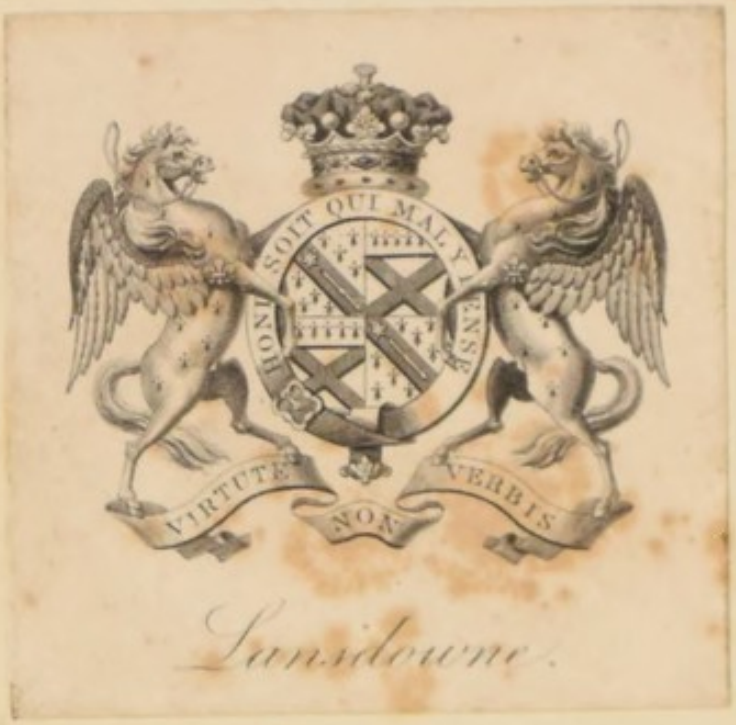
Simplicity of health / exemplified by Hortator.



SIMPLICITY OF HEALTH:

EXEMPLIFIED

By HORTATOR.

Mr. Abernethy's character of this Work is inserted by his permission.

SECOND EDITION, GREATLY ENLARGED.

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NOTICE.

For the information of those who may not have seen the previous edition, I shall briefly explain the circumstance that brought my work before the public.

When I had it ready for press, now above three years past, the booksellers received my proposals so coldly, that I abandoned all thoughts of publication. It thus lay condemned to obscurity, when I luckily thought of requesting Mr. Abernethy to look over my manuscript. He kindly complied, and having read it, he said, "*Your suggestions and advice are, in general, judicious, and would, if acted upon, greatly contribute to the preservation of health.*"

Such a character of my work, from such authority, determined me to print it immediately. Its success rewarded my confidence, beyond expectation. Only three weeks had elapsed from its appearance, when my publisher informed me, that a second edition was necessary; and, in offering it to the public, I beg leave to submit some observations of an explanatory nature.

I have made such numerous augmentations, amplifications of description, and general improvements to the former work, that it is now almost written anew. There are, besides, so many additional subjects, that their enumeration would make a very imposing list; but, in preference to a pompous display of this kind, I rather choose to invite

the public to judge for themselves. I shall only mention the article on Cornaro, which I may assert is of great importance. My readers have now before them his valuable treatise, in a much more agreeable and useful form than in the original, from which we are repulsed by the labour of wading through his tautology and prolixity.

Having found that complaints were made, by persons of advanced age, or with indifferent sight, against the smallness of the print in the previous edition, I have now, to meet their wishes, adopted a type somewhat larger. But there is, altogether, more than double the matter or reading in the present volume, as compared with the last; and this, I trust, will satisfactorily account for its increased price.

HORTATOR.

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THE FIGURES REFER TO THE SECTIONS.

REFERENCES TO THE CHAPTERS.

ERRATA.

			for	*read*
Page 109,	line	15,	know	knew.
197	—	17,	satisfied	dissatisfied.
211	—	4,	deny	assert.
—	—	10,	approve	prove.
248	—	8,	wholesome	wholesomer.
262	—	9,	is	are.

SIMPLICITY OF HEALTH.

CHAPTER I.

INTRODUCTORY EXPLANATIONS.

Prefatory Remarks—General Design of the Undertaking—Precautions of the young Valetudinarian detailed, and their Folly exposed—Adaptation of this Work to the Perusal of both Sexes, as a Family Book—Notice on Cases introduced—Author's Plan of simple Treatment, opposed to the prevailing Desire for Novelty or Mystery—His Expectations explained.

1. The subject that I have undertaken requires no explanation as far as its importance is concerned. In vain do we attempt to undervalue long life. Even the young and thoughtless, who scoff at, and despise, gray hairs, and who act as if they were never to become old, are seriously alarmed at any illness that threatens to eject them from this world;—to insure a longer term, they would gladly exchange their youth for hoary decrepitude. In vain is ostentatious contempt affected, or philosophical indifference exhibited. Every one is interested in the prolongation of life.

2. But it may be necessary to offer a passing remark as to those who should write on the subject. It is natural enough for people to look to the medical profession. That it should have herein any exclusive

privilege, I cannot, however, admit. I respect the faculty, and I hope that I justly appreciate their important labours. In the preservation of health, private individuals have often furnished very useful assistance—they have contributed information of the most valuable character, solely derived from unstudied, or, at least, from unprofessional experience.

3. We may instance the art of pugilistic training. The faculty had no share in this important *discovery*, although it is so intimately connected with their particular business. To be able to bring a man to the utmost pitch of vigour, strength, wind, hardness of flesh, energy of muscle, and general sound health, must be of great consideration to the physician, yet his science availed nothing in this respect. It was by common men, whose advice he would despise, that those objects were accomplished, which now furnish him with such ample materials for the enlargement of his studies, for the most curious and useful inquiries, and for the basis of the most important experiments. Cornaro was no physician. Yet, since he reduced to practice and infallibility of rule, what was only known before as a general, but not systematized position, he has done more than all the faculty of ancient or modern times united. He is our Euclid of Physic. His maxims are axioms, from which we all may now work in perfect security. He fixed and demonstrated the self-evident principles of corporal sanity, and their important corollaries; and if every one followed his instructions,

the physician would be useless, except to children, and the whole therapeutic art beside, must be confined to the surgeon.—(265.)

4. Indeed, if no one presumed beyond the line of his calling, improvement would languish most miserably. Tradespeople and journeymen have a great dislike to any extraneous interference in their business, and they laugh at such observations as are not couched in their regular technical language and terms. But we well know that the most important improvements, in artificer's and handicraft work, have been made by the peer and the gentleman. By their studies and their intellectual toils, the arts and machinery are centuries in advance. Claude Perrault, a physician, produced the finest specimen of modern architecture—the Louvre. And it is upon these considerations, and believing the liberal profession of physic to be above any petty jealousy, that I take leave to offer suggestions for attaining, or opening the way to, health and longevity.

5. Now, although I may venture to say that some valuable directions will be found in this little work, yet, as I shall offer nothing but what must appear too simple to involve any hazard, I think it is unnecessary to announce the name of the author—too humble in the scale of society, it could add no weight to the undertaking. In the previous publication I said, that my treatise would not be confined to a single edition—that its merit would be proved by experience; but not having a great name, my progress

might be slow. An unusually rapid sale confirmed my first conclusions, and agreeably disappointed the latter. I also said that, as I recommended nothing but what I either proved myself by the test of fair trial, or received from unquestionable authority, I could not reasonably entertain a doubt of its ultimate success. If I might be charged with vanity for such an assertion, before my work received Mr. ABERNETHY'S important approval, for it was printed without any alteration from the manuscript shewn to him, I may now calculate, with increased confidence, upon the public support.

6. From my childhood I have been extremely curious concerning everything connected with the preservation of health by simple means. Always averse to medicines, my attention has ever been directed towards rendering myself independent of them, and I have most triumphantly succeeded. From books I have derived but little assistance, having seldom met any that were not, whatever the titles might indicate, more devoted to cure than to general prevention. I have, therefore, always set a much higher value on facts coming directly within my own observation.

7. Whilst I shall avoid any affectation of medical language, I must, at the same time, observe, that I could easily introduce words and phrases sufficient to make me pass, with the general reader, for one who had studied physic in the usual way. But that would be contemptible, and, in the end, unprofitable

policy. My aim has been to avoid, as much as possible, any expressions but those that are familiar to every one. Where I know that my descriptions, and my application of certain words, may be liable to professional censure, I rather choose to endure that, than to run the risk of not being perfectly clear and intelligible to ordinary capacities.

8. Notwithstanding that I would not discourage the man of forty from hoping to retrieve a neglected constitution, yet it is more particularly to the young that my book will be an important acquisition. Youth is the time to adopt proper rules, and to lay a durable foundation for health. Amongst young men, however, the most careful are seldom better off than the careless. This arises from their extreme, their ridiculous, positiveness. It is difficult to persuade them that any plan they adopt can be wrong as long as no ill effects result; they will not believe that the strength of a youthful constitution can bear much injudicious treatment for a considerable time. Whatever appears to succeed is, with them, the best.

9. Hence, I have seldom known any young men who were, as they thought, very careful of their health, able to boast of a vigorous constitution afterwards. Their great objects were, to have their linen scrupulously dry; to have their clothes well suited to every occasion; to avoid getting wet; to guard against the night air by additional scarfs or handkerchiefs round the neck; to take their great coats off on coming into a room and put them on when

going out; to have thin boots or shoes for summer, and thick water-proof for winter; to wear their hats if they only go out of the house for a moment; not to have too much of their hair cut off at once; to have their bedchambers and sheets well aired; to take a warm drink, and bathe the feet on the slightest appearance of a cold; not to go into the cold bath without due preparation by physic or otherwise; never to go near a fire, if they had the misfortune to sustain a shower, but to take their clothes off with all convenient speed; never to sit on a line with an open door or window; to wear a flannel vest in winter, and steal it off cunningly, by piecemeal, in summer:—not to mention their numerous remedies and infallible specifics for coughs, sorethroats, headaches, heartburns, sick stomachs, and every kind of obstruction; their regular periodical purges, taken by rule, whether necessary or not; and their sapience, in the healthful or unwholesome qualities of the various kinds of meat, and food of every sort. They have as many nostrums and receipts as old women; and, sometimes, depending upon the efficacy of these unerring restoratives, though they do not plunge into the dissipation of other young men, they will indulge a little occasionally.

10. Thus they go on until they pass thirty, when they begin to be somewhat alarmed. They then find out that all their regularity and caution has weakened, not strengthened them. Then they discover that their prudence has only made them tender instead of

hardy; that they catch cold upon the slightest occasion; that they have coughs, affections of the chest, warnings of rheumatic pains, indigestion, and other unpleasant indications; and, to crown their mortification, they find that their favourite medicines, in which they placed such confidence hitherto, will not now produce the customary effects. Sometimes, distracted, puzzled, and vexed at their ill-success, they resolutely go into an opposite extreme, take great exercise in all weathers, indulge freely in the pleasures of the table, throw off their great coats and warm waistcoats, and abandon their *pharmacopœia*. But they soon perceive that they are not able to bear such a transition, and they are compelled to return to their *regulations*, under some new modifications. Forty overtakes them with an enfeebled constitution, —and here we shall, for the present, leave them.

11. I have said that young men, such as have been just described, are so positive as to be almost proof against salutary advice. But their case is far from being hopeless. Though they reject oral counsel, they have a considerable respect for books, and I flatter myself that mine would make some impression upon them; and that, whilst it exhibited the folly and the danger of their self-sufficiency, it would induce them to pursue a more rational and consistent course. To the more volatile and inconsiderate, I cannot doubt that it would, in numerous instances, serve as a friendly and persuasive monitor, by showing them, from candid and fair reasoning, the absurdity

of dissipation and immorality; the deplorable consequences of taking *cheap* medical advice; the value of health in advanced life; and, finally, the necessity of laying in a due provision of it, and also of learning and useful information, for that state.

12. For these reasons, the parent will find it his advantage to put this book into the hands of his young family, and to recommend it for their perusal. Nor need he exclude it from the female branches; because, though it is impossible, in such a treatise, to prevent the introduction of some words that cannot be spoken before ladies, it contains nothing indelicate. On that point I have been so assiduously careful, that I only fear I may not, on some occasions, be sufficiently explicit.

13. The cases that I have introduced may, apparently, lose something of their weight, on account of the names of the subjects not being mentioned. But they are all so simple that there can be no danger in putting them to the proof. I have before stated my reasons for concealing myself, and were I to give the names of those persons, that object would be defeated, and without any advantage to the public.

14. In works upon health, it is generally expected to find a list of diseases and their proper treatment, and the food and drink that may be reputed most wholesome, and what sorts should be avoided to prevent or correct the different complaints. People wish to be independent of the doctor, by being put

in possession of the *secrets* of physic. But it is curious enough, that whilst they are always ready to join in the vulgar clamour against the faculty, for making a mystery of what ought to be very plain, they seem quite indifferent to simplicity in the art of preserving health! A book that gives a pompous catalogue of maladies and symptoms, followed by recipes and scientific prescriptions for each, will have peculiar charms, and it will sell well, until another, with entirely *new* directions, forces it out of the market; but one that, like mine, only lays down plain and artless rules for the preservation of general health, must wait until time establishes its merit. However, I think that my plan will eventually prove to be the most profitable for myself. I know that to keep the body free from pain is the universal wish, and if I do not pretend to insure this by medicine, permitting a gratification of indolence or sensuality, what I require are hardly privations.

15. There are numerous disorders that I have not even once mentioned, because my object is more to prevent than to cure. I have endeavoured to bring the constitution to such a state of soundness and vigour, as may secure it, in a great measure, from the ordinary maladies that afflict humanity. No array is made of those receipts that are looked to with such anxiety, although I could furnish many that would be found of some utility. I am satisfied to leave that to others whose views are different from mine. Thus, I have shown how that tormenting

pain the toothache may be prevented, and if my mode be considered too troublesome for the indolent, let them, when afflicted, apply to their receipts or to the dentist.

16. When I determined to give the result of my observations and experience to the public, I soon saw the difficulty of any regular progressive arrangement of the subjects, and I adopted the plan of numbering by sections. This presented the double advantage of convenient reference at all times, and the casual introduction of anything additional that should occur, relating to such matters as might appear to have been already fully disposed of under the respective heads.

17. In concluding these introductory observations, I must take leave to revert again to my views in the publication of this work. Though I hope that I am not without some share of philanthropy or concern for the public good, I will fairly own that my chief object is, to establish a source of income, that may contribute to my independence. I expect that my book will go through many editions, and I conceive that to be the best security I can offer, against the introduction of any thing merely for the sake of novelty, or of ephemeral attraction. As I look to time for confirming the integrity of my suggestions, it is my interest to admit only what I know, from actual proof, to be correct, or what I believe, from something better than ordinary report, to be useful information.

CHAPTER II.

NATURE'S DICTATES.

Erroneous and absurd Notions of Natural Examples—Unsuccessful attempt at a Vegetable Diet—The Savage State Examined and Compared—Picture of the New-Hollander—His Miserable, Degraded, and Unenviable Condition—Author's Reasons for this Discussion.

18. HAVING passed the threshold of my subject, I shall remark that, however partial I may be to simplicity of treatment, I am decidedly opposed to the common notion of following Nature as a general rule. Many persons, seriously determined to preserve their health at any sacrifice of enjoyment, have failed in their efforts by ill-judged attempts in that way. "Nature is the best guide."—"Follow Nature, and you cannot err."—"Nature always directs the best."—These are the leading maxims, but when pursued too far, without discrimination, they are extremely fallacious and injudicious.

19. We should recollect that a civilised and a savage state are materially different; and that, what will answer in one may not in another. Successive generations, in improved society, alter, not only our constitutions, but our very features and persons. By carrying this crude notion of natural living too far, we find ourselves involved in the most ludicrous absurdities. Some have attempted not to eat or drink

any thing that required cooking or preparation; others have rejected washing, and would let their beards grow, if it could be done without being ridiculous; they have reduced their clothing as much as possible, and almost discarded their hats. An instance, to prove the folly of such notions in their extreme, I can state from my own knowledge. One of those worshippers of Nature much regretted his having learned to read and write, and, to show his sincerity in this respect, he actually reared his children without any education, from a conviction of its being unnatural! But indeed it would be only a waste of time to go into a detail of such aberrations, as it could form nothing but a history of eccentricities.

20. There are some deviations, however, that appear rational enough, but these cannot be generally followed either with propriety or safety. One of the best and most sensible, perhaps, is a vegetable diet, or rather an abstinence from flesh meat, yet there are many who would sink under it. A friend of mine is one of those—having tried it once, for a fortnight, and he fully satisfied himself that he could not sustain such a course many days longer. Towards the conclusion of the trial he lost his appetite, and began to loathe food. He was in a very exhausted state. His lungs sunk flat; he breathed and spoke with difficulty, and, though he had the inclination, he was unable to cough. That danger was approaching could not be doubted. A beefsteak and a pint of

good port brought him about; and he was convinced, by this, as well as other circumstances, that flesh meat is indispensably necessary for his constitution. He was induced to make the experiment from hearing of the successful practice of Sir Richard Phillips, and others, pupils of Dr. Lamb. The Irish peasants, who live entirely on potatoes, are, we must admit, stout and healthy; but they and their parents have been reared upon them from infancy. And, as it is certain that such unsubstantial food would not suit every one, great caution is necessary when persevering in a diet, if it seem to be opposed to the constitution.

21. This zealous desire to follow Nature can never be pursued with consistency, inasmuch as we do not know what a state of Nature is. Man has seldom, if ever, been found in what we might call a truly primitive state. He cannot live alone, like the lion or tiger. Being, I may say, constitutionally gregarious, this produces communication of thought, which inevitably leads to some notion of government, though that should only consist in showing respect to one deemed wiser than the rest. Some notion of art, however humble, necessarily follows. He paints his body, fashions a piece of hard wood into a spear or hatchet, makes a hook to catch fish, and forms some kind of hut for rest or shelter. In short he begins to have ideas of comfort, such as they are; and this leads to some change, or to some selection and preparation of food. The indigenous produc-

tions of his country, however, generally regulate or point out his diet. Thus, climate makes a great difference in the important article of food, and the customs of each savage nation differ materially one from another. Where then are those favourite *rules* of Nature to be found? Are we to eat human flesh, to go naked, tattoo our faces, sleep in caverns? Do we wish to become savages in disposition?—there is surely nothing inviting. They are generally insatiably revengeful, prone to thieving, and delighted with any opportunity to get beastly drunk.

22. In short, an attempt to shape our living to that which is designated a natural state, is equally absurd as not to eat any thing requiring chewing, in order to save the teeth. But, perhaps, the best argument of all is, that, notwithstanding our numerous temptations to injure the health, and the many maladies we have *created*, unknown to savage nations, the duration of life seems pretty nearly balanced in one state and the other—indeed I think we have generally the advantage in point of longevity.

I think it quite unnecessary to enter into a discussion upon that superiority over us which savages possess, in some of the senses. If their sight, smelling, and hearing be more acute, it is referable to causes too obvious for disquisition. We cannot have, at once, all the advantages of civil and barbarous life.

23. Those who are so enamoured with a state of Nature, may see a valuable specimen in the abori-

gines of New Holland. They are supposed, by experienced travellers, to be the most uncivilised and unimproved race ever discovered. So impenetrable are they to any alteration either in their comprehension or manners, that their intercourse with our settlements have worked no change amongst them. Their debasement is so great, that the pen would revolt at recording some of their indecencies and disgusting habits. Dogs are far superior to them even in memory, for they will not do that for which they know instant punishment will follow, but the New Hollander seems to be devoid of instruction or education by any means. The only approach that he makes to a rise above the brute creation, is in the use of fire, nor would he know this but for a particular circumstance. A sort of moss, peculiar to the country, kindles by being blown upon when slightly rubbed between two boards. It seems quite unlikely that he could ever have exerted the ingenuity, so common amongst other savages, of the friction of two sticks.

He chiefly lives on the Kangaroo, and some large birds which he easily surprises; and though often sorely distressed by hunger, when he gets abundance, he will throw away what he leaves. I have myself known a dog to hide a surplus of meat, by scraping a hole in a garden and covering it with the earth. But this wretched being seems to have no prescience whatever, and he consequently suffers terrible privations in the winter, such as it is. In that season

numbers of those savages are starved to death, and the survivors are so much injured by their improvidence and stupidity, that the term of life is most remarkably abridged. None whom we would call old men are found amongst them,—it is thought that but few of them arrive even to the age of forty.

24. Those miserable creatures have a profound horror of darkness. When it is no longer light they run to hide, and, like the goose, they are satisfied if the head only be concealed. On moon-light nights they assemble together, and express their joy by strange gambols, and by exultations, perhaps in gratitude for what they consider a special favour. This appears to be what we would call their religion, or that belief or fear of something supernatural, to which man in every state is prone.

I should enter into further details, but I fear that it may be necessary to apologise, for having said so much upon a subject apparently irrelevant in a book like this. But there are more persons than we generally suppose who are, as they themselves think, studying their health under the fallacious notion of following Nature; and my object, and, I will add, my duty, is to emancipate them from such ridiculous, and worse than inefficient theories. Such misguided people are here presented with a sample of the purest "Children of Nature" that can be found, and I hope it will go some way to abate that absurd infatuation which I am bound to deprecate. I derived my information from a gentleman who resided

some years in the country. Of his veracity I have a very good opinion; but should there appear to be any incorrectness, it can be of little consequence to my general purpose. It is of the natives near Sydney that he speaks—in other parts of the country they are said to be more intelligent.

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25. I have given this preparatory explanation, lest my views should be in any way misconstrued, and because, in the course of this work, I shall have occasion myself to recommend an adherence to Nature's dictates. But mine are very different from the notions that I have endeavoured to expose.—(168. 217.)

CHAPTER III.

THE FOUR GREAT SOURCES OF HEALTH.

Early and late Rising—Luxurious and humble Living—Exercise and Indolence—Cleanliness and its Neglect—Considerations on the state of the Rich and Poor.

26. The preservation of health mainly depends on early rising, temperance in eating and drinking, exercise, and cleanliness.

These important advantages are distributed between the rich and the poor in a tolerably fair proportion, which accounts for the apparent equability in the length of life between one and the other. The poor have early rising, which is of the very first consequence, and of which I shall speak hereafter more fully. From this the rich are almost excluded, because they have no obligation to compel them, and because they go to bed too late.

27. The humble and often scanty diet of the poor, which they so much deplore, is yet of advantage to their health. True it is that, as they work hard, they could bear more substantial diet than they can generally procure. But luxurious living is very prejudicial; it vitiates the blood and humours, and lays the foundation of numerous complaints. From not being able to afford suppers, the poor enjoy sound rest, the want of which is so much complained of by

the rich. But the poor injure themselves materially by intoxication, and that with drink of an inferior and hurtful quality. It is certain that every fit of drunkenness has its share in the shortening of life; for, however we may find men to whom it appears to do no injury, nothing is more reasonable than to conclude, that they would live longer by avoiding inebriation. Amongst the better classes, this vice has happily, for many years past, been gradually declining; and it is now a great reproach to gentlemen to be seen drunk. But they use rich wines, *liqueurs*, and spirits, of which, at their numerous meals, without getting tipsy or drunk, they take too much altogether. They likewise eat much more than is necessary or proper, and that generally of things so artificially prepared, that the simple qualities are lost, and may almost be considered as a medicine instead of natural food.

28. Of exercise, which is allowed by all as indispensable for the preservation of health, the poor have generally enough, but frequently too much; whilst, on the contrary, the rich, who, from their sumptuous living, really require more, can scarcely be said to take any. This is a heavy draught on the resources of longevity. The subject is of great importance, and will in the course of the work be treated with particular attention.

29. But it is in cleanliness that the rich have indeed inappreciable advantages over the poor. The word has too extensive a meaning to be considered.

under all its bearings, in this concise sketch. It will suffice here to say, that it must be taken in something more than its usual signification, personal cleanliness. In the present view, it embraces numerous comforts, domestic and personal, and many valuable conveniences, presenting important securities against injury to the health. That personal cleanliness, a thing nearly quite disregarded or unpractised by the poor, is of the greatest utility, will be hereafter fully shown; but there are other serious disadvantages to which their poverty or want of means subject them. Clothes soaked with rain, and then sitting by a fire, and being obliged, from want of changes, to wear the same damp the next day—bad shoes—humid apartments from neglected roofs, washing of clothes, and other causes—foul air, from many persons crowded into a single room. Such are a few of the consequences of the privations of the poor as to cleanliness and comforts, from which result constant coughs and colds, with asthma, rheumatism, and other complaints, which would preclude them from old age, were it not for their early rising, simple diet, and exercise.

30. This brief sketch of the state of the rich and poor, as regarding their health, being only merely a general comparative view, I cannot be expected to enter into an examination of all the various particulars and distinctions. With this, my reader can, if he please, easily supply himself. Thus, there is much difference between the labourer in the country

and the working classes in large towns. If the former has to endure wet and hardships out of doors, he is accustomed to it from his infancy, and is descended from a hardy race; his hovel or hut, be it ever so miserable, or so crowded, has the advantage of a much purer air than the room-keeper's garret in town; he has fewer opportunities of dissipation; his food, though poor, is wholesome; his hours of meal-time are more regular, and his work is more uniformly healthful.

31. The country gentleman too has advantages over his equal in town. His exercise is of a rougher and more decided cast; his food is more plain, because the confectioner, the pastry cook, and the foreign fruiterer, are not always convenient; balls, parties, and theatres do not offer every evening, and if he drink more after dinner, he can bear it better, because his food is more substantial and simple. The balance indeed seems to be in favour of the country; and accordingly it is there that we mostly find instances of uncommonly extended life.

CHAPTER IV.

WASHING WITH COLD WATER IN THE MORNING.

Author's general position respecting Health—Washing with Cold Water in the Morning—its very important advantages—Syringing the Eyes—interesting case of cure by the Author's system of Washing—particular Directions for the Application of Water to the Eyes.

32. Having disposed of these general observations, which will be occasionally more fully elucidated, I shall now enter particularly on my immediate object. And first, I lay it down as a safe position, that every ailment, however trifling, even a tooth-ache, or a corn on the toe, contributes its share in abridging life, as repeated blows of a small hammer will, eventually, injure a strong wall. If the tooth-ache alone could be prevented, there is no one afflicted with that complaint, who would not gladly pay more than the price of this book to be completely relieved from it. But this and other minor complaints, because they do not prove fatal, are never supposed to affect longevity. All pains, however, whether bodily or mental, militate against a protracted age; and accordingly, in examining the records of very advanced life, we find the subjects have generally been, in a great degree, free from trifling as well as from the more serious maladies. And if I should only point out the means of preventing a few, or of stopping

the progress of some, by simple and safe directions, I shall have reason to be proud of my humble labours.

33. One of the first to which I recommend the most strict attention, is washing in cold water. Yet it is but too much neglected, or done in such a manner as to effect nothing for the health. It is of much more consequence than is generally supposed, and as I can speak with particular confidence as to its important results, I shall be more minute in detailing the *process* than it might seem to require.

34. No one should rise immediately on awaking. Unless well used to it, for custom will do much in all cases, one feels a temporary stupor, which is often succeeded by a slight headache. On awaking, if one be determined or obliged then to get up, he should remain two or three minutes until he be perfectly collected. He should next throw off the quilt, or some of the outside covering, so that he may cool gradually, and remain a minute or two longer; and this is the more necessary if he awake in a heat. He should then proceed to wash himself, dressed only to the waist—it being impossible to do it otherwise effectively.

35. Dip the face two or three times in a basin of cold water. The eyes may be either open on immersion, or, as it may be easier on beginning, while under the water. After this, water should be squirted briskly into the eyes by a syringe. On the first trials they may be closed, and opened imme-

diately after the dash, but they will soon be able to bear the shock when open. Water should then be squirted against each ear. You must next, with the hands, and using soap, wash well the armpits, the back of the neck, behind the ears, the arms up to the shoulders, the breast, loins, and entirely round the waist. After having dried well with a very coarse cloth, you may finish with a fine towel, and then rub with a hard flesh brush over the body, wherever you can conveniently reach, particularly the chest, arms, abdomen, and small of the back. The arms should then be thrown back very briskly, twenty or thirty times, which will open the chest, and may promote a salutary expectoration.—(261.) This will, altogether, occupy, even when well accustomed to it, about twelve minutes, but it will be time well bestowed.

36. The advantages arising from this are considerable. I say with confidence that it is, when assisted by cleaning the teeth, a certain preventative of that galling pain the toothache, and also a cure for those afflicted with it.—(60.) It will also prevent rheumatism in the limbs and rheumatic affections. It so fortifies and strengthens the system, that those who are long in the practice are not nearly so apt to take cold as others, nor are they so liable to coughs. It clears and improves the sight, and contributes much to its duration. And any benefits, whether real or imaginary, that may be derived from an air-bath, are here attained.

37. But nothing is done unless combined with undeviating regularity. People are, on those occasions, generally very determined in fine weather, but when winter comes, their courage and perseverance slacken.

Yet that is the time when they may expect to reap the fruits of their exertions—the very season when they can be made available to the preservation of their health. I say again that there must be no cessation. No morning should be missed. To those who are a little timid, I would recommend to begin in summer; and thus they would be gradually brought on to bear it the better in winter. After that, I will venture to say, it would become rather a pleasure than a task.

38. It is well for those who begin it when young, or early in life, as perhaps no course is better calculated for laying the foundation of future health. But I had a recent proof of its utility at an advanced period. One of my particular friends, a man of family, bordering on fifty, and of regular, I may add abstemious, habits, felt an attack of what he, for a long time, considered to be a toothache. He tried several remedies, but to little effect. He was sometimes better—sometimes worse. At length he was convinced that it was a rheumatic affection. His jaws were alternately tormented by a gnawing teasing pain, and which sometimes attacked his ears. He was losing his spirits and his appetite. I often recommended him to follow my plan of washing, but

he paid little attention to it, as he said he never failed doing it every morning in the ordinary manner. I pressed him to adopt my mode, but he only smiled, and asked me if I really believed that there was any virtue or charm in taking off one's shirt. I said I believed there was not, but that I well knew no man could wash himself effectively otherwise. Wearied at last by constant attacks, and despairing of relief from ordinary remedies, he commenced washing after my instructions, syringing the eyes and ears excepted, and in less than a fortnight he told me that he had experienced a "most surprising change for the better." It was towards the end of November that he began, and he was perfectly cured and totally free from the slightest affection before new-year's day following. He declared that he would continue it as long as he lived; and he had no return of his complaint for a year afterwards, when I last saw him.

39. With respect to syringing the eyes, I must own that I have not succeeded, as often as I could wish, in my attempts to recommend the practice. People are generally averse to try any thing like an experiment, with such precious organs. Yet, by a strange perversion, they will readily use an eye-water, without any information of its composition, or any knowledge of its efficacy, except some stories of its all-healing rapidity that ought justly to excite distrust! It is my duty, however, to state here, that being fully confident of the good effects of the

syringe in strengthening, clearing, and preserving the sight, I cannot too strongly recommend it.

40. I have before shown how a beginning may be made by directing the water against the eyes shut. Four or five discharges against each eye, every morning, will be sufficient, and if the syringe be large, it may be carried backwards and forwards across both, which will be more agreeable than throwing the entire contents into one. In some time after, say about half an hour, the eyes should be bathed with warm water. The simplest way to do this is with a soft linen rag, kept for the purpose. The eyes should then be well dried with a clean towel.

41. Sight is so valuable for the enjoyment of life, that its importance is justly appreciated by every one. What I have recommended will augment its strength and durability. It merits the most serious attention. I have no hesitation neither in recommending the syringe and cold water for the ears, every morning—one or two applications to each will suffice. This will serve the hearing, contribute to its duration, and fortify the ears against many complaints to which they are liable.

42. I do not pretend to detail here all the advantages derivable from my morning-washing system. When I simply say, that it renders us less liable to catch cold, I include a great deal indeed, for that lays the foundation of innumerable maladies.—(246.)

CHAPTER V.

ON SHAVING.

Convenience of Self-shaving—Advantages of Cold Water—Useful Preparation for Shaving—Directions for Stropping—Proper Method of Cleaning and Putting Up a Razor—Easy Mode of forming a Strop.

43. It may appear to be a stretch upon credulity to say, that shaving is in any way connected with health. But as it is a part of the morning's preparation for dress, and as it causes no little vexation to many persons, it should not be overlooked; and it appears to come with propriety into this place. Uneasiness of any kind, whether bodily or mental, is inimical to health; and it is therefore, properly, a part of my subject. There are some who really dread the thought of shaving, and I shall make no apology for discussing the matter at some length, with a view to rendering it, in the language of the strop advertisers, "a comparatively light, instead of a painful or unpleasant, operation."

The numerous improvements in arts and in the comforts of life have greatly multiplied our wants, but it has always been a maxim of mine to decrease them as much as possible, and particularly where it can be done with manifest advantage. Every man should know how to shave himself, for circumstances may occur when majesty itself might be inconve-

nienced by being dependant on others; and as for those in humble life, bad habits are often contracted from the necessity of constantly going to barber's shops. It is, however, I believe, like swimming, seldom acquired unless practised when young.

44. Cold water should always be used. In many respects it is preferable to hot. It is generally more easily procured, which is of itself a considerable convenience; it raises a better lather, and it renders the face more hardy and less liable to blisters or pimples. People think that hot water, and dipping the razor in it, facilitates the progress of the razor, but it is far better to wash, or rather scrub, the beard with a coarse cloth, and soap and cold water, for about three minutes—after that, lay on the lather immediately. A razor then that you could not previously use, will shave with ease. Of this any one may soon satisfy himself, and it is most valuable information for those who are unacquainted with it. Several persons have testified, with the strongest expressions of satisfaction, how much they were obliged to me for advising them of this very simple procedure, which saves them so much pain and trouble.

45. One thing should be particularly observed. When a cut is made, it should not be shaved over the next time, nor until it be quite well. If cut or irritated again, it will not only be long in healing, but may ultimately become a lasting blemish. Those small red spots, pimples, and protuberances, often seen on the chin, are frequently caused in this way.

A fashionable fellow cannot bear to go into company with anything unsightly, like a mole, on his face. He shaves over and cuts the tender part again, and a confirmed blotch is probably the reward of his impatience.

46. For shaving with ease, it is necessary at least to strop a razor well; yet there are but few who can do it even tolerably, while others only injure the edge. It is not easy to describe how it should be done, and in fact no one can strop a razor well, until he be able to know, by the feel, when it is sharp, as he draws it along, without trying it on his hand. After the proper method of laying the razor flat, and drawing each side in corresponding directions, is acquired, the next difficulty is to know when to stop. A few superfluous strokes will destroy the sharpness. In general, about a dozen on the red or rough side, and double the number on the other, will suffice; taking care to diminish the pressure towards the conclusion, until it is, at last, little more than the weight of the razor itself. But the finishing will be much facilitated by dipping the blade in hot water. The heat will make it glide on the strop so smoothly, that, unless in very clumsy hands, a fine edge will be given. This may be done when the opportunity offers, say at breakfast-time. I mention this particularly, because I wish every man to be independant of hot water while shaving. When done, he may, after stropping the razor on the red side, wipe it clean, and take the first occasion afterwards to

dip it in hot water, for the purpose already explained.

47. When the stropping is finished, it should be carefully cleaned, and particularly the edge, with a piece of silk. This I most particularly recommend, because it has been found to be far superior to anything else. Whatever may be the cause, one reason I believe is, that it dries the edge more effectually, and it is best to double the silk once or twice, so as the better to prevent any effect from the heat of the fingers. This reminds me to give a caution against the common practice of trying a razor on the skin after stropping, for the edge is so delicate that the moisture, however trifling, considerably affects it if not used immediately. A microscope would soon show us, the corrosive rust-like working of any damp whatsoever on the sharpness. Yet this is the general custom, and then we are surprised, after putting it by so sharp, that it will not shave in a day or two following. A razor will not retain its keenness when put up after being tried on the hand, or with the damp of the strop upon the edge. If it be wished to have one ready for use, my directions should be observed. For this purpose, I must be clearly understood. After doubling the silk, hold it between the finger and thumb of the left hand, and draw the *edge* of the razor through until perfectly dry and clean. This can be easily done without cutting the silk.

48. As to setting, there are so few who can attempt to use the hone with success, that any written

instructions would avail but little. Besides, when a well-ground razor is set by the cutler, it will, if regularly and properly stropped, require nothing else for a couple of years, although constantly used. A narrow slip of calf-skin leather fastened by one end to the wall, and rubbed with candle snuffings and oil, will be generally found, from its elasticity, to answer well for finishing a razor.

49. The milks and washes for taking away unpleasant smarting after shaving will be unnecessary for those who follow the preceding directions. We hear a great deal of "tender faces," but it is mostly a delusion. I have forced many to acknowledge that it was only imaginary, by recommending my scrubbing preparative (44), when they found, that softening the beard was the secret, and that this could be done better by the rubber and cold water, than by the most plentiful use of warm lather otherwise.

CHAPTER VI.

CLEANLINESS.

Changes of Body Linen—Observations on fine and coarse Shirting—Treatment of the Feet—Remarks on Stockings—Shoes and Boots—Our Dress generally considered—Blisters on the Feet from Walking—Clean Hands—Directions concerning the Teeth—Hot Food and Drink.

50. A CONSTANT change of linen is almost universally considered of great importance. Although, as connected with cleanliness, it must appear desirable, yet I do not estimate it very highly. I think my system of washing, and even but one change in a week, far preferable to a clean shirt every day without it. Besides, there are many who assert that constant changes of body linen are weakening. This I am neither prepared nor inclined to oppose—though, for my own part, I have no hesitation in saying that I, who have little bodily labour, would not change my linen twice, nor yet once a day, for a small premium. To those who work hard, this might be refreshing and healthful, but as it seldom happens that they can afford the expense, what I would recommend to those who can study their health is, never to wear the same shirt in bed that is worn in the day, and to avoid fine linen.

51. It requires only a little consideration to show, that very fine linen next the skin must be injurious.

The closer and finer the texture, the nearer it approaches to the nature of parchment, or goldbeater's leaf. All the perspiration lies on the surface, and is again absorbed into the body; for, having no substance itself, it cannot imbibe the moisture. Those whose situation in life requires them to be very exact as to appearance, should wear next the skin, a small shirt of the very coarsest linen. Over that, they can then have as fine as they please, and with this advantage, that if they are in a heat, the moisture will not spoil the frill or plaits, whatever may be the fashion; and they can go into the most particular company without the inconvenience of changing. This would generally be found as good as flannel, and certainly more agreeable. (394.)

52. The feet must not be neglected. They should be kept clean, yet without being frequently washed, as that makes them tender. For, strong an advocate as I am of cold water, I do not recommend it here! Any surprise that this advice, coming from me, may occasion, will soon subside by my explanation. There is no part of the body more sensible of any shock than the feet, especially when they are warm. A man will shiver in summer, when putting his feet into cold slippers by the side of his bed at night, on taking off his stockings. Washing the feet with cold water is practised by many persons, under the erroneous notion of making themselves hardy, but it is productive of very bad consequences. It injures the sight, and it determines the blood to the head. But

what is yet of more consequence, it has sometimes stopped a salutary perspiration, which it may be difficult to restore, and thus life is placed in the most imminent danger. Wet, through bad shoes, or an accident in walking, though that may be injurious to a delicate or fearful person, is by no means of such serious consideration as putting the naked feet, just after taking our stockings off, into cold water.

53. It is in the morning that the feet should be washed—if convenient after breakfast, so much the better, with soap and tepid water, just sufficiently heated to take off the chilling cold, and no more. Once a week will be quite enough for those who take little exercise, or who never get wet. The legs may be washed, at the same time, as high as the knee. In order to keep the feet clean, they may be wiped hard, at night, with a coarse dry towel, and in the morning with a damp one. This will supersede the necessity of frequent washing, and answer every purpose of cleanliness. The nails should be kept close pared—it will be found of great use to those who walk much, and may save them some pain and inconvenience.—I had intended to say something here of corns, but the digression would be too long, and the subject is of sufficient importance for a separate chapter.

54. The stockings cannot be changed too often, particularly in summer, by those who perspire much. Stockings saturated with moisture of the feet, injure

the toes much by stripping or making them tender. On such occasions they should be changed frequently, even on the same day ; and those who are accustomed to take long walks into the country, should carry a clean pair about them for that purpose, and also some strips of linen, or diachylon plaster, as directed (66), for the immediate protection of any part that may become excoriated.

55. My directions being, I trust, so simple and unexpensive, as to be generally practicable by all who, not labouring under poverty, are regular and well conducted, I may be allowed to make a remark on the economy of washing stockings. Some may say, "it is very easy to talk of frequent changes to the rich, but how are poor clerks and others, at low salaries, to accomplish this?" I answer that it is a certain saving. Nothing destroys stockings more than continuing to wear them after being wet with perspiration. The feet soon become rotten and worth nothing ; whereas, if taken off immediately and washed, they would, I assert, last ten times longer. It is, therefore, a most ill-judged saving to wear stockings long without washing, and especially when it can be done for a mere fraction of the original cost.

56. Our present fashion of trousers is a valuable exchange for the tight breeches of our fathers, buttoned and buckled at the knee. It is, besides, no little saving in the article of hose—short stockings being, all things considered, only a sixth of the

expense of long ones. The invention of right and left boots and shoes, is said to be productive of benefit, as far as regards corns, by fitting each foot exactly, and diminishing friction ; but this, I think, is at least questionable. For my own part, though they do not look so neat, I like them straight, as I think, on a long walk particularly, that it is very refreshing, and even strengthening to the feet, to change the shoes. It is a mistaken notion that thin soles are preferable to thick. Our great pedestrians use them very heavy, knowing, from experience, how much better they protect the feet.

57. Shoes are generally preferred to boots, for walking. It is alleged that boots do not give such elasticity and freedom to the ancles and instep, and that they confine the sinews of the calf of the leg. They may, however, be made so as to obviate such objections. Amongst gentlemen and the better classes they have obtained considerably, for many years past, chiefly because they look genteeler and more respectable than shoes. Cloth gaiters, unless worn constantly, as by soldiers, are, I think, too warm for occasional changes. For persons apt to catch cold, they cannot be serviceable. The question relating to boots or shoes is perhaps too remotely connected with health to merit any discussion; but, were my opinion asked, I should be in favour of boots, and would recommend them to all who can bear the expense. They may save one from hurts in the ancles and shins, from scalds, and from that

most direful of all accidents, the horrible effects of the bite of a mad dog.

58. For blisters on the feet, from walking, there are numerous remedies recorded. By improper treatment, they are often long in healing. Old soldiers ought to be able to give good information on the subject, yet we are still without any certain preventive or cure. I can only recommend my own practice, which is, to let the water out with a needle on stepping into bed, and rub the part with tallow candle grease. In the morning the blisters will be so reduced as to bear walking, but if let out at any other time, they are apt to become sore, and to be slow in healing. It was stated in the newspapers lately, that a French soldier, during the Moscow campaign, used to let out his blisters at night, and rub them with tallow grease dropped into spirits, and that he was always able to march well the next day. To this there can be no objection. He said that the spirits gave to the tallow a peculiarly healing quality.

Where it is at hand, there appears to be nothing better than the old mode of drawing a needle full of worsted through, cutting off each end short, and letting the piece lie in the blister, which heals without pain or trouble. When a blister, too small at night for piercing, gets so troublesome next day as to prevent walking, the water may be let out, the part rubbed with tallow, and covered with a bit of diachylon plaster. This will enable a man to walk though the blister should be under his heel.

59. Clean hands are so universally pleasing, that the term is proverbial, and is very significantly applied to designate honesty. As allied to cleanliness, I dare make no opposition, but I will however say, that, unless in some trades where men are obliged to handle, and rub with injurious substances, washing the hands, or polishing the nails, has no more to do with health than a fine glossy shoe. He who observes my plan of morning washing, cleans his hands sufficiently for any purpose of healthfulness. And whilst I admit that gentlemen are particularly distinguished by the appearance of their hands and nails, yet it is to be regretted that much valuable time is lost in the maintenance of this etiquette.

60. But, although I said that the morning washing, as recommended, would prevent the toothache, local cleanliness must not be neglected. I may indeed say, that it is an indispensably necessary aid. Besides, a filthy set of teeth is a very disgusting sight—to say nothing of its usual attendant, a foul breath. As concerns the toothache, I have heard it affirmed, that washing the teeth with cold water, just before going to bed, is a certain cure and preventive. At first, in winter, the water will cause pain, and may deter one from a continuance, but if held in the mouth a few seconds, it will give no trouble. And, indeed, until cold water can be borne fearlessly in the mouth in any weather, there must be reason to apprehend a toothache. A short practice will con-

quer this difficulty, and I strongly advise a regular custom of brushing the teeth at night.

61. In the morning, the teeth and mouth ought to be lightly brushed with cold water. After breakfast they should be particularly well cleaned; and for this purpose I would prefer the water a little warm, in the quantity of at least half a pint, with about a teaspoon full or two of milk. This will be more agreeable than plain water, and the brush must be used unsparingly, but particularly with the hollow or bad teeth. For it may be considered as tolerably certain, that no one who has hollow teeth, can reckon upon not being attacked by the toothache, until he can bear to scrub them well with a stiff brush. Nor, until he can do it, has he any security against a bad breath, which proceeds much oftener from the teeth and gums, than from the stomach or lungs, as is commonly supposed. The putrefying power of a hollow tooth is truly surprising. Not to speak of animal food, a crumb of bread will be so contaminated, in a few minutes, as to taint the breath. It is therefore after the meals that the teeth should be brushed, and it should be rather longitudinally, or semicircularly, than across, in order the more effectually to take out the particles of food, which, if suffered to remain, particularly at night, will putrefy by morning. If not convenient to clean the teeth after dinner, they should be picked with wood or cane cut thin.

62. White teeth are a great ornament, and always

leave a favourable impression on the beholder. Since this pleasing colour can be preserved with increased service to the health of the teeth and gums, it is properly a subject for my observation. There is a greater inducement to exertion, and a regular continuance in cleaning the teeth, with powders, than with simple water only. And though some of them may be, and no doubt are, of an injurious nature, no dentist of credit will sell any hurtful composition. There cannot, therefore, be any reasonable fear of deception for those who are anxious to avoid imposition. I have myself prepared a dentifrice which, from considerable experience, I know to possess remarkable qualities for strengthening the gums, and for preserving and whitening the teeth, and which I may, perhaps, yet offer to the public. But, at present, I prefer endeavouring to inspire that confidence in washing and cleanliness, which I can so strongly recommend. I fear that powders may induce a neglect of the best of all precautions, and I can only again urge those who will have them, to purchase from men of acknowledged judgment and respectability. This advice, if followed, may save many a good set of teeth from "cureless ruin." The more eminent the dentist, the more simple and indestructive will be any composition that he would sanction with his name.

63. No effort should ever be made to force the teeth beyond their natural colour. In some persons, they are, like our skins, whiter than in others. I have

known some of both sexes with teeth beautifully white, who never took any pains whatever with them, but these were naturally so, as some constitutions are naturally strong. This caution is very necessary, as it is well known that almost any teeth can be forced to a good colour, but every one does not know, that the teeth and gums will suffer irretrievable injury in the process. If teeth seem opposed to a fine whiteness, the *owners* should be satisfied with a middling good colour—they should be content not to have them decidedly yellow. When much discoloured from neglect, rub them well with any good dentifrice, on a wet linen rag, rolled tight round the fore-finger, and it will do more in whitening them than a week's labour with the brush.

64. There is, perhaps, nothing so injurious to the teeth as hot food or drinks. We should make it a rule to take nothing above blood heat, and it would be found generally conducive to health. Meat, if only plainly roasted or boiled, is seldom above the proper medium; but hot ragouts, hashes, stews, vegetables, soups, puddings, pies, punch, tea, and the like, should at least be avoided by those who value their teeth. I have already observed that no one can be secure against the toothache, until he can bear cold water in his mouth at any time, and it is surprising how soon this will accomplish it. Let any person, ever so sensible of pain by cold water in the mouth, take nothing above luke-warm for a week only, and he will prove the truth of my assertion.

It appears fair enough, to attribute that surprising whiteness of teeth in some savages and wild animals, to their living on cold aliment; and our admirers of "nature's dictates," would show their good sense by imitation, only in such reasonable instances.

CHAPTER VII.

CORNS.

Directions for Cutting Corns—Remark on First Appearances—Soreness of the Toes—Diachylon Plaster—Advertised Plasters—Benefit and Application of Diachylon—Mode of Treating Corns between the Toes—Great Utility of Chalk—Corn Doctors—Remarks on the numerous Corn Specifics—Tight Shoes and High Heels.

65. CORNS may appear on various parts of the body, but I shall concern myself only as relating to the feet. I have no objection to some of the advertised plasters. If they do not fulfil all their promises, they soften the corns, and that gives much relief; but I would recommend to cut, or rather to shave them down carefully with a sharp penknife. To do this well will take some time it is true, but then they will not give any uneasiness, or require any thing more to be done, for some weeks after. But they should be shaved or scraped until they become quite soft and tender like any other part of the skin. This I only recommend where they are decidedly formed, and of hopeless inveteracy. A man of great experience and judgment assured me that if, on the first appearance, the pain could be endured, and the corn not cut, but picked with the nails, it would disappear gradually, but that, on application of the knife, it continues to grow. However, my grand

purpose is to prevent them, and a very simple precaution will, I think, generally effect the object.

66. Corns arise from a neglected soreness by compression or friction. Whenever a toe becomes tender, roll without delay a strip of clean old linen round it, and there let it lie, for a corn is often the consequence, but this will prevent it. Such soreness of the toes will frequently come without any apparent cause, and also upon other parts of the feet. When neglected, a corn, or excrescence nearly as bad, is commonly generated, and the linen application will obviate any danger of that kind. But, except upon the great toe, or that next it, some skill is required in applying the linen, or it may gall so much as to actually produce a corn. I therefore recommend diachylon plaster, a piece of which may be easily fitted to cover the tender part. It will stick so firmly as not to shift by walking, and the readiness of application is an inducement not to neglect it.

67. So many accounts are related of plasters, or other things, for the cure of corns, that it is difficult to refuse some of them credit. An acquaintance lately told me that he was so afflicted with corns, as to be only able to hobble with difficulty, and that they were all removed by some composition that he got from a friend. After letting it lie on for a week, he found the corns with their roots complete, adhering to the plaster, and has never been troubled since with any symptoms. They were effectually

cured, or rather perfectly eradicated. Now I have no reason whatever to doubt this, neither do I disbelieve other similar instances of which I have been told. I say, therefore, that if one can get such valuable specifics, he should not lose the advantage. But as I never met any person who knew and would tell the *secret*, I must only give such advice as is within my own particular knowledge.

68. When there is not time, or where it is too painful to pare down corns, one may obtain ease by this method:—Cut a hole, the size of the corn, in a bit of diachylon plaster, and lay it on. It may seem impossible when the corn rises much above, that a single plaster should suffice—we would be inclined to put as many pieces as may make, at least, a level with the surface: for this, however, there is no necessity. I have seen a man unable to put on his shoe, and on applying a single piece of the perforated plaster, the difficulty vanished, and he walked with perfect ease, although the corn was remarkably high. Two or more pieces may, notwithstanding, be used where they may be deemed necessary.

This mode will be found peculiarly serviceable and important, for corns under the toes, or on the soles of the feet.

69. Hitherto, I have only spoken of what may be called outside corns, and I shall now direct attention to those between the toes. They are much more painful and unmanageable, and consequently demand particular care. As the plaster with the aperture

will not answer here, another kind of treatment is necessary. Amidst numerous plans, I have found nothing succeed so well as chalk. Take a thin piece, of a wedge-like form, and rub it well on the corn. Have some ready powdered, but not very fine, to supply the wedge occasionally, and assist the friction. At first this may be done two or three times a day—afterwards it may be only used in the morning, but it must be continued until there appears no longer any necessity. This will be best ascertained when there is no heat, beyond the ordinary degree, felt in the foot after smart walking.

70. The effects of the chalk are not a little surprising. On the very first application, I have known a man to be enabled to go out about his business, who had previously been confined, as he could not wear a shoe. A corn between the toes is peculiarly distressing. In walking, it produces a sensation as though the foot were so considerably swelled, that the sufferer thinks a very large shoe is necessary—he finds, however, that it avails nothing, and the difficulty of getting at the corn, and the impossibility of cutting it, renders his situation pitiable. I am delighted, when I find any remedy combining at once simplicity and cheapness. I have, therefore, great satisfaction in recommending one that possesses those qualities in such a remarkable degree, and which I have no hesitation in saying will effect the cure.

71. Chalk may also be used with outside corns. After paring them down, they may be well rubbed with it, and, though I do not pretend to say that it will eradicate them, or even accomplish so much as with an inner corn, it will render them comparatively harmless.

72. There are professional corn doctors in all great cities, some of whom are very skilful. They will, frequently, without putting the patient to any pain whatever, completely eradicate a corn with the knife, and give perfect ease. Though a new one will commonly grow in the same place, yet, as that must take some time before it become troublesome, I think that the assistance of such persons should be had where expense is no object.

73. I have now said as much as I think is necessary on this subject. But it will no doubt be concluded that I have, like others, heard of a great variety of corn cures, and some persons may wish that I should mention them. This I should willingly do, if I thought it could be of any service, but I am satisfied that it would be little or no benefit. A man once assured me that he cured himself effectually by wafers—this I believe; but I happen to know that they have succeeded with some and not with others. I know also that a bit of fat bacon has cured a corn between the toes, but the application is troublesome, and will not always produce the desired effect. These, and a thousand other things, may be enumerated,

like cures for the toothache, but it would be to very little purpose.

74. It is well known that tight shoes are a fruitful source of corns, but it is not generally considered that high heels, by forcing the toes into a kind of wedge, are equally injurious. They should be worn low by those who are subject to corns, and they should pay immediate attention to any soreness, or to any trifling excoriation that may arise.—(66.)

CHAPTER VIII.

EXERCISE.

The three popular Exercises examined—Benefits of Walking—Directions for its proper Regulation—Drinking while Walking—Spirituous Liquors injurious—Going up and down Stairs—Standing—Angling—Exercise for Women—Incidental Considerations on the Sex—Effects of Sitting illustrated by the Coachman.

75. EXERCISE is universally admitted to be extremely necessary for health and the prolongation of life. Even the old women, who lock us up in close rooms, dose us with warm possets, and bathe our feet in hot water, for a slight cold, extol the utility of exercise, however their practice may seem to be in opposition.

I have before remarked, that whilst the rich have not enough of exercise, the poor have often too much. But I think experience and observation show, that unless it be extraordinarily severe, too much is better by far than too little. As to the best kind, for those who are not obliged to labour, I am inclined to pronounce it to be walking. There is no part of the body that it does not put, some way or other, in activity, and it diffuses a general warmth throughout. Riding on horseback, though it may be good exercise for the inexperienced, soon ceases to be an exertion, for those who are accustomed to it: they almost

always complain of cold either in their legs or elsewhere, and therefore any partial warmth can be but a questionable service to the health. Going out in a carriage, whether covered or open, is nothing more than, according to the fashionable phrase, taking an airing.

76. But it must be clearly understood what I mean by walking. Were it not for enjoying the open air, which is something, a man might as well stay at home and march up and down his room, as go out and walk at a leisurely pace, even though he should continue it for hours. To derive benefit, some exertion must be made. We should be somewhat tired—at least slightly fatigued. Those with whom time is an object, can always make amends by either walking very fast, or by running, and if up and down a hill or eminence, the benefit will be the greater. Nor must I be mistaken here. There is a kind of trot which is easier than very quick walking. This may do for a long journey, and where time is valuable, but for healthful exercise, it must not be confounded with running.

77. Nor should walking be carried to excess, or it may be injurious. No one should make an extraordinary exertion in this way, beyond what he may feel to be his natural strength. Persons have sometimes suffered seriously by going out, on long pedestrious excursions, with others of superior powers. Some can walk very fast—even four miles an hour, and continue it for the day, while there are many who

could not, without much labour, go at a greater rate than two for several hours. When going across the country, some injure themselves much by leaps, of which their companions make nothing. What I wish to impress is, that this most salutary of all exercises should be used judiciously—in other words, that it should not be abused. A man who cannot, without distressing exertion, walk more than fifteen or twenty miles, should not go out with those who think little of thirty or forty. If, contrary to a previous understanding, he find them determined to go further than may suit his strength, he should turn back in time.

78. Another evil that arises often from such exertions, is the custom of drinking spirits, which may, at last, become a habit. People who would almost be shocked at taking strong liquors at any other time before dinner, will think nothing of it when out on a long country walk. Unfortunately, an opinion prevails very generally, but it is most erroneous however, that an occasional glass is necessary on a long walk, particularly in hot weather. This is a very unfounded notion. Spirits, indeed, give a temporary exhilaration, and the deception is not discovered in a single day; but upon a long march, he who should take none, would have an evident advantage over the other, and be much fresher and stronger. Besides, there is the danger of taking too much; for the most deplorable accidents are liable to happen to pedestrious parties, where

sobriety is not observed. But I shall be asked, "what is to be done? The stoutest will be dry from walking in hot weather, and when in a heat, the propriety of taking beer or ale is questioned, and as for water or milk, they are condemned as dangerous, and we have no wine for ordinary use in these countries."

79. To these objections I answer, that I do not consider malt drink to be in any way unsafe, if taken moderately and slowly; nor do I believe there can be the least danger in cold water, if we observe to fill the mouth two or three times and throw it out, and then swallow a few sips deliberately one after another. After this simple preparative, a drink of the coldest water may be securely taken at any time, but it will be better and much more agreeable, by the addition of a few lumps of sugar,—(387.) and, if convenient, a little lemon juice. Sugar and water is a much more wholesome beverage than we generally suppose. When milk is taken on those occasions, to quench the thirst, it should be qualified with nearly half water, which will prevent any bad effects. Butter-milk, it is said, may be always taken without any danger; I have heard, however, of bad consequences from gulping down large quantities of it the next day after a drinking bout; but such instances, I believe, are rare. Cyder is a good drink, and particularly well suited for allaying thirst, but it does not agree with some persons. I have heard it asserted that it has a tendency to promote

the gout! It would be easy to disprove or confirm this, by a reference to Normandy, or the cyder counties in England, where it is a common beverage.

80. When in a heat, spirits should never be put on any part of the body or poured into the shoes. From this practice bad consequences have often ensued. After cutting the hair, the head is often rubbed with spirits to prevent catching cold, but the quantity of water in the common kind, has the opposite effect to what is intended. If we set an ordinary spirit on fire and let it burn out, we may soon see, by what remains, how much cold water we would apply to our skin in a perspiration.

Spirits may, however, be used on other occasions with advantage. Previous to a long march or walk in hot weather, it will be found useful against soreness or blistering, to wet or damp the stockings with strong spirits, particularly about the toes and under the heel. Washing the face lightly, with a cloth dipped in good rum, will render it less liable to sunburning. But this must be done in the morning, before setting out, when we are perfectly cool.

81. There is another exercise particularly well suited for those confined to the house, or who may be in prison—going up and down stairs. I can, indeed, hardly point out anything better. Those who cannot walk out in the morning, should never breakfast before going through a task of this kind. To go a dozen times quickly, without stopping, up and down the stairs of a house three or four stories high,

will, in point of exercise, be as good as walking five level miles. If any one doubt its excellence, let him try it, and he will find how completely every part of the body is called into action, and particularly how fairly the lungs and the breathing are tried, and ultimately strengthened and improved. I cannot too strongly recommend this mode of employing any spare time that may occur. But those who have the least tendency to flushing in the head, should always ascend the stairs leisurely—they will find going down quickly to be ample exercise.

82. Clerks and others engaged within doors, and all who have not opportunities of walking should, as much as possible, avoid sitting. I can assert beyond the fear of successful contradiction, that if anything can compensate for the want of bodily exercise, it is standing. I think it necessary to be thus particular, because there are many who condemn standing as injurious to the system. But let it get a fair trial, and I will answer for its good effects. I have known a person accustomed for some years to a sedentary business, who determined to adopt the custom of standing. At first it tried him so much that an hour's experiment used to tire him, but he determined to surmount it, and in a few weeks he was able to stand, without inconvenience, even ten or twelve hours. The consequence was, that his general constitution, from being weak and delicate, became strong and vigorous, and he was able to walk on a Sunday, or when he had leisure, more than

double the number of miles that he used formerly, and with less fatigue.

83. Gentlemen who write or study much would find this advice well deserving of attention. They should never sit down to read or write at a table. It is very easy to have a portable frame, breast high, whereon a small desk can be placed, at which they may conveniently stand. Perhaps there is nothing so well calculated for counteracting the pernicious effects of close studious application, as the substitution of standing for sitting, and acquiring a habit of throwing the breast moderately outwards, and keeping the head erect. There will not then be felt that lassitude, which calls for strong stimulants, to revive the spirits and chase away dejection.

84. Although I cannot enter into an investigation of the various kinds of amusements, yet I must not pass unnoticed the diversion of fishing. Angling in fresh water is, of all sports, the most injurious to the health. I hardly ever knew any one very fond of it, who advanced into life without feeling the bad consequences in the shape of rheumatism, affections of the head, or other life-abridging symptoms. Standing in the water; remaining motionless in wet and in heat; walking leisurely home at late hours with wet parcels, and frequently in wet clothes; staying out on the banks of rivers at night, as it is often the most favourable time for fishing; frequently drinking ardent spirits to keep up animation;—all these may be, and are, borne without any sensible inconvenience when young, but they generally break up

the constitution at a time when it ought to be in its full vigour.

85. If the conformation of women were not very different from ours, it would be a matter of wonder how so many arrive to old age. Numbers of them living almost entirely on mere slops, seldom eat nourishing food; they lie in bed late, and take no exercise. Few men could long support such continued inanition and inactivity. Yet, after all this, a slight delicate female will tire out a strong man in dancing! Though I have touched on this subject only for the purpose of warning indolent fellows from excusing their lazy propensities by comparative examples drawn from the other sex, it may not be amiss to make an observation for the benefit of the female world.

86. Ladies of rank or independence may be said to take no exercise at all save dancing. When they go out, it is in a carriage, or, if on foot, as it is considered coarse and masculine to walk fast, they move so slowly that exertion is out of the question. When at home they are constantly seated—they have not the exercise of going up and down stairs, or indeed hardly across the room, as a touch of the bell brings up the obsequious domestic. Now I promise them that their health would be improved by smart walking, going up and down stairs, and by standing occasionally. A pianoforte, or a work table, might be readily raised or lowered by a simple contrivance, and by which constant sitting would be obviated.

As I am aware that a notion prevails, that standing tends to enlarge or thicken the lower part of the legs, and to which the ladies will naturally have an objection, I beg to refer them to any eminent gentleman of the faculty, and I am sure I shall be borne out in my assertion that it does not. For I do not insist on constant standing as I have recommended to the sedentary amongst ourselves. I only require that they vary the positions, and I am satisfied that their shape will become more graceful, and generally more improved.

87. There are many very useless novelties every day introduced, purely because they are new; and there can be no doubt that a pianoforte which could be elevated to standing height at pleasure, and which should, at the same time, provide for the free management of the pedals, would be an elegant and useful improvement, and one which could not fail to well reward the inventor. It would save the instrument from the intermeddling of children, without the trouble of locking, and might possess other unthought-of advantages. A harp could also be constructed on a similar plan, than which nothing could be better adapted to the display of the female figure.

88. The skipping rope is admirably suited to feminine exercise, but it should not be allowed indiscriminately. Many girls have injured their health materially by continuing it beyond their natural strength, in trying how many hundred times they could pass it without stopping.

89. Having alluded to the different conformation of the sexes, to show that men cannot draw comparisons to excuse indolence or laziness, the following observations by Dr. Lawrence may be acceptable. They tend strongly to demonstrate that, whilst we are formed for great exertions and "progression," women seem to be designed for, if I may say it, a kind of *local* activity. To me, this accounts fairly for delicate girls being able to dance longer than we, although they could not attempt to run or walk with us. And it thus appears reasonable to think, that women may enjoy good health, and attain a great age, under circumstances of inactivity and inappetence that men could not sustain. Exceptions may, I know, as in most cases, be adduced, but they will not materially affect the general principle. I am prepared to hear that men have grown old in the Bastille; that the Faquirs of India remain in one position for years, and that many other extraordinary instances might be brought forward.

"The breadth of the human pelvis affords an ample basis for the support of the trunk; and this receives a still farther transverse enlargement by the length of the cervix femoris, another peculiarity of human organisation. This long neck throws the bone outwards, disengages its shaft from the hip-joint, and thus increases the extent of rotation: it gives the body greater firmness in standing, without impeding progression; since the head of the bone, and not the body, is the centre of motion. If the thigh bones possessed no neck, but were kept

equally far apart by increasing the distance between the cotyloid cavities, the attitude of standing would be just as secure, the transverse base of support being still the same; but progression would be impeded, *as it actually is in the female*, from the greater transverse diameter of the pelvis."

90. Even where sitting is presented in its most attractive and *wholesome* form, it furnishes no desirable result. Let us therefore look to the coachman. He comes forward as a sitter with unquestionably great and uncommon advantages. The nature of his occupation compels him to be constantly in the open air; his arms are unceasingly exercised, by which his chest is opened, and, notwithstanding his position, his legs are in occasional activity. I have seen a young able-bodied coachman obliged to throw off his coat in a most severe frost, being literally sweating from the labour of correcting, what he called, a rogue of a horse. Yet he is by no means an example for him who consults health, or who hopes for longevity. Look at his heavy unwieldy step, and his bloated appearance, after he has been some years in practice. No painter would take him as a model for a fine stout man, and I am sure no doctor would recommend him as a good figure for constitutional sanity. The truth is, that coachmen are far from being a healthy race. There are few of them without some complaint, more or less grave, and their ruddy, wholesome looking countenances, are generally as deceptious as those of brewer's servants.

CHAPTER IX.

EARLY RISING.

Invigorating Quality of the Early Morning Air—First Efforts at Early Rising—Necessary Portion of Sleep—Time for Breakfast—Curious instance of Early Rising.

91. I HAVE little to say on this subject. It is asserted that all on record, of either sex, who arrived to extraordinary old age, are found to have been early risers, and that no sluggard ever attained to a hundred.

Such is the concurring testimony of all those who have studied the history of human longevity. Yet must I confess that, for a considerable time, I looked on the never-ending praises of early rising, as the good-natured efforts of our parents and nurses to prevent a useless waste of many valuable hours of the four and twenty, and thereby to fit us the better for industrious pursuits. But I am now firmly convinced that there is an invigorating quality in the early morning air unknown to any other part of the day, and that to enjoy the full benefit of which, it is necessary, not only to be awake, but out of bed. Even in a confined situation in town this difference is very perceivable. Its effects are felt in the house in winter as well as summer, without going out of doors; and if this be true, how beneficial then must

it be to take a walk to the outlets, and inhale the purer air of the country!

92. But it is unnecessary to insist on the advantages of a thing so well known and believed. I shall, therefore, address a word to my lazy brethren, to expose an error into which they sometimes, perhaps not very unwillingly, fall. When teased by the entreaties of their family, or alarmed by an unfavourable change in their health, they make a desperate effort, and tear themselves early from the beloved pillow,—they complain of heaviness, headache, and a worse appetite for breakfast. They then persuade themselves that early rising does not suit their constitution, as if it were not to be expected that they must be somewhat disturbed at the first efforts, after having been so long accustomed to lie late. They know too, that a light cheerfulness, unknown to them before, and a much better appetite, would be the consequences of continuing to rise early.

93. Going to bed early has been eulogised nearly as much as rising betimes. We have all been accustomed to hear, "that one hour's sleep before ten or eleven is worth all the rest after." Now I cannot subscribe to this. I have not yet discovered what peculiar virtue there can be in sleeping before midnight, otherwise than that the sooner to bed, the earlier one could rise. But, for my part, I am of opinion that six hours' sleep are quite enough, rather too much, for any healthy person; and therefore those who do not remain long awake, on going to

rest at twelve, might get up at six abundantly refreshed. Too much sleep is more hostile to longevity than too little.

94. Some over anxious persons, who can live as they choose, trouble themselves a good deal about the proper time for breakfast. Were my opinion required, I should say in two hours after rising. But the most unerring and wholesome guide, is when one feels a sharp inclination for eating. If breakfast be postponed, this nipping appetite will weaken, and one should always take advantage of a keen stomach.

95. I knew an instance of early rising that is worth relating, and with which I shall conclude this chapter. The subject was a man who fell early into acquaintance with a set of hard-drinking dissipated fellows, and he soon acquired a decided *taste* for what we may call a debauched life. He never went to bed sober, and he eat the heaviest meat suppers. Often I have heard people, who knew him when young, express their astonishment at his being still alive. Yet this man died not long since at sixty-eight—an age as extraordinary for him as an hundred and twenty would be for other men. The *secret* was this :—From some notion that he took into his head at his outset in life, he determined never to lie later in bed than five, and to this rule he adhered, with an inflexible and surprising constancy, during the remainder of his days, until his last illness. He carried this determination to an absurdity of regularity

that might appear to be injurious. For, it mattered not when he left the tavern—if at eleven, or if at two or three, he was up by the prescribed time, so that he sometimes only took two hours' rest. He enjoyed better health than could be expected, considering that he was in a constant state of intoxication; and, as his weathering out the storm so long was always attributed to his invariable early rising, I think that I may also be allowed to place it to that account.

CHAPTER X.

TEMPERANCE IN EATING.

Quantity and Quality of Food—Observance of Temperance at Luxurious Tables—Time for Dinner and other Meals—Patent Medicines—Drink at Dinner—Advantages of Temperance to Health and Personal Appearance—Advice to the Sickly who live low by compulsion.

96. THERE is nothing so well appreciated as temperance in diet. Every one knows that it is better to dine on one plain dish than on half a dozen. Yet how few there are who observe this, except when compelled by "necessity's supreme command."

Cornaro says, that, as we grow old, we should eat less, because the digestive powers diminish apace. The quantity requisite at any time, except in childhood, is much less than we imagine. Many persons are unhappy when they have not a very good appetite, or rather, when they are not able to eat most plentifully. Great eaters, however, seldom give much trouble to the historian of longevity—they are nearly excluded from his list. It is a very old maxim, that we should always rise from table with an appetite—in other words, that we should not eat quite as much as we could. But I think one might sufficiently observe all the moderation necessary to health without adhering to such an uncomfortable rule.

97. The plainer our food, and the less exquisitely cooked, the easier it will be to hit the point of *quantum sufficit*. Do we wish to prove this, let a man dine on a leg of mutton and turnips, or a piece of roast beef, and, having eaten quite enough, should jelly, pudding, pie, bread and butter, cheese, and fruit be unexpectedly introduced, he will probably partake of all these. This will truly be eating too much, evidently more than is natural or necessary: this is repletion, which is such an enemy to health and long life. And yet how insignificant when compared to grand dinners of two or three courses, where several sorts of rich soups; river and sea fish, with curious sauces; roast, boiled, stewed, broiled, salted meats; poultry, wild fowls, wild animals, and various composed dishes, where the original material is lost in fantastic cooking; dessert of fruits in and out of season, confectionary and the long train of et cætera, invite the sated appetite to new trials, and rouse the languid stomach to fresh exertions. But on those occasions, he who looks to his health, can easily avoid any excess by making his dinner of a plain dish, as he will be sure to find one at the most splendid table. Nor is there any difficulty in this. Politeness is now so happily refined, that no questions will be asked, nor any remarks made, as to what one chooses to eat or drink. Sensuality is, therefore, left without any tenable or well founded excuse for undue indulgence. The genteeler and more polished the company, the more one is at liberty to act as he please.

98. Two or three o'clock is undoubtedly the best time to dine. The appetite is then, if one do not breakfast late, perhaps keener and sharper than when longer protracted, and what is more gratifying, supper may then be taken, without any incommoding effects. The present fashionable hour of seven naturally induces relief from soup, from the confectioner, pastrycook, or fruiterer, in the intermediate time; the appetite is thus only constantly kept in play, not boldly satisfied at once, and consequently the digestive operations cannot proceed with regularity, or, if I may say it, with decision. Patent medicines are then enlisted at high bounties, and it is difficult to dispense with them, when engaged in our service for a considerable time. We are completely at their mercy; for, when in the least indisposed, we fancy that it is through want of them, and to them do we look for relief.

99. To study health, there should not be a greater interval between breakfast and dinner, than six hours. Those who cannot dine until five, should by all means eat something about one, and I strongly recommend dry bread. When a man can bring himself to eat this with a good appetite, he may consider himself in a state not likely to require the doctor's assistance. Nothing heavier or more solid should be taken before dinner, in order to let that be, as much as possible, a substantial meal, one of which is necessary in the twenty-four hours; all the others should be light. Those who dine heartily at five

may well pass without supper; and as for tea or coffee in the evening, it is a useless and unprofitable custom for men, and is sometimes injurious, as will be hereafter shown. But, if it cannot be avoided, one cup only should be taken for form sake.

100. Plain water, or still better if mixed with some light wine, is the best drink at dinner. Much difference of opinion prevails as to which is best, raw or cold boiled water. I incline to those who think the first is best, because the fixed air is not destroyed—it being always understood that the water should be left for some hours to settle, if there be no opportunity of filtering. Very little of any thing should be drunk at dinner. It is said to be a sign of a good state of health, to be able to dine well without a necessity for taking much. As for liqueurs, cordials, spirits, or punch, at or after dinner, to help digestion, I am almost ashamed to offer a word in refutation of such a broad defence of sensuality. It were better to say honestly, "I know the thing is useless, I believe something worse than useless, for my health, but I like it, therefore I take it."

101. The benefits of temperate living are numerous and important. It fits us to bear wounds and sickness better, and prevents or renders comparatively trivial, many dreadful and too often otherwise fatal disorders. I have known it when most rigidly pursued, together with discontinuing tea, to nearly cure epilepsy of a confirmed, severe, and alarming nature, in a subject above thirty. And I have been

assured, that it is has not unfrequently proved a security against hydrophobia. We well know, that many of the persons bitten every year by rabid dogs do not go mad; and it has been observed that, as such accidents mostly occur in the country, those who escape are generally found to be temperate and moderate livers, whilst those who are of irregular habits seldom fail of perfect inoculation.

102. Temperance materially serves the sight—a fact well known by the medical world. But some writers of respectability say that it tends to promote personal beauty, which is, indeed, pushing its praises very far. Chardin, in his *Voyage en Perse*, speaking of the Persians, says, "The mildness of the climate, joined to their temperance in living, has a great influence in improving their personal beauty." Barrow, in his *Southern Africa*, says, "There is, perhaps, no nation on earth, taken collectively, that can produce so fine a race of men as the Kaffers: they are tall, stout, muscular, well made figures." .... "Their *diet is simple;* their exercise of a salutary nature" .... "their frame is neither shaken nor enervated by the use of intoxicating liquors which they are not acquainted with."

103. A great deal might be said on this subject, but, as I have before observed, the beneficial effects of temperance are generally well appreciated. I shall, therefore, only address a few words to those who, either from inclination, or being compelled by a weakly state, live extremely low, and yet have very

indifferent health. Such persons are too apt to repine, and to be almost tempted, in their despair, to try an intemperate course, like some foolish men, who having in vain done every thing, as they conclude, in their power, to cure a heavy cold, adopt the resolution of essaying to throw it off by an unmeasured debauch. I have only to beg of them to consider, that although their health may be bad, it would, with irregular or immoderate living, be much worse; and that, were it not for their temperance, they would, in all probability, be long ago numbered with the dead. Where a constitution is radically or irrecoverably bad, all that can be done is, to prolong life, as far as possible, by the utmost care and regularity.

104. Though I used the word temperance, as regards eating or diet, it must sometimes include sobriety or temperance in drinking—the reader will, I presume, know when to make a particular distinction.

CHAPTER XI.

SOBRIETY.

Immorality of Drunkenness forms no part of the Author's design in this Essay—Plain explanation of his Strictures and Views—Drunkard and brute creation compared—Entrance of Young Men into Social Life, alleged difficulties ridiculed, and rules for their conduct at Table—Obstinacy of Young men on some occasions contrasted with their readiness to drink—Young Ladies and "reformed rakes"—Usual inducements to drink at table no excuse for intoxication—Sitting after Dinner—Facility of always retiring Sober—Great and generally desirable advantages of sobriety in drinking companies—Illustration of the difficulty of strict integrity in employment, unless supported by sobriety—Courts of Justice—Drunken Quarrels—Follies of insobriety—The next day after a drinking bout—Abridgement of Life by strong liquors—Picture of a Drunken Father—Effects of his conduct on his children—Oaths against drinking—The married drunkard in distress—a word to the Fair Sex.

105. By sobriety, I mean an abstinence from intoxicating liquors, or such a discretion in the use of them, as amounts to nearly the same thing. Of its great importance to health, I am so convinced, that I originally intended to treat the subject at considerable length, in a separate volume, but thinking that such reservation might be liable to sinister constructions, I resolved to introduce it here in an abridged form. This compression presented an advantage of some consideration for my general views. Being desirous of making my work, as much as possible, a family book, it enabled me to omit many

details of juvenile imprudence, that would render the essay not strictly suitable to meet the female eye.

Previous to entering on my subject, I beg leave to offer the following synopsis or sketch of my plan of discussion :—

106. My object being to show the folly, the imprudence, and the impolicy of ebriety, I have no scruple in avowing that the immorality of it forms no part of my consideration. That I leave to its proper place, the pulpit. The sin of drunkenness is well known, and any feeble exhortation from me, would be only wasting my own and the reader's time. On that point I am sure that I should make no sensible impression. After the many excellent moral discourses that have appeared, and the affecting expositions of this vice that are constantly delivered by the clergy of all persuasions, I could say nothing original in a religious view of the subject. My business is to show the injury that it does to our health, how it mars our advancement in temporal life, how it prevents us from being independent of our inferiors, whether we are masters or agents. I lay bare the flimsy apologies that are made for the volatility and inexperience of young men : I show how they can be obstinately and determinedly reserved to the last degree upon other occasions, and some where the tenderest passions are concerned—how they can be economical, despite of the laughs of their gayer or wilder companions, and how nothing can shake their resolution in

certain cases. I point out how insobriety may be *always* avoided, and in short I exhibit the fuddled youth in the most contemptible and degraded view, yet not more highly coloured than it ought to be. And as for those advanced in life, I flatter myself that I leave them, whether married or single, as objects to be despised, not pitied, under any circumstances. Nor do I at all confine myself to common drunkards or ordinary tipplers, for there are many men who drink a great deal without ever being tipsy. I insist, if a man consult his health, he should be very sparing in the use of strong liquors; and if he look to his character, he can never maintain it with energy or proper respect, unless by undeviating sobriety. I relate no stories of the melancholy accidents and frightful disasters arising from drunkenness: were I so inclined, it would be to little purpose, for there is no one past childhood, who could not fill a large volume with narrations of similar occurrences, within his own time.

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107. The common expression, "drunk as a beast," is sometimes censured as being incorrect. The impropriety is maintained on the principle that brutes are not addicted to the vice of ebriety, and that they are, in this respect, superior to man. Examined rigidly, however, the comparison will be found tolerably just. Pigs, dogs, and other animals have frequently been made drunk. Having no reason,

they can be easily allured or deceived into intoxication, unexcited by any natural desire. A drunken man is therefore not unaptly likened to a beast. He knows that he will be debased if he continue to take the destructive liquor. Of this he is fully aware; and, although in full possession of his reason at the commencement, he perseveres until he loses all his faculties and his senses, for even feeling is often blunted to insensibility. Instances have occurred of death by fire, without any apparent torture to the intoxicated wretch. And since he makes no use of his reason, he may be fairly placed upon a level with the brute creation.

108. When seriously considered, intoxication is the most humiliated and degraded state to which man can be reduced. We pity sincerely the unfortunate maniac who loses his reason through the visitation of Providence, but he who gets wilfully drunk only excites horror and disgust.

109. Although the reformation of the confirmed drunkard, at any period of life, must be always desirable, yet my principal object is to show to the young and inexperienced the folly and imprudence of being drunk, and the great advantages of undeviating temperance. I shall keep out of view—at least I shall but slightly touch upon the immorality and the sin of ebriety. On this point, it is scarcely necessary for me to dwell: perhaps it is not my duty to enlarge on what more particularly belongs to the pulpit. Besides, it is universally admitted—the

most abandoned sot will himself acknowledge that drunkenness is a great sin.

110. Upon entering into life, the chief difficulty appears to be, to know when one has taken enough —in other words, to ascertain how much the head can bear. Very well disposed young men are frequently overtaken in this way. Yet the thing is very easy. It is generally amongst families that any liberty at the table begins. Young lads seldom commence indulgence at the glass directly with their companions. They are *broken in* or initiated in private society, at invitations to dinner or the like, where, although through a mistaken fondness or respect, they may be allowed to do as they like, they are not, however, pressed to get drunk ; and here they may learn to regulate their conduct as to *quantity*. To this end, they should invariably drink very slowly. This rule, at least, should never be infringed upon; and when they feel the head in the least affected, they ought to stop, and nothing should induce them to take more. By a careful observance of the quantity, they might always prevent a surprise, as their first determination should be, never to be out of order by drink, which, as will hereafter be shown, would be their proudest boast and happiness through life.

111. But when they come to such years, as that they are considered young men, it is harder to steer clear of intemperance. I will not, however, for a moment, admit that it is very difficult. Great al-

lowances are made for the thoughtlessness of inexperience; but young men generally have, and ought to have, very strong feelings on points touching gross improprieties or acknowledged crimes. Indeed, in this respect, they are frequently superior to more mature age. To excuse them, then, for suffering themselves to be intoxicated, is the height of absurdity, arising from considerations that would be degrading even to a boy. It is nothing less than acting under the impression that young men have no sense at all.

112. Young men are not nearly so foolish or imprudent as is commonly imagined; and upon no fair grounds whatever can they be excused for getting drunk. We daily see that they can, when perfectly uncontrolled, command their passions and inclinations, even when of the strongest nature. Though the majority may be otherwise, we often find very young men exceedingly prudent. Some will, without any necessity, resist the greatest temptations to expense, though at the risk of being disliked by their more gay and inconsiderate companions. Some can never be seduced into a wager; some will not play at cards, under pretence of being bad players; some will restrict themselves to a certain trifling sum, and no persuasion can induce them to risk more, whilst the elderly folks are losing to an unlimited amount; some are so careful of their health that they will, on the appearance of only a slight cold, use more precautions than old persons; some will never drink

during hours of business, though afterwards they will indulge to shameful excess; some will no more run into personal danger than would an infirm man of eighty—and not a few of the unmarried can, merely through a fear of the consequences, completely master the strongest natural passion in youth, unless when thrown of their guard by intoxication. And will any one, then, be so stupidly ignorant of human nature, as to urge the inexperience of youth as a palliation for getting drunk? For my part, shocking and disgraceful as this vice is, in advanced age, I think it is inexcusably disgusting in early life.

It concerns me to say, that the female sex contribute, in no small degree, to lessen the horror of ebriety that young men should entertain. We constantly hear, from female lips, that foolish, but dangerous old saying, that *a reformed rake commonly makes the best husband.* Amidst all the nonsense of proverbs, this stands conspicuous for absurdity, and something worse besides. It might be indelicate to enter into a discussion, as to what sort of husband a worn-out libertine, for this is the meaning of reformed rake, would seem qualified to make for a sprightly, animated young lady. We shall, therefore, let that pass, and observe, that as a propensity merely to intoxication does not constitute a rake, it might be asked, why introduce him here? I will go so far as to admit, that a man of sober habits *may* be a rake, but it will be conceded that this rarely occurs. And when young men can come drunk into the company of ladies, and

afterwards again visit them with impunity, and without being reproved, or feeling any necessity to make an apology, is it any wonder that they should be unreserved in their conduct? Is it not almost an encouragement—a premium to ebriety?

113. Were young men, on those occasions, to be only temporarily excluded from invitations—were the ladies to give some real indications for the purpose of showing that they felt it as a rudeness and a positive insult, it would do more to make young men ashamed of this vice, than perhaps anything else beside. Mothers, and those who have the guardianship and control of young females, should therefore do the utmost to make them look on this, and particularly a repetition, as an almost unpardonable impropriety, and a most serious breach of respect and delicacy towards the virtuous part of the sex. It would no doubt make young men very cautious in this respect; and caution once successfully introduced here, would open the way to a complete reformation, and a due abhorrence of drinking—at least beyond the bounds of moderation.

114. Young men, who do not wish to drink too much, complain of the difficulty of avoiding it. Notwithstanding the firmest determination, they allege that they are led into it in spite of themselves, at dinners, at jovial parties, or suppers, where a number are assembled. Glasses before the cloth is removed, certain toasts as bumpers, with many other *indispensable* ceremonies, insensibly defeat their

resolution. If they try to evade, it is said they wish to keep themselves sober, in order to enjoy the folly of their more free companions; if they retire early, unpleasant remarks are made and their society is not courted; and young men would lead but a sorry life, and be almost without acquaintances, were they not to join in those festivities, and conform to those customs that prevail in their own sphere.

115. All those seemingly powerful arguments vanish before experience and fair investigation. They can be overthrown without requiring any privation, or any sacrifice of enjoyment. Nor is any infringement on the pleasures of society demanded. I have before shown how firmly young men can act, where their own inclinations are decisive; and common reason will not admit that they could not, *if they wished*, avoid excess in drinking. A thousand admissable excuses are ready. Drinking, or, as it is called, *hobnobbing*, at dinner, is often followed so freely, that many are not unfrequently almost tipsy before the cloth is removed, and they are afterwards soon intoxicated. Particular attention is here necessary. When the head will not bear much, and especially when the after-sitting is expected to be prolonged, I would recommend water instead of malt-drink at dinner; for, a single pint of table beer or porter will often produce a great effect when wine or punch is added. For the same reason, vegetables should be used with great moderation. Then, as to *hobnobbing*,

it is quite ridiculous to talk of any difficulty. In a company of the rudest and most unpolished drinkers, little attention is paid as to how you fill your glass. There is something else to mind at the *important* time of dinner, and it is sufficient if you answer the challenges by seeming to put something in your glass, and applying it to the lips. It is thus manifest, that if one do not love drinking, he may keep himself perfectly free during dinner.

116. For the sitting after dinner, when they "close in firm circle and set in for serious drinking," it is necessary to make a distinction between a mixed company and one of men only. In the first, those who intend to join the ladies again, can have no excuse for being fuddled. Nothing is easier than to evade drinking on such occasions. A man may remain the regular time, and scarcely take anything, if he choose, even amongst the most determined topers; and he has, at all events, many opportunities of stealing away. Here, a man who drinks too freely, must either have no conduct, or own himself, at once, to be not much better than a drunkard.

117. I now come to what is the only thing that presents any difficulty, or that might possibly ask for palliation—a company of men. Yet, here, a due vigilance and fortitude will enable one to retire sober, though at a late hour. I have shown how little, or nothing, may be drunk at dinner. Now, as for bumper toasts, if a man declare that to take a glass at once would make him sick, and that he cannot do

it, he will be excused. For the remainder of the evening, I do assert that, if one be really sincere in his determination, it is in his power to retire sober. I repeat it, if he be sincere, he must succeed; for the very same person who now talks of difficulties and impossibilities, could not be wrought upon, by any temptation or persuasion, to yield, in many other instances, against his disposition or inclination. He will either refuse at once, or offer various explanations in support of his non-compliance, and will steadily hold out against all entreaty. And is it, then, to be received as an argument for the humblest understanding, that he could not refuse to get drunk? that is to say, he could not be so disobliging as not to submit to a temporary loss of his reason, and sink himself to a level with the brutes. Are we to admit that he could not be so obstinately disagreeable, or that he could not make himself so suspiciously singular, as to remain sober amidst a set of jovial fellows who were all drinking openly and unreservedly?

118. He may be assured that such flimsy pretexts will have no weight with the discerning. However facts may seem to prove him a sober man, there must be an impression either of a propensity for drink, or of a weakness, or a tendency to depravity, that must unfit him for trust, and lower the value of his character. And indeed this conclusion is not unreasonable. Such casual failings but too often arise from a desire to *enjoy* one's self in the fullest

manner, either at another's expense, or, where payment is in question, to get the value of one's money. If the first is bad enough, the latter is detestable, and yet it is but too frequently true. Many who *assist* at public or tavern dinners will drink more than they know is proper, because each pays alike. Few expressions have shocked me more than to hear, "I was resolved to have the worth of my money, and I took my allowance." When duly considered, perhaps nothing ought to appear a stronger symptom of moral depravity. But, to say nothing of the immorality, it is at least very imprudent, and it only shows how easily men may, from habit and example, be led to view with indifference, and to speak with levity, of things most ruinous to their interest, and most lessening to their character as individuals in society.

119. I feel it necessary to dwell upon this, satisfied that it too often causes men to drink either to excess or beyond excusable moderation. It cannot be denied that money is frequently the cause of a shameful indulgence in this baneful vice, and I know of no words too strong to express sufficient abhorrence of such an incentive. What! is a man to consider himself a loser by not being tipsy or drunk? Is he to regret that he came away in his senses; that he did not commit a thousand follies; that he rose next morning without sickness or headache; that he avoided all the dangers and inconveniences attendant on drunkenness?

120. After all that may be said of the unpleasant remarks that one must bear who keeps himself sober in a hard drinking company, his society will, nevertheless, if he act with propriety, be more sought than that of the most hardy toper. I have uniformly found it so. On those occasions, when quarrels or accidents happen, it is always desirable to have some one who is in possession of his senses. Many tragical occurrences have been thus prevented; and when the others have lost all recollection of what passed, it is consolatory to appeal to some one who can give a faithful account.

121. But, as I have just observed, the temperate man must act with propriety, if he expect to be esteemed by his gay associates. Instead of triumphing over their absurdities, misfortunes, or crimes, he should endeavour rather to sooth them. He should not speak of those unpleasant occurrences before others, but seek an opportunity, when the party is alone. His prudence, his feelings, his humanity will then appear invaluable; his society will be courted as an acquisition of no small importance. It would then be said—"Let us have him by all means; he is sure to be always collected, and he never exposes any one's failings." I say, therefore, that a young man who is known never to get tipsy, will be in as much estimation at dinners as he who carves or sings well: the tavern-keeper may indeed not regret that many do not follow the example, but even he must respect him.

122. Having, I trust, proved that there is no admissible apology for intoxication, I shall proceed to take the subject in other points of view. And first, I must again repeat, that no man should ever get drunk, but most particularly he who serves under another. Without sobriety it is impossible to be perfectly independent. I knew a very respectable man, who held a principal situation in a great establishment, and who, though remarkable for his reserve in drinking, suffered himself, one evening, to be overcome by wine, and went home, though well able to walk, in quite an unconscious state to the factory wherein he had apartments. In the morning he could recollect nothing. He dreaded to meet the eyes of the clerks and others, lest they might have witnessed some indiscretions on his part, and, as usual in such cases, he was afraid to ask for information. Two or three days after, an ill-conducted porter having done some damage, through drunkenness, he scolded and threatened to dismiss him, when the fellow muttered something about "others too." Judging that this alluded to himself, he passed it off, as well as he could, by pretending not to hear, but he could not venture to dismiss the man, although he was only a nuisance in the place. It was then that he saw how this one act of imprudence had affected his authority and his independence, and, in some measure, his integrity for the interest of his employers. And he has assured me,

that he would regret it, as long as he lived, and that nothing ever gave him more real uneasiness.

123. In our courts of justice the lawyers make the most that they can, in the cross-examination of a witness, respecting the possibility of his not being perfectly sober at the time of an occurrence taking place. They frequently effect their purpose, of shaking the testimony of a very honest and correct man, by extracting from him that he had taken more, though it be only a glass of ale, than what he might at first have admitted, either through forgetfulness or from a consciousness that it did not in the least affect him. He is thus sent down, writhing under the torture of laughter and a shade upon his character. In what a proud and respectable light such a witness would appear, could he say—"Sir, I never was drunk, nor yet tipsy, in my life," or even if he could declare, that he was not in such a state for some years past!

124. When a young man suffers through a cause that I need not particularly explain, he has a great advantage in being previously known for his irresistible sobriety. Drinking is then dangerous, and the free liver, who now refuses his glass, will be suspected when the other passes without observation. My young friends will fully comprehend the importance of this, and I dismiss it without further remark.

125. To detail the disadvantages arising from ebriety would be a heavy task. Here I do not allude to common or noted drunkards, for their low rank in

society is properly estimated. I have known many respectable young men who have had cause to regret, for months and years, only one particular occasion of getting drunk. The unpleasantness of any unfortunate occurrence is heightened an hundred fold where drunkenness is in question. It makes the same difference as between a man being killed by falling into a pit through unavoidable accident, and another through insobriety. Though the latter may have been what is called a sober man, the circumstance is never forgotten, and it is ever a painful reflection for his family. How many abject apologies have spirited young men been obliged to make for insults given when inflamed by drink! Even a duel loses much of its interest when the cause originates in a "drunken quarrel." Often, when under the influence of drink, we go to see persons whom we would, in our sober senses, especially avoid; or we visit our particular friends, and compel them to alter a most favourable opinion of our prudence and serenity, by a glaring exhibition of folly and irascibility.

126. Some men do not appear to be at all affected when they are really drunk, and it is difficult to make those believe, who are not intimately acquainted with them, that they did not know what they said or did at such a time. Hence arise many disagreeable exposures and awkward explanations. More than once, I have known a man in this state to pay a debt, or ask another to dine, and recollect nothing of the matter afterwards. Indeed, in the history of this

vice, although the quiet man must be more desirable company than the quarrelsome, there are points for consideration of preference, that appear to me well entitled to discussion.

127. We shall first take the man who is so harmless, when drunk, that he never gives offence, unless it may be by falling asleep. He goes, or is carried, home quietly, and disturbs no one. In the morning, though he have no recollection of what passed after the early part of the previous evening, he has no uneasiness on his mind, satisfied, from experience, that he has done nothing ridiculous or censurable. He sees his fellow topers, in the course of the day, with perfect unconcern, and is amused with their relations of the disastrous or the humourous events that marked the closing scene of the banquet.

128. Not so with him who is inclined to be loquacious or quarrelsome in his cups. He trembles at hearing the knocker, lest it might be to inform him of some foolish prank, or some serious aggression, that he had committed. In this state of uncertainty he thinks himself happy, if, upon inquiry, he find that he only made a fool of himself, instead of a madman, as he had reason to apprehend, from some confused recollection of warm or intemperate language.

129. He, who is either quarrelsome in his liquor or sick next day, envies the man who has neither of those inconveniences. But I think that the question of which is preferable, may be easily decided in

favour of the former. Those very disagreeable effects often produce a reformation and complete sobriety, but I have seldom heard of any one to whom they were unknown, who did not finish by being a tippler or a confirmed sot.

130. It is a good sign to see a young man ashamed, or feel depressed, on being told of his folly when drunk, although it should be only in a jocular way. Of such I have always hopes of a reformation, and have seldom been deceived. He who hears such accounts with indifference, or who relates them himself with pleasure, is not so easily induced to a change.

131. That strong liquors shorten life cannot be doubted by any one who is willing to investigate the subject. It is true that men, when plied with them, will go through personal exertions far exceeding their ordinary strength. But, not to speak of the fact, that those who are compelled to frequent trials of this kind seldom live long, it has been abundantly proved that the man who takes none will continue longer at any kind of laborious work than the other, though he cannot equal him at the commencement. It is founded upon the same principle, that we should soon exhaust the lamp of life were we to constantly breathe only oxygen or pure vital air. And therefore every debauch, every fit of drunkenness, however convivial it may be, abridges, more or less, the term of our existence, by drawing, in advance, upon our prescribed stock of animal spirits.

132. Having now said as much as I think is necessary for the consideration of young men, I shall address a few words to their elders. If, as I believe I have proved, there can be no excuse for either occasional or frequent insobriety in the meridian of life, what can be said for those more advanced in years—those who are the fathers or the guardians of the rising generation? In my own feeling, I look upon an elderly man, when drunk, as a most deplorable sight; but, if he be a father, and surrounded by his children, is it possible to picture to the sensitive heart a more hideous or revolting subject for contemplation?

133. We are constantly instilling into youth the necessity of respect for gray hairs and old age—everything is done to show the superiority of mature years, and the greater wisdom that is acquired when the hey-day of life is over, and the passions are brought "to wait upon the judgment." Not only in ancient Greece and Rome, but in some existing governments, we find the age of forty necessary for admission to the upper or *deciding* house of legislation. Years may, however, call in vain for respect from the young, if nothing worthy of imitation be exhibited. A father, who gets drunk, must be very weak, if he expect that his children can have a proper respect for him. If they be very young, he constantly detects them aping the awkward grimaces and tricks that he practises, in order to hide the effects of intoxication. He then gets into a passion,

and attempts to correct them—they run from him, perhaps still mocking, as I have frequently seen, because he has lost his proper authority. But, when they grow up, the case is entirely altered. They then openly upbraid him, and thus the filial and parental duties are completely reversed! The father then, by being accustomed to be lectured by his children, gradually loses the very shadow of command, and his domestic power is at length delegated either to them or to his wife.

134. The Grecian fathers are celebrated for making their Helots, or slaves, drunk, for the purpose of exhibiting to their sons the debasing and degrading effects of intoxication. And if the parent himself get into this state, he stands in the place of the wretched Helot, but without any advantage of rendering salutary example. Such depravity too often introduces into his family a propensity for drink, and then the destruction is complete. For my own part, I wonder how any father, pretending to know or feel parental duties, can venture to get intoxicated. As for oaths against strong liquors, they are a disgrace to the character of man, and to the high station that he holds in society. If he cannot, without the obligation of swearing, muster up fortitude enough to oppose such a gross and vicious habit, and where the finer passions are not at all concerned, he is unworthy of any confidence. Such oaths are never observed. I have known many instances of their having been taken with great sincerity of determination, and even

written and signed in the bible or prayer-book, for the greater solemnity; but they were always either openly violated, or evaded by some disgraceful and contemptible subterfuge.

135. When a drunkard with a family is in distress, he excites no commiseration. If friends raise a subscription, or make other exertions, their attention is only directed to his wife and children, and, if it were practicable, they would assist them and let him starve. The great object is, to prevent him from taking into his hands any part of the money or relief afforded. "It is useless for us to make any efforts in this case, unless we can contrive to shut out that wretched sot from any control or participation, or he will soon leave them as bad as ever." This is what we find universally expressed by those well-disposed persons who are anxious to alleviate the afflictions of a distressed family. However, it is difficult to prevent him from sharing in those benefactions, but he derives such advantage solely from the circumstance of his being married (284); and, if he be not entirely lost to shame or reflection, this must only convince him of his thorough degradation.

136. To the other sex I shall say but little. Dr. Johnson asserts that we must not expect much virtue from a woman who is either an epicure or a glutton. This is a severe censure, and, without coinciding with that morose reprover, I only record his opinion for the consideration of my female readers. But, for her who gets intoxicated, there is no doubt or quali-

fication. She is irrecoverably lost. Men are often reclaimed from insobriety, but a woman is hopeless, and the very worst consequences follow. It is not safe for a virtuous female to drink, at any time, so as to produce the slightest elevation. The most inflexible reserve is necessary, to secure her character from reproach, and her innocence from danger.

CHAPTER XII.

THE BEDROOM.

Fires in Bedrooms—Construction of Beds—Lying with the Head high—Dreams—Incubus or Night-mare—Lying on the Right Side—Restlessness—Damp Sheets—Night Air—Open Windows at Night, with Directions for their safe adoption by Females—Dr. Franklin on Fresh Air.

137. I CANNOT despatch this subject hastily, although much has been said and written upon it by others. But if I differ from the general opinions or directions, it is from well proved experience, and not from any attempt at novelty.

Of the utility of airing bedrooms by means of fires, I am by no means satisfied—at least not to the extent that is recommended. Regular fires, at stated times in the sleeping room, are inimical to that hardiness which is so essential in rendering us proof against those colds and coughs that tend to shorten life. At the same time we need not go into an opposite extreme. Very little care will prevent the room from being positively damp, and this is all that is really necessary. The windows should be kept open all day, winter and summer, unless during very heavy fogs or rain.

138. Curtains to beds are injurious, as excluding the free circulation of air. In the married state they are, however, become, I may say, indispensable,

from the decorum necessary to be preserved in the better walks of civilized life. But they might surely not be closed until morning, when the domestics or any of the family may have occasion to enter, which would answer every purpose of delicacy or appearance.

139. The folly of lying on soft beds is now universally admitted. Mattresses made of curled hair are the best and wholesomest of all. Particular care should be taken to have no pig hair intermixed. Some upholsterers will even fill them entirely with it, and charge for horse or cow hair, although they know that the other is unwholesome. The safest way is, personally to see them stuffed. They should not be more than three or four inches thick, and should be laid upon a boarded bottom. Sofa bedsteads, or those which shut up close, as in a press, are prejudicial to health. Where space is required, they could be made to turn up, and still admit abundance of air, be more portable and ornamental, and yet more deceptious of intended purpose; much less expensive, more convenient, and more easily attended than the others. As a description might not be clearly understood, and as they could be extremely varied in design, I shall pass it over with remarking, that I think a workman, without being uncommonly ingenious, might, on the purpose being explained, make one that would answer.

140. To lie with the head high, is so generally serviceable, that I feel disposed to recommend it al-

most without any exception. It tends to promote sleep without dreams, which is of great consequence; for, let them be ever so agreeable, we rise disappointed, and, of course, not so calm and well refreshed as without them. It is the best preventive of that frightful complaint, the incubus, or nightmare, and will certainly banish the most inveterate tendency thereto, if used somewhat in the extreme, *i. e.*, to lie with the head *very* high, and not take late meat suppers. It will prevent or alleviate other unpleasant dispositions, as talking, crying, throwing off the clothes, restlessness, or walking while asleep. It is also unquestionably the best position for the asthmatic, and for those subject to determination of blood to the head.

141. We should always lie on the right side. I have known a person, otherwise enjoying the best health, to be completely relieved from restlessness at night, and heaviness in the morning, by changing from the left to the right. The heart being at the left side, and not perfectly easy under continued pressure, appears to me to be the cause of the difference. Though I give this advice in a cursory manner, I wish to be understood as considering it entitled to general attention.

142. It is of the greatest importance to health, not to strip off the clothes whilst asleep. I am satisfied that the strongest men feel bad effects in the shape of rheumatism, or some other affection, sooner or later, from such exposure, for it is more trying and

dangerous when asleep than awake. Those who are so afflicted, for I hesitate not to call it an affliction, should make every effort to conquer it. Reserved living, lying on the right side, and with the head high, may perhaps be recommended as good precautions, because it may probably arise from some confusion in the head, owing to the ascension of too much blood.

143. There are many who cannot sleep for hours after going to bed, and some wake several times during the night, and are only disposed to a sound sleep towards morning, when their business obliges them to get up. This is an unfavourable state of health, and it should be corrected. Temperance and exercise might do much. The mind should also be kept tranquil, but many quiet and careless persons pass restless nights. The old remedy of counting as far as you can, is by no means to be despised. The insipidity of the task is a sort of narcotic, and it commonly succeeds in provoking sleep. Strong tea and coffee ought to be avoided, and we should also study to find out what affects us most. For instance, punch keeps some awake, whilst upon others it has an opposite effect; but this I mention without at all recommending it. Smoking before going to bed, generally helps sleep.

All soporifics, paregoric, or soothing medicines are injurious, and should be only considered as a last and desperate resource. What Dr. Buchan says of spirits for the nightmare, may apply to them. He has

known a glass of brandy taken at night, to be of considerable service; but as this would soon lose its effects, the quantity should be increased, and the patient would at last find it necessary to go to bed drunk!

144. As to the quantity or weight of bed clothes, it can be of little import. People generally like as much as agrees with, or seems suited for them. I would not mention this at all but merely to observe, that those who strip themselves in the night should accustom themselves to light covering, as the change, by exposure to the cold air, will then be less violent.

145. When sheets are suspected not to be dry, we should, instead of trying with a clean glass, or such like proofs, get at once between the blankets, because if humid, it is their nature not to communicate damp to the body like linen.

146. Cold feet are a serious inconvenience, and may be reckoned amongst our ills, as their annoyance, being chiefly felt in bed, prevents our natural rest. And though I have known stout old men subject to them, I do not think that they ought to be treated lightly, for they must have their share in abridging life. I regret that I can here offer no available or certain advice, but it is a subject well worth the attention of the faculty, and I hope that medical gentlemen will yet look upon it as entitled to particular consideration.

147. To warm the feet well by a fire, before going to bed, appears so naturally a remedy, that it has, of

course, been repeatedly tried. But it does not always answer. With many, the feet grow cold again, and as to bathing them in warm water, I think the benefit very questionable. This practice is too common on every ordinary occasion. Old women and nurse-tenders *administer* it in all cases. Let what will ail us, they advise this, and "plenty of hot whey or warm drink going to bed." Now I have reason to know, and I am sure the faculty will agree, that a warm pedeluvium is not such a simple thing as is commonly imagined, and that it is highly improper, and may even be dangerous, in some cases. Indeed I would not venture to give an opinion as to what particular ailments it may or may not be of service—the advice of a physician should be had when practicable. It is rather singular how extensively erroneous notions will sometimes prevail. The most positive self-created doctress will pause before she would consent to a tepid bath, although it is, in nineteen cases out of twenty, much less hazardous than bathing the feet and legs only, which they do not scruple to order on all occasions. These cautionary observations I had intended to introduce elsewhere—considering them sufficiently important for a separate article, but they may answer as well in this place.

148. I have been told that much relief from cold feet has been derived by covering the face with the bedclothes, and respiring very strongly for some minutes. The warm air, being confined at the top,

soon fills the space under the clothes, and is very perceptibly felt towards the extremities; producing a sensible and agreeable warmth in the legs and feet. But, as I before remarked that the attention of the faculty should be directed to this complaint, I hope the suggestion will not be lost—it was, indeed, my chief object in touching upon the subject.

149. But I am now going to enter on a matter for which I am well prepared to meet great opposition, if not even ridicule. Satisfied, however, that I am right, I shall fearlessly encounter the taunts and sarcasms of those who argue only on theoretical conclusions. Notwithstanding all that has been said and written against night air and dews, I recommend to sleep with open windows in winter as well as in summer! Let no one hastily tax this advice as absurd or dangerous. Let them try it and see it proved, as I have done, who have a great stake at risk—the success of my book, in which I again declare that it is incumbent on me not to admit anything that might operate against its future circulation.

150. That we consume more air while asleep or in bed than when up, appears to be very plain. Let one go into the cleanliest bedroom in a morning, where the healthiest person has lain all night, and a heavy smell will be immediately perceived—at least there will be a striking difference felt by one coming immediately out of the fresh air. Yet if two or three men sit up all night in a room of the same size with the windows and doors shut, a person entering in

the morning will not recognise any material difference. It is not necessary to go into any investigation of the causes that operate here—it is sufficient for my purpose, if it be manifest, that we destroy more air whilst in bed than when up and clothed.

151. Yet, as the matter is of much importance, I shall endeavour to account for it, in order to satisfy those who may doubt, though the proofs are so easy. The quantity of perspiration that we emit, at all times, is very great—some physiologists have estimated it so high as five-eighths of our food and drink in a day. Without, however, believing to such an extent, plain reasoning must shew, from the food and drink taken, and the great quantity of air absorbed through the skin, that much must go off in this way. Now when we are dressed, a great part is retained in our clothes, and it is not perceivable by the nasal organs, unless in particular cases. But in bed we have nothing to confine it. We are then, as it were, in a perspiration vapour-bath, and the air in the room is soon impregnated with the exudation.

152. As the adulteration of the air is proceeding gradually, it is consequently getting worse every hour, so that towards morning it is very impure, and quite unfit for those who study their health. But, with open windows, every impurity is dissipated, and the air is preserved fresh throughout. If any thing can be a substitute for early rising, this, and this alone, seems to be that on which we may depend as, in a great measure, calculated to counteract the

pernicious effects of lying late in bed. It is, indeed, highly probable, that much of the incontestable benefits of early rising consists in freely breathing the sharp morning air, from which those who do not rise betimes, and who sleep in close chambers, are totally precluded.

153. The night air is almost universally condemned as unwholesome or prejudicial. To this, however, I must have the boldness to dissent. All I can admit is, that those who are not inured to it, may, when out under the night air, on account of its particular sharpness, and the heavy dews, be liable to catch cold. But when merely breathing it, and sheltered from its external effects, as in a room, it is not only harmless but beneficial. I am so careful on those occasions, that I would not let any *beginner* open his window at night without proper security. Let him commence by opening a very small part, and placing a screen before it sufficiently high to prevent any wind from blowing directly towards him. He will soon find that he can remove the screen, without experiencing sore throat in the morning, or any other inconvenience. On the contrary, it will so strengthen the lungs, that he will be much less liable to catch cold—a benefit of the first importance

154. In Rome, a stranger is usually advised to close his windows at night during the great heat. This may be right, on account of the unwholesome vapours from the neighbouring marshes; but, in

Italy generally, and in Spain, France, Switzerland, Germany—even in colder climates, a man may, with advantage, accustom himself to lie with unclosed windows, or at least a part open, to admit fresh air, unless during intense frost.

155. But those who strip themselves at night cannot hastily adopt such customs. Exposing their naked bodies to a colder air than ordinary, might have still more injurious consequences than the warmer, though otherwise more unwholesome, atmosphere to which they are accustomed.

156. Rain or fogs happening at night will be started as an objection to sleeping with open windows. I can only say, that I think it is of very little consequence to persons in good health, and who, by salutary habitude, are not afraid of the night air. In the day-time, I can see no necessity for opening the windows in bad weather; and at night, on such appearances, but a small proportion may be unclosed, if it were only to prevent the floor from being wetted by rain. However, sooner than be deprived of the full benefit of the free air, I rather recommend an inclined board. This might be easily contrived, so as to exclude snow or rain from the room.

157. Many persons contend, that a chimney in a bed-room is sufficient for carrying off the impure air. Though I admit that a chimney is not only proper but necessary, I think that (in 150) I have proved its inefficiency, because, what I there said clearly applies to the better classes, who would not

sleep in a closet, or in an apartment without a fire-place.

158. The expression of open windows at night, should not be taken in a strictly literal sense. Where they lift up, as with us, half way will be quite enough, which is one-fourth of the entire; where they also go down at top, one quarter of each will be sufficient, and this will give a most perfect supply and ventilation. Where they open like folding-doors, as on the continent, one-half may be closed, and the other kept only partly open: or, which would perhaps be still better, to open the windows entirely, and close the *persiennes* or *jalousies*. Until very well used to it, one open window will be sufficient—after long habitude two or any number may be tried with safety.

159. But I have made no provision for the married state! "How could any man of feeling or conjugal affection, for the sake of his own health, ask a delicate female to run the risk of injuring or ruining her's?" Knowing that this question will be asked, I must try to answer it; and if my explanation be not satisfactory, I shall, at least, clearly show that I fully appreciate all the advantages of marriage. I think it is in his "Cottage Economy" that Mr. Cobbett, speaking of the English peasantry, says, that a man must not expect to wear such good clothes, or have so much money to expend in amusements, after marriage, as he previously had, but that he is amply compensated for such privations, by

much more solid and substantial comforts. Indeed they are so important and so strongly connected with the great object of this work, that I thought the subject of marriage well worth being treated in a separate chapter.

160. The same directions that I gave (153) for commencing open windows at night, would apply to the most tender female. Additional care and precautions might however be taken. An air-tight screen, six or seven feet in breadth, resting on the floor and meeting the ceiling, would surely prevent any sensible effect from the window, for there is certainly nothing injurious, or in the slightest degree hazardous from the night air itself—it is only in the blast, or stream, coming directly on one, that there can be a possibility of being affected when not inured by practice. Nor need the married man ever remove this screen at night, and he will still have the benefit of my recommendation nearly to its full extent. And he may also rest assured that it would materially serve the health of his wife, by generally strengthening her constitution.

161. I know not if the celebrated Dr. Franklin lay with open windows—if he did, and I am inclined to believe it very probable, it ought to have great weight with the ladies, as no man estimated marriage more highly, whether in writing or practical example.

He attained to the great age of eighty-four years and three months—an uncommon instance of long

life amongst men devoted to chemical experiments and investigations of natural philosophy.

162. The following is extracted from the "London Encyclopædia." It is very interesting on the present occasion, as strongly supporting me by the opinion of a man who appeared to derive the most extraordinary benefit from, and to be himself a striking illustration of, the inestimable salutary effects of avoiding the air in chambers, where it was contaminated by frequent respiration.

"Ærophobia, of αηρ and φοβος, fear; a term that Dr. Franklin and others have applied to the dread of fresh air. He speaks of having indulged it for many years himself; but was at last convinced that almost any air is preferable to that of a close chamber which has been frequently respired; and ridicules those valetudinarians who, inclosing themselves in warm garments, and carefully wrapping about them as much of the noxious air of their close apartments as possible, carry it with them into a close carriage, from which the air is also excluded, and call this taking the air He speaks of using the air as a tonic bath, by sitting in his chamber, without clothes, to wash or write half an hour or an hour every morning, and that he never found any ill-consequences from the practice."

CHAPTER XIII.

STATE OF THE STOMACH AND BOWELS.

Progress of Digestion—Necessity of daily evacuation discussed, and proper time fixed—Suggestions for alleviating costiveness without recourse to constant physic—Easy and safe mode of taking Salts—Advantages of using common Salt freely—Salt Meat—Influence of obstinate constipation on the disposition—Remarkable case and cure of Costiveness and Toothache—Aversion of the ignorant to simple advice.

163. Of such importance is regular digestion, that it is asserted, if it proceed uniformly even, one must be in good health. This, though generally true, is not always an unerring test. Even the head, which is particularly concerned with the stomach, may be alarmingly affected by determination of blood, whilst the operative functions of the bowels are performed with good order. But, as we cannot be in sound or promising health, under constipation, or bad digestion, it is of the utmost importance that this part of the system should receive particular attention.

164. There should be one alvine evacuation every day. This I say, knowing that some respectable authorities are of opinion that once every second day is sufficient. I have not, however, come to my decision, until after the deepest consideration and particular observation. Convinced that our health is herein most intimately concerned, I fully appreciate the importance of what I recommend.

165. To obtain this daily motion, and with great regularity too, is much simpler than most people suppose. It is only necessary to fix a particular time —imagine you have a call, and it will not fail to come, if you are punctual in encouraging it at the commencement. Now, as to the time, after breakfasting is preferable to any other; for, although an open habit is better than costiveness, yet, as it tends to weaken the system a little, some occasional invigoration would be required. To be able to wait until after breakfast, shows a better strength of constitution; a motion is then quite natural, as the additional food, aided by warm drink, acts as a gentle provocative in discharging the well-digested portion of former meals, after a repose of some hours in bed; for the operations of the stomach proceed as effectually whilst we are asleep as when awake.

I shall here say something on the *time* of digestion, by which I mean from swallowing to discharge of food; not that I think it belongs to the plan of this work, but because it may be useful to many who are greatly in error on the subject. People generally believe that hunger proceeds from the stomach being empty. Now, it would be of little consequence if none but medical men knew to the contrary, were it not that the vulgar notion is, that any visible or palpable effect proceeds from the last full meal. Thus, when physic operates, we think that it is on what we have last,

or a short time before, eaten, and from this belief, a great deal of improper treatment, and dangerous self-quackery emanates.

It is not my business to enter into a history of the digestive process, and to specify all the exceptions that may occur; and I think it is enough for common information, to observe, that the time occupied, from the first reception of ordinary food, to its final evacuation, varies with individuals, from a few, say six or seven, hours, to a week. That is, some persons might take and discharge a meal in six hours, and others would require more time—even a week.

Innumerable dissections of animals in all the digestive stages, and occasionally of man, have been specially made, and other experiments have been tried, to ascertain this point; but it is found that so many constitutional circumstances operate upon digestion, as to render any fixed rule impossible. It is certain, however, that two or three days is a very common time. See, therefore, how necessary it is not to be ignorant of this. When we have eaten too much, or of something that we know is not proper for us, we think *all* the uneasiness felt in the bowels arises from that, although it proceed from what we had taken, say two or three days before. No doubt but the last meal may cause immediate bilious, purgative, or other effects; it may disturb, sicken, or be rejected by the stomach—it may even dangerously or fatally oppress it, but the derangement in the intestines is produced by the tumultuous

passage through them of what we ate, perhaps, some previous *days*.

New food must remain, for maceration, a considerable time in the stomach; and then it has a tedious, a tortuous, and very curious working journey to perform, through some yards in length of the small and large intestines, commonly called bowels or guts. Upon the regular and unimpeded execution of the entire process, it could be clearly shewn that our health principally depends. No wonder, then, that physicians and others, who are well acquainted with the functional duties of these and the assistant viscera, should dwell so much upon the stomach, as to astonish those who are ignorant of the subject.

A very quick digestion is not desirable. I know a man, with whom it was so rapid, that he was obliged to be extremely cautious in his food and drink. I recollect once asking him to take cheese after dinner, but he declined, saying, that if he did, I should lose his company for the evening! Though he enjoyed good ordinary health, I do not think that he was quite forty when he died.

As those who are careful of their health may wish to know how the time of their digestion can be ascertained, I shall say a few words on the subject, without alluding to certain experiments that have been sometimes made, because I think that they are inconclusive. We cannot arrive at such knowledge, but by a series of observations. Cornaro himself (301) speaks of the difficulty to find out what agrees or dis-

agrees with us, and from this we may judge of the matter in question. If, however, a man accustomed to one daily motion, eat more than ordinary at dinner, and if, on the second day following, he have an extra call, his time of digestion may be guessed at above forty hours. So, if he have not his customary motion, or if it be rather more costive than usual, he may trace the cause. For all such changes are produced by eating or drinking too much, or by taking things, though in moderate quantity, too astringent, or too opening, or, generally speaking, unsuitable to our constitution—at least for a continuance.

It was, we may presume, by attention to what I have been attempting to explain, that Cornaro discovered his digestive time, and consequently, not only the quality, but the precise quantity, of aliment necessary for his system (299, 300).

The preceding observations are not to be too strictly canvassed. I have introduced them, merely for the information of those who are entirely ignorant of the digestive economy. With that view, they are only of a general, and almost vague character, and must be taken as subject to some exceptive considerations—otherwise they may seem at variance with many parts of this work. They are but extracts from a separate, and very detailed article, that I had written upon the whole process of digestion, which, I afterwards thought, was not exactly suited for the present treatise.

166. To return to our subject. In point of convenience too, I think that just after breakfast must generally have the preference. There is no one, let him be kept ever so close to business, who could not spare five minutes at that time, perhaps, better than at any other in the twenty-four hours. In a case of what I do not hesitate to say is of the first importance to our health, every contingency, and every possible obstacle to regularity, should be carefully considered. I have shewn that before breakfast is not the best *constitutional* time, and it would cause frequent postponements. There are many who must come to breakfast when called, and those who might refuse, may not wish to keep others waiting. With every one, the middle of the day is liable to so many casualties, that exactness to an hour will be frequently either impracticable, or liable to be forgotten. After dinner need hardly be mentioned. To withdraw at that time is so very remarkable, that many occasions must occur where we would suffer no little uneasiness sooner than lay ourselves open to observation; and there are not a few who would be shy, in a strange house, to make the requisite inquiries for the water-closet. At night it is subject to still greater inconveniences. Our bedchambers have not always accommodations, and when they have, it is not expected that we should take advantage of them, unless in case of sickness.

167. It appears, therefore, that after breakfast is the most suitable for all classes. The celebrated

Mr. Locke thinks it the best time to solicit nature, and he says he never knew any one persevere it it, who did not, in a few months, obtain the desired success. The reason I am so particular is, because there can be no doubt that strict attention in this respect is mainly conducive to good health; and it is well known that if a call be neglected, it may not come again until next day, and possibly habitual costiveness may ensue.

168. But we, who do not confine ourselves, like Cornaro, to a precise quantity of food and drink, must not be uneasy if we have, occasionally, more than one, two, or even half a dozen evacuations in the course of a day. Unless such extra discharges continue for a week or fortnight, they must be considered as salutary and restorative. Extreme precision cannot be expected, neither is it desirable. Whatever regularity may be wholesome or necessary for ourselves to practise, nature will sometimes seem to obtrude a temporary but beneficial opposition. Why should we be concerned at this salutary interposition? Most people think, though I do not, that, even in good health, occasional physic is necessary, and yet they are almost alarmed when nature proffers her friendly aid to effect their desired object. This she accomplishes without the slightest violence to the system, but it would seem that some of her sapient patients prefer the apothecary. Experience—everything shews that this natural purgation must be, at times, conducive to health. Our diet must be

changed, or we should languish—it is even better sometimes to go from good to bad. Cornaro himself varied his diet (311). He who should eat and drink *always* the same things, without any variation whatever, would not be likely to occupy a place in the calendar of longevity.

169. A habit of costiveness is one of our greatest evils. It counteracts all other advantages of constitution. Under such an obstruction, it is impossible that we can be right—at least it is a serious bar to the attainment of a healthy old age, and it were better to die young, than be a martyr to ailments at that period of life when we require bodily ease, to console us for the want of our early powers, when all our senses were rioting in the exuberance of strength and perfection. For this purpose, even, some young men are constantly taking salts or purgative pills, notwithstanding that they find afterwards the usual unpleasant effects of a binding or a soreness. Physic should be avoided as much as possible. It cannot operate without doing a certain violence; and oft-repeated attacks weaken the constitution.

170. We should endeavour to effect our purpose by less artificial means. A change of diet will always do it more efficaciously. For instance, green tea, for those who are unused to it, will act on some as a purgative—on others as a diuretic. A good dinner of fish will have an opening effect on those who seldom eat it. Coffee, which is considered as an astringent, will sometimes operate in quite a con-

trary manner on those who are unaccustomed to it. If a man who is used to meat every day, dine on vegetables only, it will probably act as a purgative. A change from warm to light trowsers, which I do not, however, recommend; rising two or three hours before our accustomed time; staying at home, for those who are much used to walking, will often produce the effect. In short, it is in every one's own power to find out what will suit him. But, as there are many who are so sensual, that they can suffer no privation even for the great object of health, and as there are, unfortunately, numbers who cannot choose their own diet, I shall endeavour to assist them by directing to the least injurious mode of taking physic.

171. Salts being the popular kind of purgative, although rhubarb and some others are generally better, an alteration in the mode of using them is very necessary. They are usually dissolved in water, and so drunk off. This draught is disagreeable enough, and generally occasions an uneasy feeling in the bowels, besides leaving, after operation, a costiveness, and a soreness in the parts. The best way is to take them in broth. They are then prevented from wounding the bowels, nor do they produce the other unpleasant sensations. Take about a pint of any kind of hot broth that you like, and not fatter than you wish. Dissolve the salts in one half, and reserve the other. When the first is sufficiently cool to drink off, which you may ascertain by tasting the

second, take it at once, and immediately after wash down with the pure broth. By this simple method, you may take the common glauber salts, which are said to be the wholesomest, without knowing that you had swallowed anything but plain broth. It is an admirable corrective of all the objections to that description of physic, and the proof of which is in every one's power.

172. But, unless the constipation be of a very obstinate nature, we may entirely dispense with salts. Common salt, put in greater quantity than usual into broth, will seldom fail to purge in a gentler and more permanent manner; for I do insist that violent effects are, more or less, injurious to the best constitutions, and should always, except in serious cases, be avoided.

173. I cannot too strongly recommend the free use of common salt. But, before I enlarge on the subject, I must distinctly state that I object to the fine kind. I look upon its introduction as another addition to our unwise *improvements*. Under this form, the original and bold flavour is lost; it hurts the lips, is no service to digestion, as we must, from its pungency to the taste, use it sparingly, and is, I have reason to believe, altogether disadvantageous. Nothing is better for keeping the bowels in a proper state, than to eat coarse salt abundantly. Exclusive of its being a substitution for physic, I have known it to produce the best constitutional effects. It is also a very convenient remedy; for if

we find the effects greater than we wish, it is easy, by diminishing the quantity of salt, to restore ourselves to a proper state.

174. With fresh meat and fish, eggs and vegetables, a great deal of salt may be eaten. I have frequently taken, with a single egg, as much as would answer to a week's consumption for others; and I use it most plentifully upon every possible occasion, and have done so during many years, with the most beneficial effects. Those whom I have prevailed upon to follow this advice, support me fully in its utility, and only regret that they did not begin sooner.

175. It is one of the seemingly irreconcileable matters, sometimes not very clear to ordinary conceptions, that salt with fresh articles should be wholesome and medicinal, and that salted provisions should be the very reverse. We know this fact, however, from experience; and the less we eat of the latter so much the better. Although we often hear much of the strength and health of sailors, who live chiefly on salt meat, yet it is certain that they are constantly taking medicines, and that the sea air is in itself a sort of antidote to colds and other casual ailments to which we on land are liable. But there is another proof that we should only consult experience, and not be led astray by apparent inconsistencies. A hearty dinner of pickled beef or other meat will make us dry the whole evening, whilst more salt, eaten dry with fresh meat, than could

possibly be in the other, will excite no thirst in a healthy person.

176. A habitual costiveness always excites apprehensions. Yet it sometimes proceeds from great vigour and strength, and should not cause uneasiness, if no evident bad effects accompany it. However, after thirty or thirty-five, it should not be treated with inattention. Besides, indeed, it is in all subjects attended with inconveniences. I knew a young man who, from the age of fifteen or sixteen, was accustomed to have only a motion in four or five days, and sometimes in a whole week. He was very strong and courageous, but coarser in manners than the rest of the family, and not remarkable for sharpness, or inclination to learning. But, notwithstanding his great bodily strength, he could not take the slightest exercise without transpiring profusely, and his water was always in troublesome abundance. I did not consider his constitutional situation as one that was at all desirable. Not having seen him after he was thirty, I cannot say if a change took place, or whether his health was ultimately affected, but I think he was by no means a good life. From my own observations, I am inclined to think that an obstinate constipation has a great effect on the disposition, and that it tends much to blunt those noble feelings that prompt us to liberal, refined, and polished sentiments.

177. I shall conclude this chapter with a case that is not a little remarkable. The patient, a married

man, thin, and of tolerably regular habits, was about forty when I took him in hands. He had been afflicted with costiveness for about thirteen years, but during the last six or seven, it had assumed an obstinate and confirmed character, that was visibly undermining a hale constitution. He led a very active life, and the mediocrity of his circumstances obliged him to live on humble fare. Besides the numerous inconveniences arising from this stubborn constipation, he was scarcely an entire week without a raging toothache, that rendered his life miserable, and for which there seemed to be no remedy, as all his teeth, or rather his jaws, appeared equally affected.

178. In order to obtain some relief for his bowels, he used occasionally to take salts, but, after operating, the constipation always returned. I advised him to take them after my plan (171), and he found such ease and comfort from that mode, that he conceived a high opinion of my judgment. Yet, however, it was only a better and more agreeable way of taking physic—the necessity for using it still continued unabated, although the unpleasant effects, to which I have already adverted, were no longer felt. I was now able to prevail upon him to wash, agreeably to my directions (35), and he was soon convinced, most satisfactorily, of its efficacy. For five or six weeks he had no symptom whatever of the toothache, notwithstanding that some changes in the weather and other circumstances occurred, that used,

before, to bring it on inevitably. On one particular occasion, indeed, where, in addition to some of those peculiar tokens, he got wet in his feet, he felt an indication of his old pain, but, as he described it to me, it was only like a threatening that seemed afraid to act.

179. While I could not but be proud of this new proof of the value of my system of washing, I knew that toothache is one of the effects of an inveterate costive habit, and that a complete cure could not be expected without removing what I considered to be the cause. I therefore pressed him to use salt abundantly. He readily followed my advice, and, in less than a week, his bowels had so far resumed their long-suspended natural functions, that he told me, in transports of joy, that he was actually obliged to get up in the night—a necessity that did not occur to him for fifteen years before. None but sufferers from long-protracted torment can conceive the pleasure arising from an almost sudden transition to a state of ease. Having experienced such extraordinary relief from salt, he thought he never could take enough, and he ate it in such quantities that I thought it my duty to check him. On representing to him that it might lose its salutary effect, and that he would be compelled to use too much, he lowered a little, but still he consumes a great deal, and, it is worthy of remark, without feeling thirsty. Formerly he was accustomed to be four and five days without a motion—now he has always one, and sometimes two

and three in a day. The cure has been altogether most satisfactory.

180. Such was the state of the case that I first published. I have since found that he has been visited with his old complaint, the toothache, and upon inquiry, he admitted that he discontinued the washing, although he acknowledged that, during about eighteen months, while he observed it, he was free from pain! This was a clear proof—a *second* test, of its utility, but, at the same time, it shewed me that I was mistaken as to what I supposed to be the cause of his toothache. It certainly was not costiveness, for he continued the use of salt most particularly, and his bowels remained perfectly free. Whatever may have been the cause, it appears evident, that my washing system would have relieved him from the toothache, but that was troublesome, and not so manifest to his confined understanding as the salt. Thus it is generally with such people; and thus it is that, upon them, even the very best professional advice would be thrown away, unless it assumed the *tangible* form of an internal medicine, an embrocation, or—anything but simplicity.

CHAPTER XIV.

AFFECTIONS OF THE HEAD.

Determination of Blood to the Head—Author's important Discovery of the injurious Effects of Tea—Two remarkable Cases and Cures—Milk—Epilepsy and Apoplexy—Coffee—Chocolate—Slow Progress of bad Consequences of Tea—Case of extraordinary Thirst—Black preferable to Green Tea—The Chinese—Insanity—Buonaparte—Lord Byron—Concluding Remarks on Tea, as connected with Complaints in the Head amongst the Poor.

181. The subject of this chapter is of considerable importance, and deserves particular attention.

Determination of blood, or rather of too much blood, to the head, is the source of many and serious complaints. It is of little consequence here by what name it is designated. I use that which I think is most generally understood. Neither is it at all necessary that I should describe the torrents of blood that are continually rushing to and from the brain, and the fearful consequences of any suspension or derangement in this ceaseless activity. Unless for professional men, it is, perhaps, best not to know too minutely the more awful parts of anatomical science. We are naturally inclined to look only to the most alarming appearances—in other words, though we are afraid to be frightened, we have the folly to go in the way of it unnecessarily; and

hence the common saying, that if we knew how we were constructed, we should fear to walk across a room.

182. There are few men, comparatively speaking, entirely free from this affection, although to many it causes scarcely any inconvenience. Most complaints of the head arise from it, and people call it a lightness, a fulness, a heaviness, a swimming, a vertigo, an inclination to faint, according as they think that they are affected. Except in alarming cases, medicine can give but little relief—it certainly will not effect a cure. Regimen only, and a change in some of our accustomed habits, can do any good. Let it not be forgotten, that nothing requires more attention than such apparently trivial ailments; for if they return often, apoplexy may terminate the scene. And as it is a generally received opinion, that this terrible malady is confined to the fat and shortnecked, it is right to expose the fallacy of such notions—it being well known to medical men, that persons, of quite an opposite state and conformation, are frequently afflicted with it.

183. It will readily occur to any one, that such things as evidently affect the head, must be bad for this complaint. Accordingly, when the symptoms are alarming, those who are accustomed to take wine or spirits, immediately make a resolution to discontinue them. This is very proper certainly; but there is a much simpler beverage, tea, that is considerably more injurious. Its power in determining

blood to the head is as astonishing as that it should have remained unknown. I cannot hesitate to call it my own discovery, and I feel satisfied that its importance will yet be highly estimated. Long before I had an opportunity of proof, I more than suspected this effect of tea, but I can now speak on the subject with the most perfect confidence.

184. The effects of tea are very slow, and consequently the more dangerous and deceptive. It is hardly necessary to say, that I mean strong tea—when taken weak, it is comparatively harmless. Many years may go over without any serious apprehensions, but all the time it is imperceptibly progressing in accomplishing its baneful tendencies. Its effects are different according to the various peculiarities of constitution. Some feel their nerves affected. Those I consider the most fortunate, because they immediately lay it to the right cause—it being generally considered as the principal, if not the only bad consequence from tea. Others have an occasional headache, without knowing that it proceeds from this favourite exotic. From many, it gradually takes away the appetite for breakfast, and in short it is the cause of many complaints, with which it is not supposed to have any connexion. But its quality of preventing sleep, ought to be a convincing proof of its power in disturbing the head. However, as long as it does not affect the nerves, the general opinion is, that it is incapable of doing any other injury. I am anxious to show that this is a very er-

roneous belief, and perhaps I cannot expose it better, than by relating two cases that fortunately came under my own observation.

185. A man of a spare habit, who lived a regular and abstemious life, but who took his tea or coffee for breakfast very strong, found occasionally an uneasy sensation in his head, a strong pulsation or beating, something like an inclination to faint or to go into a state of insensibility. But as it used to be soon over, and as he was long subject to a headache, he did not much mind it. This continued for four or five years, when it assumed a character calculated to excite the most serious alarm. The fits, if they might be so called, increased in duration and intensity, so that the strongest sensations were excited by only closing the teeth or touching the knees together. The sensibility in the head became so delicate, that the least collision of one part of the body with another, caused a sudden dash of what one generally calls fulness in the head, or rather something like a violent or almost overpowering rush of some fluid or heavy body. It required the greatest exertions to prevent his sinking under these attacks, and he has assured me that he was often tempted to give way to them, but the fear of "falling into nought" prevented him. Besides, being in a public situation, the dread of exposure operated, and the possibility that he might be recovered from the trance with the loss of his senses, which was equally alarming as death, made him unwilling to risk the awful trial.

He has sometimes been obliged to sit or stand, without suffering his teeth, or his knees or legs to touch each other, or his arms to come in contact with any part of his body, for nearly a minute together, as he perceived that this somewhat moderated those sudden flushes, which threatened to bring him to the ground.

186. When such attacks came towards evening, he went to bed as early as he could, finding that keeping the head motionless lessened the accession of flushing. But the last time that he had it very bad, it got worse in bed—insomuch that, until the access abated, he was afraid to go to sleep, lest he might awaken in another world! It was then that he saw there was no time to lose in seeking for a remedy or palliative. This he felt satisfied could not be done by medicine, as his bowels were always perfectly free, and yet his regularity of living left no change open, unless to discontinue malt drink. But, as he had observed that he was never affected by taking a pint, or even more, of porter or ale, he could expect no relief from abstaining from them. He would have turned his attention to the strong tea and coffee that he used at breakfast, but as his nerves remained remarkably vigorous and steady, he dismissed that idea as altogether erroneous. In the deepest distress of mind he half resolved, as a last resource, to apply to an eminent physician. But he knew that bleeding would be ordered, to which he

had a strong objection—believing that repetitions are, in such cases, the inevitable consequence.

187. Whilst in this state of appalling indecision, I fortunately saw him. After detailing what I have just given, suspecting that his strong tea and coffee must be the cause of his complaint, I asked him if he were accustomed to take tea in the evening, and he said very seldom. I then begged him to try and recollect if he, latterly, felt those symptoms of hurry and flushing accelerated after evening tea, and he said that he thought he did. To me this was conclusive. From all considerations, I was now satisfied that his strong breakfast, tea and coffee, must be the cause of his complaint, and, by my advice, he reduced them to one-fourth of their usual strength, which left them weak enough.

188. The rapid cure that this effected was astonishing. He assured me that in less than a week, the symptoms were so completely eradicated, that, with all the efforts of imagination, he could not perceive the slightest trace of any affection in his head. I recommended him to go on, and not substitute milk. He continues the weak tea or coffee, and has reduced their strength lower, in order the better to secure himself against that horrid malady that so justly alarmed him. It is now some years since this occurrence. He finds his abandonment, as it may be called, of tea and coffee, agrees admirably with him, in every respect. His constitution

seems to be completely renovated, and he has no longer a headache. It was, no doubt, a great privation for one who was fond of taking them very strong, and who was so moderate in other indulgences, but he considered that no price was too high for good health.

189. In this case, there were other circumstances that would convince the most sceptical, that the cure was effected by diminishing either the too great activity, or the secretion, of blood. But, though I am sure that this will meet due attention from medical men, yet, as I do not write for them, it is unnecessary to go into such particulars. They have for some few years past devoted so much study to "determination of blood to the head," that the newspapers have endeavoured, by witticisms, to throw an air of ridicule upon the matter. It is beyond a doubt, however, that, by whatever appellation it may be designated, the complaint has made great progress; that it is connected with very serious maladies, such as apoplexy, epilepsy, and even insanity; and that its prevention and cure are of the utmost importance.

190. Profiting by this valuable experience, I was fortunate in having opportunities afterwards to apply it successfully. A respectable tradesman, who, though able to keep many hands, used always to assist himself, was at light work one evening, and, while in an inclined posture, he was suddenly and violently seized with such an attack in the head as I

have just described. In addition to this, his face and arms were in an instant almost covered with large red spots, and it was with the greatest difficulty that he could walk, or rather stagger, home. He was confined to bed three or four days, during which the doctors took the usual means of weakening him, and in a week he was able to go about his business as usual. It was then that I saw him, and I asked him how he felt. He said that he was far from being well, and he feared that he should never be cured; that he had had the complaint for a long time, though never so bad as that evening, and that he was often in danger of falling in the streets; that he was always very moderate in the use of spirits; and that since this last attack he took none.

191. Having heard everything that I thought necessary, except as to tea, I questioned him upon that point. He readily answered that he was very fond of it, and that, indeed, for some time past, it was his chief comfort. I succeeded so completely, however, in painting its baneful effects upon his complaint, that he determined to follow my advice. I saw him in a week or ten days after, and he bore ample testimony to the truth of my assertions. He was unusually sprightly, and declared that the change, caused by abstinence from tea, was hardly credible. It is above four years since this occurred, and he has not had any indication of the complaint. His horror, indeed, of a return is such that, having no doubt of tea being the original cause, he will not touch it in

any shape, whether strong or weak. He takes milk, and it appears to answer well, probably because he works actively, is exposed to all weathers, and necessarily undergoes much exercise.

192. Here it may be a proper place to speak of milk. For those who are subject to the malady now under consideration, I think it is not good. Where the head is affected by determination of blood, it is calculated to increase it, because it is too heavy and nourishing; and yet, when people drop tea through any suspicion of its being hurtful to the head, they almost always resort to milk, and then they wonder that they are not improving. It is better to take tea extremely weak, or, if they will have milk, let them use it with three or four parts water. Strong or nourishing liquids are extremely injurious to such subjects. Hot water and sugar, coloured with milk, will abate the secretion of blood, and prove eminently serviceable. It is quite time enough to think of nourishing liquids when we find ourselves becoming weak, but in such a case it were better to turn the attention to food rather than to drink.

193. In a very desperate case of epilepsy, I knew surprising good effects from discontinuing tea; indeed, such as might appear incredible to those who have experience of the malady. As our knowledge of this frightful complaint must be very humble, seeing that the faculty can do nothing for it, and that none but quacks pretend to a cure, I may speak of it freely, regardless of any charge of professional

ignorance. That it may, and often has, come from a continuance of those symptoms already described, may be presumed; for the positive distinction between epilepsy and apoplexy is, perhaps, not much unlike an ordinary and a chronical headache. Though one be much more alarming than the other, yet the disorder is still a headache. In epilepsy the fits return oftener, but, unless from an injury by a fall, serious consequences seldom follow—it is by the constant succession that the sufferer is worn out, whilst, in what we call apoplexy, one single attack may be fatal. They must both proceed from a tendency of too much blood to the head, or some irregularity in its indispensably necessary flux and reflux—a thing well known to anatomists. And the same course, that would relieve or abate the one, must be serviceable to the other.

194. Although I have scarcely mentioned coffee, it is proper to observe that, when taken strong, it affects the head, like tea, and quite enough to show the necessity for its discontinuance, where the other is injurious. In comparison to these, the effects of chocolate are very light. It should not, however, be used in a greater proportion than half an ounce to a pint and a half of milk and water.

195. But we know that many persons, and particularly females, have continued to take strong tea without experiencing any bad consequences. This should excite no surprise. Our constitutions are so differently founded, that what is destruction to one,

may be congenial, at least not very prejudicial, to another. I knew a person who could almost live on fat, butter, oil, and all those things that promote bile, without any inconvenience—nay with the most salutary effects. I am, nevertheless, inclined to think that tea is not a good beverage. Where the head is not liable to be affected, weak tea is not sufficiently nourishing, although, when the symptoms appear, water and sugar, as I before observed, would be quite enough, because the secretion of blood, its too rapid circulation or disturbance, whatever it may be, must be moderated. And strong tea *may* bring them on where there never was any marked disposition. Besides, it takes away, or rather satisfies, the appetite in a very remarkable manner, per haps more than any other liquid. I have heard tea praised for this fortifying quality, but I am afraid that it is produced at the expense of the nerves and head.

196. That tea is not the best drink for allaying thirst, I can offer something like proof. I knew a person who had a very singular complaint, which might be fairly called "an insatiable thirst." He could not venture to go to bed until assured that he had at least a gallon of water in his room, and this was only a bare provision for the night and morning. After breakfast, and during the day and evening, he drank several quarts. He has declared to me, that were he to be locked up for an hour without drink, he had no doubt but that he should lose his senses!

He was of strictly sober habits, but as such immense quantities of water could not be agreeable and might be unsafe, he varied occasionally, and took diluted milk, small beer, ale, porter, cyder, tea, coffee, wine and water, and numerous other substitutes. As such a person must be a good judge, I asked him what he found best for satisfying his thirst, and he told me, without hesitation, that it was good porter. This, indeed, surprised me, as no doubt it will many of my readers, who might suppose cyder or tea the best adapted, but nevertheless we feel ourselves bound to respect such extraordinary experience. He was tall and rather thin, and of very mild manners. Although he had travelled a great deal, he was uncommonly silent—he seemed, indeed, to be averse to speaking. When I knew him he was about fifty, and the complaint had then been of four years' standing, but it was considerably abated, and the physicians gave him strong hope that he would soon be entirely relieved. I am sure that I shall be excused for the introduction of this curious case.

197. Although I find that many eminent physicians recommend green, in preference to black tea, and although some of them go so far as to say that the latter should not be used at all, I think that it is the best. If I be asked for reasons, I can only say that my opinion is founded upon observation of effects. This will not be considered very satisfactory, but it might be insipid and tiresome to occupy some pages on the subject. I admit that the green is not so

easily adulterated as the black, and perhaps that may have some influence, but we know that the latter may be procured good at respectable houses. Dr. Buchan, speaking of potatoes, inclines to the moist kind, but he judiciously adds, that the Irish, who must be good judges, prefer the mealy ones. Now, the Chinese ladies who were in London some time ago, used black tea, and I found, upon inquiry, that they never took green. As natives of the great tea country ought to be good judges, is not this at least something in favour of black? I have already observed, (170) that green tea will, to those unaccustomed to it, operate on some as a purgative, on others as a diuretic. Slight changes being salutary, I have no objection to its occasional use, but that is all that I can say in its favour.

198. It is necessary to notice another effect of tea. There is a malady, of which I do not recollect the regular name, though I think I have heard it called *Dementiæ metus*, in which the unhappy sufferer is tormented by an apprehension that he shall become insane. He grows low-spirited, watchful, and distrustful of his own correctness or capability upon the most ordinary occasions. This makes him behave similar to, and exhibit the same anxiety of, a man who has been tippling and does not wish the effects to be perceived. It no doubt arises from those irregularities in the course of the blood to the head that have been already mentioned, and, as this is felt, the patient, when alarmed, usually leaves off all

kinds of strong liquors, from a conviction, natural enough, that they must be injurious. But he never thinks of lowering the strength of his tea or coffee; on the contrary, believing them innocent, it is often increased, in order to rouse and exhilarate him. Yet perhaps nothing can be worse in such a case. The object should be to promote a moderate circulation and abate the secretion of blood; and, strong tea or coffee being particularly calculated for aggravation, the disorder too often proceeds to insanity.

199. I cannot resist expressing an opinion that, of the two most celebrated persons who flourished in the present century, one was much injured, and the other lost his life by strong coffee. Though I shall not dispute that Buonaparte died of a cancer in the stomach, I believe that those fits of oblivion or insensibility to which there can be no doubt that he was subject, were heightened by his unsparing use of that fascinating beverage. The report, on posthumous inspection, stated, that a quantity of something resembling the grounds of coffee were found in his stomach; but I do not mean to call in that circumstance to aid my conclusions. I only mention it as a thing not entirely unworthy of medical consideration.

200. As for Lord Byron, I have no hesitation in saying that strong coffee caused his death. His head was one remarkably unsuited to bear it. Let the faculty ponder well upon all the symptoms some time

previous to, and during, his last illness—let them consider his general affections and constitution—let them condescend to reflect upon my assertion (184), that the effects may be in progress for years, and then it is not improbable that they would allow my observations some claim to attention.

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201. But I have now to meet what many will consider to be a formidable objection, that there are thousands in Scotland and Ireland who never taste tea or coffee, and yet those complaints of the head are found amongst them. Here I have evidently an advantage in not being of the faculty. I am not obliged, like a physician, to a train of ingenious reasoning, to support the facts that I have stated, against any such contingencies. Professional men are often deterred from giving important suggestions, through the fear of not being able to answer the anticipated objections of those, who only lay themselves out to show their skill in overturning whatever seems to excite interest. When the object is elicitation of truth, such opposition is no doubt useful; it often defeats an artful attempt at imposition. But I do not pretend to give the history of diseases. It will not be expected that I should trace the origin and causes of maladies, and still less that I should attempt to classify them. I know that a giddiness or lightness in the head is very common

amongst the poor. They generally call it a megrim, and I do think that it often proceeds from poverty of food. A continuance of unsubstantial and scanty diet, especially with labouring people, will weaken the tone of the stomach, and affect the head. Perhaps I might even hazard the supposition, that it may arise from a deficiency of blood, just as a deficiency of bile is equally bad as a redundancy. But when anatomy has shown, that a great proportion of our entire blood is constantly washing the brain, that diminished fluxion from the heart will instantly cause syncope, and any positive interruption death, it is easy to conceive that an imperfect distribution, or a relaxation of the required activity, of this fluid, may produce an affection somewhat similar to what we have called determination, whilst an opposite mode of treatment may be necessary.

I expect that some of my observations on determination of blood to the head will not generally meet the approbation of medical men. Let it not be supposed, however, that they have arisen through ignorance. I could name some of the latest and most eminent professional writers, who differ much in their explanations of its causes and operations, as well as of faintings and other matters, where the course of the blood is concerned. To be understood by ordinary readers is my object, and in

that I hope I have succeeded. But, though I do not pretend to dispute with the faculty, on questionable points, I would take leave to say, that I have established two facts worth their practical attention —that strong tea or coffee are highly prejudicial in tendency of blood to the head; and that they operate either by over-secretion or over-action of that fluid, as demonstrated in the case (228, 9).

CHAPTER XV.

FOOD.

Anxiety concerning food ridiculed—When the Doctor's advice may be necessary—Directions for regulating our choice of a Physician—General Remarks on the Faculty—Difficulties that stand in the Physician's way—Plan for rendering his assistance particularly available in sickness.

202. It is not a little amusing to observe the anxiety that people evince, to know what is said, by medical writers, to be wholesome and unwholesome. When they take up a work of advice on diseases, or on the preservation of health, after looking at the part that treats upon the complaint that affects themselves, they hurry through, to see the author's approval or condemnation of the different kinds of food and drink in general use. They then say, "I find I must take more of this—I must leave off that entirely." This sort of anxiety is nothing less than ridiculous. It never furnished an instance of longevity.

203. On examining the domestic history of those who attained to extreme old age, we find that they gave themselves little trouble about such matters. They mostly ate and drank, indiscriminately, of what they knew was not decidedly unwholesome, and which did not particularly disagree with their constitution —a knowledge that requires neither learning nor science; that they rose early; were of active and

exercising habits; temperate and sober from choice, and were not afraid to be overtaken by a shower, when unprovided with a great coat or an umbrella. Cornaro, who prolonged his life to an hundred, by sheer skill, does not say a word about his clothing—probably because it gave him no concern.

204. The absurdity of such solicitude would not be worth exposure, did I not know that it is injurious, in a certain degree, to those who give themselves up to such lottery speculations. There are as many fashions in this way as in the ladies' dresses. For many years, pork was considered the best meat for *training* the pugilist; and it must be admitted that the persons engaged in this business have evinced the soundest discrimination and judgment. They have practically shown how a man may be wound up to the highest pitch of energy and bodily vigour. Yet of late they appear to give the preference to beef, but this is probably because pork is said to have degenerated, by latter *improvements*, in crossing and fattening. New port wine is now said to be better than old; in short, the various changes of opinion in a few years, as relating to articles of sustenance, would fill a volume.

205. To find out the relative nutritious proportions in each kind of food, has occupied some learned and studious men. Such calculations may be, and are, of use in certain points of view, but they are worse than useless when held up as criteria to show which is best. Why, if we only look to this, there are the

yolks of eggs and many other things, that would soon bloat us up, and fill our blood with humours. For my part, I wonder how any sensible man, not in a declining state, can pay any serious attention to such considerations. We do not require this extraordinary nourishment; on the contrary, moderation in the strength, as well as in the quantity, is essential for the preservation of health.

206. Let us argue this simply. Supposing beef to be doubly nourishing as lamb, if one pound of the former would suffice, should not we eat two pounds of the latter? Should we not also pursue the same scale with fish, vegetables, bread, and everything else? Such a discussion would be only a waste of time. But there is another part of the subject that seems to have more weight, and which it may be expected would be entitled to due examination. Lists have been given of the various articles that are the easiest or the hardest of digestion. Thus, fowls are said to be more digestible than turkeys, the fat of beef more than mutton, and so on. Once more I say, any man of observation ought to be able to judge for himself in these matters. I know one or two enjoying excellent health, who cannot eat a potato without finding themselves unwell, yet for this, the most skilful physician might not be able to account. However, as it is undoubtedly right, that those who have any particular ailment should know what food or drink might increase or diminish it, I will advise them to the best of my judgment.

207. Although a man in sound health can easily discover what agrees or disagrees with his constitution, it cannot be denied that, where any complaint exists, he may, quite unconsciously, pursue the very course opposed to its relief. Thus he may go on to an extent of serious injury. As early as possible, on the appearance of any complaint not likely to be soon got over, we should consult a medical man. In this proceeding, we should always choose the most eminent within our reach, unless indeed that we happen to know one, less celebrated, who may be particularly acquainted with our constitution. It is a most mistaken notion of economy, to try to save a trifle in a matter of such importance. I never knew any effort of this kind that did not end in increased expense, and, but too often, in great, and sometimes in irremediable, constitutional injury. For, admitting the inexperienced or *unlearned* doctor to be honest, it is impossible that he can be decisive. He will unsay what he first prescribes, through a want of confidence in his own judgment, or a consciousness of his indifferent knowledge of medicines. He will, therefore, frequently discontinue the very thing that would have established a cure, because he is alarmed at its slowness of operation—he is ever afraid unless where he sees immediate effects. Thus he goes on with, if I may be allowed the expression, an unvaried indecision, until the unfortunate patient is compelled to apply to an eminent physician, when he is gene-

rally consoled with this information,—"Sir, you have been improperly, very improperly, treated for this disorder, and it will be now difficult to restore you, but I will do what I can."

208. But the notion of saving is every way unfounded. No doctor, in these countries, above a common quack, can be offered less than a pound, and the most eminent, who demand much higher fees for visits, will take the same on application to their houses at a particular time. Besides, though it is too true that some of the first practitioners, and who ride in their own carriages, order extravagant, I had almost said unsafe, quantities of medicines, we cannot be accused of unjust suspicion for supposing that it is more difficult for those in poor practice to be independent of the apothecary. Amongst them we find, however, men who scorn to lend themselves to such views of advancement, and who act honester in this respect than some of their more fortunate brethren. But it is not easy for the public to distinguish between them and others of less moral respectability. And, therefore, we cannot be fairly charged with selfishness for preferring the advice of those who have acquired celebrity. I know that these observations may wear somewhat of an uncharitable character, and I had written a couple of pages with a view to qualify them, but I tore them out in disgust at their appearance of servility. As it is with other professions, so it is with physicians. Many of them pos-

sessing great skill seem doomed to pass their lives in obscurity, whilst they see others, of inferior knowledge and judgment, rise to importance.

209. But a physician who, from long attendance, knows our constitution thoroughly, ought to be preferred before any other, however learned or famous. To prove this, I could relate some interesting examples, but I think that they are unnecessary. When a physician, who is totally unacquainted with a patient, sees him on his sick bed, he must proceed cautiously, as he generally suspects some latent cause, or some other complaint besides that which is apparent. But this very caution, which is so prudent and necessary, does more or less injury ; whilst it retards the cure, much medicine must be used that is foreign to the complaint. So a chemist, investigating an unknown composition, may detect one of the component parts, at the risk of destroying or losing sight of another.

But it may be alleged that the doctor should seek information from the friends of the sick. This is more easily said than done. A physician of eminence cannot afford to lose so much time as it would require, to extract anything like a consistent account from nurse-tenders, or other females, who are generally very tedious and at variance in their descriptions. Besides, a mother may herself be ignorant of the private complaints of her son. Again, the foolish notions that people entertain of medical men, deter them from making particular inquiries. It is expected

that a doctor should know everything almost at a glance, and he feels himself obliged to assume an imposing sapience and penetration. I once heard a sage nurse-tender say to a wife whose husband was lying ill, "Why, bless me, ma'am! I thought that the doctor would see directly what ailed your dear gentleman, but do you know that he asked me some very common questions, and I'm afraid he's not as clever as he ought to be." An ominous shake of the head followed this wise observation. What, then, is the physician to do? Question the patient? It is rarely that an opportunity offers, as he is commonly not in a state fitted for such inquiries; and admitting he were, they are not, at all times, proper.

210. As no one, however strong or careful, knows how soon he may be visited with sickness, he who duly values his health should be prepared beforehand to assist the doctor. I therefore recommend that he should make out a sketch of his state of health in general terms. He should note any complaint or illness that he might have had, or any pain, however slight, to which he finds himself subject; what food or drink he finds to agree with him; what physic or medicines he has proved by experience to suit him best; whether he is in the habit of taking or doing what he knows is not good for his constitution. This may be sealed up and directed "To the doctor, in case of my falling ill." Such a document would be often found of material service, and it could never lead to any unpleasantness or exposure, as the patient

might rely on secrecy being honourably observed by the physician, who would deliver it to him on his recovery.

This suggestion I consider to be so well entitled to attention, that I should hope the faculty will not only recommend and support it, but also point out the best plan, as a general form, for drawing up the statement which I have imperfectly sketched.

CHAPTER XVI.

THE BILE.

211. THAN this complaint there is no other that so generally exhibits the sensuality, I might say the depravity, of our disposition. Every one afflicted with it knows what he ought to avoid, and yet, for a few minutes' gratification, the great blessing of bodily ease is freely sacrificed.

212. Bile is necessary for the operations of our internal system. Without it, whatever some curious physiologists may say to the contrary, digestion could not proceed, and our existence must soon terminate. It is only when we have too much or too little that we feel its troublesome effects. But too much is preferable to an insufficient quantity. When we are overstocked, some relief can be obtained, in the worst cases, by a strict attention to our food and drink, but a deficiency of bile leaves us in a state of despair that demands the best exertions of the most skilful physician. However, those latter instances being comparatively rare, and as bile, or bilious complaint, is universally meant to imply over-quantity, it is in that sense it shall be now considered.

The inconveniences of bile are numerous and distressing. A bilious subject is easily recognised by his face alone, and he is continually tormented by

heavy sickness of the stomach and nauseous eructations. I have said that such persons know what they should avoid, but though this be generally true, still it is our duty to remind and to warn them of their folly, in the same way that a drunkard is sometimes reclaimed by the force of good advice.

213. It need hardly to be observed that butter is bad for the bile—I think indeed that it is worse than oil. It should not only be disused on bread at breakfast, but also at dinner, whether it appear in the shape of sauce or any kind of cookery. The fat of all kinds of meat is bad, especially when roasted—that of boiled beef or pork I think is the least injurious. Baked meat should be decidedly rejected—the gravy is most remarkably hurtful. I knew a very healthy man, who had no idea, except by hearsay, what bile was, until he dined on a beefsteak pie. Those who are, from circumstances, obliged to eat baked meat, ought never to touch the gravy: they should take the slices on their plate, and then pour boiling water over them, which will make a more agreeable and harmless sauce.

214. Pastry is hurtful to the last degree. If a fruit pie must be used, the paste should be uniformly rejected. Confectionary, tarts, and puddings are injurious, and may be avoided at any table, and also pickles, vinegar, and acids. Of malt drinks, porter is the worst, but it were better to take none of any kind. Milk is bad, and eggs, as their effects are at least doubtful, should be sparingly used. Tea is

said to be worse than coffee, but this I do not know from my own observation. Those who cannot command their diet, and who are obliged to take fish, are to be pitied, because it is an uncomfortable thing without butter; but, however unpleasant, it is better to eat it without any sauce, than to pave the way for a bilious fever, cholera morbus, or dysentery.

215. As there are many bilious persons who do not properly estimate the powerful effects of pastry, and the gravy of baked meat, I again call their serious attention to this point. And I think it may be a matter of consideration for the faculty, whether meat pies might not be successfully ordered in deficiency of bile, for promoting the secretion of that important agent.

216. A bilious acquaintance of mine has, for several years past, kept himself entirely free from the complaint, by an observance of precautions similar to what I have recommended. This he accomplished with less difficulty than it appeared to present. Disusing butter at breakfast, and with fish, of which he is very fond, were the greatest trials, but he mastered these much easier than he expected. Occasionally, perhaps once in a week or fortnight, he breakfasts with butter, and at another interval, he uses it with fish; and he then finds such a high gratification, that he considers his abstinence as a source of pleasure. Besides, I should have mentioned that he consoles himself for the loss of butter at breakfast, by a small bit of broiled mutton. This is very

good, and should be used by all bilious persons—indeed they ought to take their meat broiled at dinner also, as often as they can, conveniently. The common hard ship-biscuit will be found an excellent luncheon. It will correct a bilious stomach, and prepare it for dinner, perhaps better than anything else, and those who can meet the expense, might add a glass or two of old port, with increased benefit.

CHAPTER XVII.

FASTING.

Fasting suggested in Sickness by Nature—Its general Effects—Colds and Fever—Cure of tendency to Obesity—Sickness from Ebriety—Fasting recommended to the consideration of the Faculty.

217. What I here mean by fasting is, either a total abstinence from food for a certain number of hours, or a change from a substantial to a poor and meagre diet.

It is surprising that this does not oftener occur to those who are attacked by indisposition not arising from any fixed complaint. We find ourselves unwell; the stomach and head are affected; we feel a listlessness and heat, accompanied, at the same time, by a chilliness or desire of warmth; our appetite loses its keenness; we have what the vulgar, but expressive word implies, an *all-overness*. Yet we not only continue to eat, but we force our appetite by those things of which we are most fond, and which are the best calculated to rouse and excite it, although Nature (25) plainly tells us that she is overcharged, and wants some rest. Still we go on eating by the entreaty of an affectionate mother, wife, or sister, until Nature is overpowered, and we are forced to take to our bed.

218. What then is the consequence? We are compelled to fast, that is, we are obliged to do that, of the necessity of which we received an early admonition; and if we recover, it is to fasting we are indebted. The skill of the physician may be necessary, and medicines may be indispensable to regulate the effects of the violence done to Nature; but fasting is the ground-work of the cure. Without it he could do nothing.

219. Now, so confident and so well satisfied am I of the salutary effects of fasting, that I assert, if we adopted it on the first appearance of ordinary indispositions, the cases of ultimate confinement to bed would be diminished in a proportion of nine in ten. I have known the heaviest colds, and fever itself, to be effectually thrown off by it, without warm drinks, bathing the feet, or anything else, except additional covering at night. And I witnessed its effects myself, particularly in one instance, that may serve as a guide to judge of other cases in which it may be beneficial. A healthy man, of a thin habit, found himself rather suddenly inclining to obesity. Though he thought that this was not suited to his constitution, yet, as it might be a necessary and salutary change, and as he knew that fat people enjoyed excellent health, he was not alarmed. But he soon felt a great oppression after meals, and particularly after dinner, as he always ate a good quantity of meat. This sensation rapidly increased to a painful hardness of the belly, and strong affection in breath-

ing, that did not abate for an hour after dinner; and, as these proceeded to increase in duration, a depression of spirits followed.

220. I saw him in this state, and advised him to fast. Having a very good appetite, he did not much like this *prescription*, and I then said I would only require that he should change, for a few days, from substantial to poor diet; that he should reduce the strength of his tea at breakfast to little more than plain water, eat bread enough, and dine on turnips only. As he could not make a dinner of vegetables, I allowed him to let it be the same as his breakfast, and to this he readily consented. In three days all the symptoms were dissipated; but, as he began on a Monday, he continued until the next Saturday, when he resumed his customary mode of living. He was perfectly reinstated, and the tendency to fatten gradually abated.

221. As to what those symptoms were that I have described, medical men will, I suppose, readily conceive their nature, tendency, and importance. For me it is sufficient that I effected a perfect cure, and I am sure that they will give me due credit for my judgment. I did not here advise fasting as a quack would his general panacea. That it would be foolish and dangerous in some cases I know full well.

222. Although I have but little commiseration for drunkenness, yet it is the duty of humanity to try to lessen its evils and punishments. There are a thousand remedies proposed for settling the stomach and

head next day, so as to bring the sick—I had almost said *culprit*—about. I am of opinion that fasting is the best of all. When we consider to what an unnatural state of excitation the blood and our internal system is forced by a night of hard drinking, nothing appears more rational, as a restorative, than corresponding rest or cessation of exertion. We would not advise a man, who was quite exhausted by a long march, to walk more, in order to recruit himself. But I am no theorist, and it is from having witnessed the good effects of fasting after intoxication that I recommend it. If the sickness be very heavy, nothing whatever should be eaten the next day, though the *patient* should have an inclination, and he should only take drink of a very light kind, merely to allay thirst.

223. It cannot be denied that the gentlemen of the faculty have a great deal in their power. Sickness is the grand test of man's weakness. Then it is that the despisers of doctors, and of the ministers of religion, begin to feel an involuntary respect for those whom, when in good health, they proclaimed as instruments of delusion. The very sight of the doctor entering their chamber fills them with hopeful anxiety. They analyse his looks—every word that he utters is heard as if proceeding from an oracle that could reveal their fate. His recommendations are commands that will not be disobeyed—the most disagreeable potions will be taken as though they were the waters of life.

223. Now, when a physician is consulted on the first appearance of an ailment, for which he knows fasting to be the best remedy, he ought to order it. If the patient objected, and said that his appetite was very good; that he feared he could not comply, and would prefer a prescription, the doctor need be under little fear of disobedience, if he spoke thus:—"I desire you to eat nothing until this time to-morrow. If you do, I shall be compelled to adopt another course, which I wish to avoid. The medicines which I shall otherwise be obliged to order will probably confine you to your bed. They are, besides, of a very unpalatable nature, and, though they must be taken, your recovery may be slow. My object is to save you both pain and expense, and to cure you effectually and speedily. I shall now order a bottle, of which you will take a tea-spoonful occasionally, when you find your appetite troublesome, and I shall see you to-morrow." Such language would have its due weight. It is almost unnecessary to observe that the bottle would be only a matter of form—something as harmless as plain water. But the patient would see that his doctor could proceed in the ordinary way as well as others. He would see that he could prescribe a course of medicines, if he wished, and, instead of diminishing confidence, it would make him afraid to apply to another physician.

224. If it be alleged that one could not reasonably expect that the doctor should throw money out of his own pocket, I answer, that what I have recom-

mended would turn out, eventually, to be good policy. If he cure quickly, when he knows it can be prudently done, though his fees will be few, he will almost insure his being retained to the completion. Every one is aware of the impatience and the fickleness of sick people, and how easily their friends are induced to try a new physician, when they continue in an enfeebled state. The doctor, therefore, who adopts simplicity and expedition, where he believes it to be the best and safest, will be, generally, as well remunerated as those who pursue an opposite course. The members of the medical profession should not treat lightly the remarks of persons unconnected with it. They have not the opportunities, that are presented to others, of knowing what is said of themselves.

CHAPTER XVIII.

HEMORRHOIDS.

Caution in stopping Piles—Diet—Evacuation of Blood—Use of Piles—Illustrative Case—Assistance of the Surgeon.

225. This complaint, familiarly called piles, belongs most strictly to my subject—it being people in good health who generally have them. As they are but an effort of nature to throw off redundant morbid humours, they could not be properly placed amongst the maladies, were it not for the possibility of their terminating, when extremely violent, in that terrible disorder, *fistula in ano*. This, however, very rarely occurs; and the piles must, therefore, be generally considered as a friendly expedient of nature to save us from other disorders, or a fit of sickness that might endanger life. This is now attempted to be contradicted, but, as I have not been convinced by the arguments, I cannot change my opinion.

226. But, to say nothing of the pain, they are such an annoyance, and so exceedingly troublesome, that many persons, who are fully aware of their being salutary, would do anything to stop them, in order to obtain some ease. It is fortunate that this cannot be readily accomplished, for a sudden cessation is dangerous. I recommend an attention to diet. The least inclination to costiveness will increase them,

and we should keep the bowels always free. Whatever we find tends to this more than another, should be preferred, because that food which will act as a purgative on one constitution, will have an opposite effect upon another. Thus, flesh meat is held to be bad, yet I have known it to agree very well with some. But anything in the shape of pills, especially aloes or Anderson's, should be avoided; and it is remarkable that peas are particularly injurious—they are almost sure to bring on the piles in any one of a disposition to them. Spirituous liquors are very hurtful, and porter is well calculated to ease the pain and diminish the growth.

227. The great, the prodigious quantities of blood that are sometimes passed, without any real diminution of our strength, shows plainly that there is more than is necessary for health, and, with that, other redundant humours are also discharged. Our study, then, should be, not to stop or keep back the piles by any expeditious remedies, but to remove the cause. Piles, at least those that bleed, are only necessary to health, where there is an over accumulation or supply of certain fluids indispensable for our existence. And therefore it is clear, if we can reduce the secretion of these to a proper medium, we may safely dispense with piles.

228. I cannot illustrate this position better than by stating a fact, that came under my own direct observation, of the piles having gradually disappeared from a healthy person, who had been many years troubled

with them, and with great discharges of blood in his evacuations. This change he effected by great regularity in living, and strict attention to his food and drink, and so, keeping his bowels always free, without the aid of medicine, he brought his system to a just temperament. He thought himself very happy in being relieved from his old tormentor, by such a natural procedure as could excite no apprehension whatever. But, in a few months, he was alarmed by an occasional affection in the head, such as I have described (185 and 190), and it continued to increase and get worse. I had the good luck to see him at this time. He said he had no doubt but that it was owing to the cessation of the hemorrhoids, and that the doctor told him they should now be encouraged. I could not agree to this; and, to be brief, having found that he was fond of strong tea, I charged him, at the peril of his life, to weaken or discontinue it. There was not much persuasion necessary; for the dread of returning to his former state of torment operated as strongly upon his mind as his present affliction. He soon got quite well, and is now in as good health as he ever was in his life, and indeed much better, because he is relieved from a regular source of pain, inconvenience, and vexation.

229. Now, what does this prove? As long as the piles were in operation, they carried off, in powerful discharges, the superabundant blood, and most probably other redundant secretions besides. When they were rendered generally unnecessary—when they

stopped, merely by continued regularity of congenial living, which reduced the internal economy to a proper standard and just proportions, they could not be excited to act, in order, singly and exclusively, to counteract the sanguineous stimulation arising from the strong tea. Ingenious objections may be offered to this conclusion, but it rests upon a fact that I consider to be a good foundation.

230. This complaint is said to belong to the costive or sedentary, but I have known those who were martyrs to constipation, and those who exercised little, entirely free from it. The opinion is, however, generally true, and persons afflicted with it should, as I before advised, pay undivided attention to the freedom of their bowels ; and, if their occupation be of a sedentary nature, they should adopt the plan of standing (82), which, exclusive of its other beneficial effects, is, in this case, a very great convenience.

231. Fearing that I might have spoken too lightly of the consequences of hemorrhoids, it is proper to say that they sometimes become so painful and inflamed as to require the lancet or knife. When this is necessary, it should only be intrusted to a surgeon of the highest rank. Simple as the operation may appear, it demands the most profound judgment, as a trifling error may convert those plain tumours into a confirmed fistula. And I must also observe, that the discharges of blood are sometimes so great as to reduce the sufferer to an alarming state of debility. A physician should then be called, and

he will here find quite enough to exercise his skill in administering such medicines as may give relief, without endangering the future health of his patient.

As for general directions, I can do little more than recapitulate what I have already said. Whether piles bleed or not, no hasty cure or stoppage should ever be attempted. Nor should any of the numerous ointments or liniments be used without the greatest caution. He who desires to eradicate the piles with safety to his constitution, must not look to medicine. He has better resources himself than styptics, purges, or balsams. An observance of strict temperance and sobriety; a constitutional diet, opposed to costiveness, and which will weaken the propensity to superabundant secretions; a reasonable proportion of exercise—by such a course it may fairly be hoped to effect a *beneficial* cure.

CHAPTER XIX.

THE KIDNEYS AND BLADDER.

Unfounded apprehensions of Gravel—Different appearances of urinary discharges explained—Encouragement of a due secretion and passage—Winter and Summer.

232. It is no wonder that anything like a symptom of the gravel should excite alarm. Every one has a notion of the torture that must arise from any obstruction to the free passage of water, without witnessing the writhings and agony of those who suffer by the complaint.

Yet it is certain that many persons fill themselves with the most groundless anxieties and fears upon this head. If their water be discoloured, or if it do not come in, what they consider, a proper quantity, they torment themselves with apprehensions of an approach to the gravel. They are rejoiced when they see their water clear, and they are constantly taking everything that is calculated to increase the discharge; and, if it be too free, they suspect a diabetes!

233. Now, although the colour and *quality* of urine generally indicate our state of health, there is no cause for apprehending the gravel, unless the symptoms be so decisive that no one can mistake them. Any indisposition, even a headache, will

sometimes affect the appearance of our water to such a degree, as to frighten those who conjure up a gravel ghost in every change of this kind. Our water may be of a disagreeable yellow colour and smell—it may be thick, and with something like dense clouds floating in it; it may deposit a copious murky matter, equal in bulk to one-third of the entire quantity; and, what is more remarkable, it may show a brickdust, or light reddish sediment, so tenacious as to require potash to take its stains from the earthenware—and no gravelly symptom whatever existing. Those are all indicative of other derangements in the internal system, and can generally be dispelled by proper care, and by increased regularity and temperance.

234. Some are uneasy because they pass very little water when in exercise or walking, without at all taking into account the great extra quantity of perspiration that is expelled on those occasions. And great bodily exertion will often make a most remarkable change in the appearance of our urinary discharges. I knew a man, not much accustomed to ride, whose water, after a hard trot of some hours, was a kind of puddle for three days. His family were alarmed, but he was never better in his life, and found that it had most salutary effects.

235. Yet, as it is necessary for our health, and in order to prevent a disposition to gravel, that the bladder should be kept in proper tone, and the kidneys in active secretion, whilst I am solicitous to

dispel any frivolous valetudinary fears, I must recommend a judicious and well-regulated attention. Without troubling ourselves with any particular anxiety, we should observe it as a rule, always to make water when we feel the desire. If too long deferred, the bladder will lose its vigour, and then, if the most melancholy consequences do not ensue, there may be great difficulty in restoring it to its wonted tone and stimulation. We should also encourage a due discharge, and perhaps nothing is so inimical to this, as sloth, inactivity, and lying late in bed. Sitting is also bad for the secretion of urine—it will be found that we have more calls while standing, and if it were for this reason only, we should practise it, as recommended (82).

236. But that clearness and quantity, which many look upon as a proof of good health, are not the best signs, although they be far preferable to murkiness or discolouration, or very scanty discharge. When pale or nearly colourless, and very abundant, the nervous system cannot be in a vigorous state; and if proper energy and firmness be restored, the hue will darken and the quantity diminish. But, although blood from the anus is oftener salutary than otherwise, we should lose no time in applying to a physician, whenever it comes through the urinary passage.

237. We generally make less water in summer than in winter, although the heat makes us drink considerably more. This seeming phenomenon

gives some unreflecting people much uneasiness, but it is very easy to explain. Our perspiration increases in quantity, even beyond the difference in water, and our motions are not so compact, yet generally more frequent, though we eat less.

CHAPTER XX.

SPITTING BLOOD.

Causes of Blood-spitting—Great necessity of caution in the Patient—Directions for conduct at the first symptom—Efficacy of Broken Milk—Good effects of Temperance and Regularity.

238. This complaint, professionally called Hemoptysis, particularly demands my attention, because it is one, against which it may be said that no human prudence can hardly be a perfect security. All that can be assumed on that point is, that those who live regularly and attend to their health by simple means, will be less liable to it than others who follow an opposite course.

239. Amongst the many obvious causes of this serious affliction, I believe the principal are, violent exercise, over exertion of any kind, and that prolific source of innumerable maladies, a neglected cold. It may, however, be produced by other circumstances more occult, or not under our immediate control, such as the rupture of a blood-vessel connected with the lungs or stomach, a fall or a blow.

240. When once this complaint makes its appearance, the patient is consigned to a life of great regularity and circumspection, if he calculate on any considerable extension of existence. Let him not deceive himself by considering, that some of his

acquaintances appeared to have got over it without difficulty. There are few maladies that are attended by so much real danger, because a relapse may occur after what might be called a perfect cure. Slight cases, therefore, require almost as much care and vigilance, as the more violent and alarming.

241. Having thought fit to devote a separate chapter to this complaint, it is doubtless expected that I have a remedy to offer. I must, therefore, now apprize my readers that I have no such intention. My object is only to give a few words of advice to those who may live in the country, or where a physician cannot be readily procured. On the first attack, the patient should keep himself perfectly easy and undisturbed. He should avoid all kind of exercise or exertion, even walking in a room, and particularly going up or down stairs. Meat of every description should be immediately discontinued, also spirits, malt drink, and it were better to include wine. A low and scanty diet should be commenced forthwith, for it will be found that very little nourishment is now requisite. Such a proceeding may enable him to wait the doctor's arrival, even for some days, and it is especially necessary where the discharge is accompanied by a convulsive cough. The diet should be chiefly of bread, vegetables, and milk, of which I shall presently speak. Fruits are very proper, but until the doctor's advice can be had, it might be best not to use them, lest the patient might take some of a hurtful nature.

242. On the first appearance of blood, I see no harm in sending to the apothecary, as he is generally near at hand. The draught usually ordered, to abate the violence of the cough and hemorrhage, is well known, and of simple preparation. Immediate bleeding sometimes appears indispensable, but this should, if possible, wait for the physician.

243. New milk broken, that is, churn-dashed until the butter just begins to appear, is of great service in this disorder. When more convenient, it may be also as well made by agitation in a bottle. I have known it to be of signal benefit where every thing else had failed.

244. Having no object in view but to relieve such as are afflicted with spitting of blood, I shall not contribute to excite despondency, by describing the consequences that may ensue. Let them get the best medical advice in their power, and attend to the instructions given. To my own knowledge, some extremely violent cases have been subdued by strict attention, temperance, and general regularity.

CHAPTER XXI.

COLDS.

Consequences of Colds—Idle fears exposed—Injurious anxiety for keeping the Head and Feet warm—Customary, but silly precautions against Cold—Effects of unfounded apprehensions—Advice for escaping Cold—Ridiculous attempt at extraordinary hardiness—Curious whim in rearing Children—Cold from Wet Feet—Washing the Feet in Cold Water—Usual treatment of Colds condemned—Suggestions for our conduct on catching Cold—Fasting—Cold Water—Hoarseness and Sore Throat—Passing Observations on Coughs—Spitting—Swallowing involuntary ejections—Expectoration described and recommended, with Hints for its proper encouragement.

245. Such a variety of disorders arise from colds, that the most learned physician could not enumerate them. Amongst our own acquaintances, who labour under any fixed or troublesome complaint, if we inquire for the cause, we shall find that it is very generally ascribed to a neglected or ill-treated cold.

246. The danger of cold is so well known, that the world is replete with rules and maxims for guarding against it. Numerous stories are told, with this view, by parents to their families. Amongst those, we have all heard of a father with two sons, who left to one the bulk of his fortune, and to the other, who was his great favourite, only a moderate allowance, and a sealed paper with these words, "Keep your head and feet warm; and a fig for phy-

sicians." This notable anecdote is told for the purpose of shewing, that he wished to leave his beloved child, the first of all temporal blessings—health.

247. But, unfortunately, the precautions generally taken are better calculated for making us liable to cold than for securing us against it. They are too like those of our young valetudinarian whom I have described (9). This anxiety to keep the head and feet warm is perfectly absurd. As I have before said, we should, without going into ridiculous or hazardous extremes, endeavour to make ourselves reasonably hardy; and for this, I again assert, that my washing system (35) is the first great step to its safe attainment (36). Other proper suggestions will be found dispersed through this work.

248. I have sometimes visited friends who were sitting by great fires, in comfortable rooms, well supplied with patent medicines, phials, and jugs, and lamenting that they had caught cold, notwithstanding their having taken the "best possible precautions." On hearing their story, I always had to tell them, that their "precautions" were admirably adapted to produce the very reverse effect that they desired. Like the choleric man, who is ready to fly into a passion on a trifling occasion, your "warm head and feet" folk are constantly liable to catarrhs. Only think of a man getting cold by his night-cap slipping off; by sitting awhile where a window was opened unknown to him; by using a

lighter kind of stocking than ordinary; by shaving himself without his waistcoat; by his chamber-door having opened at night; by having gone down to the yard, across the street, or stood for a few minutes at the house-door, without his hat; by being surprised by a smart breeze when out without his great coat, or by walking on a moist day with thin-soled shoes.

249. We have all lost friends by wet feet, and this arouses any dormant fears, and excites to new precautions. But I say that any one, who is afraid of getting wet in the feet, has only a frail tenure of existence here, and I should be sorry to have valuable property depending upon a lease of his life. Fear, in this case, has a wonderful effect, and a strong apprehension of consequences will cause a shivering sensation to him whose feet have got accidentally wet. A slight fever, confinement to bed—nay death itself may ensue where there was originally no danger whatever.

250. But I shall be asked, what is to be done? Are we to wear bad shoes, or purposely to go in the way of wet feet? By no means. I think it must be admitted that I have, throughout, laboured to shew that we may live in the world without going into ridiculous extremes, or without making ourselves remarkable. My object is, to strengthen our constitutions, so that we may not lie, as it were, at the mercy of every wind that blows. He is weak-minded and ignorant who aims at the strength of savages, because the conveniences of civilised life

renders it unnecessary—I might perhaps say useless. I knew a man perfectly well, who deviated into complete eccentricity, by foolish notions of uncommon hardiness. In the coldest weather his clothing was only fit for a summer at Naples. He sometimes wore no shirt; his waistcoats were contrived without backs; he often took a long walk with his head uncovered; he has gone to swim in December, and—he died when scarcely forty.

251. I consider that the "warm head and feet" people are not more sage than this mistaken being. Instead of their favourite story (246), I would rather tell one of an opposite character. A gentleman, struck with the difficulties of rearing children, adopted with his own a plan of not allowing them shoes or hat as long as decency permitted. When they could no longer be refused, he perforated the soles in order, as he used to say, to let the water run out the same way it came in; he cut the vamps from the stockings, and he awarded a punishment for covering the head within doors. Now, though I know this to be true, and though I also know that he had no reason to regret his conduct, I am far from recommending so uncomfortable, and, to a certain degree, so uncleanly a proceeding. We may render ourselves sufficiently weather-proof, without any observable deviation from the usual customs of society.

252. Why a cold from wet feet should excite particular alarm is, to me, a proof of what imaginative danger (249) may effect. It is after all only a cold,

and, except to those who have made for themselves a kind of artificial or brittle constitution, it ought to be of no more consequence than any other. But this is the fruits of over-care. A man gets wet by a bad shoe or by stepping into a pool of water. He walks home, and though all the time in action, he gets cold! Now I do most strongly assert that, under such circumstances, a well-regulated constitution ought to escape cold, and that, in all events, it would only be attended by the usual inconveniences of a slight one. It will be seen (52) that I do not recommend washing the feet in cold water, and I think it will appear that I have given this part of the subject a marked and careful consideration.

253. Our practices, after having caught cold, are generally as unwise as our precautions to guard against it. Instead of a moderate and well-regulated change, our whole attention is turned to increased warmth and a total exclusion of air. When the visible effects are cured, and the obstructed perspiration restored, we then wonder why we catch fresh cold on *venturing* to leave the house!

254. I anticipate that I shall now be called upon for a remedy. As my business is the preservation of health by prevention, I might decline the challenge, but as too many are ruined and even consigned to death by injudicious treatment for colds, I shall not withhold my advice. But those who expect what are usually called remedies will be sadly disappointed. Having alluded to the general modes pur-

sued, I might sum up what I have to say, by desiring a middle course to be followed.

255. There are some who, from seeing the difficulties of others in getting rid of a cold by great care, determine to give themselves no trouble, but "let it go as it came." This is as bad as over-anxiety, equally ridiculous as hard-drinking (103), and frequently ends in a permanent cough, a hoarseness, or a lasting injury to the voice. After what has been said, I think that the intelligent reader may now, without any precise explanation, comprehend what I mean by a middle course.

256. That "a cold should be starved" is an ancient and popular saying, and it happens to be a good one. Yet, although the old doctresses themselves uphold and praise it, they oppose it in practice! What do they do when we get a cold? They keep us in close rooms with good fires, flannel round the neck, additional clothes by day and night, bathe the feet in warm water (147), and while they ply us with hot drinks, they excite our appetite by every kind of food that is most agreeable to our palates, and the best calculated to induce us to eat heartily, and overload our stomachs!

257. To those who wish to know how I would treat a cold, I recommend a careful perusal of my chapter on FASTING. The cure of a cold is effected by restoring obstructed perspiration, or to speak more plainly, by re-opening the pores of the skin which have been prematurely closed. Though this

may be accomplished under good living, when aided by extraordinary warmth and hot diluents, it is only like mending a broken window-pane with paper—the first strong wind will blow it away. It is far preferable to diminish the quantity of our food—to take moderate exercise—to avoid complete inactivity or any unnecessary exposure to cold air—to take a drink going to rest, and put on additional bed-clothes. When a cold is thus dissipated, we shall be much better secured against a relapse, than by the treatment described in the preceding section.

258. Many of my readers will think that I have omitted a word in the direction just given, to take a drink going to rest, and that I intended to have said a *hot* drink. Notwithstanding the success of my book, I sometimes feel a reluctance in recommending what I know to be good, when it is strongly opposed to common notions. However, since the opportunity is presented, I do not hesitate to say that I prefer cold water, in this instance, to hot whey or such preparations—when we nurse a cold on the close room system, it would not, of course, be prudent. There is perhaps nothing better for a hoarseness, or a slight sore throat, than to take about a pint of cold water on going to bed.

Though I have not, in the preceding observations, adverted to my recommendation of sleeping with open windows, as explained in Chapter XII., I think

that it is the completion of our general diurnal securities against liability to cold. By commencing with the washing, and ending with this, people in public life have the two best and safest plans, for opposing that susceptibility of cold, which every one knows is so hostile to health and longevity.

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259. Coughs are so intimately connected with colds, that it is not easy to speak of one without the other. Though there are some particular exceptions, a cough is generally contracted by an ill-treated cold, and as I have said so much thereon, I have little now to offer on this subject. It is true that a cough may be a very severe malady, and may even render life miserable, or carry us off prematurely; but is it not a proof of the necessity of fortifying our constitutions, by some such means as I have been inculcating throughout this work? I can only say, that I have known a cough, of considerable standing, to be entirely dispelled by increased regularity and moderation in living.

260. The neatness of rooms, and the progress of polished manners, prohibit us from spitting, but it is injurious to swallow a spit when it is clearly a natural effort, accompanied or thrown up by a gentle cough. On those occasions it is easy to use the pocket handkerchief, without any other appearance than as if wiping or blowing the nose. If one of those kind of spits be swallowed, it will make other

efforts, which show that the lungs and the stomach reject it. We are then forced to give a hem occasionally; and it is important to observe, that this sometimes lays the foundation of what is called a short cough, and which sticks to some during their lives. After dinner we generally have one of those involuntary ejections, and if we have no other opportunity of discharge, we should esteem ourselves lucky that we can always use our handkerchief.

261. This leads me to speak of, what I shall call, expectoration, in contradistinction to coughing. By expectoration, I mean some crudity or viscid phlegm that comes up, sometimes with a noiseless impulse, and sometimes with a slight effort like a little cough. Those should never be swallowed in any case. Nature herself sufficiently points out by obvious importunities, their unfitness for the stomach or lungs, and we should always attend to such plain and unerring suggestions. And indeed, in respect to gentility or refinement, it is much more agreeable for the company. What can be more disgusting than to know, for it is commonly too manifest for concealment, that we have brought up something into the mouth like mucus, and which we unwillingly send down again? For my own part, nothing annoys me more than when I know that a man has it in his mouth, and I think it would be only decency to apply the handkerchief, in order to relieve the unpleasant sensations of the bystanders. Those who consult their health, and who mix in good company,

would do well always to carry two pocket-handkerchiefs. If we have a cough, we render it considerably worse, and more difficult of eradication, by swallowing what comes up in that case as well as by simple expectoration.

262. It is very exhilarating and salutary to expectorate in the morning before breakfast, and the best way that I know to encourage it, is by giving ourselves a *proper* washing. I say to encourage it, because there should be none of that forced hawking that some people practise, and which may produce a kind of habitual hemming, or a useless though innoxious sort of cough. If not in the washing, when we come to use the brush (35), we shall generally find, on its application to the breast and pit of the stomach, a natural and easy desire to expectorate either wind or crudities that should be discharged.

CHAPTER XXII.

THE SENSES.

Preservation of Sight generally—Injury by Quacking—Directions for obtaining Advice—Similitude of the Eyes and Teeth—Eye-waters—Complaints of the Eyes most commonly not local—General Causes of Eye Affections—Folly of taking casual Advice, and deplorable Example of such Absurdity—Enumeration of some things hurtful to the Sight—Spectacles—Variety in Construction of our Eyes—Near and distant Sight—Observations upon Hearing—Great difference in external Formation of our Ears—Inconvenience from Ears of a certain Shape—Instance of extraordinarily fine Smelling—Notice of Tasting and Feeling.

SEEING.

263. Of all our senses sight is universally allowed to be incomparably the most valuable (279). Every one is anxious to preserve it, but as some do not adopt the very best methods, I shall submit a few hints for their consideration.

After much observation, I cannot offer, as a general rule or plan, anything better than my system of early morning washing (35), and syringing the eyes (39 and 40). Its simplicity ought to be a strong recommendation, for those delicate organs are not subjects for curious or mystical experiments, or for indiscriminate applications. Having nothing new to add to what I have already said on this point, I shall notice other matters connected with the preservation of sight. But I must observe, that syringing the

eyes is not enough—they derive more benefit than may be imagined, from washing the back of the neck, according to my directions.

264. The sight is often injured by running to the doctor on every occurrence of trifling soreness. Perhaps I might say that, nineteen times in twenty, such soreness is not primary, but arises from other causes, generally connected with the state of the stomach, or the undue performance of the exhalents and absorbents, or of other functions. But in vain would the doctor represent this to some people. He will lose his patient if he do not order a wash; and really it is too much to expect that a gentleman, who has toiled hard at a difficult profession, should thus refuse fees which he knows will be accepted by others with edifying gravity.

265. To those who have money to spare, and who are hippishly alarmed at the least soreness or weakness in the eyes, I give this advice. On the first appearance or sensation, go to a respectable oculist, and give him a couple of guineas to tell you whether the affection be local: if so, put yourself under his care, but if otherwise, I see no necessity to leave your own physician, or surgeon as he is now commonly called, though I still make the exploded distinction. When you tell him what the oculist said, he will have more confidence in himself, and you will be the more properly treated.

266. Complaints of the eyes may, with some abatements, be compared to those of the teeth. Though

the pain be in the tooth, the cause or source is frequently elsewhere. Extraction will not then cure—the pain will probably penetrate through another tooth. It is only in a caries, or some local affection, that drawing can avail. So it is with our sight. If the affection be not seated in the eyes, no collyrium, salve, or ointment, can do any effectual service, but may be injurious.

267. I am anxious that, from what I have said, no misapprehensions may arise. So far from thinking lightly of eye-complaints, I consider them, in the highest degree, deserving of attention. Quackery of the eyes should be particularly avoided, because when once gone, they cannot be restored. It is the folly of trusting to empiricism and rejecting sound professional advice that I wish to expose. In this way, so much has been done by disquisitions on the teeth, that many, even of the lower orders, now believe that tooth-ache is not generally local; and may not I hope to contribute something towards disabusing the erroneous notions, too generally prevailing, with respect to the eyes.

268. It cannot be denied that many have, without any real original disorder in the sight, become blind solely through the use of washes, and the want or rejection of judicious advice. I say that no eye-water should be used, unless under the direction of an able oculist or physician, and they should give the prescription, and not trust to any reported efficacy of those ready prepared.

269. When we find any inflammation, soreness, or irritation in the eyes, we should consider whether we are in any way out of order; whether any customary evacuation or discharge is increased, lessened, or stopped; whether we have latterly been eating or drinking what we may think to be injurious; and most especially, whether our stomach is in a proper state. As the pain may demand an immediate local assuagement, it is safest to use only warm water. In regular disorders of the eyes, the most eminent practitioners order low or simple diet, with abstinence from strong liquors, and this may be considered as proper in all cases.

270. It is well known that, by inattention, acute disorders may and do, sometimes, turn to chronical, and these again to acute. So a soreness or inflammation of the eyes, arising only from an unclean stomach, may, by neglect, terminate in one of those real local complaints, that are so difficult to cure, and which too often end in a total cecity. If it be an egregious absurdity to run to eye-waters in the case of an ordinary cold, how much more dangerous then, where the complaint arises from causes not so easily removed? The malady is gaining strength whilst we are losing valuable, and too frequently irretrievable, time.

271. Some of my readers may think that I have said too much against eye-waters and the common quackery of the sight. But it is not generally known how far this propensity extends. One of my acquaintances, a young man of university education, having

got sore eyes, was induced by some wretched *adviser* to wash them in his own water. He did so, though under treatment at the time for a certain complaint, and a gutta serena, with total blindness, ensued. When I know this to be a fact, must I not be excused for dwelling so pointedly on the subject?

272. High living and strong liquors injure the sight. It is also hurt by minute works, or writing at a very powerful light. Clerks and book-keepers are generally anxious for a strong light, but, as far as regards the duration of their sight, they should prefer to be where it is even rather too dark.—By working or writing to the last stretch of twilight, to complete anything in hand, through hurry, or to save trouble in getting candles. I have seen a man, towards the close of day, so intent upon a minute job, that he actually continued to work when it was literally dark, but the moment that he took his eyes off, he could no longer see without a candle. Such exertions greatly strain the eyes and should be avoided.—By trying to look at the sun in its splendour. I have known a permanent speck to arise on a young man's eye from one foolish attempt of this kind.—By constant reading. I think that it is questionable if this be not worse than writing.—By smoky chimneys.—By frequent colds, particularly from humid apartments.—By much open travelling in snowy weather.—By rubbing the eyes when any foreign body enters. On such occasions it is best to close them for awhile, by which the intruder will work to the bottom, and

may be easily taken out, either by the finger or the wetted corner of a handkerchief. — By constantly reading small print; though I must observe that when it can be done with perfect ease, I do not think that the sight sustains any injury. But when there is the least difficulty or straining, it should be, as much as possible, avoided. This is, however, now almost impracticable, because, though books have generally large type, the newspapers, which must be read, are chiefly printed in a small letter.—By washing the feet in cold water (52).—By a bad method of playing some wind instruments.

273. These are only a few of the common causes by which the sight may sustain more or less injury, which now occur to me: there are many others sufficiently well known already, and some upon which I do not choose to touch. I shall now observe, that we should use spectacles when we find an obvious necessity. Some hesitate, from a reluctance to enter the list of old men, but if they have to write much, such delay may not prove serviceable. It is said to be a true sign that we want spectacles when we begin to read easier than usual in the twilight, but in this respect I should think that no man would require information.

274. We should not be uneasy about the construction of our eyes. The variety is so great that two persons seldom see alike, though it answer the same purpose. Neither are they always matched in individuals, for a man shall have one eye with near,

and the other with distant sight, and numerous other differences. It is said that near sight is more durable than the extensive or distant, and that consideration should console those who lament that they cannot see so far as others.

HEARING.

275. I think that it is an advantage to use the syringe (41). As by rendering the body generally hardy we secure ourselves against many disorders that weaken it, so it is with the ears, and they are liable to very painful affections. Picking the ears is often carried to an injurious extent. The wax that accumulates is necessary, and if a redundancy be inconvenient, it should be extracted with an ivory or steel pick, of an egg-spoon form, and not pointed, as commonly used. The hearing of professional musicians generally remains unimpaired, longer than with other people, because it is duly and naturally exercised; for, in the artillery service, instances of deafness are not very unfrequent.

276. There is a wonderful variety in the external form of our ears. If we look at a number of persons together, we shall soon be convinced of this great diversity. In some men they are so projecting, so hard, and altogether so inconveniently shaped, as to be no little annoyance in bed, insomuch that they are often forced to lie on their backs, which is a very indifferent position for rest (141). I can only say, that had I such ears, I should soon contrive some-

thing to be worn at night, that would prevent them from causing any uneasiness.

SMELLING.

277. In civilised life, smelling is of comparatively little advantage; but as it sometimes contributes to our gratification, it should not be wantonly or unnecessarily injured. It has often been, in particular situations, the only warning of a fire, or of other circumstances peculiarly serviceable.

278. I was intimately acquainted with a man, whose sense of smelling was so uncommonly acute that it rendered his life, in a great degree, miserable. It would not be reasonable to expect credence, were I to mention some instances of his nasal susceptibility, but it furnishes, however, this useful reflection: While the dog can trace by the nose his master's footsteps, he can sit contentedly amidst the most revolting effluvia; but had we that animal's keen smelling, the finest palace, and the greatest possible attention, could not secure us from almost constant annoyance.

TASTING.

279. This I must, like the preceding, dismiss without any observation in the nature of advice. In sickness we often have what is called a bad taste on the mouth, but the doctor can always order something to relieve it, according to the nature of the case. Nor do I think that

FEELING

comes within the precincts of my design. It is properly an object for the physiologist, or for the surgeon, and I am not disposed to meddle with their more profound studies. I have observed (263), that sight was the most valuable of our senses, though I know that, in a literal meaning, feeling implies life, and a want of it nothing less than death itself. In my familiar way I shall, therefore, dismiss the subject by remarking, that if men who have been blind for years, know when they are approaching a wall or an excavation, it would surely be absurd for those who can see, to lose any time in trying to acquire such a nicety of feeling.

CHAPTER XXIII.

MARRIAGE.

Marriage conducive to Longevity—Widowers—Remarks on the Married and Single State—Sir Isaac Newton—Early Marriages recommended —An Advantage arising from Marriage.

280. On referring to (159) the reader will find an observation from Mr. Cobbett's "Cottage Economy," when speaking of the English peasantry, that a man must not expect to wear such good clothes, or have so much money to expend in amusements, after marriage, as he previously had, but that he is amply compensated, for such privations, by much more solid and substantial comforts. Mr. Cobbett is right, as he generally is in such discussions. And, as strictly connected with my subject, I must observe, that I do not recollect ever hearing of a bachelor attaining to an uncommon age. In examining the lives of those who reached a hundred and upwards, we generally find that they were married three, four, and sometimes five times, and had numerous children. This shews that marriage is conducive to our health, and it also proves the folly of those fears that some raise up, of having too large a family for their means; for, with few exceptions, men of extraordinary longevity have been either poor or in humble circumstances.

281. Another imposing fact is, that men seldom remain widowers for any considerable time. Even those who have had the very worst wives, and who have had reason to be incensed against the sex, cannot bear a single state, and they generally marry again. Nor need this excite any surprise. The comfort, the attention, the identity of interest in marriage, overbalance any quarrels or other causes of discontent; but men are not often sensible of this, until they find themselves deprived of the companion of their cares.

282. That bachelors should not be as fair subjects for longevity as the married, does not appear to me to be difficult of solution. To be unsettled on so important a point as marriage, which seems so decidedly marked out as our natural state in civil society, must affect that serenity of mind which is necessary for maintaining the equilibrium of our constitution. It is almost impossible that a bachelor, past the meridian of life, can be contented, unless his calling, or some particular restriction, that is obvious to all, compel him to celibacy. It is not, otherwise, believed to be his choice, or if it be, he knows that it is not spoken of to his credit. There are but few circumstanced like Sir Isaac Newton. He early announced that his studies so much occupied his mind, that he could not devote the requisite attention to a family, and he remained, as it were by compulsion, single, without experiencing any unpleasant observations. After all the jokes and sar-

casms at the expense of married men, those upon old bachelors are far more poignant. They are, indeed, constantly reminded of their inferiority in the scale of society; for, let us attempt to disguise it as we may, the good opinion of the sex is one of our highest gratifications. In this view the married have evidently the advantage. A widower of fifty stands higher in their estimation than a bachelor of forty, and he will sooner get a young wife.

283. Though I would recommend marriage almost at any reasonable time after twenty, and though Aristotle advises that a man should wait until he is thirty-seven, I think youth is preferable, notwithstanding that it may have, and no doubt has, disadvantages, when compared to maturer years. But the danger is, that the longer a man waits, the more he is perplexed by doubts and fears, and it is to be apprehended that he may live a bachelor. After he passes thirty, every quarrel between man and wife—every story of conjugal infelicity, or of graceless children and faithless wives, that comes to his knowledge, alarms him. In this state of apprehension and irresolution, he is overtaken by forty, and after that he finds it difficult to make up his mind to exchange the solitary security of celibacy, for the lottery chance of a prize in marriage.

284. I might pursue this investigation to a great extent, but I conceive that my purpose is answered by shewing, as I think I may say that I have demonstrated sufficiently, that marriage is more con

ducive to longevity than the single state. And I may add, that in case of misfortune, it is generally found to be an advantage. The first question then asked is, if the party be married, and, in that case, though he should be idle and drunken, efforts are made by his friends, that would not be exerted were he a sober and industrious bachelor (135).

CHAPTER XXIV.

RELIGION.

Connexion of Religion with Health—Universal Feeling of Mankind upon Death—Thoughts upon Change of Religion—Necessity of professing some stated Faith.

285. In speaking of health or longevity, the introduction of religion may excite a smile. It is not, however, very remotely connected with the subject. He who is unsettled upon a matter of such weight, feels sickness with increased alarm, for it is then that the boldest show the common weakness of man.

Even those who have gone so far as to believe that we have no souls, cannot then help feeling strong apprehensions, and this distraction not unfrequently operates against their recovery.

286. It is impossible to divest ourselves entirely of, or be indifferent to, a notion of an hereafter. The atheist himself, in the fulness of his incredulity, has his misgivings upon this impenetrable matter. Upon death our feeling is so remarkable, that I think one may even venture to pronounce it innate. Beasts, birds, insects, and all other creatures pass by the dead bodies of their species, walk over, or lie down and feed near them, without evincing any concern whatever; but man, in his rudest and most barbarous state, has never been found a perfectly unfeeling spectator on those occasions. Absurd as the

customs of savage nations are, as to the disposal of their dead, they prove that there is something peculiar stamped upon the mind of man concerning death, and which is confined to him. Beasts have the same fears, the same apprehensions as man upon the approach of any violence that seems to threaten their individual safety, but this is the extent of their feelings on anything connected with death, in the view now under consideration; for, though the dog has grieved and refused to eat upon the decease of his master, he is still the same unconscious creature as to any general or particular impression of death.

287. This disquisition might be pursued to a great length, but I have no ambition to engage in a metaphysical contest. My object is only to shew that, as there is, beyond doubt, implanted in our minds a peculiar notion of death, it is impossible to disconnect it completely from a future state—to that it naturally and inevitably leads. It is proper, therefore, that we, in civilized life, should settle ourselves on a matter of such importance, in order that we may lie somewhat more composed upon the bed of sickness. No man should change from one religion to another, unless it be from the deepest conviction. He should be doubly cautious in leaving, for a favoured faith, one that is kept down, or under civil or political disadvantages. For, though he look for no worldly advantage, many will doubt his sincerity, and if he be not possessed of a strong mind, this will be a source of no little uneasiness.

288. When a man cannot bring himself to think that, amidst our numerous modes of faith, one is preferable to another, or that any of them are eligible for adoption, the best determination will be, to follow that of his father, or family. This will generally satisfy the world, and it will be a certain consolation and an advantage to himself. To be of no stated faith is, to say nothing more harsh of it, very imprudent and silly for any man living in modern society. The oath of a Turk or Chinese is admitted in our courts of justice, but that of an avowed free-thinker or deist cannot be accepted, because there is no admitted form for it. And I shall conclude by observing that, as no such man, however strong his opinions, can be certain that, in sickness, the prospect of death will not alter his irreligious resolution, it is a proof of good sense to previously secure himself, by an acknowledgement of some accredited belief, from the mortification he must ever after feel, in case he recover, after having retracted his former stoutly-maintained notions.

CORNARO.

CORNARO.

289. In the last edition I mentioned Cornaro's work too slightingly. Strictly speaking, I had not then read it—I had only glanced through the pages. I was prejudiced against it from his long discourses on temperance and "holy sobriety;" his oft-repeated tirades against sensuality; his tiresome tautology, and insipid mode of narration altogether. Such declamation may be proper as a moral discourse, but I thought it very indifferently calculated to form an efficient or attractive plan for the preservation of health.

290. This unfavourable opinion was strengthened, on my coming to the part where he restricts his food to an exact number of ounces. Such precision appeared to me not only unnecessary, but even hurtful, as it might lead to an injurious anxiety. Thus satisfied, I ran over the work with impatience, and I too hastily pronounced it as only "the sermon of an old man in praise of abstemiousness."

291. But, having been since induced to read the book with attention, I found it so valuable as a guide to longevity, and so accordant to my own notions of simplicity, that I am now disposed to make amends for what I said in its disparagement. The

best way of doing this I think is to direct the public attention to the work in an abridged form. I shall, therefore, bring its real matter into a more pleasing and reasonable space, omitting nothing that can be useful or conducive to the grand object.

219. This, I flatter myself, will be very generally acceptable. The public will have a convenient opportunity of seeing all that is necessary to be known of the precepts of that truly extraordinary man, divested of his tautology and prosing, which, I have no doubt, has prevented thousands from justly appreciating their merit. For, though the celebrated Addison, who praises it highly in one of his Spectators, says, "the mixture of the *old man*, in this work, is rather a recommendation than a discredit to it," I hope that I shall not be deemed presumptuous for thinking, that it now offers but little encouragement for the careful perusal which it requires and deserves; and that too many have, like myself, thrown it away, upon looking through a few pages.

292. Cornaro's treatise is but a memoir of his own life, interspersed, or rather replete, with pious discourses, and exhortations to temperance. It consists of four parts or essays, written at the different ages of eighty-one, eighty-six, ninety-one, and ninety-five. Addison says, that he lived to give a third or fourth edition of it. But, as I mean to accompany my abridgement with observations in the form of a Review, I shall, without further remark, proceed to my task.

ABRIDGMENT OR SUBSTANCE OF CORNARO'S TREATISE ON HEALTH AND LONGEVITY.

FIRST PART.

293. The venerable author, after pathetically lamenting the rapid progress of sensuality, intemperance and sumptuous tables in Italy, gives this reason for commencing his treatise. Some young men, seeing their fathers drop into an early grave, and observing Cornaro sound and hearty at eighty-one, requested to know by what means he arrived to such a state.

294. He had been addicted to the prevailing vice of intemperance, which, at length, brought on many infirmities. His constitution was, originally, weak, and his stomach cold and moist, but irregular living produced the cholic, the gout, an almost continual slow fever, a perpetual thirst, and a constantly disordered stomach. He looked only to death for relief from his miseries, when, between thirty-five and forty, he determined to follow the advice of his physicians, to lead "a sober and regular life." They told him that medicine was of no use, and that he

could only live a few months longer, if he did not conform to their instructions.

295. Their advice was very simple—"To use no food, whether solid or liquid, but such as, being generally prescribed to sick persons, is, for that reason, usually called diet, and both very sparingly." In a few days, he found that it agreed very well with him, and, in less than a year, he was entirely free from all his complaints.

296. He first proceeded to ascertain what kinds of food suited him best. In this trial, he discovered the fallacy of an opinion that he had formerly maintained, that what pleases the palate must be proper. He was fond of rough and cold wines, melons, and different fruits, salad, fish, pork, tarts, garden-stuff, and pastry, but they disagreed with his stomach. Those he discontinued, and also the use of ice. He chose such wines as he found were suited to his stomach, drinking only the quantity that he knew he could digest, and he regulated his food in the same way. It was by such attention that he laid the foundation of his future health.

297. In addition to this, he carefully avoided heat, cold, extraordinary fatigue, interruption of his usual hours of rest, excessive venery, making any stay in bad air, and exposing himself to the wind and sun. (319). Finding also that melancholy, hatred, and other violent passions, have a great influence on the body, he endeavoured to subdue them. Though he

admits that he only obtained a partial conquest here, he ascertained an important fact, that they do, comparatively, little injury to a temperate and regular liver.

298. At seventy, he was overturned in a coach. His head and body were "terribly battered," and a leg and arm dislocated. The physicians thought that he could survive but three days. One would bleed, and another purge him, in order to prevent a high fever which they apprehended. But, after having his leg and arm set, he refused every thing, except being rubbed with some oils, which they said were proper. Contrary to their expectations, he recovered without experiencing any change; and from this he infers, that whoever leads a regular life, committing no excess in diet, cannot suffer much from disorders, or from external accidents.

299. When about seventy-eight, his friends, and even the doctors, became alarmed at the small quantity of food that he prescribed himself. After having in vain represented that he knew the portion suited to his constitution, and which had preserved him for so many years, he was persuaded into an alteration. However, he would only consent to an increase of four ounces. He used to take of bread, meat, the yolk of an egg, and soup, twelve ounces, and of wine fourteen, and he now added two ounces to each.

300. This trifling augmentation worked a surprising change. In eight days only he lost his viva-

city and good humour, and became melancholy and peevish. On the twelfth day he was attacked by a violent pain in the side, of twenty-two hours' duration. This was succeeded by a "terrible fever" of thirty-five days, during which he never slept for more than ten minutes together. Every one looked upon him as a dead man, but his previous regularity insured him a perfect re-establishment.

301. He now labours to show, that orderly living is a most certain cause and foundation of health and long life—that it is the only and true medicine—that it removes all liability to sickness, and precludes any necessity for doctors or physic. He insists that we must be our own physicians, and most emphatically asserts, that "no man can be a perfect physician to any one but himself." If we have ourselves a great deal of trouble to find out what food and wine agree with our stomachs, how much more difficult must that be for another? Who could believe that wine more than a year old, should disagree with his own stomach (315), or that cinnamon should warm and comfort him, while pepper, which is a very hot spice, had a contrary effect?

302. An objection may be made, that he who leads a regular life, taking when well only food fit for the sick, and in small quantity, has no resource in case of illness. Nature answers this. She immediately deprives him of his appetite; and however reduced his quantity when well, she now warns him to eat still less.

303. He does not mean to tie others down to the same rules that he observes himself. Fruits, fish, and several things disagree with his own puny and weak stomach, but they may answer very well with those differently constituted. Neither is there any necessity for some men to eat or drink so little. Those with whom nothing disagrees, may take what they please, and observe no rule but what relates to the quantity, which requires particular attention.

304. As an answer to those who say, that after a man passes seventy-five, his state is no blessing—it being rather a kind of death than real life,—he says, that such a condition depends upon the previous habits. This he illustrates by a reference to himself. Arrived at the age of eighty-one, he mounts his horse, in all situations, unassisted, and with great agility—ascends a flight of stairs in an instant—climbs the hill and descends, on foot, with perfect ease, and even enjoys the chase ; he reads and writes to amuse himself, and sings, with "a better voice and a louder pipe," than at any former period.

305. Contrary to the general notions concerning old age, he affirms, that he finds himself so happy, and so well fitted for enjoying this "beautiful world," he would not exchange his gray hairs or manner of living, with any of those young men who give way to their appetites. It is vain to say that they are not afraid of sickness and death, and yet they have not the resolution to oppose them. But, while he can have no apprehension of illness, he is also *certain*

that death is at a great distance, because he has shut up all the avenues to it, except that mere dissolution which is inevitable from the composition of our mortal frame.

SECOND PART.

306. Cornaro informs us, that he was born with such a choleric disposition, that there was no living with him, but, at length, seeing its prejudicial effects, he never suffers anger to subdue him entirely. So, a man who is naturally of a bad constitution, may, by reason and temperance, live to a great age. His own was so bad, that it was impossible he should reach forty, yet he now finds himself sound and hearty at eighty-six; and, were it not for violent fits of sickness in youth, which robbed him of his radical moisture, he would attain to an hundred. That he now does not think possible, but it is enough that he has lived forty-six years beyond what he had a right to expect, and with all his senses perfect. Still more, his faculties continue unimpaired; and all this arises from lessening, as he grows older, the quantity of his solid food.

307. This retrenchment is necessary. No man can live for ever. As he draws near the close, he is reduced so low as to be unable to take any nourishment, unless it be to swallow the yolk of an egg in the twenty-four hours, and even that with some difficulty. Thus he ends by mere dissolution, as he expects will be his own case.

308. He ridicules the notion, that because some lived to an hundred who ate and drank a great deal, that we may also expect it, under the same circumstances. Such instances are so rare, and the chances so vague, that the safest plan to obtain a long and healthy life is, at least after forty, to "embrace sobriety." This consists in proper quantity and quality of our food and drink, as has been already explained.

309. To those "old gluttons" who allege, that their natural heat being diminished, they should eat and drink to supply it, he answers, that nature has contrived that elderly people should subsist on little. Old stomachs cannot digest large quantities of food. In advanced years we should eat often, but little at a time. Old men change, in this respect, to children, who eat several times in the twenty-four hours.

310. To such a state of perfection has he brought his stomach, that he now relishes dry bread much better than the most exquisite dainties, in his youth. The reason is, by eating little, he has not to wait long for an appetite. If we eat twice a day when young, we ought, when in years, to divide those two into four meals—always taking care, however, to diminish the gross quantity as we are advancing in age.

311. He now only eats as much as keeps "body and soul together." His food consists of bread, panado, eggs, soup, spoon-meat, veal, kid, mutton, poultry of every kind, partridges, thrushes, together with some sea and fresh-water fish, as the goldney

and pike—all these things being fit for an old man. Their number and variety are quite sufficient, and he should not desire others.

THIRD PART.

312. Arrived at the age of ninety-one, Cornaro still finds himself "sound and hearty." He has none of that peevishness or melancholy, common to men of only seventy, who are constantly depressed by the near approach of death—a thought that they cannot drive out of their minds. That he shall live to be an hundred, he has now no doubt whatever.

313. He again (308) expatiates upon the folly of those who, trusting to a good constitution, think that they may, without temperance, enjoy a long life. All those persons might, by timely attention, live to an hundred and twenty. Were it not for being born with feeble stamina, he would himself most certainly attain that age.

FOURTH PART.

314. This is a letter to a friend, written at the age of ninety-five. In this, like the preceding part, he again goes over the same ground, and I can find nothing new, but an explanation of what he formerly said (301), respecting the wine that suited his stomach.

315. Every year, he could drink no wine of any kind whatsoever, from the beginning of July to the end of

August. Besides being unpleasant to his palate, it disagreed with his stomach, during those two months. Thus losing his milk—for wine is the milk of old age—he had nothing to drink, as no substitute could do him any good. His stomach became disordered in consequence, and he ate but very little. This spare diet, with the want of wine, so reduces him that, by the middle of August, he is ready to sink into the grave through mere weakness. There is nothing then—not even the strongest capon-broth—of any service to him. But the new wine in September restores his health and strength, in two or three days. Having such a "mortal enemy" to contend with annually, he could never have passed fifty, but for his continued regularity and temperance.

REVIEW
OF
CORNARO'S TREATISE.

316. Scanty, dissatisfactory, and imperfect as the treatise of Cornaro is, it is the most important document on health and longevity that we possess. If others have attained a greater age, it was by a peculiarity of constitution, that only falls to the lot of a favoured few; or, if there be exceptions, they have left no record behind them of their *plans*.

317. In this view Cornaro stands most conspicuously alone. He is the only man who, by his own exertions and consummate skill, added sixty years to his presumable term, and who, at the same time, has left us a regular detail of his proceedings, for the accomplishment of such an extraordinary—such a wonderfully artificial extension of existence. Like Cæsar, while engaged in the campaign, he furnished his Commentaries for the benefit of posterity.

318. His exemplary piety, and his artless simplicity of composition, are a sufficient security for the general integrity of his narrative. The inexactness and inconsistency that it sometimes presents, are plainly the effects of his enthusiasm—may I say without a blunder, of his sincerity, in the enforce-

ment of those abstinential precepts, of which he so strongly felt that he was himself a living example?

319. One would suppose that he had no copy of any previous part when he wrote another, because he announces as quite new, what he had already published. But we need not wonder at this. He sometimes, in the same paper, prepares us for an important piece of information, and it turns out to be, only what he told us a few minutes before. It will be seen (297) that he carefully avoided heat, cold, the wind and sun; yet, before he finishes the paragraph, he says that many persons can testify how often they saw him "exposed to heats, colds, and such other disagreeable changes of weather," without producing any bad effects upon him.

320. His intellectual capacity does not, indeed, appear to be of the highest order, although he tells us that he wrote eight hours a day, produced a comedy at eighty-three, was constantly engaged in literary works, and enjoyed the society of many eminently learned characters. Making all due allowances for the difference of style and manner every where, three hundred years ago, his composition is just what one might expect, from any very old man of ordinary ability, in the present day. He has besides, all the garrulity, all the love for old sayings, all the propensity to foretelling, that seem almost inseparable from great age.

321. But Cornaro has incontestably demonstrated an

important truth, that a regulated diminution of food will protract our decay, in spite of the most formidable physical disability. There seems to be no doubt that he could not have passed forty, but for his own determination to live. For this purpose he brought into action all the desirable qualifications—an accurate judgment of his constitutional imperfections, inflexible resolution, untired perseverance, an abhorrence of sensuality, and a perfect confidence in the wisdom of sparing diet. His almost miraculous success is a triumphant proof of the soundness of his discrimination; and it must ever remain as a testimonial of what may be effected by directing our concentrated energies, however humble, towards one great and all-absorbing consideration.

322. A subject of great complaint against Cornaro is, that he says nothing about breakfast or supper, or when he took his meals, or whether the allowance (299) served him for the day. Now, though I cannot be accused of being his apologist, I think that this charge is very inconsiderate. Looking to what he says of dividing our meals (310), it appears plain that he took but the twelve ounces of solid food, and the fourteen of wine, in the twenty-four hours. It also appears conclusive, that he took nothing except when he found a desire or inclination. He brought his appetite to his meals; and, therefore, the time of his frugal repasts could be no guidance or service to others. Now I wonder more that he has said nothing of early rising, because all people who study

health are loud in its praises. His thoughts were so engrossed by the inculcation of temperance, I think it is probable that this omission was only accidental. Those who deny that fourteen ounces, say a pint, of liquid would never suffice for a day, in the warm climate of Italy especially, show that they know nothing of what abstinence and regularity can effect.

323. Cornaro did not feel thirst like us. This we may approve by adopting only something near his course of proceeding for two or three weeks. How can we form any judgment who take a pint of liquid at breakfast, perhaps another at a luncheon, another at dinner, and another afterwards, another at tea, and another at night? But, indeed, we may easily convince ourselves, that a great part of what we take is quite unnecessary. Deprive a man of tea in the evening, who has been accustomed to it, and see if he will drink water instead. If he do not, it proves that he had no real want or thirst. We will readily drink water at dinner, but we feel no inclination to *indulge* in it afterwards, nor should we be much disposed to take it at night. But if we got only bread and butter for breakfast, I doubt not but a little water would be acceptable; and such considerations may help to denote when liquid is really requisite or necessary.

324. We generally form wrong notions of drink. Those who are abstemious in food, from a conviction that much is injurious, seldom pay attention other-

wise. They think that the stomach can be kept in the best possible order, by moderation in eating, and they are surprised at being occasionally unwell. With them digestion is confined to solid food; but Cornaro tells them another story. He distinctly says (296), that he only drank as much wine as his stomach could *digest*, and though the expression might admit a cavil, it is essentially correct.

325. With all his ardour, Cornaro is a fair and rational adviser. He does not insist on any particular things for our diet, but exhorts us, first, to find out what agrees best with our stomachs, and next, the quantity. Neither does he at all confine us to his own regulations, for he explicitly says (303) that others need not follow his own rules.

326. We cannot refuse our admiration of Cornaro's judgment, in discovering, to the greatest nicety, the quantity that suited his constitution. The consequences that an increase produced (300) cannot be attributed to any weak apprehensions, for he yielded to the advice of his physicians, under some doubts that he had made too great a reduction.

327. That such a system as Cornaro pursued is an infallible security against sickness, he has irrefragably proved, and also that it will carry us easily through external injuries (298). And when we consider the very serious inconvenience under which he annually laboured through the want of new wine (315), we must feel convinced, that he was indebted for his uncommon protraction of life to those regulations which he

laid down for himself, and to which he adhered with such unexampled fidelity.

328. Since, therefore, Cornaro's rules are unquestionably judicious, those who are not disposed to observe them in all their severity may take an useful lesson from such a prudent and experienced monitor. As the principle is good, they may follow him at a distance; and, by keeping him generally in view, they cannot go much astray. He has taught us, by a splendid example, that constitution is but another name for stomach; and by proper attention to that precept, we have nearly the whole secret of health without medicine, and longevity without sickness.

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329. I have, in my abridgment of Cornaro's treatise, endeavoured to reconcile his occasional incongruities. With some of them, however, I did not think myself justified in meddling. Of these, I shall notice one, as a sample of my caution. He tells us very particularly (296 and 303), that fish disagrees with him, and he afterwards says (311), not only that he eats different kinds of both sea and fresh water, but that they are very proper for old stomachs. As it is certain that what suits us at one period of life may not at another, I thought it possible that while Cornaro could not safely eat fish at eighty-one, he might find it digestable in five years afterwards.

330. The contraction of Cornaro's treatise, was but a separation of chaff from corn, by the hands. Those only, who have the original, can judge of my work. Let them begin to winnow; and as they cannot, in this job, use a machine, I do not think that they will find the manual labour very pleasant or amusive.

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331. There remain but few historical particulars of Lewis Cornaro. Such as they are I shall present in brief.

Born of an illustrious family in Venice, he was excluded from nobility and honours, through circumstances not very satisfactorily explained. There being no sentence of banishment against him, he might have stayed in his native city; but seeing himself precluded from all official employments in the republic, he retired to Padua, where he died on the 26th of April, 1566, being then, as he had predicted, just an hundred years old.

332. He married, "late in life," a lady who was "pretty well gone in years." Having a good estate, he was much troubled with the fear that he should have no children. But, after a long expectation, and when all hope was abandoned, his wife, who was then old, gave birth to his first and only child, Clara. This daughter married, and Cornaro lived to see himself

a great-great-grandfather. His wife survived him a few years, and attained to near an hundred, as it may be presumed, by following her husband's precepts.

333. It is important for our purpose to observe, that he passed far from what we would call a happy or unruffled life. Some of his relations, who are said to have deprived him of his nobility, continued a remorseless persecution against him. He was even growing old before a vexatious law-suit, that threatened utter ruin, was decided in his favour; and he tells us himself, that such proceedings so afflicted some of his more friendly relatives, that they were carried off before their time, through grief. We see, therefore, that Cornaro was justified in what he says (297), of the neutralising influence of temperate living upon the passions.

334. He never wore spectacles. His hearing remained unimpaired, and he sang, to the last, with strength and "delight."

335. Towards the final close of his mortal career, finding his natural heat decaying, he stinted himself to the yolk of an egg for a meal, and as he drew nearer to his termination, it sometimes served him for a second repast. He ended at last, as he had confidently foretold, by "mere dissolution." It might be said, that being in health, and in possession of his senses and faculties, a little fainting fit came

on while in his elbow chair; when that spirit which he had forcibly detained so long, seeing a moment of remission in the vigilant guardian, took advantage of the opportunity, and escaped unperceived.

MISCELLANEOUS NOTICES.

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SLEEPING AFTER DINNER.

336. Medical gentlemen are not agreed upon the propriety of an after-dinner nap. When their opinions are pretty fairly divided, I generally find, that the matter in contest is of small import, as to any bad consequences. But I must digress, to observe that it is not always so. When the more enlightened portion began to see the gross absurdity of close rooms, and exclusion of fresh air, in fever cases, there was a strong opposition from, what I have heard called, the old-woman party.

337. My opinion is, that a short sleep after dinner is neither good nor bad; and that those who take it, and those who do not, have, *cæteris paribus*, equal chances of health and longevity. Those who would maintain its salutary effect, refer us to the beasts, who are always disposed to sleep after a full meal. But it is only occasionally, or in some particular instances, that the customs of animals can be a safe guide for man, and I cannot, therefore, admit this to be a good basis of argument. Suppose that we were

to sleep altogether as much as those brutes do, should we enjoy equal good health?

338. I should not have noticed the subject, but for the purpose of advising those, who must sleep after dinner in their chair, to use some additional clothing on the occasion. In sleep, our pores are more open than when awake, and an extra coat or cloak will render the nap more safe and refreshing.

SLEEP WITH NOISE.

339. He who judiciously studies his health should accustom himself to disregard ordinary disturbances at the time of sleep. There are some who cannot close their eyes while a piano is playing, or people talking in another room, or in the next house. Neither in town nor country can a gentleman of fortune ensure complete stillness or silence; and the man in middling life, who requires it, only opens never-failing sources of irritation and inquietude. I do not say, that we should not mind smiths or carpenters at work close to our chambers, but we ought certainly to be able to bear laughing, talking, singing, going up and down stairs, children playing, carriages passing, and the like. We should not only go to sleep the more readily and more calmly, but our slumbers would be sounder and more refreshing. And a good night's rest is of the first importance to our health.

DREAMING.

340. Since I am on the subject of rest, I wish again (140) to recommend attention to sleep without dreams. I have had proofs that it is in our power to accomplish it, for I know two or three persons who were much *afflicted* with dreaming, and who completely conquered it, by lying with the head high, leaving off suppers, lessening the quantity of meat at dinner, and moderation in other matters connected with good digestion. There are some accustomed to lie with the head high, who never have dreams except when it slips off the pillow, and then they are sure to be annoyed by those "interludes of fancy."

341. Dreaming is no proof of sensibility, judgment, or strong understanding, because we find the foolish and the weak-minded very subject to it. I am tempted to consider it a disease of sleep, and the more free that it is from such an affection, the more perfect must be our rest.

VENTILATORS.

342. Many a stout, robust fellow has lost his health by being frequently near a ventilator. Better by far to sit at an open window, or even near a broken pane. Clerks, and others, should carefully avoid too close a vicinity to a ventilator—they should try to be at least five or six feet from its direct influence.

FIRE.

343. Chilliness, or being very fond of the fire, is considered to be a great disadvantage, if not a malady. Yet I have known many persons who would never go to a fire, and they were neither hardier nor more healthy than others who enjoyed it. Voltaire was so chilly that he would have a good fire in the warmest weather, and yet he lived to eighty-four. But it should be used with moderation; and any one at business, or in an office, should carefully avoid having a fire at his back—it is sufficient to break down the best constitution. In our apartments, notwithstanding all the praises of stoves or warm air, I prefer the ordinary fire, as being more wholesome. Frequent colds, however slight, do us no little injury, and we are not so liable to catch them on leaving a fire as the other substitutes.

APOTHECARIES.

344. This body cannot be hurt at my saying that the business of the members is not to cure diseases—they do not themselves pretend to it. How foolish are young men, therefore, who consult one of their shopmen or apprentices upon most important occasions, instead of applying at once to an experienced surgeon! I could fill a book, larger than this treatise, with the most melancholy catalogue of the deplorable consequences of such specu-

lations. This is often resorted to through economy; but, in the least disastrous cases, I never knew it to end with less than treble the expense of regular advice. Sometimes the object is to ensure secrecy and expedition; but they find, when too late, that they have only rendered concealment impossible, and protraction unavoidable.

PINS.

345. The custom of putting pins in the mouth is very common. But though we may do it many thousand times with safety, it should be avoided, as some distressing and fatal consequences have thereby occurred. By keeping this in mind, we should soon acquire a habit of laying the pins down, or sticking them in the sleeve, or elsewhere, while using, and it would be found to be as convenient and expeditious as putting them in the mouth.

BATHING.

346. The great attention that this subject has experienced, for the last twenty years, from learned and able men, deters me from treating of it. Everything that can be said, for or against it, is already before the public. I shall, therefore, only submit a few general considerations.

347. Our first object should be to ascertain if bathing agree with us, and, when it does not, perseverance is worse than folly. The test is very simple.

We should, on coming out, feel a good deal refreshed, or at least not experience any uncomfortable change. After the cold bath, if we shiver much, if the teeth chatter, or if the fingers are white or numbed, or if, while in the water, we are annoyed by wind from the stomach, it does not suit us, and it ought to be discontinued; and, after a warm bath, if we are weak and chilly, somewhat depressed, and if we fear to walk home through an apprehension of cold, it is not adapted for us. Some constitutions reject the warm, and others the cold bath, while some can use both with advantage.

348. For plunging or swimming, the sea is mostly preferred to river water, on account of its not being so liable to give cold; but it appears to me to be praised beyond its merits. The impregnation of salt, in reference to mere bathing, is not worth a consideration, although it is of great consequence to the sailor, who is liable to be drenched through his clothes constantly. I admit, that it is sometimes found of superior efficacy in cutaneous complaints, but where the object is only the implied benefit of simple bathing, if the virtue be in the shock, the river water, by being colder, ought to be more serviceable. But this I am not inclined to discuss. We should not remain in long, for all the benefit lies in the first plunge, and therefore we should never walk into the water, but choose a place sufficiently deep for immersion. Swimming, which I consider as a great acquisition, may be fully gratified without re-

maining longer than is consistent with the good of our health.

349. We should walk rather quick to the water, so as to be moderately warm, and, if there be no boarded place, we should, after stripping, go to the plunging spot in our shoes, for it is very unsafe to walk on cold stones just after taking off our stockings (52). On coming out, we should dry ourselves well. It is a most mistaken notion, that to leave the water on the skin will fortify our bodies, or render the constitution hardy. It can do no service, while there is no doubt that it has often been injurious. As to the proper time for cold bathing, I believe it is not of much consequence to a healthy person; but, were a question to arise, perhaps one might say, two hours after breakfast.

350. I have little faith in the cautionary preparations of physic, warm baths, or medicines. A man who is not labouring under a particular illness, may safely plunge in, without any of those ceremonious qualifications. I have seen a *careful* fellow drink, as an introduction, a quart of sea-water. What a dose! He might just as well have drenched his stomach with so much plain salt and water. The only benefit that I have known it to produce, was a discharge of bile; but other emetics might be preferable.

351. With the warm, and other numerous baths, that art has contrived, I shall not meddle—let those who think that they require them, consult their physicians. And if I have been rather reserved upon

the cold bath, it is because I have known those who seldom or never used it, enjoy the soundest health, while others, who were its great practical supporters did not appear to mend their constitutions, and were more susceptible of colds and coughs. Besides, the mildest weather is chosen, when there is not much *salutary* difference between the heat of the water and the atmosphere, and our own natural warmth. We have, however, the testimony of the first medical men, and of numerous private individuals, that it is the best and, sometimes, the only remedy for particular disorders; and the efficacy of the warm and other artificial baths is so well supported, that it calls for no discussion, unless to know the complaints for which they are suited. But it is safest to leave that for the decision of the faculty.

EATING.

352. We are generally very anxious to eat a great deal. Loss of appetite is such a common complaint, that physicians are constantly plagued with the subject. A *patient*, after detailing a number of affections, chiefly imaginary, usually concludes with, "and I have lost my appetite in a most alarming manner." Accordingly, many of our patent medicines are announced as certain means for its restoration, and, in short, people think that the more they eat, the better must be their health. I recommend them to read Chapter X. and Cornaro.

353. Some lament that they can eat nothing for breakfast, although they can dine heartily, while some who breakfast well, can scarcely make a dinner at all. Others deplore that it is for mere ceremony that they go to any meal but supper—it is then only that they feel a "proper" appetite, and can lay in a good stock. I could not continue serious if I pursued this much further, and I shall therefore, at once, tender my advice to all those lamenters. Let them only eat and drink at their great meal, just half their usual quantity—let them make the desperate effort to rise with a very good appetite for more, and I am much mistaken if the dinner man will not breakfast, the breakfast man dine, and the supper man not only breakfast, but probably dine well enough to preclude any necessity for his usual unwholesome repast.

EATING SLOW.

354. This I must recommend, yet we need not be unnecessarily remarkable. But, to say nothing of its vulgarity, those who eat very quick, besides packing the stomach inconveniently for the digestive process, take more than is requisite, and that is bad. They do not give the appetite an opportunity of fairly declaring itself—they stifle its cries by oppression. By slower eating, we give it a more impartial trial, and we take a more fitting quantity for the purpose of health. A habit of chewing well prevents us from feeding too quickly, and this leads me to say something of

MASTICATION.

355. I cannot join in the elaborate praises of chewing well, although it is supported by our most eminent physicians. When I say this, it must be understood as relating only to its very important assistance to digestion, for that is the ground upon which they argue so strenuously. They give us learned histories of the various sorts of teeth in different animals, to shew how admirably they are constructed for their respective food. But, as I have before observed (337), comparisons with the brutes do not always answer, and I think that they here fail very strikingly.

356. Take the ferocious animals, such as the lion and tiger. Their powerful teeth mark them as carnivorous creatures in the first degree. But what do they do with those dreadful instruments? That is the question that solves the difficulty. They tear the flesh of their hapless prey with their fangs and teeth; and, while growling with murderous pleasure, they *bolt* it down in such large portions, and so rapidly, that they are sometimes compelled to a momentary pause for breath, while another piece is in their jaws. Surely it cannot be said, that any use they make of their teeth, can be properly called chewing. No; if the gullet permitted, they would make short work of it, and swallow all at once, like the shark.

357. If we look to those beasts whose operations we have more opportunities of observing, we shall find nothing to support the mastication doctrine. The dog eats meat ravenously, and is dirty besides, yet he lives twice as long as the cat, whose cleanliness is proverbial, and who chews with more care than any other known carnivorous animal.

358. Why do I enlarge upon this topic? It is because I think that no tenet, however good its intention, should be maintained upon false principles. When I recommend to chew well, it is only to encourage us not to eat too hastily, which is certainly prejudicial to our health. But I deny that it can be of material benefit in the digestive process. We shall find, that the very best mastication only lacerates flesh but indifferently, and it cannot therefore have any decided superiority over ordinary chewing. It would not enable the gastric juice to bring meat the sooner into a chymous state, but I do say that taking small bits at a time, and slowly, would be a beneficial assistance, and serviceable in other respects.

359. Need I answer the question, What then is the use of our teeth? We must separate the parts of fruits, and the harder food, into small portions, because we feel that their angularities are opposed to deglutition. If we take bread and milk, we find the crumb immediately softened by the moisture, and we go on expeditiously, but we are stopped by the crust, and warned to use our teeth with new industry. So, the beasts contrive to eat bones, after having expeditiously disposed of the flesh.

A RED NOSE.

360. Although some men, who drink hard, do not, from causes referable to the constitution, acquire this diploma of intemperance, it is almost universally held to be the mark of a drunkard. And, as many very regular livers are so unfortunate as to carry this opprobrium on their faces, without having ever earned such a blemish, it were well if a cure could be devised. I cannot, however, hold out any strong hope, though something may be done. It is generally of a constitutional nature, and, consequently, not easily removed.

361. Leeches have sometimes been tried with effect; but, where they fail, the redness is often increased. In any attempt, patience is indispensable—no hasty procedure will lessen the colour, and it may be heightened by injudicious experiments.

In using leeches, only one at a time should be allowed, and another ought not to be applied until a day or two after. Time must be given to note the appearance carefully, nor should much blood be allowed to run. By such a careful proceeding we may, with safety, ascertain whether leeches will avail. If a decrease in colour be observable, they should be discontinued for a while, and if the redness be much diminished, they should be left off altogether.

362. Vinegar has been tried with great success, but it requires some address in the application. If the nose be bathed with it occasionally, it will, unless

very sparingly used, do more injury than service, by causing a prejudicial reaction. The best mode is, to soak a strip of linen in vinegar, and, doubling it two or three times, put it on the nose when going to bed, and there let it remain until morning. A beating or strong pulsation will be felt shortly after the application, and it may be continued, at nights, while this sensation is perceived, for any further continuance will defeat the object. I have known the most favourable change effected by this, and can recommend it with confidence. Strong tea conduces much to redden the nose, and also tight neckerchiefs, or keeping the neck constantly very warm. As for snuff, I will not venture to decide—having remarked some of the most enslaved takers of this titillating dust with pale noses.

SNUFF-TAKING

363. It is in vain to argue against this. Your snuff-taker is not a subject for proselytism. If you preach against it, he generally answers that he tried once, and found that a discontinuance injured his sight. I only advise him not to use that fine Scotch kind, which not only flies up instantly to the head, but gets into the stomach or lungs, and makes him cough or feel squeamish. Can he doubt that this is bad? The utility of snuff appears to consist in drawing a discharge from the nose, and a coarser sort, or plain rappee, will answer the purpose, without affecting the head or chest. But those who cram their nostrils

with snuff, and yet have little or no discharge, should unquestionably stop, diminish the quantity, or refrain for a few days, occasionally, in order to encourage it.

364. That snuff is bad for the lungs there can be no doubt, although the proof is only occasional. It has happened, I believe, to all great takers, that they have sometimes been compelled either to stop for a day or two, or to use it very sparingly, from its causing an immediate and exhausting cough. This, I think, may depend upon a peculiar state of the stomach at the time, and, when rectified, the snuff is taken without inconvenience. But the consideration is, however, of great importance. I knew a young man who got rather a serious kind of pulmonary affection, but his physician pledged himself for a cure, if he left off snuff, to which he was addicted. Though it made him cough violently, he could not throw away his box. I have seen him take a pinch, apply it cautiously to his nose, and though, through fear, he did little more than smell it, a convulsive cough instantly succeeded. There was no use in advising him. He could not leave off snuff, and he died from having "shaken his lungs to pieces," to use the expression of a friend who witnessed his folly.

365. Snuff produces a visible bad change on the skin of the face, and widens the nostrils, and those who value personal beauty should never use it. All scented snuffs are injurious—none but the plain

should be taken. Snuff eventually blunts the sense of smelling, although, at the commencement, it has the effect of sharpening the olfactory nerves. It has produced the disorder in the nostrils called polypus, and, when adulterated, or mixed with gritty matter, has, in a few instances, been fatal. As any positive benefit arising from snuff-taking is very questionable, we may look on it as a custom that would be "more honoured in the breach than the observance."

SMOKING.

366. The smoker, who is twin-brother to the snuff-taker, is equally deaf to conversion. He tells you that a pipe warms him in winter, and cools him in summer; that it draws off useless saliva; that it is a security against infection; that he never enjoyed such good health previously, and, in short, that it is quite necessary for his constitution. Though I cannot see its utility, nor any necessity for it in this temperate climate, I think it is preferable to snuff-taking, by reason of the many interruptions to which it is liable. Many persons cannot bear the smell, and, unless amongst the lower orders, it is an insult before females. And where fire is not convenient, the smoker must fast, while the snuff-taker can dredge his nose at all times, and in all places, church itself not excepted, without offending any one. But smoking may do injury in the same proportion as snuff. A gentleman told me, that he had a smoking friend who spat so much, that he was visibly in a decline.

To stop his favourite amusement was, of course, suggested. However, a physician ordered him to continue, but not to spit, and if he could not keep down the saliva, to swallow it. By following this advice he was perfectly reinstated

367. The cigar, though more convenient, is not so good as the pipe. The smoke from the end is too near the eyes, and, as it cannot be blown away like that from the *mouthpiece*, a long pipe is preferable. Whatever is even doubtfully injurious to the sight, should be avoided.

368. It is well known that tobacco is a powerful emetic, and that its essential oil is a most deadly poison. Every man is sickened on his first trials of smoking or chewing. A leaf of tobacco, kept constantly on the breast, will ultimately cause death. Although a certain worm attacks it while growing, no insect or animal, as far as I have observed, will touch it in a dried state, nor even choose to remain near it. I know of nothing better calculated for the banishment of all kinds of vermin—even rats or mice. It only requires to apply or distribute it appropriately, according to the circumstances. A house infested, from top to bottom, with large black beetles, was cleared of them in a fortnight, by putting some tobacco into the places from whence they were observed to issue. When put into the folds, moths will not breed in cloth.—But I am wandering from my object. I only meant to say, that as tobacco is a powerful emetic, it might be a matter of curious, if

not grave consideration, how far it may be prudent to fortify our stomachs against its effects, by smoking.

369. It is certain that persevering use will enable us to take the most baneful things, with, at least, only remote danger. Roman history tells us, of a large quantity of the most active poison having been safely swallowed, by proceeding in a graduated increase of portion. We know that a Turk will take as much opium as would set a score of us to sleep for ever, but we also know that it very remarkably abridges his life. I admit that we may see very old people of both sexes, who have constantly smoked, but this does not materially weaken the basis of my inquiry, for we know that some have been injured by it. I therefore submit to the faculty, that it might be useful to investigate this question,—Whether it may or may not be prejudicial to health, to accustom ourselves to resist the vomitory quality of such a powerful emetic as tobacco ?

MUSIC.

370. Most men, who figure in the annals of longevity, have been fond of music. Professed musicians, with all their eccentricities, and their constant residence in great cities, free living, and late hours, will be found to have the advantage, in extension of life, over persons of any other profession. It is an exhilarating recreation, that always furnishes a companion in solitude, and drives away corroding gloomy thought. Instances of suicide

amongst musicians are, comparatively, rare, although some of them have met with sad reverses. I could never bring myself to encourage a father to chide his son for losing his time at a musical instrument, notwithstanding that I am aware of its having often marred his best prospects in life. I like the artless simplicity of Lavater's maxim, "keep at least three paces from him who hates bread, music, and the laugh of a child."

371. Wind instruments demand some notice. That they often injure the health cannot be denied. But the reason of this is, because scarcely one in twenty gets the proper method of blowing at first, and this bad habit is not easily unlearned. The tongue and lips should be the agents, the breast should not be at all concerned—no aspiration, as if you sent your breath from the stomach—no puffed out cheeks. There should be no greater exertion used than what is necessary for ordinary breathing. By a vicious habit of blowing, the flute has brought on pulmonary complaints and consumption, and the clarinet has sometimes caused blindness. Instruments, as the hautboy and flageolet, that do not require force or quantity, are hurtful too, in unskilful hands, as great management is necessary, where less wind must be distributed than what is indispensable for our own ordinary inspiration and respiration.

372. Much injury from wind instruments is also sustained by hurry, inattention, bad conceptions, and false taste. When the *piano* passages are not let down sufficiently, if a *crescendo* or *fortissimo* follow,

the performer blows unnaturally hard to make the implied distinction. But this is always as fatiguing and distressing to himself as it is painful to the hearer.

373. Professional musicians should always, when at home, or in private, play standing. They generally have too much sitting at rehearsals or concerts, and particularly in theatres. It is, besides, a good preparative where they expect to perform a concerto in public. Instruments, as the pianoforte, harp, or violoncello, to which custom has decreed a seat, should be practised, as much as possible, standing. It would be as advantageous as making the services of a cavalry regiment available, whether mounted or dismounted (82 and 86).

PHYSICIANS.

374. The members of this important profession, who may be said to have our lives in their hands, seldom live long themselves. Dissections, visiting infected rooms, constantly inhaling noxious air, getting out of bed suddenly at night—these, and other duties, inimical to health, not only block up their road to longevity, but even to the ordinary protraction of existence. I read somewhere a laborious enumeration of very old persons in all countries, and, if I recollect rightly, the writer could only find two physicians who reached a hundred. Their lives are indeed from fifteen to twenty years under the usual averages or chances of extension. Those con-

siderations should tend to abate that spirit of envy and unfriendly feeling, that is too generally evinced towards the profession, by the ignorant or unthinking.

SALT FOR THE TEETH.

375. Salt is too frequently recommended for the teeth and gums. Many persons wash or brush them every morning with it, to prevent the toothache. I do not question its efficacy in this respect, but it is only accomplished at the expense of the gums, and by the destruction of the teeth. This proceeds imperceptibly, and may take some years; but the final result is certain, although salt taken freely with our food (173) will never affect them.

SOAP.

376. As some think that soap is not good for the skin, I feel it necessary to refute such a mischievous and unfounded opinion. To keep the skin clean is a primary object for maintaining a due exercise of the functions, and it cannot be done without soap. The skin cannot be cleaned properly by either the warm or cold bath. Cutaneous disorders have much occupied the faculty during latter years—the state of the skin is now considered as a safe test of the state of our health; and I am persuaded that the medical world will admit, that plain water, whether cold or warm, salt or fresh, will not cleanse it sufficiently. If it be feared that common soap roughens the skin, there are prepared cakes, at the perfumers,

that are vouched to render it soft and delicate, and these will answer the main purpose equally well.

377. When speaking of tenderness in the feet (66), I forgot to mention what I shall call soaping them. I do not know anything better, and I shall give one instance of its efficacy. The upper part of a man's feet, but chiefly the toes, became so tender, that he could not even bear a slipper. I recommended soap, but he said that he could not use it, not being able to endure the lightest application. Determined to shew him that it could be easily done, I made him put one foot into a shallow pan of tepid water—then taking his shaving-box, and forming a plentiful lather, I laid it on gently, drawing the brush, occasionally, through the toes up and down. Aided by the warm water, and keeping up a most abundant supply of lather, he soon felt such considerable relief, that he was able to use the soap himself in the ordinary way. Having literally covered his foot with it, he rubbed with his hand until he found all soreness gone, and finally, after treating the other foot similarly, he was able to put on his boots and walk out. I have no doubt that soaping might prove very useful on many other occasions.

MUSTARD.

378. This is a kind of very gentle aperient, and much assists digestion; but it should be used moderately. As there is a notion very prevalent that it injures the sight, I shall only remark that I have

taken some pains to ascertain the best medical opinions, and I find that they are pretty fairly divided. Whilst some say that it hurts, others insist that it serves the sight. Under these circumstances, and strengthened by my own observations of its effects upon the vision, I am inclined to think that it is harmless.

HOT FOOD OR DRINK.

379. I have pointed out (64) the bad effects upon the teeth, from taking hot food or drink. But it is so very hurtful, generally, to the constitution, that I think it right to notice it again. I said that nothing should be used above blood heat, and this is the best way to ascertain the proper standard. On going to take anything that is warm, from the spoon or cup, let the upper lip rest in it for a second or two, and if it be in the least smarted, the heat is too great. This is, besides, a polite manner of eating or drinking, as it is, certainly, not a sign of gentility or good breeding to transfer soft food or liquids directly or hastily from the spoon, or the cup, at once into the mouth. For those things that are eaten with the fork, a very small bit should be first taken as a trial, and by this the proper heat can be easily known.

380. There is, besides constitutional objects, another advantage in these precautions which is essential to good breeding and personal convenience. We can never be surprised by putting into the mouth, or swallowing, anything so hot as to cause pain or distress. What a pitiable exhibition, in

genteel company, is the writhing and contortions, after ingulphing a spoonful of scalding soup, or to see a person contending with a morsel of food, turning it round in his mouth, and debating whether he shall, in defiance of all decorum, throw it out to obtain some relief for his burning palate!

STANDING.

381. Lord Bacon says that we should never remain in the same posture longer than half an hour. This may be good advice to discourage indolence, as well as to assist the operative functions of nature; but if there be any position which we can beneficially sustain for hours together, it is standing. This I assert as the result of very extensive observation. Those who look to the brute creation, may here find grounds for advantageous comparison. The elephant who, we may nearly say, is always on his legs, exceeds in longevity every other known quadruped. In these countries, too, the horse can stand longer than any of the larger or tame animals, and he attains the greatest age.

FASHION—ECCENTRICITY.

382. Whilst we live in civilized society, it is vain to argue against fashion. Those who attempt to emancipate themselves from its trammels are generally rewarded for their pains, by being set down as eccentric or *queer* fellows. Sometimes, when pushed too far, the consequences are more serious, and doubts of their mental sanity are expressed. But,

though some fashions are injurious to our health, it is generally possible to adopt them with comparative safety by judicious modifications, that will not appear remarkable. For instance, though the sharp-pointed shoes of our fathers promoted corns, by squeezing the toes into an inactive wedge, should they again obtain popularity, as is not at all unlikely, I think, by increasing the length, that one might be in the fashion without suffering much.

383. But fashion is not such a despotic tyrant as it is usually designated. How many young men, who never wore stays, are considered to be quite as modish as those who compress their waists into the form of a reversed truncated cone! At one time great coats, of a stuff near half an inch thick, carried the sway, and they were, of course, a most ponderous weight—insomuch that some young men lost their lives, by taking them off, when in profuse perspiration from the labour of carrying them. Yet, at that time, many elegant fellows never used those *dreadfully* fashionable articles. But the prevailing modes are much oftener ridiculous than injurious; and, where they are hurtful to the health, by impeding the free use of our limbs, or of our vital functions, we may generally *imitate* them, successfully, and, at the same time, divest them of their noxious effects.

SUGAR.

384. Nothing is more unjustly condemned than sugar. But the principal charge is, that it gives

the toothache. I believe in no such accusation. It is not only harmless, but wholesome—always, however, bearing in mind, that it must be fairly used. There are many things that are good in one way and hurtful in another. Salted meats are unwholesome, though salt itself, taken abundantly with fresh food, is salutary (173 to 177), and many other similar instances might be adduced. There are more cases of longevity everywhere amongst the blacks, considering their paucity of numbers, as compared to us, than in any white population, Russia perhaps excepted. And yet, in the West Indies, they eat almost as much molasses as we do meat or bread. A few years ago, the nutritious quality of sugar was proved by a pig having lived on it alone for some weeks. The animal was unnoticed in the hold of a vessel while lading. Some hogsheads of sugar being lowered accidentally, so as to leave it convenient space, it broke through a cask, when pressed by hunger, and was eventually found alive.

385. If we take confectionary, puddings, pies, confitures, preserved fruits, comfits, jellies, and such preparations as are called, by the children, "sweet things," this is not an impartial trial of sugar. Milk, in its simple state, is neither astringent nor cathartic, yet, if boiled, it is known to assume the former quality. Dried or preserved figs are particularly injurious to the teeth, though if roasted and applied to an aching tooth, they will allay the pain.

386. Some are so much afraid of sugar, that they

avoid it as though it were slow poison, and will not use it in tea, coffee, or anything else. Such persons may derive a general advantage, as they, at least, guard against the pernicious effects of "sweet things." But those who reject sugar in tea, and use it commonly on other occasions, are decidedly in error. It is said that, in China, tea is drunk without any admixture; the climate, however, and the mode of living, are so totally different from ours, that I cannot admit the example for imitation here. Both sugar and milk I consider as necessary additions for an English constitution, to qualify the nervous effects of tea.

387. Our continental neighbours generally use much sugar. A Frenchman will, on a warm day, drink some pints of plain water and sugar, and, though he sweeten his coffee higher than we could fancy, he will put a lump of sugar in his mouth immediately on commencing breakfast! Yet I have reason to think that this is not by any means injurious. If the French, with their advantages of fine climate and gay disposition, do not live as long as we ought to expect, it is from other causes, four of which I shall enumerate. Their food is too artificially prepared; they take almost everything extremely hot; they may be said to breakfast on boiled milk, as they put three parts of it in their coffee; they bleed for the most trifling ailment. Of the two first I need not now say anything in addition to my opinions already given. But the constipating effects of so much boiled milk are obvious enough. The French of both sexes are

so constantly taking *lavements*, that the word has lost its indelicate character amongst them, and they mention it unceremoniously. As to frequent bleeding, although it is done by leeches, it is still venesection; and no one can reasonably expect good health or long life who is constantly losing blood by artificial means. Our most eminent physicians are always reluctant in advising bleeding, as repetitions, like tapping for dropsy, are generally necessary (186). Thus we may partly see why France, with treble the population of foggy, gloomy England, cannot furnish so many instances of longevity.

388. The opinions of the faculty and of naturalists upon sugar are various. It is said to be fattening, absorbent, relaxing, costive, opening; the last quality, however, seems to be conceded to the moist, and the preceding to the loaf or baked. But, having extended this article further than I intended, I shall now only observe, for the information of mothers and children's maids, that gingerbread is *extremely* bad for the teeth, much worse than to take sugar by a whole spoon full at a time, and that it should be cautiously withheld. It would be easy to persuade a child that it was dangerous, and another less hurtful cake might be substituted. And comfits of all kinds, being sugar doubly baked, are unwholesome.

TOASTED CHEESE.

389. This is generally called a Welsh rabbit, and is much used as a supper at taverns and places of public entertainment. Though there is nothing perni-

cious in it, I feel bound not to pass it without an observation. As it is at least *liable* to curdle, those who prize their health should keep this fact in view. It may be eaten repeatedly with safety, yet still there is always danger. I knew an instance of a man who generally supped on it for many years—I think it probable that he might have taken it two thousand times—yet, after such long habitude, it curdled in his stomach one evening, and, the most powerful medicines being unable to reduce the coagulation, death ensued.

390. Now, this must have arisen from some particular state of the stomach, or general system, at the time of taking the toasted cheese. Yet, as it could not be shown that he had eaten or drunk anything peculiar from his usual customs, and as nothing decisive could be adduced to prove why the coagulation took place then and not at other times, it is useless to indulge in idle conjectures. Many will tell us of infallible precautions or modes of dressing, but they should be received with proper distrust. I do not wish to debar those who are fond of a Welsh rabbit from their favourite repast, but it may be good advice to recommend that it should be eaten very sparingly. In case of accident, a small quantity might yield to medical skill, when a plentiful meal might render it impossible.

TIGHT SHOES.

391. The great inducements to this hurtful propensity are, to make the feet look small and neat, but

it is very indifferently calculated to attain either object. A custom of wearing tight shoes will, in time, compel us to use them larger than we should otherwise need. The Chinese know this well. It is not by small shoes, but by relentless and perpetual bandaging, from the earliest period, that they bring the female foot to such shapeless though surprising exility. As to neatness, our notions seem to be altogether misconceived, and in the worst possible taste.

392. If we give the matter only ordinary consideration, we shall find that the neatness so much desired is not in the foot, but in the shoe. We wish that it should appear just as it came out of the shop. The better that it preserves that appearance, the more pleased are we ourselves, and our admirers, with the view. Now a very tight-fitting shoe, by showing the bumps and inequalities of the feet, and there are few without them, destroys the *planeness* that constitutes its beauty, and were it somewhat easier, they would not be so conspicuous. We should evince a better judgment by trying to preserve the original form of the shoe, and this is really not a thing that requires much ingenuity. But, instead of concealing, we exhibit the defects of the foot, and we spoil the shape of the shoe at the same time. Numbers of fashionable young men have, by compression across the foot, a most displeasing prominence on the first joint of the great toe, which they render still more unsightly by a tight boot, that doubly exposes the deformity.

393. Knowing that where dress is concerned, I cannot expect much attention, I gladly seize any opportunity to show when it can be improved, without any violation of the sacred rules of fashion. Tight shoes are injurious to the feet (74), and I hope that what I have now said will not be wholly disregarded.

FLANNEL.

394. This stuff next the skin, instead of the wholesome linen, is uncomfortable, useless, and but too often injurious. Of course, I only speak to those who may now avoid it. But such as have condemned themselves to wear it, should discontinue the absurd and dangerous practice of throwing it off in summer. That is the very season when it is the most requisite or beneficial. In winter, the perspiration is so reduced, that an additional outside vest would answer equally well; but where it is so very considerably increased in summer, the necessity of flannel is obvious, because it possesses a peculiar quality of drawing the moisture to the outer side.

395. Flannel shirts are a most unwise and injudicious caution against rheumatism, and they have oftener produced than prevented it. I fancy that I see an army of flannel advocates, assisted by some medical officers, rising up against this assertion; but I have been all my life observing their proceedings, and my position is now too well fortified to fear any attack. Its great strength lies in Chapters IV., VI., XI., and XXI., besides numerous smaller forts: let

them destroy these, and then, indeed, I may tremble. He who lives freely, who indulges in the pleasures of the table, may, I admit, derive advantage from flannel, because every help to throw off the redundant humours of repletion is serviceable. But, to those who live moderately, it is, not to say useless, but positively dangerous. It encourages and draws off too much perspiration; and none of our evacuations should be forced but through necessity, otherwise we shall certainly enfeeble the soundest constitution.

MORNING EXERCISE.

396. To gentlemen who wish for a regular in-door exercise before breakfast, I recommend that they polish their boots and shoes, after being hard-brushed by the servant. There is nothing like a kind of task, and they would find this serviceable to the chest and arms, to expectoration, and to general warmth. This would be turning Warren's jet to a new account, unthought of by the ingenious inventor himself—health debtor to polishing.

HARDINESS.

397. It is impossible that too much can be said on this subject, because its true import is so generally misconceived, and because our health is so importantly connected with a non-liability to catch cold. In addition to what I have already explained, I shall now mention an instance for further elucidation. Some years ago, a strong man, who constantly worked at a laborious business, with coat off, and naked

arms, got a severe hoarseness of many months' duration, by going out of a warm room where he spent the evening, into the street, and waiting there about twenty minutes for some of the company. Now I know many persons, much weaker than he, who would get neither hoarseness nor catarrh by this; but they wash and shave with cold instead of warm water, nor would they be afraid of their chamber window being open at night, or of slight damp in their feet, and he was what is called a careful man.

HEADACHE.

398. This complaint is very distressing, prevents the enjoyment of any amusement, and almost completely unfits us for business. The faculty have parcelled it out into various classes and denominations, but I shall only speak of that to which some persons are, without any apparent cause, constantly liable, and which, in a great degree, renders their lives miserable.

399. Such persons are objects of the deepest commiseration, because they have, generally, some grounds for believing it to be hereditary, and they commonly, through necessity, observe temperance. As to the first consideration, I can tell them, for their comfort, that it is, by no means, a bar to perfect cure; and for the second, that their temperance, however praiseworthy, is unsuitable and inapplicable. We may live very moderately, and yet quite opposed to the abatement of a particular complaint.

That of which we now speak has been sometimes called, and perhaps not very erroneously, a flying gout in the head. Now I do think, from various observations of numerous cases, that it proceeds from what is vulgarly named a "bad stomach," or from too much blood, and sometimes from both. As for the nerves, on which so much stress is laid, if the stomach and the blood be in proper order, no headache can arise from them.

400. We should first, then, ascertain if we be bilious, and if so, it is necessary to live most rigidly for its correction. (211 to 216.) Scrupulous attention should be paid to every thing that appears to make us more light and cheerful, and we should not suppose what we have last taken to be the cause of the headache, for it may proceed, following the process of digestion, from our dinner or drink, some days before (165). Spirits and malt liquors should be sparingly used—indeed, if we can have sufficient resolution, it were best not to take any, for a small glass of punch will, in some instances, have a bad effect.

401. Should such precautions not avail, we must direct our attention to the blood. Every one knows that rich living increases it; but we must try to reduce it by a discontinuance of strong tea and coffee, and such things as may cause too rapid a circulation. It is necessary to treat ourselves as though we had determination of blood to the head, and I can here give no better advice than to read Chapter XIV., and

there will be seen, in the first case mentioned, something that deserves serious consideration.

402. As to abandoning ourselves to despair of cure, because a complaint is hereditary, nothing can be more unwise or defective in judgment. Numerous examples are on record, of maladies, inherited from both father and mother, having been completely conquered—entirely eradicated by proper treatment; and as for this headache, I have had proofs of its being, under all circumstances, certain of subjection. Nor does it require the severe discipline of Cornaro, which would banish all complaints.

403. Many persons have a headache, upon an average, not less than four times in a fortnight. They are then dull, spiritless, irritable, peevish, and cross; their inclination to make water is diminished, and they are compelled to fast, because they loathe food. But when relieved, no people are more lively and good humoured. They then eat heartily, with a view to make amends for their forced abstinence, but this is a very mistaken notion. I recommend them to try the effects of a scanty and very reserved meal, because it is generally what they eat or drink on the disappearance of the headache, that produces it again (400). If it do not return about the usual time, they may be sure that they are in the right way to expel it from the system.

404. No people are more to be pitied than those under consideration. If they be wealthy, they are constantly going from one doctor to another. From each they get different advice. One says they are

bilious, another nervous—one orders openings, another tonics—one would apply leeches, another would consider it highly improper—one recommends the Spas, another the Continent. In short, the patient gives such various statements, that his medical advisers know not what to *suspect;* and when he meets one who will prescribe nothing but diet and regimen, he thinks his case hopeless. Yet in no malady is Cornaro's assertion (301) more cogent than in this. To cure it, we must be our own physician, but our proceedings must be regulated by discernment and patience; and we should not forget, that, however medicine may give partial or occasional relief, it never did, nor never can effect a cure.

FROST.

405. Accidents often occur to the pedestrian, in frosty weather, and it is an unfavourable time for the cure of a broken bone. I recommend to walk as if one heel were so sore underneath, that we could not put it to the ground. By this method, when we step inadvertently upon a glazed or slippery spot, the pressure being thrown forward upon the toes and ball of one foot, we shall not slide. This may be troublesome, but it is better than a dislocation or a broken limb. It is, however, only what we should do, if we had a sore heel, and it will be found particularly useful at night, when we cannot see the smooth places. Should necessity require it, a man might thus proceed, with safety, upon a large piece of frozen water.

REPLETION.

406. Though I have occasionally said a good deal already on this subject, I cannot help directing the attention to a circumstance, which will shew, that even in the brute creation excess will operate, and may be cured, as amongst us. A man in Paris, some years ago, contrived to make money, by his success in curing sick dogs. His method was very simple. Knowing that few would send those animals but ladies, or persons who took great care of them, he made it a rule to *suspect* that they were pampered. Accordingly, he locked his canine patients up in a *ward* of his "hospital," without anything but straw and water, and at the end of twenty-four hours, or a couple of days, he generally sent them home well, and with an excellent appetite. If our physicians could legally do this, when they judged it necessary, what a number of apothecaries and undertakers in London might retire from business!

TONGUE SCRAPERS.

407. These, and some other appendages of the toilet, are useless for persons who live *soberly*, as Cornaro would say. The hands of a watch will shew good time, if the inside works be in a proper and well-regulated state; and as the tongue is an index of the stomach, if all there be right, it will have a clean and healthy appearance.

PRINCIPLES OF HEALTH.

PRINCIPLES OF HEALTH.

THINKING that something like a recapitulation of suggestions or considerations, for the maintenance of health, might be acceptable, I have thrown the following together—they are only promiscuous recollections, and perhaps I have given them too important a title. I intended to accompany them by references to those parts of the work, where they may be found more fully elucidated, but, like every other author, I expect that my book should be read entirely through, and those who peruse it attentively will find no occasion for such referential assistance.

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408. THOSE who may be determined to take Longevity captive, and chain Health to their chariot of life, have the road open to certain victory. Cornaro has furnished the plan of operations, and as it is beyond improvement, they have only to follow, implicitly, the instructions of that great master.

409. But, as self-conquest is the first preparatory step, we cannot estimate more than one in a million who would bring all the necessary qualifications into the field. Since, therefore, so few can be expected to conduct the campaign like Cornaro, we may venture to trace a modified scale of march for those who, not being adequate to the severity of his discipline, look only to a comparatively partial success.

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410. It is vain to think of sound health, without making ourselves reasonably hardy, so as to prevent a liability to catching cold upon ordinary occasions.

411. Repletion, or eating too much, is the cause of most maladies, and this is particularly injurious as we advance in life.

412. Occasional fasting will generally correct indisposition, without medicine, which should be considered, by all who value health, as only a desperate resource.

413. The things that we like, only sometimes agree with us, and we should find out what is suited for our constitutions—in other words, what the stomach, not the palate, approves. The observations on bile will elucidate this, and Cornaro further explains it.

414. Early rising, general temperance, exercise, and cleanliness, being the four great sources of health in civilized life, its state will be in the proportion that we observe them.

415. We require about a fourth of the twenty-four hours for sleep. But it should be good, and that can only be acquired by regular digestion, and inhaling pure air while in bed.

416. Where we have not an opportunity of due exercise, standing is indispensable, and sitting much is very pernicious.

417. One daily evacuation of food is necessary—if we have more, it most generally denotes that we have eaten or drunk too much at some antecedent

meal (165), and we should take less the next day, to restore the equilibrium.

418. If we do not rise early, sleeping with open windows will be a tolerable substitute for that important aid to health.

419. If we mean to begin in earnest about repairing an infirm or injured constitution, we should not defer it longer than forty.

420. The use of physicians is, to correct our sensuality, imprudence, negligence, or ignorance, and medicine must be their acting agent, because we will not wait for a slower, but more effectual cure, by simple means.

421. Medicine being a kind of force above nature, the less we take the better; and it is, generally, in our own power to render ourselves independent of it. Cornaro took none, of any kind, during sixty years.

422. When we indulge very freely one day, we ought to live low and scanty the next. If sick by over-drinking, we should eat nothing the day after—indeed, if business permit, it were best to lie in bed until the second morning following the debauch.

423. The studious should eat less meat or solid food than others, and use wine or spirits sparingly. They could not take a better luncheon than a piece of bread, and two or three small glasses of port, and they should stand while at study or writing—sitting or walking only, occasionally, for about five minutes.

424. We should eat less meat in summer than in winter.

425. Complaints of want of appetite are mostly absurd. We generally eat too much, and when we do not, it is almost always found that we exceed in drink. It is a good rule never to eat quite as much at dinner as we might. This will not prove so uncomfortable as may be supposed, for, in a few minutes, our desire will cease, and we shall feel perfectly satisfied.

426. Deprived of so many requisites for the preservation of health, the poor, especially in great cities, could never attain old age, but for their humble and scanty fare. This shews the value of temperance, and demonstrates the wisdom of Cornaro's great fundamental principle for health and longevity.

427. We should sleep on the right side, with our heads high; use soft pillows and hard beds; avoid restlessness and dreaming, and always leave part of our chamber-window open all night.

428. Cornaro's assertion (301), that "no man can be a perfect physician to any one but himself," deserves the most profound consideration. Though few can undertake the duty, we should all bear in mind that it is a truth. It may make us pay the doctor as cheerfully when he gives simple advice, as when he orders medicine; and that is something. Mr. Abernethy has frequently dismissed patients,

without prescriptions, when he knew that the cure was in their own hands.

429. Changes in the constitution take place at different periods, and they should be observed with a due attention, divested of anxiety or apprehension. What agrees with us at one time may not at another, but we must be cautious of experiments, lest we may be seduced into quackery.

430. A Spanish writer says, "the inconveniences of sickness are more painful than the sweetness of health is pleasant." This is a shrewd observation. We do not estimate health properly, except in the vicinity of pain. If the raging of a tooth suddenly cease, we feel so delighted, that it seems worth while to be born, only to enjoy such an agreeable sensation—it appears to be the happiest moment of our life. But this fullness of pleasure is confined to a few minutes. The proximity of pain, and our transition to a state of ease, are alike soon forgotten. We only appreciate the one, in proportion to our recollection of the other; and it is by not giving this due consideration, that so many neglect their health until too late for reparation.

MAINTENANCE OF LIFE.

I shall now conclude, by an attempt at a description of the machinery by which our mortal vitality is maintained, although I feel my inadequacy to the task. But, however imperfect, it may lead some persons to considerations on the subject, that may not be entirely useless.

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431. LIFE is preserved or sustained by a variety of fluids, which being constantly at work, demand continual repairs or supplies. Some of the principal are, brain, blood, gastric juice, bile, saliva, marrow. The chief support of these is aliment and air; and on their due proportion and quality must mainly depend the general harmony of action. But as a great part, after having effected various purposes, must be expelled, there are numerous modes provided to carry it off, such as motions, water, respiration, perspiration—besides spitting, the hair, coughing, vomiting, nasal discharges, and those of the eye and ear. The evacuations or expulsions must harmonize with the internal secretions, or the regular going of the machinery will be more or less impeded, and of this we are warned by pain, sickness, or uneasiness. Thus, as we take in air through the skin as well as the lungs, if its pores be obstructed, we get cold. So wonderfully, yet systematically complicated, indeed, are the organic functions of our bodies, that,

besides food and air, other auxiliaries are found necessary. Of these, we may particularly distinguish exercise and sleep.

432. But, with the best materials, and the utmost regularity and propriety, we can only preserve life to a certain period—perhaps, as Henry Jenkins reached to a hundred and sixty-nine, we may say, that it might be generally prolonged to a hundred; in many instances to a hundred and ten; in some fewer, to a hundred and twenty; that beyond this, the cases must be always rare, and that there is no possibility of attaining two hundred. All the different parts composing the machinery of our bodies, though kept in the best possible order, are progressively and regularly wearing, until, at last, they are weakened beyond any human power of restoration; and then, the death or stoppage of the entire engine, and its final decay, are inevitable.

433. Since, then, health depends upon having neither a redundancy nor a deficiency in the secretions and evacuations; since it appears vain to force these to proper simultaneous action by extraneous attempts; since experience has shown that moderation, and simplicity of treatment, have succeeded best in duly maintaining the requisite equilibrium, or mean state of activity, he proceeds wisest who lives the most plain and frugal, and the least artificially. It is remarkable, that nothing but the most nutritious part of aliment goes to the supply or formation of

blood, insomuch that whether grass or meat be eaten, water or wine drunk, it is always found the same, when chemically examined. Living blood, therefore, while in full purity and process, would seem to be the *ne plus ultra* of invigorating food; but, as if to show us the futility of our most reasonable theories and speculations, where life is concerned, we find that it would be, for us, a very unsuitable kind of nourishment. After all that has been written, and after all that has been experimentally proved, I believe it must be admitted, that no plan for general health can be safely pursued, unless based upon the system of Cornaro.

THE END.

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