greater extent than they do their culinary compounds. On this subject one preface says: "Remedies . . . of such efficacy in distempers, etc. to which they are appropriated, that they have cured when all other means have failed, and a few of them which I have communicated to a friend have procured a very handsome livelihood. They are very proper to those generous, charitable, and Christian gentlewomen that have a disposition to be serviceable to their poor country neighbours, labouring under any of the afflicted circumstances mentioned; who by making the medicines, and generously contributing as occasions offer, may help the poor in their afflictions, gain their goodwill and wishes, entitle themselves to their blessings and prayers, and also have the pleasure of seeing the good they do in this world, and have good reason to hope for a reward (though not by the way of merit) in the world to come." Another preface apostrophises its charitable readers:—"Oh, Heavenly charity! how often have I seen thee employ the rich in waiting upon the poor, and mistresses in nursing in becoming handmaids to their own servants? How often have I seen thee make persons of the highest quality kneel down to the dressing of a poor man's wounds; those of the greatest niceness and delicacy of sense visit the chambers of such, whose poverty and offensive distempers have rendered them nauseous and loathsome beyond expression? And those of tender and weakly constitutions walk through midnight frosts, to the assistance of some poor neighbouring woman in her painful and perilous hour. And wonderful is the success with which Almighty God does often bless their labours (even in the use of plain and simple means) whose hearts He first disposes to such beneficial undertakings. How earnestly is it to be wished that such examples did more universally abound, and that all our fine ladies would strive to adorn their characters by becoming (to use the judicious Mr. Bickerstaff's phrase) notable women?" Such gives a picture of the care of invalids before the era of the trained nurse.

Scattered throughout the old cookery books are a few recipes for panadas, possets, gruels and caudles, which are presumably for the use of invalids, but Mrs. Glasse (of "first catch your hare" fame) seems to have been the first to devote a chapter of a cookery book to invalid fare and to have gathered the erstwhile scattered recipes. Later on the importance of special invalid fare seems to have been more fully recognised, and John Farley in his "London Art of Cookery" introduces his chapter on "The proper nourishments for the sick," with the words; "Though it is not our intention to invade the province of the physician or apothecary, that being totally foreign to the plan of a work of this kind, yet it is certainly the duty of every housekeeper, to know how properly to provide every kind of kitchen nourishment for the sick. This will appear the more necessary, when we reflect how many lives have been saved by the administering of nourishing food, after all the complicated powers of medicine had failed, and the physician had formally consigned his suffering patient over to the hands of death."

Jelly occupied the place of honour in sick-room dietetics, and it is quite within recent years that it was dethroned on the score of gelatine being a nitrogenous substance without the power of building up flesh, although it must be granted that it is now regaining favour since it has been proved to be a proteid sparer, and to have the power of preventing to some extent the loss of flesh induced by a long illness. Generally, the old-fashioned jellies were made of calves' feet, and although they were more highly spiced than would be agreeable to modern palates, they were well fortified with wine and spirits, which perhaps accounted for their high repute. Isinglass, hartshorn and ivory dust were other substances used in jelly making, and although some were supposed to be more nourishing than others, gelatin was the essential basis of all these jellies from animal sources.

It is strange how the idea of nourishment is always associated with any food of a gluey consistency. The idea is rampant among poor women of to-day, who feed their babies on corn flour made with water, because they imagine it to be more nourishing than a thin liquid, such as milk. It is no new notion, and accordingly invalids of long ago were largely fed on starchy foods, too often, alas! made with water. Thus, sago, arrowroot, and salep—a starchy preparation from the tubers of a species of orchis which grows plentifully in Turkey and Persia—were largely employed in the feeding of invalids. The following recipe shows the old-fashioned method of making "French or Pearl Barley Water for Sick People. It is to be first only boiled, till it is of a jelly consistence, and it will swell very much. When this is done, throw the first water away and boil it again in fresh water, some will throw two waters away, till the last water shows a clear amber colour, before it is done for good; then boil orange or lemon peel in it, with currants if you please, because currants are cordial, cooling, loosening, hearty, and nourishing, especially to feverish persons and to those that have a cough and are asthmatical; and if their stomach is not strong enough

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