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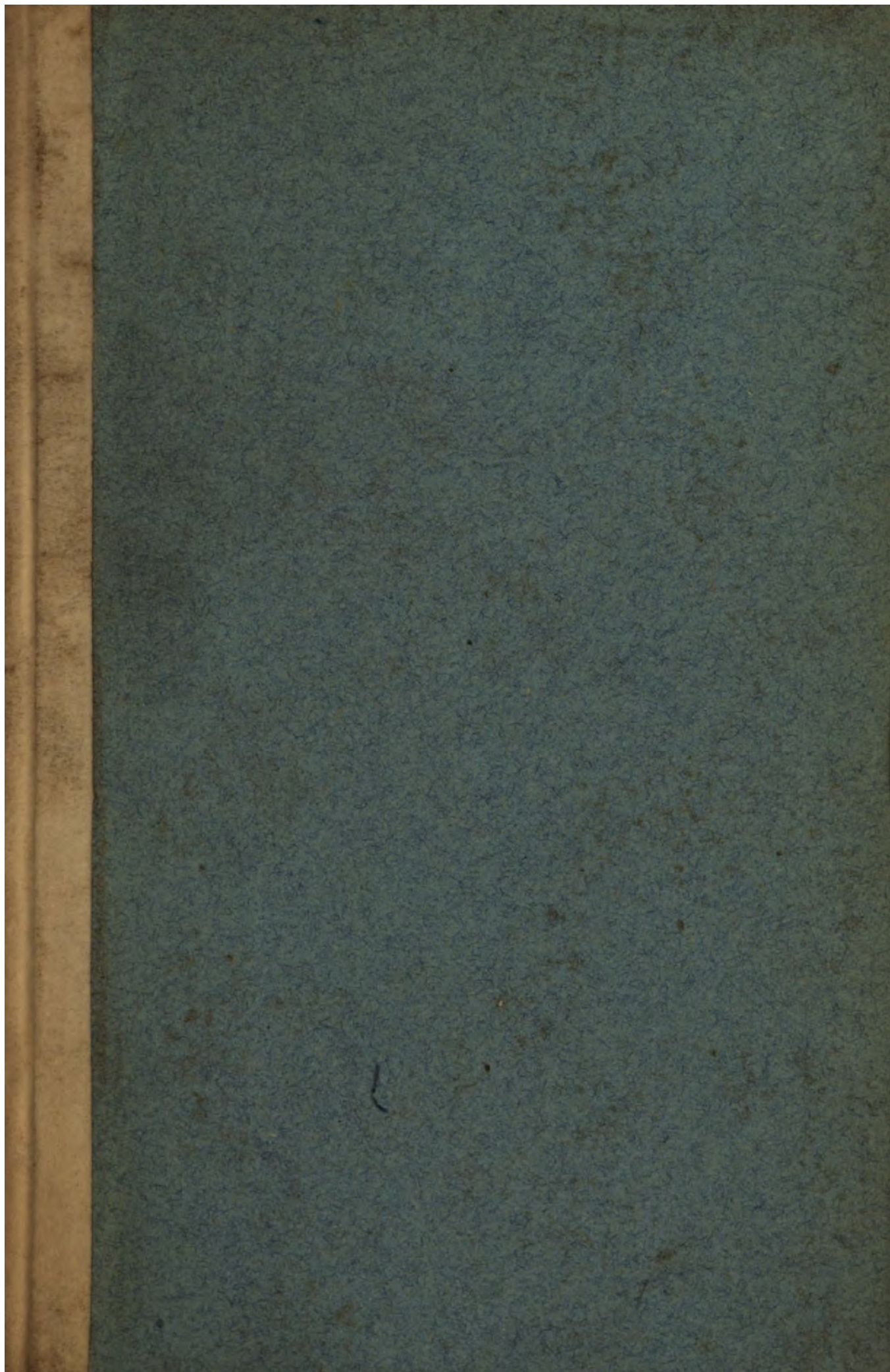
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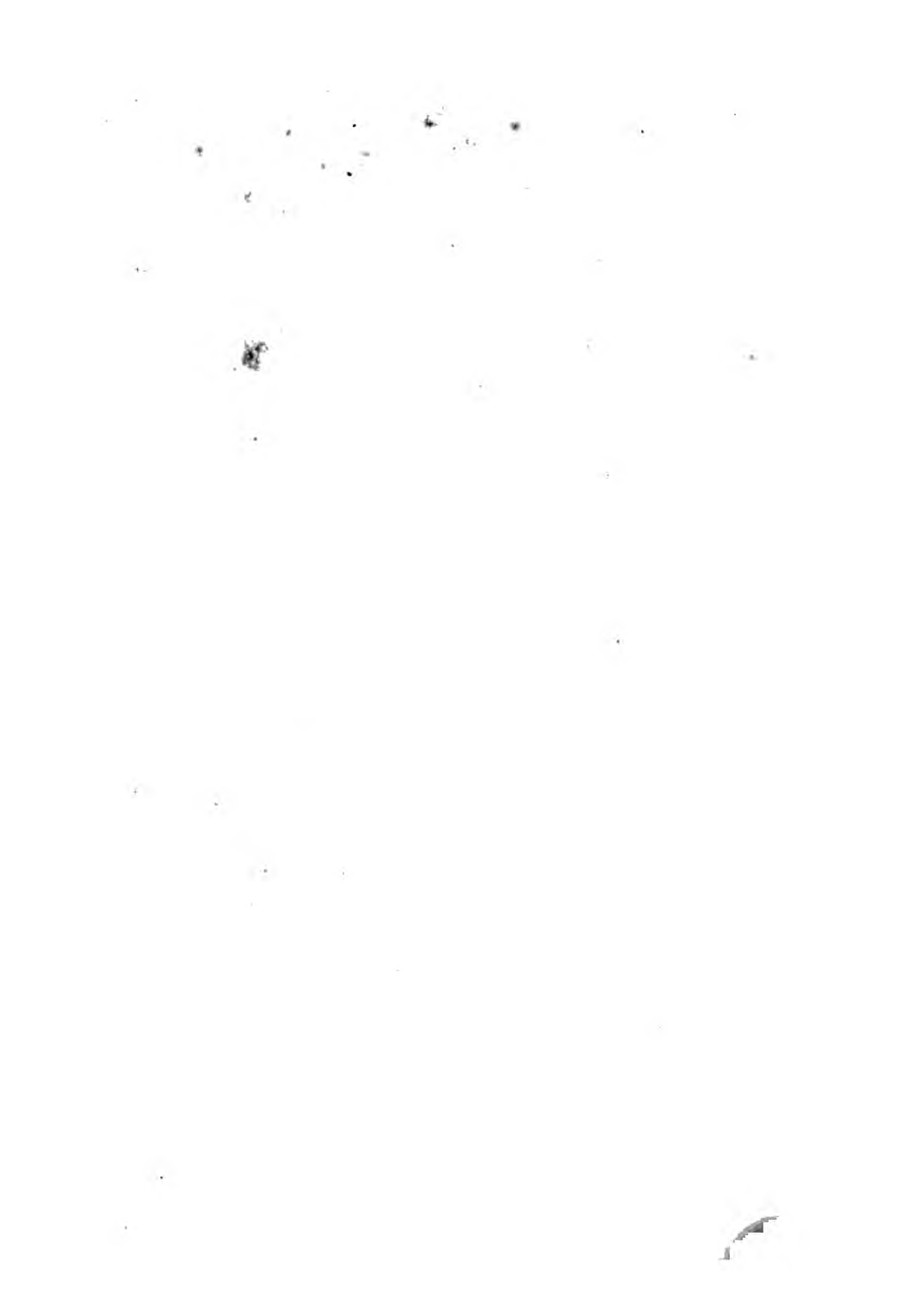
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INDIGESTION:

THE

FORERUNNER OF EVERY DISEASE.

WITH

ADVICE ON DIET AS A MEANS OF CURE.

ALSO

*Advice to Mothers on the Food and Feeding
of their Infants.*

—:—

“In the day that thou eatest thereof thou shalt surely die.”

—:—

BY

ALPHA.

Entered at Stationer's Hall.

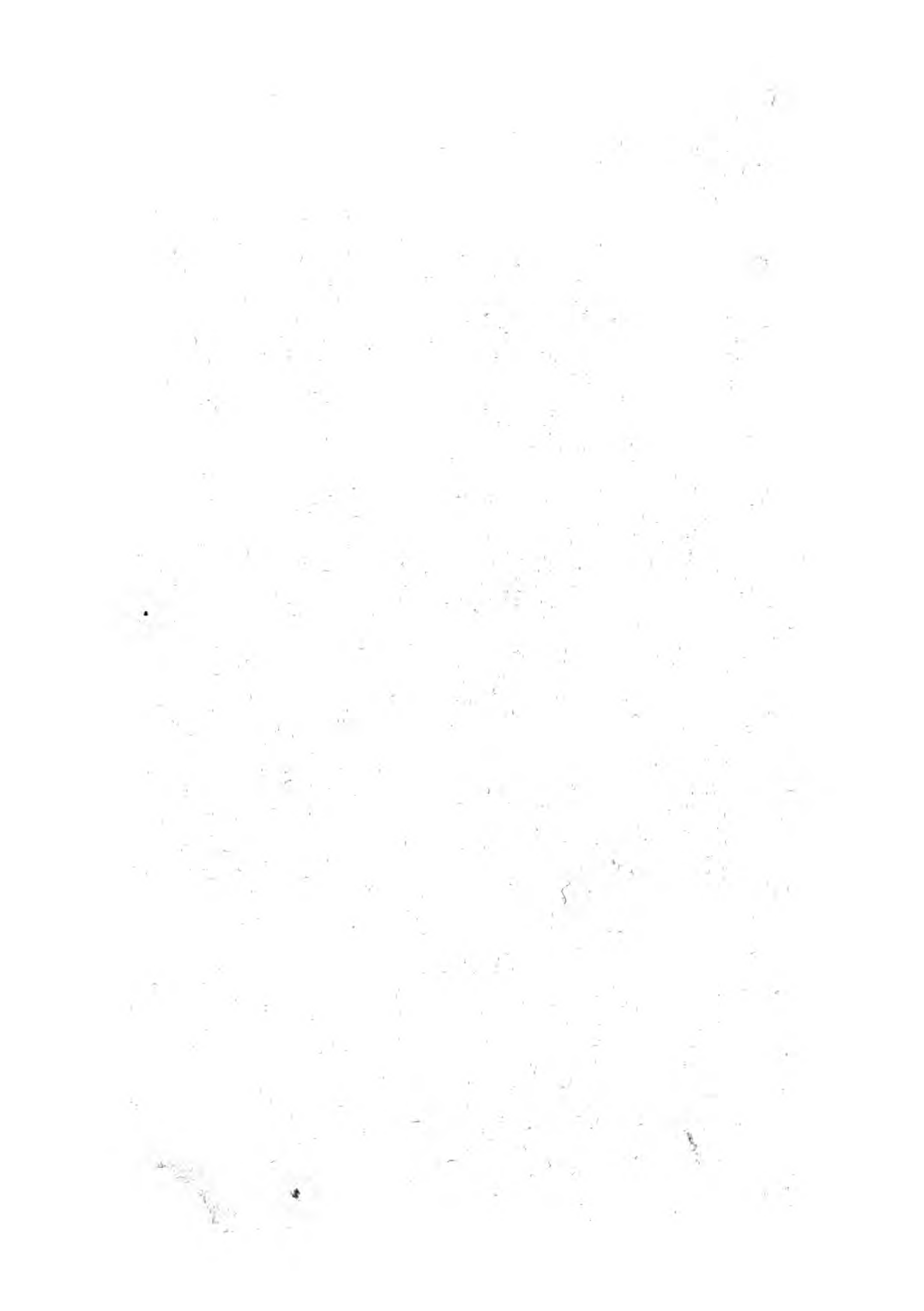
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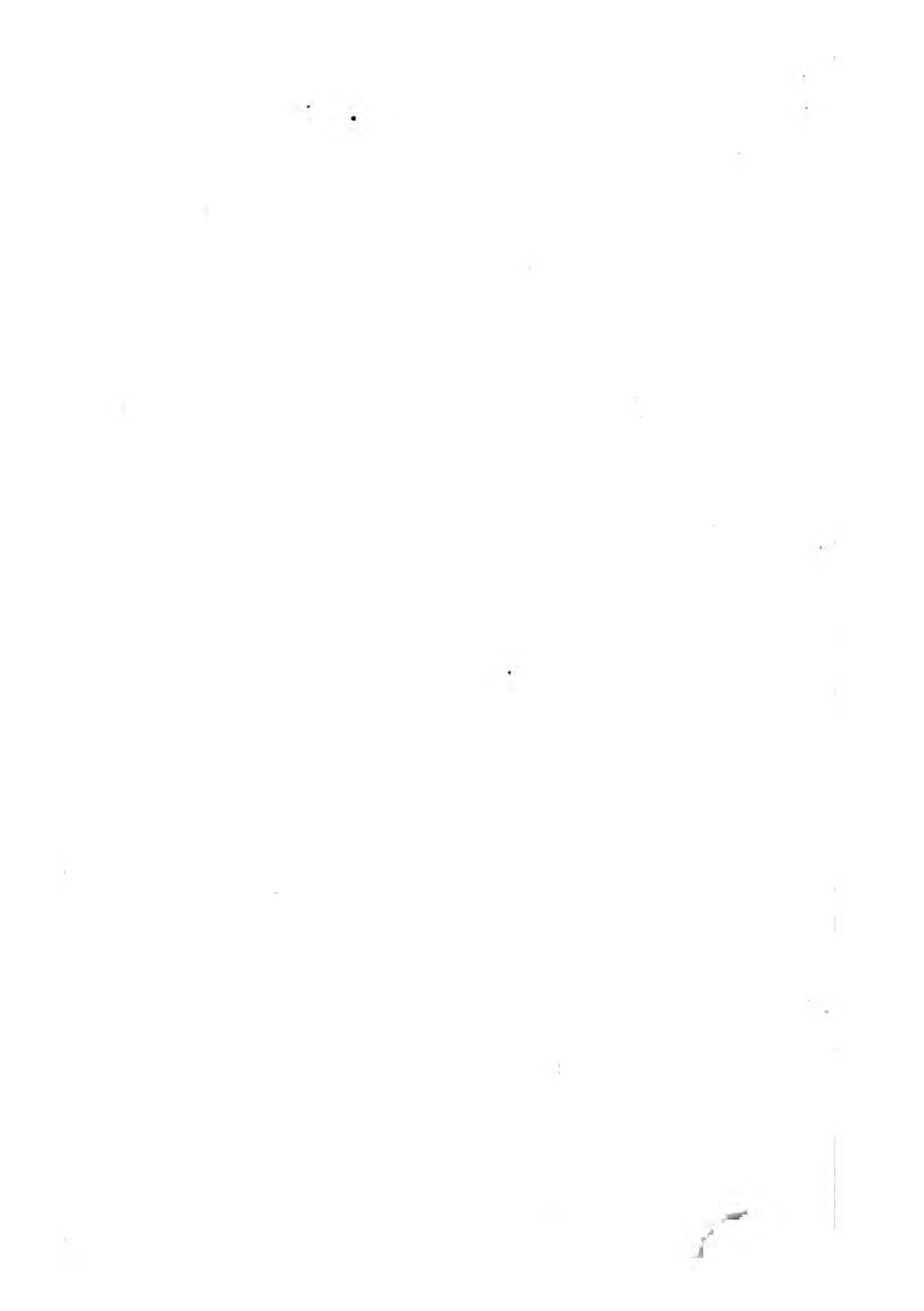
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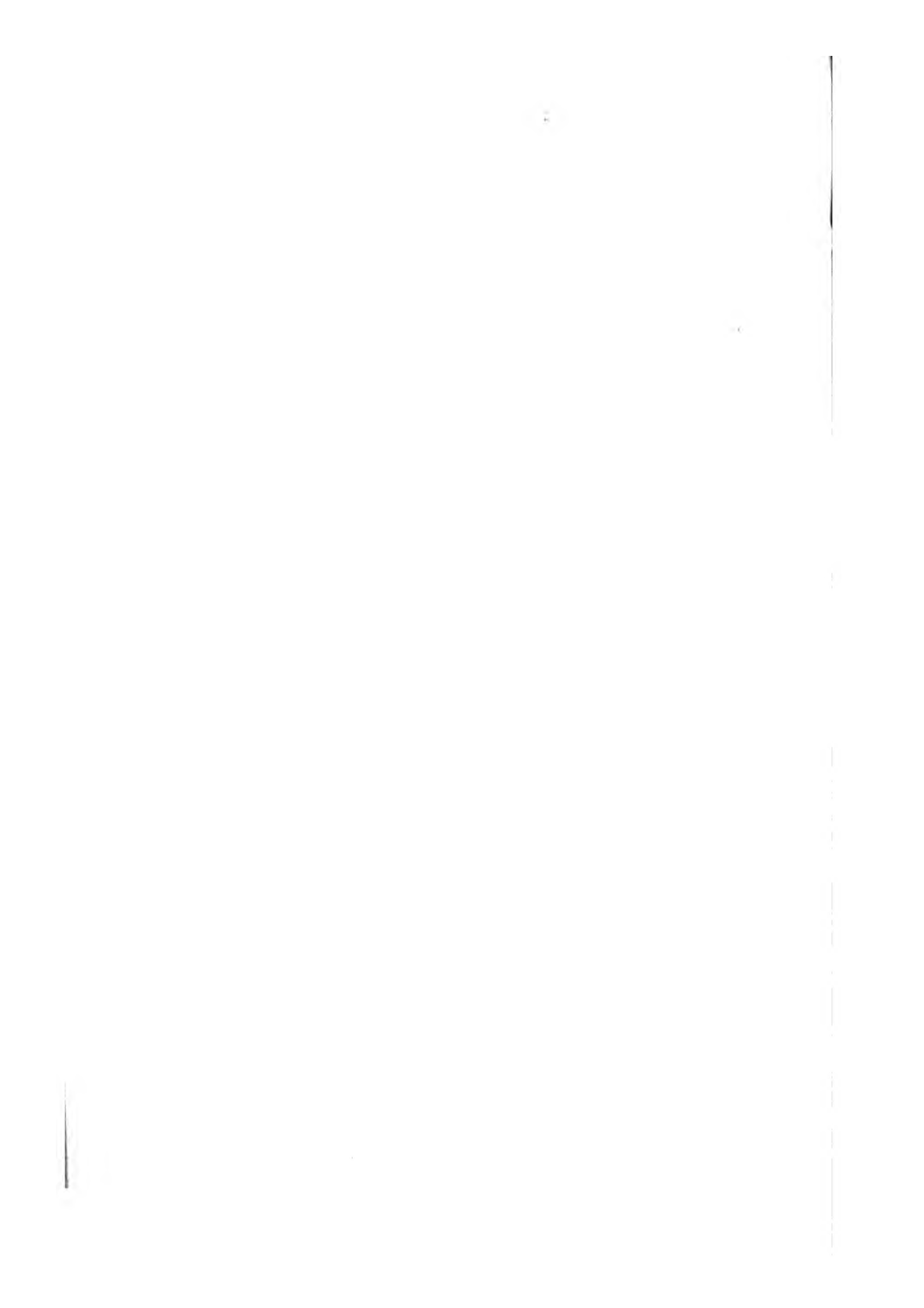
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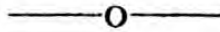
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P R E F A C E .

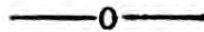


IT is not my intention, in executing this work, to write a lengthy treatise on this subject (though I believe it to be an inexhaustible one when the depths of it are sounded), but to mention a few simple truths which are not recognised by the medical profession or mankind generally. My desire is to benefit my fellow-creatures, that they may, by paying due attention as to what and how much they eat and drink, have length of days added unto them.

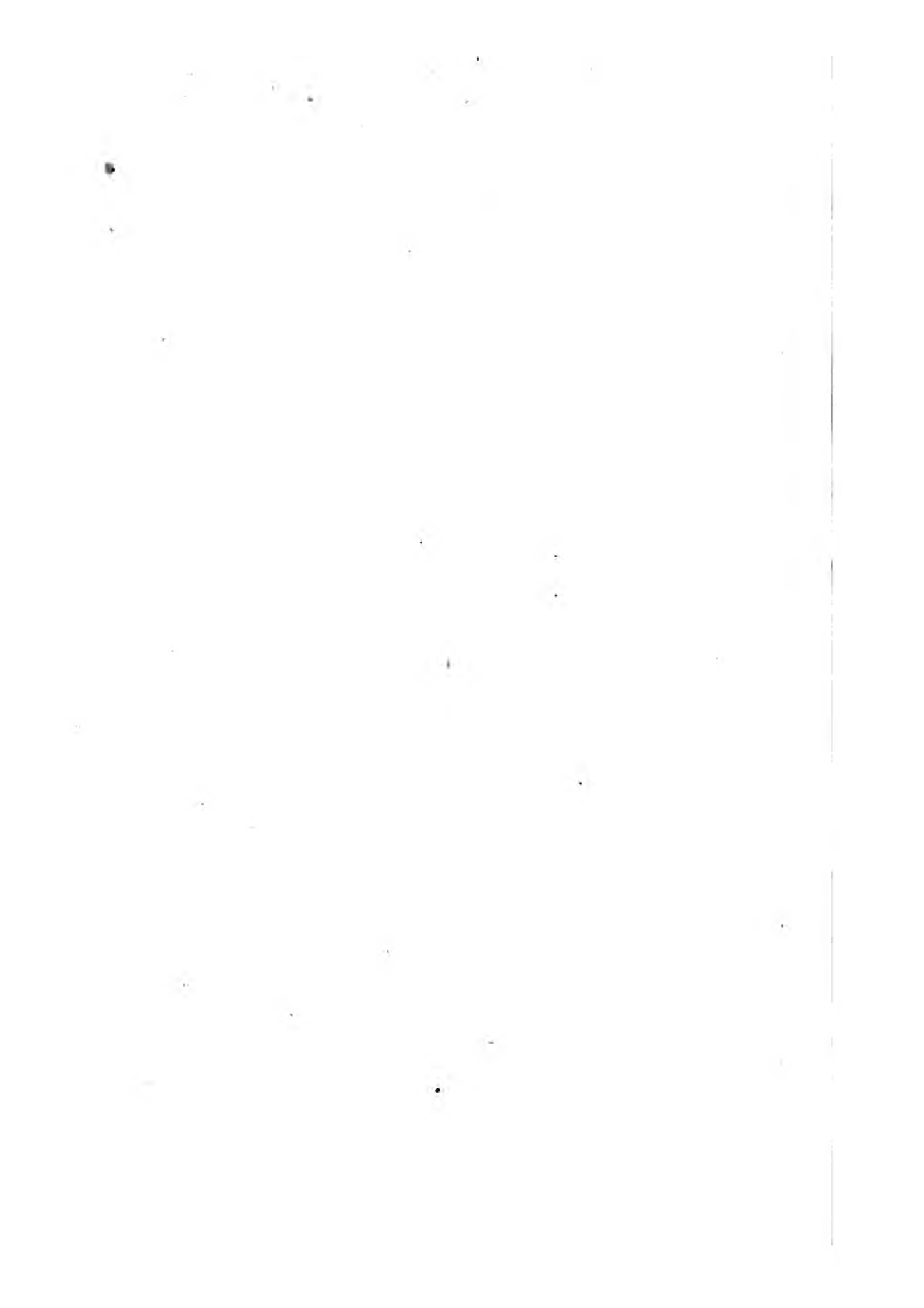
I trust the homely way in which this book is written will not make it repulsive to any, but that it may go forth on its mission enlightening the ignorant, encouraging the weak, and promoting health and happiness in the world.



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INDIGESTION: THE FORERUNNER OF EVERY DISEASE.

CHAPTER I.

THE ORIGIN AND RESULTS OF INDIGESTION.

“In the day that thou eatest thereof, thou shalt surely die.”—GEN. ii. 17.

HAVING been for many years a sufferer from indigestion, I have been led to think much upon the subject, and through thinking and praying that God would direct me to the use of means which should restore me to health, He has shown me that unless we pay strict attention to a system of diet, medicine is of little avail. Indeed, I believe a small amount of light nourishing food taken at regular hours and long intervals, will do more towards restoring health, than medicine taken without paying strict attention to diet, and will, I doubt not, restore many to health who may be suffering from any disease, provided that such disease has not become so deeply rooted as to have already greatly impaired some of the more vital organs. And even then, I think it probable if those diseased organs were nourished with pure blood, which can only be derived from food

thoroughly digested, they might be healed, to some extent, though they might never regain their former vigour.

Indigestion I believe to be the primary cause of every disease to which our bodies are liable, and yet how seldom is it seen on the medical certificate given at death. "Primary cause, indigestion," ought to be written on every doctor's certificate, for in my opinion it is the original cause of every disease. To prove this we have Scriptural testimony. God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die." Yes, it was eating the wrong thing—the "forbidden fruit,"—which brought death into our world. Adam and Eve so injured and weakened their bodies when they ate of the fruit which God told them not to eat, that a complete change was wrought in man's physical nature, and he became the victim of death.

Indigestion may be produced by eating or drinking too much, the latter in my opinion being a great hindrance to digestion, as when too much fluid is taken with meals, or between meals, the gastric juice by which the food is digested is diluted, and the lining of the stomach weakened; also, insufficiently masticating the food is another great cause of indigestion; or if a person is of a weakly constitution, certain kinds of food even from child-

hood may cause indigestion. Sometimes indigestion is caused by anxiety of mind, or overmuch brainwork, or too little out-door exercise, or close application to any in-door employment, as writing, or sitting too long at needlework.

Dr. James H. Bennett, in his book on "Nutrition in Health and Disease," says: "Grief, anxiety, mental strain, depression of spirits in any shape or form, if long-continued, lower the general vitality of the nervous system, and of all the functions of the economy which it controls and governs. Not only is the digestive or chylopoctic system impaired generally, but the more intimate or capillary functions of nutrition may be modified, and thus any form of morbid nutritive action of chronic disease may supervene, from dyspepsia to cancer. It is in this manner, no doubt, that grief and anxiety kill, by bringing on some fatal form of disease, the result of impaired defective nutrition, when 'dull care sits at the board' and poisons the food. We ought all to strive to bear sorrow and mental suffering with resignation and calmness, if we wish to escape death from some form of chronic disease."

Indigestion shows itself in various ways, and not in all alike. Some have a feeling of fulness in the stomach after eating, followed a few hours after by wind, or perhaps vomiting. Others experience an aching pain at the chest,

or have to endure sleepless nights. Talking during sleep I believe to be the result of food taken at too late an hour, or from food lying undigested in the stomach, which may have been taken at dinner-time, or some fruit may have been eaten between meals, which has disarranged the system. If you find a child, or, indeed, an adult, unusually restless at night, frequently turning over, talking in their sleep, grating their teeth, or snoring, be sure something has been taken during the day which has produced indigestion. Too much tea or other drink may have been taken, which probably has interfered with the digestion of dinner, or perhaps a sloppy supper has caused the disturbance. Another symptom is a foul taste in the mouth, attended, perhaps, with languor and headache on awaking in the morning; also constipated bowels are frequently one of the first signs that the digestion is wrong. An attack of diarrhœa may show that some of the food taken has passed into the bowels improperly digested, and consequently has produced irritation there. The appetite may be bad, or it may be too good, as if more is taken than the digestive organs have power to assimilate, it lies as an oppressive load upon the stomach, and then what is the result? Innumerable evils,—in fact, suffering it may be from the crown of the head to the sole of the foot.

I have heard that doctors have said no illness could arise from indigestion, unless a feeling of fulness was felt in the stomach, or other evident symptoms of indigestion were manifest. But in my opinion the food may be imperfectly digested, with but very little, or it may be without any uneasiness being felt in the stomach. It may partly pass away through the intestinal canal undigested, consequently the body becomes weak through defective nutrition, and perhaps the blood is poisoned by imperfectly elaborated chyle. And we know "the blood is the life," Deut. xii. 23; and as Archdeacon Paley, in speaking of the circulation of the blood, says: "One grand purpose is plainly answered by it, the distributing to every part, every extremity, every nook and corner of the body, the nourishment which is received into it by one aperture. What enters at the mouth finds its way to the fingers' ends." It is the impure state of the blood which causes whitlow and other skin eruptions. Doubtless, these outbreaks often prevent a more serious illness, since, if these impurities were to settle in some of the more vital organs, as the heart or lungs, they would become diseased, and death perhaps speedily follow.

Consumption, that most dreaded disease, carries off annually in Great Britain, one hundred and forty thousand; and Mr. Congreve,

in his work on "Consumption of the Lungs," says: "The producing principle originates in the blood, depending as is sometimes thought (and correctly, I believe) upon imperfect nutrition. The blood passing through the lungs, gradually deposits a matter there, morbid in its nature, or destitute of the principles of vitality, and thus tubercles are formed."

Unless medical men are led to see and acknowledge that indigestion is at the root of every evil, and to make a correct system of diet, the main part of their treatment for every disease, the annual mortality from consumption and other diseases will not be any less than it has hitherto been.

If any one is taken ill and sends for the doctor, how seldom does he inquire as to what the diet has been, that he may find out the producing cause; and if he does so, and recommends a certain diet to be necessary to bring about the return of health, it is not often his rules are strictly adhered to. Perhaps they are partially; but man is willing to take no small amount of medicine, rather than practise a system of self-denial in eating. And if the doctor does not mention diet as a means to health, how exultant is the patient that he is not debarred from eating any sort and any amount of whatever food his appetite chooses.

What is more common, however, than to hear

physicians say, when they think their efforts are of no avail: "Let him have anything he fancies." Perhaps he fancies a red-herring, if so he has it, or at least as much of it as he cares for. I remember hearing of a lad whom the doctor had given up, wishing for some new potatoes (which were just in season). As the doctor had said he might have anything he fancied, his wish was gratified. What the result was I did not hear, but I do not doubt it hastened his end. I have also heard of cucumbers and other indigestible articles of food being found in lockers of patients who have died in our hospitals. Doubtless, they have been smuggled into their possession by visiting friends. Is it to be wondered that death has ensued?

The difficulty is, however, to get people to believe that indigestion is the primary cause of every disease which attacks mankind. I shall go a little further, and say that it not only precedes disease in humanity, but that the lower creatures suffer with us. (Rom. viii. 22.) I know a person who possesses a horse which is suffering from what is termed "Fever in the feet," but no advice nor persuasion of mine will induce the owner of it to try a reduced diet for the animal. He says the usual quantity of corn which he had when in health has been withheld, and he considers he is now on low diet.

Yet he is allowed to be eating all day long, being placed in a meadow; and because the supply of grass is thought to be getting low, a tub of hay is placed near, that there may be no lack of food. Now, my theory is that as the digestive organs of this poor creature have been over-worked, he should be fed upon a smaller quantity of food than is given to a horse in good health; he should also be fed at regular intervals, several hours being allowed to elapse between meals. I should also suggest that the food given to him should be crushed or divided—as crushed corn, or hay cut into chaff. If this plan were tried for a certain length of time, I feel sure signs of improved health would soon be visible in the animal. I have no doubt but that the words of the Prophet (Isaiah xxx. 24) refer to the time when more care and consideration will be directed to the kind of food, and preparation of such food, as will be given to the animals. But this will not be until the world has realised the truth contained in these pages,—viz., Indigestion the cause of every disease that attacks humanity.

It is because indigestion does not always show itself as indigestion, that it is not acknowledged to be at the root of every evil. No pain is felt, perhaps, in the regions of the chest or stomach, but one finds he is losing flesh, the head aches or feels heavy, or the

heart palpitates. Neuralgia attacks another. Another is stricken down in a fit of apoplexy or paralysis. The little child has a fit, but the mother never dreams she has overfed, or improperly fed, her darling with unsuitable food. All these, in fact all diseases, spring from indigestion, through which the blood is rendered impure and the body is imperfectly nourished; consequently, some of the organs become weak through defective nutrition, and disease in some form or other is commenced. Well is it for him who, when he does feel symptoms of indigestion, or of his health failing, takes heed thereto by regulating his diet, so as to quell the ravages of the enemy, before he takes too firm a hold upon the citadel. Let the first warnings be heeded, notice the food you have previously taken and the effect, follow out the instructions I shall give in another chapter, and I do not doubt you will soon get quit of the enemy.

I said just now that "neuralgia was a symptom of indigestion." I have proved this from experience. The person attacked with neuralgia may have had previous symptoms of indigestion, or he may have felt perfectly well before the attack came on. I have noticed that when I have been suffering from indigestion, and an attack of neuralgia has followed, all the other symptoms of indigestion have disappeared. This has been the case when under medical

treatment. We think we have lost our old enemy, but no ! he is teasing us in another way, and a proof of this is that as soon as food has entered the stomach, the pain of neuralgia or toothache comes on again (most violently perhaps) ; and this may be the case when no work has been given to the teeth by chewing, as the pain will frequently return after only very soft or sloppy food has been taken. It is sometimes, too, the reverse of this. A meal taken when the neuralgia is painful will cause it to cease for a time.

The teeth are true indicators of the wrongs of the stomach. Toothache is nearly always attributed to cold. It may be accelerated by cold, but it is not the direct cause. Indigestion and defective nutrition are at the root of the evil. Decayed teeth are caused by indigestion. Dr. Thompson says: "The teeth may, as nail and hair on the skin, be considered as developments from the mucous membrane which lines the digestive organs. They sympathise with and suffer from whatever affects that lining membrane; consequently there is no more certain cause of decay in teeth than indigestion, and particularly if the saliva becomes acid." Archdeacon Paley says: "Even into every tooth we trace, through a small hole in the root, an artery to feed the bone, as well as a vein to bring back the spare blood from it, both

which with the addition of an accompanying nerve form a thread only a little thicker than a horse-hair." Indigestion often produces acidity and sourness of the stomach; when this is the case pure blood cannot be made, some part of the body must suffer therefrom. It seems as though some of the impurities of the blood get lodged in or around the teeth, and when these impurities break out in the form of a gum-boil or abscess, the pain ceases. But neuralgia may continue for weeks, and then pass away without any outbreak whatever. This may be the case when there has been a partial abstinence from food, in consequence of the pain caused by taking the ordinary amount of it, which has given the digestive organs a rest, and an opportunity to regain their former vigour; or the neuralgia may have been cured by a change of air, which, from experience, I have proved to be most efficacious in giving strength and vigour to the digestive organs, and consequently is beneficial to the whole system, especially when attention is paid as to what food is taken. I shall have something to say in another chapter about "What we should eat." Bilious attacks, also, are secondary, not primary; they are the result of indigestion. Let the person who is subject to them call to mind what food he has taken within the twenty-four hours previous to the attack coming on,

and avoid such food in the future as he thinks may have produced it. He will find this is the best and safest way to prevent a return of the attack.

Rheumatism may be prevented by attention to diet. The tendency to take a cold is primarily caused by there being a deficiency of heat in the system, the result of slow or imperfect digestion, although, of course, I admit that the cold may be actually developed by sudden changes in the atmosphere, insufficient clothing, or by draughts of cold air, &c. A family doctor says, writing in *Cassell's Family Magazine*: "People catch colds and other ailments because their bodies have no resisting power, being either insufficiently nourished, or partly poisoned by the blood that circulates therein." Those who are weakly and evidently subject to indigestion, should wear more clothing than the strong. It is generally the case that those whose digestion is weak and slow, suffer from cold hands and feet. If they suffer from cold feet at night, let them try a bottle of hot water at their feet. This will, probably, help them to several hours of sleep, which is so needful and beneficial to the weak. I shall not recommend the remedy suggested to me by a doctor when I was suffering so much from cold feet at night, which was, to plunge them in cold water just before getting into bed, and

then to rub them with a coarse towel. This had the effect of making them glow for about five minutes, but they gradually lost heat, and before I could get to sleep were as cold as ever. This, of course, was the result of languid circulation, the consequence of slow digestion.

Weak eyes and inflammation of the eyes is the result of indigestion. I have known several persons, having evident symptoms of indigestion, who have also suffered from weak eyes, and when their eyes have been better, a disease or weakness in another part of the body has manifested itself. For instance, a cousin of mine had suffered from weak and inflamed eyes all his life up to about his seventeenth year, when his eyes gradually became better; but he was soon afterwards smitten with that more deadly disease, consumption, and carried a victim to the tomb. I do not doubt that indigestion was at the root of both these complaints, though I do not think that any symptoms of indigestion were visible. But I remember (he came on a visit, soon after he was stricken with the malady which carried him to the grave) what a rapacious appetite he had, and that whatever he might eat nothing *appeared* to hurt him, though, doubtless, he was only feeding the complaint. He had such strange fancies for different things, for he would go out and buy cucumbers, apples, and other indigestible things,

and eat them with apparently great relish, and not feel any symptoms of indigestion, but one could see he was not gaining flesh, notwithstanding all that he ate—he was but feeding the disease with the impure blood which such food would produce. I know it is not the case that all consumptive patients have such greedy appetites. Many quite loathe the sight of food. This, too, is a proof that the stomach and digestive organs are in a depraved condition.

It is also known and acknowledged by the medical staff that infectious diseases—such as fevers, small-pox, &c.—do not so readily attack those who are in a sound, healthy state. Dr. J. H. Bennett says, in his book on “Nutrition in Health and Disease”: “During the last few years the germ theory of disease has been gaining ground. It is now, indeed, all but universally admitted that many of the diseases called zymotic—which comprises epidemic, endemic, and contagious diseases—owe their origin to germs introduced into the organisation from without. For these germs, however, to take root as it were, to develop, the animal organisation must be prepared for their reception. The most efficacious preparation, no doubt, is a low state of vitality from defective nutrition. By keeping his nutritive conditions in a healthy state, and by thus securing a sound, healthy organisation, man all but secures immunity

from the germs of disease." Fits of paralysis, apoplexy, and epilepsy, are, I believe, the consequences of indigestion.

A friend of mine died from a fit of apoplexy, followed by paralysis. She was stricken down in perfect health, with the exception of feeling a little more languid in the morning than usual, and died in a few hours. What had been her diet was my first thought on hearing of her death. I ascertained afterwards she had spent the previous day from home. She had drank three glasses of stout during the day—one at lunch, another at dinner, and the third at supper. This was a beverage she was not accustomed to take, ale being her usual drink. Her daughter also told me she was surprised she should have taken it, as one glass of stout would sometimes give her a headache; but I suppose it was what the family with whom she spent the day were in the habit of drinking, and she probably found she was no worse after the first glass, and so took it with each meal afterwards. The food she had eaten on that day was not of a very indigestible kind, but I do not doubt that the stout was too heavy for her. It may have caused an overflow of blood to the head, consequently, the bursting of one of the blood-vessels there, which produced apoplexy.

Fits of epilepsy, I am convinced, might be to some extent prevented, if not entirely abolished,

by attention to diet. Persons who are subject to such fits are generally great eaters. Sickness, which frequently follows an epileptic fit, seems a proof that some undigested food lying in the stomach has caused the fit. If this book should come into the hands of any (which I trust it will) who may be suffering from epileptic fits, let me urge them to try the system of diet mentioned in Chapter III. If they find themselves benefitted after a trial of five or six weeks, they surely will not mind continuing the same, even though they have to sacrifice many dainties which they have hitherto enjoyed. I have had to adopt this plan myself when in very weak health, and found myself much more benefitted than when under medical treatment: and I still find the only way I can keep myself from becoming a confirmed invalid is by denying myself many luxuries which my appetite would urge me to eat. I would here say that the medicine I have found most useful as an aid to digestion is "Lactopeptine," which may be obtained of any chemist. Instructions as to dose will be found on the bottle. If the prescribed dose does not benefit, it might be increased by taking a few more grains; this I have frequently done, and have derived more benefit from an increased dose. I think it is best taken between thin bread and butter.

Various other cases of temporary illness have

come under my notice which have been produced by indigestion, followed by bilious attacks, spasms, sick headaches, &c.; but there are so few who question themselves as to what is the cause of their illness—viz., What have they eaten? &c.; and even if they do attribute it to a certain article of diet, they do not always avoid such food in the future. Indigestion is the first great cause of all our bodily weaknesses, and not until this is realised, and the class of food and manner of feeding become with each one a conscientious study, can we look for a yearly decrease in the number of deaths resulting from bodily disease. And then may not we hope for the fulfilment of the prophecy even on this earth, that “There shall be no more thence an old man that hath not filled his days.” (Isaiah lxxv. 20.)

Of course, we know there will always be deaths from accident, drowning, &c., under the present dispensation of our physical nature; and even though we escape premature death from accident or bodily disease, and we should live to a good old age, then death must come, for our bodies wear out. A writer has said: “The moment we begin to live we begin to die, as tapers waste that instant they take fire.” So it is, for “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord;” and we shall not fear death

if we can say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

CHAPTER II.

ADVICE TO MOTHERS ON THE FOOD AND FEEDING OF INFANTS.

"Ere my child die."—JOHN iv. 49.

MANY mothers shorten the lives of their children, or shall I say, "kill them with kindness," either by giving them improper food, or by giving them too much at a time, or by feeding them too frequently. It may be they err a little in each respect. They are so afraid their darlings should suffer from hunger or lack of nourishment, that every hour or two they are cramming them with food (I am now speaking of young infants); and should the child become fretful a half-hour after it has been fed, the bottle is again put in its mouth, if the mother is not nursing it herself, and this is repeated continually throughout the day. No wonder if the child begins to throw up its milk, and at last refuses it altogether. Many mothers consider that throwing up the milk is a healthy sign. It is a good sign, so far that it relieves the stomach, which probably has been overloaded. It is a fallacy to suppose that sickness is a sign of

good health. It is rather a proof that the food has been too heavy, or too much has been given, or that the stomach is out of order.

When a mother is suckling a child herself, and the child becomes subject to vomiting, let her suckle it at longer intervals, *and allow it to take a smaller quantity at each time*, until the sickness subsides. If it is being brought up by hand, simply new milk, with one-third of water and a little sugar (and no other ingredient, such as rice or corn-flour) should be given it in the bottle, and no other kind of food should be given until after the ninth month. If the child is taken with sickness, with or without diarrhœa, let the mother reduce the quantity of food, and give it, as I have previously said, at longer intervals, with quite half water. Even skimmed milk is better diluted when the child is out of health. If this does not answer, dilute the milk with one-third of lime-water instead of ordinary water. Lime-water may be obtained at a chemist's, or made at home. A recipe for it will be given at the end of the book. I once heard a mother say that she cured her baby (whom the doctor had given up) by giving him fine sago well boiled in water, and then cooled with a little milk. Diarrhœa may sometimes occur without sickness. This doubtless results from indigestion : the milk probably curdles in the stomach, and the digestive organs not

having power to assimilate it, it passes into the bowels imperfectly digested, and the irritating influence produces diarrhœa.

Costiveness, too, in infants is a symptom of indigestion. As a remedy, try the milk more largely diluted, and give the child *less* at each meal. On no account force the child to take its food. If, after taking a few draws from the bottle, it refuses to take more, put it away for a time. By the child showing such a dislike for its food, the stomach is evidently out of order. If a small quantity only is given at longer intervals, the stomach and digestive organs will have a chance of regaining their proper tone. This may take place in a few days in some cases, in others it may require a longer time. I do not doubt the majority of mothers will be too much afraid of killing their babies by, as they will think, giving them such a small amount of nourishment; but they must remember *it is not all that is taken that nourishes, but all that is properly digested.*

It is a derangement of the digestive organs which produces fits of convulsions, which carries off so many infants. They are brought on by improper food and feeding. Not long ago a person living near me had lost her baby, an infant of nine months: it had been poorly for some days, and was taken in a fit of convulsions, and died in a few minutes. What had

been given it to eat? was my question of the mother. It had refused to take the bottle, so she tried giving it solid food, such as rice and milk puddings of various kinds, which it ate very well. It would also hold a crust, and suck it. Oh, fond mother! what had you done? I would here say that the crusts which many mothers, as soon as a child can hold them, put into its hands, are most dangerous, and unfit things for children to handle. Of course, the mother does not expect the child will bite any off; "it is only," she says, "for it to suck, just to amuse itself with for a little while." But how is she to prevent the child nibbling some off, especially if the child has any of its front teeth come. It may even do this with the gums when the teeth are coming, and then what is to become of the swallowed pieces? If the child is weakly, no wonder if it is taken off by convulsions or diarrhœa. Another mother, who lost her baby at the age of five months, used to give it (besides the bottle) light pudding. What food for a baby of five months! Another mother, who had lost her baby of eleven months, when I asked her what the child ate, said, "Oh, she would eat anything, just whatever I did." I have seen mothers give their children, as soon as they could sit up in their chair, grocer's currants to eat, thinking it would amuse the children, and

have a beneficial effect on the bowels. This I believe to be a great mistake. Currants are very irritating, and should never be given to children under two years old, and very sparingly after for some time. They may relax the bowels, but they may also upset the digestive system. I have noticed, after children have eaten currants, how fretful they have been, how they have started in sleep, sometimes crying out, and turning over and over. Any kind of food lying undigested in the stomach will produce this. Currant-cake should not be given to children under two years, especially if it contain lemon-peel or much spice, the former being very indigestible, and if the child is at all delicate, it should never be allowed to eat cake.

Much evil is wrought, I believe, by mothers giving their children, after they are weaned, too much drink with solid food. Too much fluid prevents the digestion of whatever solid food has been taken. Children will have drink if they can get it. This is very much from habit: still I have noticed that after a rich dinner, or after breakfast, if something indigestible has been eaten, children, like adults, will frequently complain of thirst. It is a good plan to get them into the habit of taking their dinner without drink. The dinner will digest much better if taken as dry as possible. If any drink is taken, it should not be more than a

wine-glass of water after the food is eaten, not to be drank with the meal. But, if the child is in good health, it will not require any drink (unless it be in very hot weather) between breakfast and tea in the afternoon, and that should be a small quantity of very weak tea, or milk and water—say, about a quarter of a pint at each meal, or even less if the child is delicate. In my opinion, thin slices of stale bread (with the crust taken off for very little children), thinly spread with butter, and a small quantity of warm milk-and-water after, is better for most children than bread soaked in new milk. Undiluted new milk is very apt to disagree with children of weak stomachs. Skimmed milk is better, or the bread without crust may be soaked in boiling water (if the child is quite young, it should be beaten to a pulp), and a little cold milk added, with a small quantity of sugar. If the child is weakly, do not force it to take a large quantity, as it is only what the child can easily digest that will nourish it. Do not allow children under two years of age to eat crusts of bread either soaked in milk, or as bread and butter, but always remove the crusts from the slices of bread and butter. Even older children, if delicate, should not be allowed to eat crust, it is so indigestible. Nature itself seems to teach us they are injurious by seeing how often little children will leave crusts from

bread and butter. I have heard mothers say, when the child has left crusts: "He (or she) shall eat that another time; he mustn't be humoured in that way, or he will always leave them." This is wrong, as if they are not thoroughly masticated, they will act very injuriously on the system, especially the bottom crusts of loaves, which are generally very tough, unless they be tin loaves. On no account force a child to eat crusts. Stale bread and butter is better for them than toast.

Potatoes should be well mashed before they are given to children. I have heard mothers say they frequently see they have passed the bowels apparently unchanged. When the child is two years old, it may eat a little lean meat. A very small quantity should be given at first, not more than a half-ounce, and it should be very finely minced, so that if any escape being thoroughly masticated, the stomach will not be overworked thereby. But, if the child refuses to eat meat, it should not be forced upon it.

Over-eating, and too much drink and improper food, I believe are the usual causes of worms in children. Teething time would be attended with much less suffering for the little creatures if mothers were more careful about their children's diet, especially at that particular time. As the teeth and gums of adults are affected by indigestion, why should not children

be the same? The number of infants that die annually under a year is something enormous.

I am certain if mothers and nurses knew the secret of how much and how often the little one should be fed, and also what is even most important, the right kind of food to feed the young child upon, there would be fewer weeping mothers, and fewer little graves in our burial-grounds. But, I must add, it is of little use to regulate the time, or amount of food that is given, if the mother herself, who when she is suckling the child, does not pay due attention to the state of her own health, by regulating her diet when any symptoms of weakness or indigestion appear, and then when parents are led to see how much indigestion has to do with all bodily weakness and disease, and themselves adopt a system of diet as a means to health, we may hope for future generations to be both stronger and healthier. Then may we hope, too, for the fulfilment of the prophecy, "There shall be no more thence an infant of days for the child shall die an hundred years old." (Isaiah lxxv. 20.)

Some good might be done if those who have the management of children were to instruct them as to the evils which accrue from a wrong system of diet, teaching them from their earliest years, how, to a very large extent, good health and long life depend upon the kind and quantity

of food that is eaten, and especially should they be taught to avoid the injurious habit of eating excessively of sweets, cake, fruit, &c., between meals; as also that of drinking too much hot fluid with meals, as tea, &c., which is most hurtful to the digestive system, and consequently is the source of many severe illnesses and the outcome of much weakness in children.

I will close this chapter with an extract taken from the *Daily News* of Dec. 16th, 1880, which I do not doubt, if mothers were to put into practice, would be for the benefit of their infants: "At a meeting of the Town Council held yesterday afternoon, the medical officer of health, Dr. Tæffe, commenting on the extreme proportion of deaths of infants from diarrhœa (91 per cent, of the total deaths from that cause being those of children under five years old), said 'there was evidence that improper feeding and improper nursing, even when the mothers themselves nursed their children, were the principal causes of infantile mortality. Not only was the kind of food injurious, but from experience in the children's hospital, he knew that most, if not all, infants, had food given them from hour to hour. Such gross feeding could not be survived by an adult for more than a few days, and the injury to infants, whose digestive system was far more delicate might be imagined. His own opinion was that no infant should be

fed more than once in four hours during the day, and twice in the night; that for the first six or seven months the food should be that supplied by the mother, or milk-and-water sucked from a bottle; and that no child under such age should be fed by a spoon, or receive farinaceous food of any kind. Until the poorer people were better instructed how to feed their children, the mortality from diarrhœa would always be great.”

CHAPTER III.

WHAT TO EAT AND WHAT TO DO.

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.”—1 COR. x. 31.

Do we eat to live or live to eat? is a question I would ask. Many there are I doubt not who adopt the former part of my question, and eat such food as they believe will be for the nourishing and strengthening of their bodies; also there are many who fulfil the precept, “Let us eat and drink, for to-morrow we die.” I know, also, that there are many weakly persons who ignorantly partake of food which is positively injurious to them, and which, itself, is the means of weakening instead of strengthening their bodies, and keeping them, it may be, in perpetual discomfort, pain or suffering of one form or other, and making their lives burdens to

themselves and to others also. To such I would offer a little experimental advice. This advice will I believe prove beneficial if put into practice and persevered in by any who may be suffering from liver complaint, jaundice, bilious attacks, severe headaches, consumption, fits of epilepsy, nervous disorders, and many other complaints which are all produced by imperfect digestion.

First of all, then, I would say, if you have been taking four or five meals a day, take only three, and let there be four or five hours between each. Do not take the smallest thing between meals, neither wine, fruit, nor sweets, as anything taken between meals upsets the process of digestion going on in the stomach. Some will say, "they cannot do without something between a breakfast at eight and dinner at one or two, they have always been accustomed to have lunch at eleven o'clock, and they are sure they cannot do without it. This is a habit which may be overcome by perseverance. Some there are who eat nothing at breakfast, they drink, it may be, several cups of tea or coffee, but eat nothing till they have their lunch at eleven. It would be more conducive to health if such persons were to eat something at breakfast, if only a very small quantity, and do without lunch. Many persons who do eat, drink a cup of tea before they eat anything. It is a better plan to eat one or two slices of bread and butter before any

drink is taken ; indeed, it is better still to finish eating before any drink is taken, and although it requires some self-denial to do this at first, it will soon become a habit and they will think nothing of it. When solid food enters the stomach it calls forth the gastric juice from the coatings of the stomach, through which food is digested, which drink does not do so readily. The larger the quantity of fluid taken the more difficult is the process of digestion. If a person is weakly nothing besides bread and butter should be eaten for breakfast, that the digestive organs may have as little work as possible. Bread thinly spread with butter I have found to be more digestible than toast, either hot or cold. I strongly advise the weakly not to eat toast. I have found tin bread more digestible than the ordinary loaves. Delicate persons should not eat bread under two days old, and when very delicate it is better to remove the crust.

I cannot speak favourably of brown bread, as I have found it most indigestible. I know it is generally recommended for constipated bowels, and may have a good effect where the stomach is not very weak, but I have found it very irritating, so much so that the stomach could not retain it. If the bowels are constipated it is a good plan to make a visit once a day at a regular hour, whether there is a desire or not,

and if the system of diet that I suggest is put into practice, I do not doubt there will soon be an improvement in this respect. As the digestion improves, the bowels will become more regular in their action. Purgatives should be strictly avoided. If continued, they have a very weakening effect upon the bowels. Many persons make a practice of taking a pill every few days, if the bowels are not relieved daily—this is the surest way of retarding the natural and regular action of the bowels. But I must return to my advice on eating. It is very important not to eat too much at one meal, either at breakfast, dinner, or tea, as, if more is taken than the digestive organs have power to assimilate, much evil is wrought, and the process of recovery retarded. If the patient is very weak, two or three small thin slices of bread and butter will be sufficient to eat for breakfast, and a half cup of very weak tea (a small cup, not a breakfast cup), with or without milk, may be *taken afterwards*. It should not be swallowed in a draught, all at once, but should be drunk by sipping, at intervals. The tea should be nearly half water, only about a table-spoonful of tea, the ordinary strength, being just to give the drink a flavour. This may suit some better than milk and water. Whatever kind of drink is taken should not be taken too hot, only a little over new-milk warmth.

The amount of fluid I have mentioned may appear small to those who have been in the habit of drinking two or three cups, at breakfast time, but it will be found sufficient; if nothing but bread and butter is taken for breakfast. Should, however, an egg, bacon, or other indigestible food be eaten, thirst will probably be the result, and there will be a craving for more drink long before the dinner hour arrives. I have had to reduce myself to the half-cup of tea, and found I was very much better for it, and even when very weak, I have only taken a wine-glass of water (new-milk warm), for breakfast, and have gone without more drink till tea-time. Sometimes I have not had any kind of drink until five p.m., and have generally found myself better for such abstinence. I do not doubt that some persons require more drink than others, but many might take very much less, and greatly benefit themselves by doing so. If a person who has been in the habit of taking two or more cups of tea for breakfast feels symptoms of indigestion, or any other weakness, let him reduce the quantity of drink to one small cupful of *very* weak tea, with a very small quantity of stale bread and butter eaten first. If no improvement is manifest after a week the quantity of drink must be reduced to a half-cup. Nothing more must be taken until dinner-time. If you have been in the habit of taking medicine,

leave it off for a time, unless it be a medicine to aid digestion, and try only this system of diet as a means to health. It may have to be continued for several weeks before the health is re-established, and in cases of very long standing it may be months before any great change is realised. But to pay due attention to the first meal of the day and neglect the others would be most useless. Again, I repeat, nothing must be taken between breakfast and dinner. I trust my readers will pardon this repetition, but it is because I know it to be so important that the stomach should have a season of rest, since it will consequently have more power to digest the dinner. Those who are weakly, or who have any symptoms of indigestion, should not eat beef, pork, veal, sausages, ham, bacon, nor salt meat of any kind, neither hashes, stews, or anything with much gravy or seasoning. Meat re-cooked, as hashed meat, is very indigestible. I have been under several doctors, some have told me to eat underdone meat, others have said, "eat lean well-cooked meat." I have found from experience the latter kind to be most digestible. I have also found cold meat to be more digestible than hot. A mutton chop, cooked after the manner of recipe I have given on another page, may be eaten either hot or cold (*not any of the fat should be eaten*). If the patient is very weak, just the round lean

part of the chop would be sufficient for one meal. It may be taken with or without the gravy. I think it would digest better without any gravy. If a hot chop is found to disagree, try eating a cold one, cooked after the same manner. Do not eat meat that is not well done, let it be quite tender. Meat will be rendered much more tender by just simmering for a sufficient length of time than it will be by fast boiling. When mutton is eaten, care should be taken to remove all skin or gristle, which is generally seen in a shoulder of mutton, or in other joints. Also, all the fat should be removed, as that is generally objectionable to weak stomachs, and from my experience, takes longer to digest. All kinds of food should be eaten slowly, and well masticated. The meat should be finely minced on the plate before eating. This is well for those who suffer in the smallest degree from indigestion, but for those who are very weak, it is best to mince it first finely, and then pound it in a mortar until it becomes a complete pulp. The Australian mutton, which is sold in tins, will be found very digestible if the lean only is eaten, and it can be easily pounded, for those whose stomachs are very weak, and will suit most persons better if eaten cold. Should, however, mutton be found to disagree it should be left off entirely. Fish and fowl are more easy of digestion than mutton, and the former more

so than the latter, but there are certain kinds of fish which must be strictly avoided by all invalids, such as mackarel, salmon, bloaters, and all kinds of shell-fish. Sole, whiting, and cod are the most suitable fish for invalids, and a small quantity of either of these, well boiled or fried, with as little fat as possible, will be found more digestible than anything else I know of for dinner. Boiling is considered the best way of cooking fish for invalids, but I find from experience, that if grilled or fried without any preparation of egg and bread-crumbs, and with only sufficient grease to keep them from sticking to the pan, they are equally as digestible as when boiled, and they are more tasty. No melted butter or sauce of any kind should be eaten with them, and care must be taken not to eat any skin, nothing but the white flesh of the fish. The next most digestible kind of meat is fowl (not water-fowl), well boiled, or rather gently simmered for an hour, if small, and for an hour and a half, or longer if large. Of course, this must be regulated according to size. Again I would say not the smallest particle of skin must be eaten, and no melted butter or sauce of any kind, and remember *only a small quantity must be taken at each meal*. Those whose appetite is good must eat less than they would if in good health, and this must be all finely divided, and well masticated, whether it be

meat, fish, or fowl; and if you really want to get well you must give up eating sauces and other condiments, respecting which I shall give a quotation from a medical man on another page.

In regard to vegetables, I would say, do not eat any, except it be one very mealy potato—at least, for a time, while you are trying the diet system as a means of cure—and some may find themselves better without any. It is a good plan to mash the potatoes on the plate, if not previously mashed. Waxy potatoes are very indigestible. I consider vegetables equally as indigestible as meat, for those in very weak health. Most persons would find them far more digestible if they were more thoroughly cooked. Cabbage, French beans, &c., are often sent to the table insufficiently boiled, as too much cooking is thought to spoil the appearance of them. If persons in robust health were to eat more vegetables *thoroughly cooked*, and less meat in proportion, they would probably retain for a larger period that most precious possession good health. But I do not consider vegetables, however thoroughly they may be boiled, suitable food for those who are in a low state of health.

When healthy persons find themselves “out of sorts,” a good is plan to leave off eating both meat and vegetables for a day or two, or longer if their health has not improved, and take a

lighter diet, as bread thinly spread with butter, with a little milk pudding after, as ground rice, &c., if milk puddings agree. Persons in very weak health should not eat any pudding after they have eaten hot meat, as the meat or fowl will digest better alone. Those who are not so weak may eat a little of a kind I will mention, but must strictly avoid all kinds of pastry, either baked or boiled, also grocers' plum or currant puddings, and every kind of preserved fruit, such as jam, especially plum or gooseberry, the skins of which are very indigestible—but a little fruit jelly may be eaten occasionally. Nor should such as apples, gooseberries, plums, currants, nor, indeed, any kind of fruit be eaten, cooked or uncooked, while the patient is suffering from indigestion, or any bodily weakness. Rice puddings are not suitable for invalids, as the rice is very indigestible and irritating for the stomach, if it is not thoroughly cooked. It requires gently simmering for several hours to make it fit food for invalids. Ground rice puddings are more wholesome, if made with milk, and not more than one egg. Tapioca is suitable if prepared in the following manner: soak all night in water, afterwards simmer in milk until it becomes perfectly soft, and then, when nearly cold, beat one egg, which has been well whisked, into it, add a little sugar, without spice of any

kind, and bake for a short time. This will be found more digestible than if it had not been soaked in water. It is not advisable to eat any of the skin which covers the top when baked. Some boiled batter pudding may be eaten, if not made too stiff, and with not more than one egg with milk to a pudding made in a basin holding about a pint. A little sugar (no butter) or fruit-jelly may be eaten with it. Corn-flour blanc-mange, which is generally eaten cold, is very apt to disagree. Each person must judge for himself whether he feels better with or without pudding. I have found that a *little warm pudding*, if eaten after cold meat, is an aid to digestion. The dinner will digest better if no drink is taken with it. Drinking with dinner is only a habit, which may be overcome by perseverance. It is better to do without drink from breakfast till tea in the afternoon. I have no doubt it will be difficult to make people believe this, as the majority of persons drink something with dinner. Many are in the habit of drinking just before eating, which is very injurious. If you must have something to drink, take not more than a wineglassful of ale, claret, or weak whiskey and water, or plain water, whichever is found to agree best. It should be drunk after you have finished eating. In my opinion, port wine, and other heavy wines, should not be drunk by those who are very weak, or who are

suffering in the least from indigestion. Thirst, which so many invalids suffer from, is a symptom of indigestion: it may be owing to the mucous lining of the stomach being in an inflamed condition. I have frequently noticed, if I have eaten anything more than bread and butter for breakfast, how thirsty I have been all the morning; or if I have eaten more heartily than usual of bread and butter, it has had the same effect. The invalid must take no kind of dessert after dinner. Oranges, which are so much appreciated by sick persons, are very unwholesome, especially if the pulp, which is very stringy and indigestible, is eaten. The juice would not, perhaps, be so hurtful, if one could ensure taking this alone; but it is difficult to suck an orange without swallowing some of the pulp. Strawberries, grapes, &c., which are frequently given to the sick, are most injurious. I have seen those who were most dear to me and who were dying of a lingering consumption, gradually becoming worse through eating strawberries and other fruit. Figs and prunes, too, should be avoided; also cakes, especially those that contain currants, plums, lemon-peel, or spices. Sponge-cakes and biscuits may be eaten sparingly. After dinner (supposing that to have been taken at one o'clock) no more food should be taken till about five or six p.m., and then only a very light meal, consisting of a small

quantity of bread, thinly spread with butter, and one small cup, or half a cup, of very weak tea, or milk and water, may be drank. It is not well to drink much tea, as it will interfere with the digestion of the dinner, as if one is out of health it takes many more hours to digest food. Biscuits may be substituted for bread and butter, if found to agree. For many persons, these three meals a day will be found sufficient, and a better night's rest will be more likely to ensue, if nothing is taken after this last-mentioned meal. But for those who feel they cannot do without supper, a little stale bread with butter, or biscuits, or sponge-cake, or, if it agrees, rice cake, made without grease, may be eaten about an hour before retiring to rest. If any drink is taken, let it be a very small quantity after the food—about a quarter of a pint of light mild ale or a wineglassful of claret or whiskey and water, or a *small* tea-cup of warm milk and water. Skimmed milk is lighter than new, and though not as nourishing, is more digestible for invalids, and may do them as much good, as it is only what is thoroughly and easily digested that really proves beneficial in the end. The smaller the quantity of drink taken at bed-time the better. I do not approve of sloppy suppers, as they are very apt to cause restlessness. Both beef-tea and gruel, when taken for supper, should be taken in very small quantities. Warm

drinks are very debilitating for the stomach. Cheese should never be eaten by those who have any symptoms of indigestion, or who are suffering from any complaint whatever. It is a most indigestible article of food. Eggs, too, are very unsuitable for invalids. They will be more digestible if cooked after the manner of recipe given at the end of the book; and *one* might be eaten at dinner sometimes instead of meat, if found to agree. They are often considered more wholesome and digestible when whisked and taken raw, in a little milk, wine, or brandy; but I have never found they agreed even in this way, as in my case I always found slops were more difficult of digestion than light, solid food. I think they are better left out of the dietary altogether. No pickles or salad of any kind should be eaten by those who are suffering from any weakness whatever. I think I have said all I need to say now about eating and drinking; but I would again state that this plan of living may be tried, and will, I doubt not, prove beneficial to all who are suffering from any disease whatsoever, except it be in such cases of fever and other highly inflammatory diseases, when a much lower diet would be necessary.

The bad bilious headaches, which so many suffer from, are caused by indigestion. Probably such persons get up with a headache in the

morning, and it continues the whole day. Let them ask themselves what they had eaten on the previous day?—they will find out in time what has caused it. It is better when suffering from such a headache to take as little to eat as possible. No meat should be eaten for dinner,—indeed, if nothing is taken between breakfast and tea, the headache will the sooner disappear; but, as “Prevention is better than cure,” I should advise those who suffer therefrom to be very watchful as regards their diet, which will do more towards prevention of violent headaches than any medicine. Toothache, too, will soon vanish if attention is paid to diet. Those who are apparently in perfect health, and have an attack of toothache, will do well to take a seidlitz-powder or a dose of Epsom salts in the morning, to remove any acidity which may be lurking in the system, and then be very careful as to diet for a few days. No meat, fruit, nor vegetables should be eaten, and less than the usual amount of drink should be taken till the attack subsides. Colds, too, may be prevented and more quickly removed by attention to diet. It is well, when suffering from a cold, to take as little to drink as possible. Dr. Thompson says, “To those who have the resolution to bear the feelings of thirst for thirty-six or forty-eight hours, we can promise a pretty certain and complete riddance of their cold, and what is

perhaps more important, a prevention of those coughs which commonly succeed to them." It is a very common practice to take more sloppy food when one has caught cold, such as gruel, hot drinks, &c. This is prejudicial to getting rid of it. From my own experience, I say, let the diet be light, nourishing, and not sloppy.

Before I close, I would say a word to consumptive invalids, who, many of them, think that they ought to eat animal food at least twice a day, and drink two or three glasses of wine, besides new milk. This is an error: it is over-working the digestive organs. A small amount of light, nourishing food, with a small quantity of fluid given at long intervals (that is, unless the patient is very weak) will effect more good in the end than so much animal food, and other slops given so often. I do not think that medicine is of much avail to the consumptive invalid, unless it strengthen and help the digestive organs to do their work more perfectly; and the way to restore them to a healthier tone is to give them as little work to do as possible, and a good rest between meals. Dr. Armstrong says: "Diet and the regulation of the digestive functions is my constitutional treatment of consumption."

Finally, if you really want to get rid of indigestion, or any disease whatsoever, you must be willing to deny yourself many luxuries, and live

upon the plainest food you can take for some length of time; and, also remember that much depends on the *quantity you eat*. If your appetite has been very good, and you have eaten heartily, try taking a smaller quantity at each meal. If the reverse, and your appetite is bad, do not force yourself to eat more than your appetite asks for, but take only the kinds of food I have mentioned; and nothing between meals, unless the patient is so weak as only to be able to take as much as a few teaspoonfuls at a time, then, of course, food must be taken oftener. The invalid may not have to keep permanently to this rule of living. It may only be for a time, until the stomach and digestive organs have regained their former tone; but if the patient is advanced in years, it may be found needful to abstain altogether from certain kinds of indigestible food. In some cases even if the patient is very young and constitutionally delicate, it may have to be a life-long practise to avoid eating various things.

If any one should be inclined to try this system, without taking any medicine as a means of cure (and I trust there will be many do so, and derive much benefit therefrom), I would say, should he once break the rules, by partaking of some indigestible dish, of which the other members of the family are eating, he will probably undo any good he may have

previously derived; and it may be some time before he regains what he has lost through a little self-indulgence. I have erred in this matter, and so can speak from experience. Much evil seems to me to be wrought by those who tempt the appetite of the sick one. It is often thought that what the appetite fancies must be good for the invalid. Little is thought of how the stomach will receive it, so long as the patient enjoys it while eating. Oh, sad, sad mistake of the age! How many valuable lives might be lengthened, if it was realised how much depends on the food that is taken. Another important help is to keep out in the fresh air as much as possible. This I know to be one of the greatest aids to a weak digestion. Out-door exercise will be found very beneficial to those who are strong enough to take it; and those who cannot walk far, should drive out, if possible. If the weather is warm enough, sitting out-of-doors for several hours daily under the trees, or a ramble through the woods, or across the ploughed fields, I believe is as health-giving as sea-breezes. I do not speak against a change of air, as that will often have a good effect upon the digestive system. My opinion is, that as much good might be obtained from visiting an inland agricultural district as the sea-side, provided an equal amount of time is spent in the open-air, at the

one place as at the other. We must remember that our native element is the open-air, since man's first home was in a garden. On another page I will give the gamekeeper's theory of health.

CHAPTER IV.

EXTRACTS.

DR. J. H. BENNET says, in his work on "Nutrition in Health and Disease:" "I would remark that the tendency which is rapidly gaining ground, to look upon the diseases of the present day as presenting an asthenic character; and as requiring high feeding and stimulants more than depletion and a low diet, renders this knowledge all the more necessary. It should ever be remembered that to give a large quantity of food to a patient, however weak and emaciated, which he cannot and does not properly digest, is to partially poison him. On the one hand, imperfectly digested food does not nourish, on the other it has to be eliminated from the economy as noxious matter, yet this is an error which is constantly committed."

!A family doctor, writing in *Cassell's Magazine*, of June, 1880, on "Purity of Blood," says: "As a general rule, blood is rendered weak and

impure from errors in diet, and I might add, errors in cooking or preparing the food that comes to our tables. I am not going to give the reader a lecture on digestion or indigestion, but I must be allowed to say that any one who imagines he can long retain health of body and purity of blood, without paying attention to what he eats and drinks, and how and when he eats, imagines a very vain thing. We hear every other month, almost, of new 'cures,' as they are called, or plans of treating bodily ailments; we have cures by every possible kind of bath that can be imagined, and we have milk cures, and whey cures, and even blood cures, any one of which may be good, bad, or indifferent, but there is no cure to which chronic diseases and weakness, or debility of any kind, will more readily or speedily yield, than the plan of living by rule, for the simple reason that it tends to render the blood pure and rich; and the reason why more cures are not effected by this means is, that the plan is not oftener tried, or when tried not long enough persisted in. And how long, it may be asked, should this kind of treatment be carried out? Why, until living by rule come to be a habit and a second nature, and then its benefit will be felt, and there will be little chance of its being deviated from. Living by rule is irksome at first, I admit; it is really difficult

to throw off old habits and ways, and submit oneself to new, however much a person may be impressed with the belief that they are bound to do one good in the long run. And this very difficulty is a sign that neither body nor mind is strong, but it is one that can be got over in time; and if the battle be won at last, and the object gained, it matters not that we failed a few times ere the victory came."

The following is by the same author as the above, from another article in *Cassell's Magazine*, of October, 1880. He says: "Much evil is brought about by an over-refined cookery. The plainer the food we swallow the better; and the cruet-stand is often the curse of the table. A pretty ornament it looks, I grant you, glittering with cut crystal and silver, but its tempting sauces and finely-flavoured peppers may generally be looked upon as so much poison. A craving for condiments, or hot, stimulating dishes, is a sure sign of debility of the digestive organs, which is one of the earliest forerunners of rapidly advancing, and probably, premature old age. People must eat to live, I admit; but I want to combat the idea so prejudiciously prevalent among Englishmen, that the more one can eat, and the stronger the food partaken of, the healthier and heartier will the eater become. This belief does harm enough during health, but it be-

comes a still more dangerous, and often deadly one, during many cases of temporary illness. Think you it can do good to stuff down a patient's throat at all hours of the day, messes of dainties to tempt the appetite, when the stomach is evidently out of sorts and needing rest? Often and often a patient's chance of recovery would be greatly increased were the beef-tea basin pitched out of the window, and the port-wine bottle sent after to keep it company. The first signs of coming dyspepsia from errors of the table, are those of a heated and partially dry condition of the mucous membrane, that delicate internal skin that lines all the air passages, and the digestive canal throughout its whole course. The tongue may be furred in the morning, one feels languid, not well slept, and lacks appetite, while there may also be heat and dryness of the nasal mucous membrane, and perhaps constipation. For such a case I would simply prescribe a little judicious starving. The stomach needs a rest. Good, pure water, either plain, aërated, or iced, taken little but often, will save one from the pangs of hunger, or at all events from the inconvenience of it. The liver will then have time to get quit of its bile, and both it and the stomach will be restored to tone. The blood will have time to get clear of its poisonous properties, whether acid or bile, and a newness

of life and general freshness will be the happy result. Many people lack the moral courage to go in for a day now and again of extreme abstemiousness. Such people, then, would do well to get away to sea for twelve hours or more: if they suffer from the motion all the better—they will not then think of eating much. Could the throat keep day by day a list of the various articles of diet and drink which pass it, their quantity, quality, and times of passing, and present it to its owner at the end of the week, many of us, I trow, would have no cause to wonder that we sometimes feel somewhat “out of sorts.”

Extract from “The Game-keeper at Home.”
His theory of health:—

“It’s indoors, sir, as kills half the people: being indoors three parts of the day, and next to that taking too much drink and vittals. Eating’s as bad as drinking; and there ain’t nothing like fresh air and the smell of the woods. You should come out here in the spring, when the oak-timber is throwed (because, you see, the sap be rising, and the bark strips then), and just sit down on a stick fresh peeled—I means a trunk, you know—and sniff up the scent of that there oak-bark. It goes right down your throat, and preserves your lungs as the tan do leather; and I’ve heard say as folk who work in the tan-yards never have no illness.

There's always a smell from trees, dead or living. I could tell what wood a log was in the dark by my nose, and the air is better where the woods be. The ladies up in the great house sometimes goes out into the fir-plantation—the turpentine scent's strong, you see—and they say it's good for the chest; but, bless you! you must live in it. People go abroad, I'm told, to live in the pine-forests to cure 'em; I say, these here oaks have got every bit as much good in that way. I never eat but two meals a day—breakfast and supper, what you would call dinner—and, maybe, in the middle of the day a hunch of dry bread and an apple. I take a deal for breakfast, and I'm rather lear (hungry) at supper; but you may lay your oath that's why I'm what I am in the way of health. People stuffs themselves, and, by consequence, it breaks out, you see. It's the same with cattle; they're overfed, tied up in stalls, and stuffed, and never no exercise, and mostly oily food, too. It stands to reason they must get bad; and that's the real cause of these here rinderpests and pleuro-pneumonia, and what-nots—at least, that's my notion. I'm in the woods all day, and never comes home till supper, so I gets the fresh air, you see, and the fresh air is the life, sir. There's the smell of the earth, too, specially just as the plough turns it up, which is a fine thing; and the hedges and the grass are as

sweet as sugar, after a shower. Anything with a green leaf is the thing, depend upon it, if you want to live healthy. I never signed no pledge; and if a man asks me to take a glass of ale, I never says him no. But I ain't got no barrel at home; and all the time I've been in this here place, I've never been to a public. Gentlemen give me tips, of course they does, and much obliged I be; but I takes it to my missus. Many's the time they've axed me to have a glass of champagne or brandy when we've had lunch under the hedge; but I says no, and would like a glass of beer best, which I gets, of course. No, when I drinks, I drink ale; but most in general I drinks no strong liquor. Great coat! Cold weather! I never put no great coat on this thirty year. These here woods be as good as a top-coat in cold weather. Come off the open field, with the east wind cutting into you, and get inside they firs, and you'll feel warm in a minute. If you goes into the ash-wood, you must go in farther, because the wind comes more between the poles."

Fresh air, exercise, frugal food and drink, the odour of the earth and the trees, these have given him, as he nears his sixtieth year, the strength and vitality of early manhood. This is the gamekeeper's secret of health, told in his own words,

CHAPTER V.

FURTHER RESULTS OF "THE FALL," AND
PREDICTIONS FOR THE FUTURE.

"He that hath My word let him speak My word faithfully."—JER. xxiii. 28.

ERE I close this book I feel I must state my opinion as to the other changes which I believe took place in man as a consequence of "the Fall." We are told that "God made man in His own image, in the image of God created He him, male and female created He them." (Gen. i. 27.) God gave him power and liberty to choose either to do God's will or not. We know what man is, we know not what he was or might have been, had he been submissive to his Heavenly Father. We say the child is the image of the parent, but he has to be educated and to grow up before he can develop into a more complete likeness, and attain to the knowledge of his parent. So man would doubtless have gone on progressing in knowledge and wisdom until he had attained into a more complete likeness of his Heavenly Father, had not sin entered, and death by sin. W. Griffiths, M.A., says, "From Adam's position it would be possible either to rise to great heights of nobleness, or sink into lowest depths of infamy. Indeed, no other alternative offered. The happiness or the misery must have followed,

and which would depend on conduct or choice. With care in walking according to the light afforded, and a slight degree of self-denial, boundless scope for advance presented itself. But indifference and self-indulgence would give advantage to the lower side of humanity, and appetite once let loose, would soon triumph over reason. Creatures endowed with faculties above those of instinct must thrive or miscarry, according to the use to which they put their higher powers. And the resentment of the passions that are kept under must always occasion difficulty in the way of right action. Temptation or probation is not, therefore, to us an accidental or arbitrary arrangement, but one inevitable. The only condition suited to a creature of a mixed rational and appetitive nature, is a state of moral trial. It always has been, and cannot but be, the lot of man."

Man lost the image of God when he ate the fruit of which God said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. iii. 3.) Doubtless this disobedience wrought a great change in the natural constitution of man. He was both morally and physically changed. His body was so injured as to become subject to disease, decay, and death. Physical change was wrought the moment he ate the forbidden fruit. Is it not possible that hitherto the food taken may have been wholly absorbed and used

up in nourishing the bodily system, and that the forbidden fruit, not being intended by our Creator to be used as an article of diet, could not be thus absorbed into the system, and consequently the eating of it produced an action of the body which had not hitherto occurred? This filled our first parents with shame, and led them to entwine fig-leaves together to make themselves aprons, or, as the margin says, "things to gird about." (Gen. iii. 7.) This is not the usual view of the matter, but I think it is not an unreasonable one. And is it not likely that the whole creation, that is, the lower animals, suffer with us? For, we are told that "the whole creation groaneth and travaileth in pain together until now." (Rom. viii. 22.) Not only do they suffer from disease and death, but they may have had the power of speech ere sin entered the world. This was the opinion of Josephus, the Jewish historian: and they suffer much from lack of speech. Is it not singular that the serpent tribe are the only class of animals that are venomous? Beneath their tongue is a bag of poison. May it not have been placed there as a memento of the evil that was wrought through their speech? I have read that "the flesh of the serpent is harmless, and in some parts of the world is eaten, and considered very delicate." It is also said "the poisonous juice is not dangerous un-

less it comes in contact with the blood." It is also stated "that serpents, rattlesnakes, &c., can poison themselves with their own venom by biting their own tails." But we wait for the fulfilment of the prophecy respecting the animals. (Isaiah xi. 6—9.) And we are told that "the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 21.) They wait with us for the redemption of our body. (Rom. viii. 23.) What a glorious thing to have back that perfect body which was possessed by man before sin came! For it may be that in the resurrection we shall again put on our former body—not a body of flesh and blood, for that must necessarily decay—for "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50), but the body worn in Eden ere sin entered and destroyed the perfect body, which probably was not a body of flesh and *blood*, though it was a body of flesh. May it not have been a body like unto that in which our Saviour appeared when He rose from the dead, and which He said was a body of flesh and bones (Luke xxiv. 39), and in which He ascended up into heaven? We also know that the heavenly inhabitants are clothed in bodies of human form, for we read that Moses and Elijah appeared talking with Jesus on the "mount of transfiguration." They probably

were in human form, as Peter proposed making tabernacles for them to dwell in. (Matt. xvii. 4.) Is it not possible that ere man sinned, blood did not constitute "the life" as now? May not water alone have occupied the place of blood in the original body? and may not the passage in 1 John v. 6, where it speaks of Christ "who came not by water only, but by water and blood," have some allusion to this? Christ undoubtedly came upon the earth in a body like our own, as we read, He "was made in the likeness of men," and "found in fashion as a man" (Phil. ii. 7-8); also He titled Himself "the Son of Man"; and Paul says in Heb. ii. 14, "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil."

The original body was incorruptible, but death entered by sin, and brought corruption. But "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying that is written, Death is swallowed up in victory." Who shall work this change? "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body (R.V. says 'Who shall fashion anew the body of our humiliation'), that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 20—21.) "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked." (2 Cor. v. 2—3.)

There is probably yet much to be revealed from the Old Testament Scriptures, which will be all made plain in God's own good time. Another thought has come to me repeatedly—viz., Did it ever rain before the flood, or before the rain-fall which produced the flood? I should say, Probably not. We read in Gen. ii. 6, "There went up a mist from the earth, and watered the whole face of the ground." Notice, it says, "the *whole face of the ground*," not a certain part of the land. This was doubtless God's original mode of nourishing vegetation; and that it did not rain before the flood I think is evident from the promise that God made to man after the waters of the flood had subsided, God knew the fear that would enter the heart of man when he should see a cloud

in the sky, indicating that more rain was coming, and the thought would naturally arise as to how long would the rain last? Would the earth be again visited by a deluge? So, to quell his fears, "God said, I do set My bow in the cloud," &c. (Gen. ix. 12—17.) The knowledge as to whether it rained before the flood or not will not benefit us: but if rain had not previously fallen, we may have some idea of the great change which doubtless this alteration in the laws of Nature has made in vegetation, producing decay and rottenness, and creature life which did not previously exist, this all being the result of sin emanating from "the fall of man." Undoubtedly, man and the earth also, with their natural laws, are greatly changed since "the Fall," how much so no one can tell. But we have some precious promises in the Word of God as to the restitution of all things. This earth will probably put on enduring verdure; for we read, Rom. viii. 21 (R.V.), "The creation itself also shall be delivered from the bondage of corruption." So we wait for the restitution or the recreation of all things. God says, "Behold, I create new heavens and a new earth." (Is. lxv. 17.) "And behold I make all things new." (Rev. xxi. 5.) And it may be that, when this mortal shall have put on immortality, and the creation has been delivered from the bondage of corruption, our earth will be

once again as “ the Garden of Eden ” and the dwelling-place of the redeemed people of God. But before that glorious time arrives we may hope for a great change, and more lasting happiness amongst the dwellers on this earth. That will not be, however, until this great truth is recognised—viz., Indigestion the precursor of all bodily disease. For when that is universally acknowledged, and mankind “ eats to live, rather than lives to eat,” and the pernicious habit of excessive drinking is subdued, will that happier time dawn upon the earth. It will then be a rarer thing to see the youth and maiden languishing on the couch of suffering, and dying by inches (if I may use such a term) of that much-dreaded disease, consumption. There will be fewer homes bereft of merry children; and it will be a rarer thing to meet with deformity or defects in nature—as the lame, the blind, the dumb, and saddest, the idiot. Some persons will doubtless say I am saying too much; but the writer of these pages has the assurance which comes from God, that mankind and animals suffer from the one cause of all bodily disease—viz., indigestion, followed by defective nutrition, which produces defects in nature. And also, as conjoined with the foregoing, I would say, that until the world realises its utter ruin by “ the Fall,” as regards both body and *soul*, and accepts the remedy which God has provided as a means of reconciliation with Himself, and as

an antidote for sin,—even the atoning death on the cross of Calvary of His beloved Son, Jesus Christ—it cannot attain health of soul, and can in no wise enjoy complete happiness, either here or hereafter.

In conclusion, I must apologise for the simple manner in which this great truth is told. Some would have written it more elegantly, but none could have written it with a stronger and deeper conviction that it is a fact. There are some things I have said that I would rather have left unsaid, but for the assurance that they came to me from God, and that He gave them to me that I might give them to others.

RECIPES.

TO COOK A MUTTON CHOP FOR AN INVALID.

CAREFULLY remove every particle of fat from the chop, place in a small salt jar, without any water, enclose with a lid or in a basin, covered with a saucer reversed, and which when so reversed will fit inside the basin; tie down with a cloth, and place in a saucepan of boiling water—the water must not be allowed to cover the basin, or to touch the cloth; let it boil gently for about two-and-a-half hours, and keep adding boiling water as it boils away. The chop will then cook in its own gravy, and be rendered beautifully tender. It may be eaten hot or cold.

LIME WATER.

Take some freshly burnt and newly slaked lime, put it in a large bottle, fill it with water, shake well for fifteen minutes, and then let stand for a few days until it is quite settled; then pour gently off and strain through filtered paper (which may be obtained at the chemists). Five pieces of lime about the size of an egg to be used to a gallon of water.

TO COOK AN EGG FOR AN INVALID.

Put some boiling water into a slop-basin, let it remain for a few seconds, then turn it out, lay in the egg, and roll it over, to take the chill off the shell, that it may not crack from sudden application of heat, and pour in and upon the egg *quite boiling* water from a kettle until it is completely covered; put a plate over it instantly and let it remain upon the table for twelve minutes, when it will be found perfectly and beautifully cooked.

(From "Modern Cookery," by Eliza Acton).

