his inferior powers of digestion render more difficult, perhaps, of attainment than the simple high-strength perseverance of the mere labouring man; the combined exercise of mind and body rendering complicated and difficult that which, in simple elementary views, would be easy and certain. There is, moreover, a peculiar and embarrassing influence which long mental pursuit makes upon the organs we have to treat with, the influence of mental causes upon the stomach being as plain and well evidenced as any cause and effect we are acquainted with. The light me-

chanic, then, or man whose work must be continually directed by mental discernment, must be dieted with due regard to the confictions of mind and bodily wants. He will best meet the circumstances by making his sustainments, support, or prop with as little labour of the digesting process as possible, while, at the same time, he endeavours to imbibe his due portion of supporting matter. By using wheat flour without bran, and having his bread constantly leavened, and, if his digestion be very weak, biscuited, or twice baked, he will accomplish this end; while his avoidance of the heavy nutritious pudding will save him much embarrassment from indigestion. He may also more freely sustain upon rice, oat flour, and the lighter corns, than the labourer can afford to do. His tempering with meat will, also, not have need to be so high, and he will better attain his object by the light nutritious flesh of the sheep, than by the stimulating and lasting meat from the ox. Cheese will not always suit his less powerful stomach, nor will he often bear the somewhat acid diet drink so frequently grateful to the hard-working man. But his constantly exerted mind will appreciate and seek somewhat exhilarating, or rather reviving tea, an excellent refreshing beverage when drank cold. He should particularly avoid bitter drinks, as tending always to

deaden his mental attention, and thereby shorten his profit, if he work by piece-work. The mental irritation which long application in this line of life often occasions, generally leads the light mechanic to smoking; it should always be sparingly indulged; in tobacco, like opium, more frequently answering its object by small, than by large and immoderate usage; its large abuses, also, are likely to make the hand unsteady. He should exhilarate upon a lighter and more attenuated drink than the hard-worker, and should never play the wasteful game of unphilosophically consuming a quieter (tobacco) and a stimulus, or wine, or spirit, at the same time. They defeat the object of each other, and seldom fail to intoxicate or poison, instead of making merry or glad. He should avoid all acerb or sour fruits, and indulge only in those which are simply refreshing or quite sweet and ripe. He should take all opportunities of being in the air, and requires much sleep.

The principles of dieting these two conditions, the labourer and the light mechanic, afford an easy means of regulating the proper food for all intermediate conditions of the working classes, without a tedious detail and repetition of matter, under a variety of heads, for labourers in different trades. I may, therefore, proceed to the diet of active professional men.

CHAPTER IX.

ON THE DIET OF ACTIVE PROFESSIONAL MEN.

THE extraordinary circumstances connected with that change in society which succeeded the Dark Ages claim some trite remarks as introductory to the matter of this chapter, inasmuch as from the changes which the sixteenth century afforded, may be traced the origin of characters of which history affords no parallel.

When the human mind then broke (or was liberated) from the dark prison-house in which it had been for ages immured, it became involved in such a restless activity, as to lose all analogy with its position in other periods. Unlike a barbarous people who from a conquering foe might receive the arts, laws, politics, and luxuries of civilized life; unlike a people enlightened by neighbouring nations; unlike any relation of the race before known, mankind at once rose to a perception that among themselves lay hid the means of all those things which the desire of men naturally

covet, as health, wealth, knowledge, and happiness. Hence began a search so enthusiastic that no barrier could stop the inquisitorial pursuits of man; the heavens were scanned, the earth was rummaged and analyzed, and the Creator himself was debated, not only in the glory of His revealed attributes, but in the secrecy of His designs, and even in the very essentiality of His being. Nor was it an age of mental inquiry only; it was also the era of experiment. Mankind having divined, either from tradition, or from some construction put upon the Scriptures, a notion that a universal panacea, the philosopher's stone, and a universal solvent, lay somewhere, and was only to be sought for, all nature was ransacked and tortured, and all her properties experimented upon. The grave was made to give up her dead; the solemn secrets of the charnel-house were dislodged and exposed; all that dread which had been natural, all that idea of pollution which the law and custom had annexed; all that sense of shame which the physicians and embalmers of former ages had experienced, were changed; and the dead came to be opened, cut to pieces, examined, handled, and descanted upon with a daring instead of dread, a scientific *amour d'odeur* instead of a sense of pollution, and an idea of honour instead of shame. The knife which had severed the limb, or exposed

the bowels of the dead came soon to be needed in the diseases of the living; and live anatomy came thus to be practised by the surgeon, often with as much coolness and precision as that done upon the dead body. The rank poison of the vegetable, and the corrosive poison of the mineral kingdom, came to be no longer shunned or feared; but the rage for experiment putting aside all shyness and fear, made those direful things tell in proof how far they could be meddled with with impunity; and on finding their effects upon the body, men came to use them with as much indifference as the commonest condiments of food; the experimenter avoiding only the immediate and manifest destruction of the body experimented upon. These pursuits of the anatomist and the dangerous risks of the experimentalist afforded, however, oftentimes the best results to the afflicted; and hence the anatomist, who at first hid himself in holes, the rude surgeon whose first attempts at relief were rash and desperate plunges of the knife, the drug-giver, who at first risked himself as a murderer or a saviour, all came to be esteemed: "esteem brings profit;" therefore it was, that many bent their way over the same course, the barber mixed in with his craft the more profitable *arts* of bleeding, corn-cutting, and tooth-drawing. A sow-gelder cut his wife for the stone. Other lithotomists

carried stones in their pockets to produce, if they found none in the bladder. The herb-gatherer grew into repute, and the chemist (or burner) with hieroglyphic characters and outrageous jargon and mystery, made people wonder and believe. Thus was founded, or reinstituted among us, the practise of physic. Into which, however, before a man can now legally enter, he must go through the following mental and bodily discipline:—he must have been an apprentice five years; he must have a knowledge of Latin, and some Greek; he must understand anatomy, and have dissected human bodies; he must understand the functions and uses of all parts of the body; he must know all minerals and salts, and every thing which can be swallowed, or rubbed upon the body; he must know all diseases and all the methods of treating them, and all theories of physic; he must understand all the vagaries of child-bearing, and know by what names and compound names all elements of all things in all combinations are to be called; also what changes different things put together, or burnt together, will undergo; he must produce a good moral character, and swear before God to do well. After all this, that law which made him thus prepare himself, will punish him in a heavy money fine if he make an error in practice. The world, if he make a mistake, will call him a mur-

derer; if he spare his time or drugs to any who demand them, it fails not to call him a brute. If he escape the perils of his pupilage, and emerge into active practice, he has then to encounter the mental anxiety of continued action in matters of life and death; to bear whatever odium may be connected with the loss of life: even this is but a part of what is required from him who treads the road to honour through physic. His patients require of him energy and mildness, strength and sympathizing weakness; he must not be nervous, and yet must have an exquisite sensitiveness for those who are so; he must have an acquaintance with all collateral branches of knowledge, or else he is a mere doctor: yet must he have no opinions; for, if they be in politics, he will be termed a political quack; if in religion, a hypocrite or a free-thinking dangerous man. He from whom so much is mentally required, must also have great bodily strength, and capacity for long and fatiguing application, that he may ride like a post-boy, and walk like a Barclay. He should also temper finely; and Hippocrates lays it down, that he should have a *healthful look*, Because, says he, men will scarcely believe that he can give health to others who cannot preserve his own.

A parity of reasoning holds with all other professions:—the priest, who, two centuries ago, was often

almost illiterate, has now a severity of preparatory studies, in which frequently the ardour of competition destroys the health. The lawyer, who at the same period was little more than the time-serving sycophant of the great, has now to labour through precedents and statutes, and customs innumerable. Professional artists have to strain the mind and exert the body to the highest pitch, to come into any claim for excellence and preference; even trades, and the commonest arts of life, are by the iniquitous system of usury, urged to the destruction of health and limb, to afford the necessities of life. And the usurer himself, whose money if properly employed, would give his mind and body the highest satisfaction, enjoyment, ease, and security, lives a life of restless anxiety, and calculating meanness, bloating and paining his body with false luxuries, and ending too frequently in all the wretchedness of nervous misery and despondency. Amidst all these professions, however, there is none which can compete with the medical profession, in incidental mental labour and anxiety, unnatural exertion, irregularity of sleep, food taking, and the indefiniteness of occupation, hurry, and harass: hence, hundreds of young practitioners die very early in their medical career. Of those who pass this seasoning, multitudes remain permanently diseased, with enough to embitter,

although not sufficient to kill; dyspepsia, or some form of indigestion, being the prevailing complaint. If then, I take the professional man who is actively engaged in the cure of disease, I shall probably take an instance of the greatest combined bodily and mental exertion which society affords, and where the mind is longest and most continually and unremittingly required to be engaged, and generally speaking the worst stomachs among men. So that other active professions may be compared and the diet regulated by the precepts for this.

The active professional man whose mind and body is thus strained in the multiplicity of his occupations, will inevitably fail in his health and powers, if he make not his dependence for sustenance, prop, or support, upon a plentiful supply of wheat food. Erroneous notions of the comparative value of different foods may be here definitely tested, and the result will not fail to prove the involved scriptural truth, that bread is the staff of life, and the stay; for if the sustenance or support be attempted upon roots, leaves, or stalks, or upon meat chiefly, or upon fish, or upon wine, or upon fruits, or upon milk, or upon any or all these, chiefly to the underrating and neglect of corn food, the acquired strength and condition of the body will not be accomplished. The basis of an active man's diet *must be corn*, and upon this few can

fail, if they avoid other errors. This demand for wheat sustenance, in a very active professional man, will often be quite as great as he can cope with, under the favourable auspices of a good cook: and it may be well here to distinguish the use of good cookery from its abuse. The natural diet of all men is essentially the same; but the demands of occupation alter the required quantities. In those occupations where the mind is subjected to anxiety, it is the natural effect of such mental perplexity to destroy the natural cravings of hunger, which the occupations of the bodily labourer seldom fail to produce. Hence reason dictates an enticement to the palate, to allure the stomach to the necessary operation of supporting the health and strength. From this natural necessity came all the winning blandishments of the artful cook, an important and never-to-be-neglected personage in civilized society. But this art so naturally conducive to health and strength, is always perverted, and frustrates its end, when sight is once lost of its natural object: and every man who admires cookery, further than it becomes subservient to his required supply of corn, meat, oil, and wine, will find upon experiment that he is not wiser than if he preferred the savouring salt to the egg which he ate it with; he will, in fact, starve or bloat himself by using a shadow

for a substance; for it is not possible for the deepest stick of a most refined cook, and the consummate knowledge of the most perfect chemist combined, to prepare any compound of the same bulk more nutritious and sustaining than a cubic inch of wheat-flour, pudding, and bread, or the same cube of solid meat; nor can anything be found more exhilarating in a given bulk than sound wine; all stronger fluid prepared by art, being intoxicating or poisonous. If a man in the plenitude of his inexperience, fancies he can diet himself upon meat, he will attain a temporary feeling of strength with great irritability of body, (which he may mistake for courage,) but he will soon wither and fall into disease. If he diet himself chiefly upon fish, he will get disease of skin; if upon oil or butter, the same. If chiefly upon wine, he will only attain to temporary and evanescent feelings of energy, followed by an almost constant nervousness. If he attempt low vegetable diet of roots, stalks, and leaves, he may attain a state of being adequate to perfect quietism, but he never can get strength or power enough for active life.

Leaving then all fallacies, or attempts to sustain upon the fertile succedaneums for bread, let us proceed to direct the right appropriation of the good and savoury products of the kitchen. Soups and meat-broths are useful and nutritious, when used as

condiments to bread, and the exquisiteness of their quality may be tested by the success they accomplish; in condimenting this corn food, there is a great error in supposing that concentration of meat in strong soup, renders such dish highly invigorating, and that the milder fluid called broth, is also proportionably a strength-giver. So far from this being the case, it is the property of fire or heat to destroy the invigorating qualities of both meat and corn; every portion of meat or corn which becomes charred, is rendered useless, and all meat or corn subjected to very high temperature, whether through air or water, becomes depreciated in value, as to sustainment or sustenance, although it is thus rendered more digestible, or easier to be passed through the stomach. When therefore a cook stews down to as great a concentration as possible a bulk of meat, he does not, and cannot, render it more invigorating than it was in its natural state, but, on the contrary, he makes a continual waste of strength-giving material. He does, however, bring into a swallowable form, a bulk of meat, which although much deprived of its nutritious quality, and almost reduced to a *caput mortuum*, may be got into the stomach; from which it would be soon ejected (its nature being sickening), but that the artist conjoins with great skill such hot and saline materials as enables the

stomach to retain it. The lighter meat-broth is easily retained without spice or much salt; yet there is every reason to believe, from experiments upon dogs, and also from examples of wrong diet in prison, that fluid meat-food is neither nourishing nor sustaining. The first, or strong soup, being only a disease-concocter, the latter a useless waste. To this it will be objected, that the French consumed their meat thus, and are vigorous, lively, and gay. They do; but I believe the French are all great bread-eaters, and make their bouilli rather a condiment to their corn, than a support itself. They also thus make great waste of meat; and although the English are said to be great beef-eaters, an examination of the matter has shown, that in France more meat is consumed in families than in this country.

Keeping then constantly in mind the important facts that a dog will neither nourish nor sustain upon dissolved meat, and that dissolved meat also failed to nourish and sustain men and women in a trial made at the Penitentiary, the rational dietician will use neither sickening condensed soup, nor watery meat-fluid called broth, except as a means of condimenting or giving zest to his bread.

Fish may be considered light and nutritious when used with a great proportion of oil and

butter, and properly conjoined with a large quantity of bread; in those situations where necessity renders it a chief article of diet, the people seldom fail to become much afflicted with disease of the skin. The most nutritious or useful, in proper usage, are those which contain most oil, and are the most compact. The probable order of value runs thus (I speak vaguely);—herring, pilchard, sprat, salmon, turbot, sturgeon, sole, brill, trout, cod, mackerel, flounder, &c. The value and *cleanness*, or freedom from polluting quality, is very problematical in all shell-fish. They are contrary, it is thought by the Jews, to the law given through Moses, while those fish which have not both scales and fins are manifestly unwholesome.

Patties from the immoderate proportion of butter mingled in the paste, and the quantity of it superadded in the minced meat or fish, are highly sickening, and should never be eaten without adding a large quantity of bread.

Made dishes of meat are highly seasoned and rich: they may be sparingly used as condiment or zest to bread. But to eat them for their mere flavour, and concentrated gravies, will frustrate the object of feeding for strength; besides, they give rise to many obscure diseases, if much persisted in, and quite destroy the aptitude or readiness for plain and sustaining food.

“Mortal man be wise, beware,
 For one wrong action mars a world of care.
 Always your relish keep, 'tis quickly gone ;
 'Tis kept by many actions, lost by one.”

Made dishes of vegetables: these are all flatulent, disposed to originate cholic pains and cravings of the stomach, and make great demands for brandy and hot spice. For these reasons, they may be left as standing examples of misdirected skill, or they may be given to those animals for whom the materials (vegetable roots, leaves, and stalks) are naturally destined.

Meat and poultry, with which may be included *game*: what has been said in the introductory remarks to dieting for active life, might be here recapitulated, but that it would render the subject tedious. They are nutritious in proportion to their difficulty of being digested. Thus beef is most lasting in the stomach, and requires the strongest powers of digestion, but it is also the most invigorating. Long kept (or high) game, is the most easy of digestion, but the least invigorating. In tempering with meat, therefore, a person who wishes to diet for activity and strength, must use the most invigorating meat he can digest, and must not continually seek light food. A well-managed stomach will manage beef two or three times a week, and mutton on other days, or oc-

casionally poultry. The quantity of meat should be determined by the character or pursuit required. The soldier in campaign should diet as high with meat as he can; the civilian, or peaceful minister, should temper cautiously with meat, lest he acquire a ferocity and hardness of character inconsistent with the principles he has to inculcate. The quantity of meat consumed daily should be regular; not much meat one day, and none the next.

ON SWEET DISHES, CREAMS, AND JELLIES.—Sweet dishes should really be sweet; and we must not include with these the acid, acerb, and imperfect fruits which are often used in tarts, and afterwards made sweet by enormous quantities of sugar. These low and imperfect fruits, containing very little or no nutriment, are continual irritants to the bowels, which they frequently purge, pain, and disorder. They came first into the country as luxurious innovations; they are now used as economical adjuvants to puddings, or as the material of tart, a thing seldom liked but when its tartness is overpowered by sugar. The paste of these dishes is not unwholesome, from the quality of the material used; but they are rendered sickening by the undue proportion of oily substance (butter) to the small quantity of meat. Those dishes which are made with paste of a

more bread-like character, and with sweet fruits whether preserved or not, may be considered as wholesome as agreeable, provided they be not consumed in such quantities as to preclude the full and proper supply of bread and meat.

Cream dishes are both wholesome and favourable to good nutrition; they are much of the same nature as butter (this is oily,) and claim, like butter, always to be conjoined with large quantities of bread to prevent their otherwise sickening quality.

Jellies are slightly nutritious; but their quantity of nutritive power has been very much over-rated: a small quantity of animal glue, contained in certain parts of meat or fish, may be diffused through, and will give a gelatinous form to, a considerable portion of water. This form of food has, therefore, been thought to be very nutritious, and easy to be got into the system. When administered warm, and in a fluid form, this notion is correct; and when cold, it is also most swallowable to the exhausted invalid; but where the person has no disgust to food, the jelly will be better extracted from the boiled calves' feet by the stomach, and more nutriment will be thus obtained.

In this detail of the qualities of those dishes which usually prevail, I have endeavoured to afford the character of each; so that the individual

who is already aware that *he must sustain upon corn and temper with meat*, may easily attain his object amidst the dainties which a plentiful table may supply: and while he steadily and philosophically bears these truths in his mind, discards those *meats*, and *fish*, and *blood*, and stalks, and leaves, and roots which are polluting, he need not fall into a fastidiousness about the dish he partakes of, common sense being allowed to dictate that he ought not to mingle too many kinds of dishes. On the contrary, he may enter with advantage into a range of flavors, which he may pursue with pleasure and benefit to himself, satisfaction to his host, and with all due honour to *le maitre* or *la maitresse de la cuisine*.

The active professional man *should invariably exhilarate daily*, and always, if possible, with wine. This should always be done *after* the business of the day; and although, by exhilaration, I neither imply drunkenness, intoxication, nor any approach to the known term muddling, or maudling, yet this duty (exhilaration) should always be deferred till after business: and for this reason the act of exhilarating is always attended with some bustling, or increased activity of the blood, and approaches, in a slight degree, to a state known as fever, in which the active powers connected with volition are always somewhat di-

minished. Hence, if a man drink two or three glasses of wine in the midst of professional pursuits, they are always more impediments than aids to his exertions. If wine, or any other exhilarant, be drunk in hours of professional pursuit, it should always be so small in quantity, or so far diluted, as to fail in exhilarant quality, and to prove only simply refreshing.

The active professional man, when deprived of his natural sleep, should always take the earliest opportunity of making this restorative part of his life as soon as possible. A short sleep is highly restorative to a fatigued person, and he will thus avoid great interruptions, which would otherwise occur to the systematic arrangement of his diet.

Although the exact connection between breathing and diet in influencing the strength and condition of the body is not clearly comprehended; yet the *fact* is demonstrable, and not to be controverted, that a narrow-chested person can rarely be brought to much strength, and is seldom robust; while large-chested persons are easily trained to these ends. It is, however, indispensable, and never to be forgotten, that all persons who diet highly for active life, must have plenty of air; they are generally much out, and they should always have plenty of free air in their sleeping-

rooms. If this be neglected, they will not attain strength, but spend nights of feverish restlessness, followed by days of lassitude and leanness of body. It is by no means necessary to sleep so lightly clothed as to suffer cold; the comfort of the individual may determine this point: but let free air have free access to the blood in the lungs, in order that the food may be perfected in its conversion to flesh and strength, instead of being perverted to febrile heat, and its consequent lassitude and morbid deposits in the excretions.

The sum of the matter, in all who diet for full strength, is, that they should make the sustenance, or prop, upon corn; they should temper with meat; they should exhilarate with wine; and they must have continued freedom of air to the lungs. The want of this latter important aid to natural dieting is the cause of great failure of health and strength in those whose occupations at the bar expose them to the confined air of the study-room, and the noxious atmosphere of crowded small courts of law.

CHAPTER X.

ON THE APPROPRIATE DIET OF THE SINECURIST.

BY a sinecurist, I mean a person who, having no occupation, and yet abundant means of supply, does manage to get through life without activity of body or mind to any definite end. This person, like the labourer, light mechanic, and active professional man, must make his support, or prop, upon corn,—must temper with meat, and exhilarate upon wine. Yet he requires more caution, a more strenuous warning and greater self-command than all others. Having occasion for no violent exertion, free from the harassing cares of a profession, and interested but little in his pursuits, he needs a lower sustainment, a lesser tempering; and demands, from the laxity of his fibre, a greater caution in wine-drinking than his fellow-citizens. The abundance of his means, however, run counter to his wants; and a tempting board renders his task more difficult than the task of any other portion of mankind. The beautiful and

unfailing laws of his body, while he confines himself to natural forms of food, are sufficient guides to his safety, and the honest stomach soon cries "Hold, enough!" The abundance of his means, however, forms a less natural standard of plenty; and retorts, in the language of the poet, "And damned be he who 'u'd first cry Hold, enough!" and thus the war begins. The stomach denies all aptitude, or readiness, for plain corn food, for plain meat, for the oil, and for the mere exhilarating wine. Then comes the bribe which, as the proverb king affirms, shutteth a man's eyes. The plain bread is discarded, and sweet diet bread substituted; the meat shall be tortured, spiced, and flavoured, until the stomach cannot refuse it; the wine shall have flavour so piquant and rare, that it shall be gradually dropped into the stomach; not for its true and virtuous quality of making a man merry, but in a luxuriant sipping, which seeketh no reward but in the palate. This dishonest system soon generates a discontent in the members of the body corporate, which is at first denoted by mere grumbling sounds of disaffection from the centre. These increase if the system be not changed, and grow into curses "*not loud but deep*," and betokens the forthcoming conflict. Soon an intestinal war commences, and great commotion in the centre gives "dreadful

note of preparation." The body's king (the mind) soon calls for intellectual aid to which the quack, if honest, replies "Therein the patient must minister to himself;" the enemy intrudes, and having got "thus far into the bowels of the land," the besieged earnestly calls out "Doctor! what aloes, senna, or purgative drug shall scour these *rascals* hence:" the answer of experience will lead the reasonable man to this closing speech, "Throw physic to the dogs, for I'll have none on 't." And thus a fortunate man is he who has courage and decision enough left to say, "Saddle White Surry for the *field* to-morrow;" for if he dare look his enemy in the face, he has his fair chance to conquer; and if he does not conquer, he may make an honourable capitulation and spare himself much suffering. As the labouring man must eat to-day, for to-morrow's work, so the sinecurist should fast to-day for to-morrow's ease. For if he make not this decision, but continue in a system of unnatural repletion upon an unexercised and unsweated body, he renders imperative a repeated and continual use of bowel purgatives; and needs, to allay the unnatural irritation of his stomach and intestines, frequent doses of very bitter medicines. As these remedies lose effect, the whole class of hot gums and foetid medicines, with ammonia, come to be in continual use; and lastly, on the failure of

these, the narcoticizing opiates come to be imperatively called for, to allay an insufferable state of pains, irritation, intestinal commotion and distress, and to procure some respite from an almost constant state of wakefulness (or want of sleep). Combined with these sad afflictions, come on a heavy feeling in the head, great lassitude, constant weariness, mental anxiety, sudden heats, frequent chills, and morbid irritability of every part of the body. In this state of disorder, the body is prepared for almost every disease which medical nomenclature embraces, *erysipelas*, *gout*, *dropsy*, *disease of legs*, *lethargy* and *apoplexy*, being only a few of the too numerous evils which await the ill-dieted man or woman, who is a sinecurist, or without employment. Whosoever would avoid these miserable states of wretchedness, must either almost starve, or, what is much wiser, seek employment and live.

CHAPTER XI.

ON THE DIET OF A GENTLEMAN.

THE diet of a gentleman should be regulated by the labours which his natural inclination leads him to pursue; and these pursuits will be found to resolve themselves into some one, or combinations of more than one, of the heads already alluded to. If he becomes his own huntsman, his own game-killer, or looks after the land himself with great energy, then his diet should assimilate in fulness to the abundant supply required by the labourer, to which his exertions will give good zest; if his labours in these pursuits be not great, the lighter diet of the mechanic will be more appropriate. If he mingle with these laborious pursuits, the mental pursuits of a politician, or of general or any particular science, then the higher and more conditioned diet of the active professional man may be needed. If he become inactive, and assimilates to the sinecurist, low and spare diet must content him, unless he seeks an untimely grave. It may be necessary here to guard the gentleman against

a tremendous error connected with his situation and diet. It is a fact too frequently seen to be doubted, that enervousness may arise from two very opposite causes: the man who is not sufficiently nourished and supported will and must be enervous, and so likewise will the man be, who is over fed and insufficiently exercised. If therefore, as is constantly the case, the overfed gentleman imagines himself defective in nerve, from insufficient food, what must be his danger, when he forces on, by more and increased quantities of meat and wine, that very disease which is already induced by repletion. To guide him in this point, where ignorance is disease and death, I shall put in opposition these two states, so that the inquirer may at once perceive the position of the matter.

In enervousness from Depletion, or where the system is too empty, the condition of the body is generally thin, the muscular fibre flaccid, the skin loose, the heat of the body generally defective, the pulse quick, and easily increased in rapidity, the heart susceptible, so that slight emotion from body or mind produces palpitation, the countenance pallid, and the outer part of the orbit flat. Sleep is generally prolonged, but easily disturbed, and dreaming is almost constant. If the interruption of sleep be great, there is much increase of coldness, and great craving for warm and stimulating drinks.

In enervousness from Repletion, or where the system is too full, the condition of the body is generally fat, the muscular fibre plump but not rigid, the skin distended, the extremities (although sometimes cold and easily chilled) generally too hot, the general temperature of the body too great; oppressive and frequent heat prevails; the pulse frequently slow, the countenance full and high coloured. Although these two states are so opposite, and dependant upon causes so diametrically opposed, they yet present many feelings which assimilate very closely. In both these is defective courage, in both variable heat from slight causes, in both defective appetite (least in the first), in both irritability of the heart, and vascular system, in both unsteady sights, in both error in exactitude of hearing, in both an unhappy state of mind, in both indisposition to exertion, in both unrefreshing sleep, in both a weariness of life.

There is yet another form of enervousness which, however well the quantity of food be regulated, will torment the ill-dieted; it would perhaps be difficult to determine whether this depends upon too empty or too full a state of the system. I shall term this state *Malpletion*, in distinction from the previous discerned conditions. In this species of enervousness, the state of the body is chiefly marked by great irritability, while the characteristics of too

full or too empty a system are often so mingled, that no observer can plainly and correctly make a discernment as to which most prevails. This condition occurs in those persons who upon mistaken views endeavour to sustain, nourish, and temper the body without sufficient corn food; men who imbibe the notions, that meat and wine are better props or supports than bread, inevitably fall into this wretched state of intolerable, irritated, and uncomfortable feeling, a state as full of wretchedness to themselves, as to those around them.

When, therefore, a *gentleman* finds he has not the hard nervousness of a *labouring man*, the fixedness of an active professional man, or that natural tone of feeling which his condition demands, he will find his best, indeed only remedy, in a return to the fixed principles of rational diet. In doing this, however, I would guard him against a common error into which many persons are prone to fall. A gentleman cannot attain to the hard, brawny fibre of a labouring man by mere diet; this state of fibre can only be attained by *diet and labour* continually alternated; and if a person attempt to reach this state by diet without great and constant work, he will never accomplish his object, but he will run very great risk of killing himself in the attempt.

CHAPTER XII.

ON THE DIET OF FEMALES.

Section I.

THESE few comments upon the diet of a labouring man, the lighter working mechanic, the actively employed professional man, the sinecurist, and the gentleman, afford the principles of female diet also, as far as relates to occupation simply, the diet of women being required to be as full or as spare as that of men, in proportion to the degree of labour in which they are employed. I shall, therefore, only have occasion to make some concise remarks upon female diet, as connected with strength and beauty; after which I shall treat of the diet connected with sexual peculiarity.

Strength and its consequent feelings of comfort are not less important to woman than to man, while a power of recruiting and repleting by rapid digestion is imperatively demanded in the peculiarities of her nature. For not only has she

need of that strength and vigour which all active life demands, but in the natural progress of her being she has also to accumulate nutriment for new beings dependant upon her stomach, her aptitude for food (appetite), her power of digesting and bloodmaking, for the growth and development of their body and life; and for many months this life has to be further sustained through food assimilated and prepared by the stomach and other organs of the mother. All this in the course of nature is easy enough; but custom, led on by *idiotic* fashion, has managed by one or two simple errors to render these ends often abortive, and generally difficult of attainment, and always encumbered with much misery from weakness or its consequent pains. The female, who ought to be, for social life, the most animated, the best tempered, the finest conditioned, the most liberal feeder, and all whose organs of nutrition should be subservient to the natural volition of her office, is rendered by foolish custom in education the worst food-taker, and most difficult to diet of the race. Restraint and dieting for *delicacy* commences almost with infancy, and these increase progressively with the growth, until the female, merging into womanhood, is quiet, pale, cold, slow, and measured in movement, delicate in feeding, an alien to exhilaration, and exquisitely sensible to

danger (timid), and fastidious to everything around her. If she become pregnant, the want of tone and general irritability of her body, subjects her to frequent abortions; her labours are unnaturally prolonged from inaction of the organ, and in nursing she suffers much from inability to take food, and form milk, while her general health becomes impaired by exhaustion of her powers, in an act which should be a perfectly easy, and not insalutary task. This folly in fashionable education is done much in a perverted view of preparing for beauty, which mistaken views will be best combated by true principles of dieting for personal appearance. Now, although beauty may be said to exist more in the mind of the beholder than in the object seen, and although weakness, sickness, and even helpless deformity, may be exquisitely interesting under circumstances of the mental incitement of kindness, and amiable moral and intellectual virtue; it may yet be roundly asserted that general beauty consists in a right and well-adjusted state of feature, condition, and form of the body. And this feature, condition, and form, if enquired into, will be found dependant upon a healthful, sound, and natural state of structure, function, and the consequent development. The rude and unpolished beauty of village life, will demand and take homage from the healthy

portion of mankind, by the mere clear and bright eye, luxuriant hair, plump nether lip, steady upper lip, fairness of condition, cleanness of mouth, erectness of spine, and ruddy blood mantling beneath a cool transparent skin, although defective in every outward denotement of mental beauty. While the highly cultivated beauty of metropolitan life, gifted with eyes that speak intellectual joys, with hair artfully and nicely adjusted, a beautifully formed bust, lax and unsteady mouth, leanness and exhausted condition, cleanness of mouth without freshness; a soft, lax, and opaque skin, through which the tardy blood mantleth not, or giveth no tint beyond a faint blue, (too often yellow, or lead-white,) claimeth no homage from high healthy man.

To make a combination of these high states of flesh and spirit, to commingle with high village beauty the spirit of intellectual loveliness, should be the constant aim of dietetical polity. Simple and plain are the means to all good. And the means required to give a finely formed frame, an erect and beautiful spine, fineness of condition, bright and clear eyes, luxuriance of hair, clean, sweet, and well-adjusted mouth, coolness and transparency of skin, with mantling blood beneath, are the same means which are required to forward the attainment of intellectual accom-

plishments, mental virtue, bodily grace, dignity and whatever aids in forming the character of perfect female beauty. To the attainment of this desired end, a free and liberal sustainment must be continually made upon corn food, with prudent conjunction of oil and butter; a mild or gentle tempering must be made with clean meats; and a mirthfulness must be encouraged by a cautious usage of wine. The whole must be perfected in their assimilation by constant and regular exercise, with great freedom of air. These essentials being well managed, there is no reason to refrain from the natural refreshments, and of high and perfect fruits, or the customary refreshing drinks (in moderation) of tea, coffee, &c. If the sustainment be not freely made upon corn—but a support be attempted upon meat, or garden-stuff chiefly, the firmness of the bodily frame will not be sufficiently made, and just about womanhood the spine will be apt to bend. Another inconvenience which arises from deficient corn, is a tendency to waste the fluids by discharges. These prove impassable barriers to the attainment of beauty, and make the sufferer soon appear old and withered, besides subjecting her to the sad misery of a constant feeling of weakness. The probable reason of these runnings off is a deficiency of gluten (glue) in the blood, and hence women

have, upon experience, known that glues of different sorts (such as isinglass, or fish glue, jelly, or animal glue, and the gluey or gummy portions of vegetables,) are useful in mitigating these vexatious disorders. If these things in their trifling quantities prove useful, it must be evident how great good may be attained by a free use of wheat corn food which abounds so much with strong nutritious gluten. I have observed that women who eat freely and liberally of bread, escape these disorders; while almost every woman who sustains chiefly upon meat, has more or less of this evil. If the tempering be made with *polluting* meats, the beauty of the skin will be destroyed, and the person thus dieted will be subject to eruptions, or some internal disease, which will not only frustrate the object but may often prove fatal. If mirthfulness be not constantly encouraged, a dullness and inanimate countenance will supplant the buoyancy and lively expression which is so highly valuable in female character. If constant and regular exercise, with great freedom of air, be neglected, beauty cannot be attained; these are the finishing strokes of the dietician's art, these give the colour, the spirit, the character, the polish, the consummation to which end all the previous designs do tend, viz., health, strength, sweetness, and beauty. This natural diet is also

more favourable to the attainment of intellectual excellence than any other; indeed it is the only diet upon which long application to study can be made.

Section II.

A woman who has been well dieted through her youth, and who adheres to good and natural principles in her maternal offices, will not suffer the pains and ills which afflict the mismanaged, nor will child-having tend to shorten life. On the contrary, these natural states of her being are safe and salutary. An exposition of a few principles connected with her office, may, however, be well and advantageously appended for the guidance of her judgment in the changes through which she has to pass, and without which she may ignorantly incur numerous inconveniences and dangers.

The Diet during Pregnancy should be plentiful, but clean, mild, and free from hot or saline condiment. The earlier period of pregnancy is generally, in these countries, accompanied by sickness, which often exists to a very distressing degree. The cause of this sickness depends upon an irritable, or irritated, sub-acute inflammation of the womb; for which, although nutriment is

copiously required, both for the parent and the forming offspring, all acrid substances are to be avoided. This sickness would probably be generally avoided by a previous dieting upon good principles. The precept given by the angel to the mother of Samson, involves in it all that this state requires, both for the advantage of mother and strength of child. "Drink no wine nor strong drink, neither eat any unclean meat," Judges, xiii., 4. 7. 14. The text is printed "any unclean thing," but, as far as eating is concerned, the distinction between clean and unclean is only referable in the law to animals. Whether this abstinence from wine throughout pregnancy is profitable to the mother in this colder region, I shall not stop to enquire; but, in the earlier period, of which the sickness is a denotement of the irritation of the womb, this abstinence should be observed for the value of ease. And wine, it is universally known, should be used sparingly during the whole period. The importance of cleanness of meat to the puerperal state is very great; and I have remarked, that where polluting blood and unclean animals are abstained from, labour has been rendered shorter and easier in every instance than it had been in any former instance with the same person.

The Diet connected with Parturition should

be thus conducted. During labour the food may be taken as usual. Immediately upon the birth of the child, the mother is reduced by sudden loss of bulk (in the same manner as a person tapped for dropsy), and she requires immediate recruiting. This should be done with fluid corn food (gruel), to which may be added bread; some wine may be taken; and if cold, warm wine and water with bread may be freely given. If this mild food be not given, the woman may become faint, sink, and die very suddenly. A free supply of mild corn-food may be continued till the milk is established. On the third day from the confinement, a dose of medicine, sufficiently active to clear the bowels, should be unfailingly administered; note well, that the next day but one to the day of confinement is the third day. The object of this purging is to prevent any unnecessary irritation from retained matters in the bowels on the next day when some disturbance of the system may be reasonably expected, in the natural process of establishing the milk-giving process of the breast. If during this disturbance she feel full, the sight fail, and there be some wandering of the mind, it need not excite alarm, if the previous purging be properly effected. A few hours patience will probably see all rectified in a copious flow of milk, clearness of the head,

return of sight, and steadiness of mind. When this state of general commotion is passed over, we may proceed to

Nursing Diet. This should be copious, fluid, and mild. A plentiful supply of corn food with proper proportioned quantity of butter, some meat, and wine (or malt wine, beer,) sufficiently diluted, or if drunk pure, so small in quantity as to produce no heat or feverish excitement, make the appropriate food for this period. The question of garden-stuff here recurs and claims consideration. Roots, stalks, and leaves, subject the child to much flatulence, pain, griping, and disorder of bowels, and the mortality of children has greatly increased since their introduction. They possess no advantages, but often lead the mother to drink freely of spirituous liquors for relief of self and offspring. It will be urged by some persons, that our dairy animals afford profusion of milk upon this diet. This I admit; but I claim to have granted that a cow will eat ninety or a hundred pounds of grass a-day; that she has four stomachs; that she regurgitates and rechews it, and consequently, there is very little analogy between a cow and a woman; and that these things are not good enough for the human race. A plentiful dilution by fluid is constantly required during the whole period of milk-making, of which natural

thirst will generally prove the guide; but if this thirst should not exist, reason must take the dictatorship and rule.

Women who have borne children will find the comfort of their lives aided by making their diet rather full, and somewhat more stimulating than is natural and advisable for other persons. The reason of this is, that a laxity of bodily fibre is otherwise likely to exist, which lays the basis for many little troublesome disorders.

At that period of life at which women naturally cease to bear children, it is well to lessen for a few months the quantity of meat, oil, and wine: also to take very regular exercise with much air, and if any sense of fulness come on about the head, bosom, or in the body, or any great dryness of skin, or eruption, or itching prevail, gentle aperients should be used regularly for some time. It was the opinion of Dr. Baillie, and Dr. Gooch, and is also the opinion of many practical men, that if one medicine has a superiority over another at this period, that medicine is sulphur, which although nearly obsolete, has superior powers over all the secretions. This is the end of the principles of dieting for sex.

CHAPTER XIII.

IN DIETING FOR INTELLECTUAL ATTAINMENT, great support *should be made upon corn food*, while a very moderate tempering only should be given with meat. Exercise should be regular, but very short of actual fatigue. As great freedom of air should be given as possible, and sleep should be rather prolonged. Luther wrote his great work upon bread and water, Newton his work upon light upon bread and water, and Byron his best productions upon biscuit and water, and, in Spain, the muleteers follow the mules forty and fifty miles a-day upon bread and onions or grapes. It is good food for the intellectual or not over driven man.

OLD AGE claims a cessation from hard labour and great mental exertion, and naturally lays aside the expectation of strength and beauty. The repose of stomach work should be synchronous with this cessation of general occupation, and the aged should diet but sparingly upon solid food. Comfort and ease are yet, however, as valuable as ever; and these will be best attained by a tolerably free

use of wine, whose property it is to warm the heart, and give vital heat, repose, and joy to the venerable man, whose life would otherwise be only a frigid monument of what he has been. Thus should he prepare to go hence where his forefathers, his friends, and kindred, have gone before him, and where the CHRIST has forerun him to make preparation for the good.

FINIS.

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