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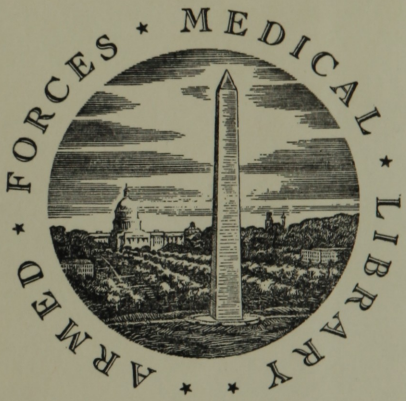

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THE

DISCOURSES AND LETTERS

OF

LOUIS CORNARO,

ON A

SOBER AND TEMPERATE LIFE;

WITH A

BIOGRAPHY OF THE AUTHOR,

BY PIERO MARONCELLI.

AND

NOTES AND AN APPENDIX,

BY

JOHN BURDELL.

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MAN is placed in the scale of creation at the head of the animal kingdom, and endowed, firs with a meterial nature, in which he comes under laws common to the whole material world. He has also an organic nature, likewise an animal nature, an intellectual nature, and a moral nature.

☞ Whoever breaks any of the laws which govern these natures, must be subject to the penalties annexed to them. *The higher the nature, the greater the penalty.*

Dr. JOHNSON says, "Health is so necessary to all the duties, as well as to all the pleasures of life, that the crime of squandering it is greater than the folly; and he that for a short gratification brings weakness and disease upon himself, and for the pleasure of a few years, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as the robber of the public,—as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature."

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PREFACE.

The Discourses of Cornaro have been great favorites with the reading public, ever since they first appeared; and have been translated into most foreign languages. In this country, in especial, they have been sought after with great eagerness; and hardly a year elapses without the appearance of a reprint; which is almost imme-

diately exhausted. This fact serves to indicate, that the sound principles and maxims of TEMPERANCE of the "old man eloquent" are, though centuries have elapsed since his decease, still efficient in turning men to a sober and temperate life; and in connection with the great reformation now taking place among us, in relation to temperance, demonstrates the utility of his precepts, by shewing us the fruit of them.

The former editions of the Works of Cornaro, which have appeared in this country, are mere reprints of the English translation of 1768, and contain but four of his "Discourses," as they are termed

by the English editor. The short and meagre notice of the Author, which is prefixed to the English edition, has also been servilely copied, with all its errors and deficiencies, in all the American reprints.

Wishing to give to the world an edition, which might, in some respects, at least, be superior to its predecessors, I requested of Signor Piero Maroncelli, a gentleman of great learning and ability, a Biographical Memoir of Cornaro. Signor Maroncelli acceded to my request, and the reader will perceive, upon a perusal of his Sketch of the Life of Cornaro, that he has performed the task with great fidelity and ac-

curacy; having procured his information from the most authentic sources, and enriched his memoir with copious and learned Notes. His Biography of Cornaro, must necessarily, in my opinion, be the foundation of all future ones, since he has too clearly shown the errors and misstatements of all those previous, to entitle them to any credit.

Besides this valuable Life of Cornaro, I have been enabled to enrich this edition with an interesting letter from Bernardin Tomitano to Cardinal Cornaro, which appeared as a dedication to the first edition of Cornaro's Discourses, published during

the life of the Author, and under his direction, in 1558; and also with two very valuable and interesting letters from Cornaro himself to the Cardinal Cornaro, and to Sperone Speroni; the last of which merits the appellation of a Fifth "Discourse." These letters have been translated from the original Italian expressly for this edition, and are to be found in no other.

From the above it will appear, that the additions and improvements in this edition are such as to render it superior to any other which has yet been published.

The Notes and Appendix consist of such matters as seemed to me relevant, and

to have an important bearing upon the subject of Dietetics. For them, I, of course, hold myself solely responsible; and although I may seem to some readers to wander, at times, in my illustrations; a second perusal will, I feel confident, be sufficient to show the pertinency of my remarks. Believing, as I firmly do, that the habitual excesses in eating and drinking, over which Cornaro so pathetically mourns, as cutting off thousands in the flower of youth, are committed to an equally deplorable extent, at this day, with all the superadded light which science and experience have furnished as a beacon to deter

the unwary from the course of vicious indulgence, I have felt it my duty to enforce the arguments of our Author, by examples afforded by the present advanced state of physiological research, which have, to my mind, the force of mathematical demonstration. The scriptural illustrations, tending to confirm the deductions of science and reason, cannot be deemed foreign to the subject; since the commands of God to his chosen people, to abstain from forbidden meats, are clearly based upon philosophical grounds, which render them equally applicable to all mankind, extrinsic of Divine authority

In conclusion, I take the opportunity to state that the engraving of Cornaro, prefixed to this edition, is an exact copy of that to be found in the standard Italian edition, published under the superintendence of Bartolommeo Gamba.

JOHN BURDELL.

New-York, January 7th, 1842.

A

TREATISE

ON A

SOBER LIFE.

WRITTEN AT THE AGE OF 83, IN THE YEAR 1550.

* It is a thing past all doubt, that custom, by time, becomes a second nature, forcing men to use that, whether good or bad, to which they have been habituated: nay, we see habit, in many things, get the better of reason. This is so undeniably true, that virtuous men, by conversing with the wicked, very often fall into the same vicious course of life. The contrary, likewise, we see sometimes happen; viz. that, as good morals easily change to bad, so bad morals

* Notes and drawings at the end of the work, denoted by the figures in the text

change again to good. For instance: let a wicked man, who was once virtuous, keep company with a virtuous man, and he will again become virtuous; and this alteration can be attributed to nothing but the force of habit, which is, indeed, very great Seeing many examples of this; and besides, considering that, in consequence of this great force of habit, three bad customs have got footing in Italy within a few years, even within my own memory; the first flattery and ceremoniousness; the second Lutheranism,[1] which some have most preposterously embraced; the third intemperance. And that these three vices, like so many cruel monsters, leagued, as indeed they are, against mankind, have gradually prevailed so far, as to rob civil life of its sincerity, the soul of its piety, and the body of its health: I have resolved to treat of the last of these vices, and prove that it is an abuse, in order to extirpate it, if possible. As to the second, Lutheranism, and the first, flattery, I am certain, that some great genius or another will soon

undertake the task of exposing their deformity, and effectually suppressing them. Therefore, I firmly hope, that, before I die, I shall see these three abuses conquered and driven out of Italy; and this country of course restored to its former laudable and virtuous customs.

To come then to that abuse, of which I have proposed to speak, namely, intemperance; I say, that it is a pity it should have prevailed so much, as entirely to banish sobriety. Though all are agreed, that intemperance is the offspring of gluttony, and sober living of abstemiousness; the former, nevertheless, is considered as a virtue and a mark of distinction, and the latter, as dishonorable and the badge of avarice. Such mistaken notions are entirely owing to the power of custom, established by our senses and irregular appetites; these have blinded and besotted men to such a degree, that, leaving the paths of virtue, they have followed those of vice, which lead them before their time to an old age, burdened with strange and mortal infirmities, so as to ren-

der them quite decrepid before forty, contrary to the effects of sobriety, which, before it was banished by this destructive intemperance, used to keep men sound and hearty to the age of eighty and upwards. O wretched and unhappy Italy! do not you see, that intemperance murders every year more of your subjects, than you cou'd lose by the most cruel plague, or by fire and sword in many battles? Those truly shameful feasts, now so much in fashion, and so intolerably profuse, that no tables are large enough to hold the dishes, which renders it necessary to heap them one upon another; those feasts, I say, are so many battles: and how is it possible to support nature by such a variety of contrary and unwholesome foods? Put a stop to this abuse, for God's sake, for there is not, I am certain of it, a vice more abominable than this in the eyes of the Divine Majesty. Drive away this new kind of death, as you have banished the plague, which, though it formerly used to make such havoc, now does little or no mischief, owing to the

audable practice of attending more to the goodness of the provisions brought to our markets. There are means still left to banish intemperance, and such means too, that every man may have recourse to them without any assistance. Nothing more is requisite for this purpose, than to live up to the simplicity dictated by nature, which teaches us to be content with little, to pursue the medium of holy abstemiousness and divine reason, and to accustom ourselves to eat no more than is absolutely necessary to support life; considering, that what exceeds this, is disease and death, and merely gives the palate a satisfaction, which, though but momentary, brings on the body a long and lasting train of disagreeable sensations and diseases, and at length destroys it along with the soul. How many friends of mine, men of the finest understanding and most amiable disposition, have I seen carried off by this plague in the flower of their youth? who, were they now living, would be an ornament to the public, and whose com-

pany I should enjoy with as much pleasure, as I now feel concern at their loss.

In order, therefore, to put a stop to so great an evil, I have resolved by this short discourse to demonstrate, that intemperance is an abuse which may be easily removed, and that the good old sober living may be substituted in its stead; and this I undertake the more readily, as many young men of the best understanding, knowing that it is a vice, have requested it of me, moved thereto by seeing their fathers drop off in the flower of their youth, and me so sound and hearty at the age of eighty-one. They express a desire to reach the same term, nature not forbidding us to wish for longevity: and old age being, in fact, the time of life in which prudence can be best exercised, and the fruits of all the other virtues enjoyed with less opposition, the passions being then so subdued, that man gives himself up entirely to reason. They beseeched me to let them know the method pursued by me to attain it; and then finding them intent on so laudable a pursuit, I

have resolved to treat of that method, in order to be of service not only to them, but to all those who may be willing to peruse this discourse. I shall, therefore, give my reasons for renouncing intemperance, and betaking myself to a sober course of life; declare freely the method pursued by me for that purpose; and then set forth the effects of so good an habit upon me; whence it may be clearly gathered, how easy it is to remove the abuse of intemperance. I shall conclude, by showing how many conveniencies and blessings are the consequences of a sober life.

I say then, that the heavy train of infirmities, which had not only invaded, but even made great inroads in my constitution, were my motives for renouncing intemperance, to which I had been greatly addicted; so that, in consequence of it, and the badness of my constitution, my stomach being exceedingly cold and moist, I was fallen into different kinds of disorders, such as pains in my stomach, and often stitches, and spices of the gout: attended by, what

was still worse, an almost continual slow fever, a stomach generally out of order, and a perpetual thirst. From these natural and acquired disorders, the best delivery I had to hope for was death, to put an end to the pains and miseries of life; a period very remote in the regular course of nature, though I had hastened it by my irregular manner of living. Finding myself, therefore, in such unhappy circumstances between my thirty-fifth and fortieth year, every thing that could be thought of having been tried to no purpose to relieve me, the physicians gave me to understand, that there was but one method left to get the better of my complaints, provided I would resolve to use it, and patiently persevere in it. This was a sober and regular life, which they assured me would be still of the greatest service to me, and would be as powerful in its effects, as the intemperate and irregular one had been, in reducing me to the present low condition: and that I might be fully satisfied of its salutary effects. for though by my irregularities I was

become infirm, I was not reduced so low, but that a temperate life, the opposite in every respect to an intemperate one, might still entirely recover me. And besides, it in fact appears, such a regular life, whilst observed, preserves men of a bad constitution, and far gone in years, just as a contrary course has the power to destroy those of the best constitution, and in their prime; for this plain reason, that different modes of life are attended by different effects; are following, even herein, the steps of nature, with equal power to correct natural vices and inperfections. This is obvious in husbandry and the like. They added, that if I did not immediately have recourse to such a regimen, I could receive no benefit from it in a few months, and that in a few more I must resign myself to death.

These solid and convincing arguments made such an impression on me, that, mortified as I was besides, by the thoughts of dying in the prime of life, and at the same time perpetually tormented by various dis-

eases, I immediately concluded, that the foregoing contrary effects could not be produced but by contrary modes of living; and, therefore, full of hopes, resolved, in order to avoid at once both death and diseases, to betake myself to a regular course of life. Having, upon this, inquired of them what rules I should follow, they told me, that I must not use any food, solid or liquid, but such as, being generally prescribed to sick persons, is, for that reason, called diet, and both very sparingly. These directions, to say the truth, they had before given me; but it was at a time of life when, impatient of such restraint, and finding myself satiated, as it were, with such food, I could not put up with it, and therefore eat freely of every thing I liked best; and likewise, feeling myself in a manner parched up by the heat of my disease, made no scruple of drinking, and in large quantities, the wines that best pleased my palate. This indeed, like all other patients, I kept a secret from my physicians. But, when I had once resolved to live sparingly, and according to

the dictates of reason, seeing that it was no difficult matter, nay, that it was my duty as a man to do so, I entered with so much resolution upon this new course of life, that nothing has been since able to divert me from it. The consequence was, that in a few days I began to perceive, that such a course agreed with me very well; and by pursuing it, in less than a year, I found myself (some persons, perhaps, will not believe it) entirely freed from all my complaints.

Having thus recovered my health, I began seriously to consider the power of temperance, and say to myself, that if this virtue had efficacy enough to subdue such grievous disorders as mine, it must have still greater to preserve me in health, to help my bad constitution, and comfort my very weak stomach. I therefore applied myself diligently to discover what kinds of food suited me best. But, first, I resolved to try, whether those, which pleased my palate, agreed or disagreed with my stomach, in order to judge for myself of the truth of that proverb, which I once held for true, and is uni-

versally held as such in the highest degree, insomuch that epicures, who give a loose to their appetites, lay it down as a fundamental maxim. This proverb is, that whatever pleases the palate, must agree with the stomach, and nourish the body; or whatever is palatable must be equally wholesome and nourishing. The issue was, that I found it to be false: for, though rough and very cold wines, as likewise melons and other fruits, salad, fish, and pork, tarts, garden-stuff, pastry, and the like, were very pleasing to my palate, they disagreed with me notwithstanding. Having thus convinced myself, that the proverb in question was false, I looked upon it as such; and, taught by experience, I gave over the use of such meats and wines, and likewise of ice; chose wine suited to my stomach, drinking of it but the quantity I knew I could digest.[2] I did the same by my meat, as well in regard to quantity as to quality, accustoming myself never to cloy my stomach with eating or drinking; but constantly rise from table with a disposition to eat and drink still more. In

this I conformed to the proverb, which says, that a man, to consult his health, must check his appetite. Having in this manner, and for these reasons, conquered intemperance and irregularity, I betook myself entirely to a temperate and regular life: which effected in me the alteration already mentioned, that is, in less than a year it rid me of all those disorders which had taken so deep a root in me; nay, as I have already observed, had made such a progress, as to be in a manner incurable. It had likewise this other good effect, that I no longer experienced those annual fits of sickness, with which I used to be afflicted, while I followed a different, that is, a sensual course of life; for then I used to be attacked every year with a strange kind of fever, which sometimes brought me to death's door. From this disease then, I also freed myself, and became exceeding healthy, as I have continued from that time forward to this very day; and for no other reason than that I never trespassed against regularity, which by its infinite efficacy has been the cause, that the meat I constantly

eat, and the wine I constantly drank, being such as agreed with my constitution, and taken in proper quantities, imparted all their virtue to my body, and then left it without difficulty, and without engendering in it any bad humours.

In consequence therefore of my taking such methods, I have always enjoyed, and (God be praised) actually enjoy, the best of healths. It is true, indeed, that, besides the two foregoing most important rules relative to eating and drinking, which I have ever been very scrupulous to observe; that is, not to take of any thing, but as much as my stomach can easily digest, and to use those things only, which agree with me; I have carefully avoided heat, cold, and extraordinary fatigue, interruption of my usual hours of rest, excessive venery, making any stay in bad air, and exposing myself to the wind and sun; for these, too, are great disorders. But then, fortunately, there is no great difficulty in avoiding them, the love of life and health having more sway over men of understanding, than any satisfaction they could

find in doing what must be extremely hurtful to their constitution. I have likewise done all that lay in my power to avoid those evils, which we do not find so easy to remove; these are melancholy, hatred, and other violent passions, which appear to have the greatest influence over our bodies. However, I have not been able to guard so well against either one or the other kind of those disorders, as not to suffer myself now and then to be hurried away by many, not to say, all of them; but I have reaped the benefit of knowing by experience that these passions have, in the main, no great influence over bodies governed by the two foregoing rules of eating and drinking, and therefore can do them but very little harm; so that it may with great truth be affirmed, that whoever observes these two capital rules, is liable to very little inconveniency from any other excesses. This, Galen, who was an eminent physician, observed before me. He affirms, that so long as he followed these rules relating to eating and drinking, he suffered but little from other disor-

ders, so little, that they never gave him above a day's uneasiness. That what he says is true, I am a living witness, and so are many others, who know me, and have seen how often I have been exposed to heats and colds, and such other disagreeable changes of weather; and have, likewise, seen me (owing to various misfortunes, which have more than once befallen me) greatly disturbed in mind. For they can not only say of me, that such disturbance of mind has done me very little harm, but they can aver, of many others, who did not lead a sober and regular life, that it proved very prejudicial to them, amongst whom was a brother of my own, and others of my family, who trusting to the goodness of their constitution, did not follow my way of living. The consequence hereof was a great misfortune to them, the perturbations of the mind having thereby acquired an extraordinary influence over their bodies. Such, in a word was their grief and dejection at seeing me involved in expensive law suits, commenced against me by great and powerful

men, that, fearing I should be cast, they were seized with that melancholy humour, with which intemperate bodies always abound; and these humours had such an influence over them, and increased to such a degree, as to carry them off before their time: whereas I suffered nothing on the occasion, as I had in me no superfluous humours of that kind. Nay, in order to keep up my spirits, I brought myself to think, that God had raised up these suits against me, in order to make me more sensible of my strength of body and mind; and that I should get the better of them with honour and advantage, as it, in fact, came to pass: for, at last, I obtained a decree exceeding favourable to my fortune and my character, which, though it gave me the highest pleasure, had not the power to do me any harm in other respects. Thus it is plain, that neither melancholy nor any other affection of the mind can hurt bodies governed with temperance and regularity.

But I must go a step further, and say, that even misfortunes themselves can do but very

little mischief, or cause but very little pain to such bodies; and that this is true, I have myself experienced at the age of seventy. I happened, as is often the case, to be in a coach, which, going at a pretty smart rate, was overset, and in that condition drawn a considerable way by the horses, before means could be found to stop them; whence I received so many shocks and bruises, that I was taken out with my head and all the rest of my body terribly battered, and a dislocated leg and arm. When I was brought home, the family immediately sent for the physicians, who, on their arrival, seeing me in so bad a plight, concluded that within three days I should die; nevertheless, they would try what good two things would do me; one was to bleed me, the other was to purge me; and thereby prevent my humours altering, as they every moment expected, to such a degree, as to ferment greatly, and bring on a high fever. But I, on the contrary, who knew, that the sober life I had led for many years past, had so well united, harmonized, and disposed my

humours, as not to leave it in their power to ferment to such a degree, refused to be either bled or purged. I just caused my leg and arm to be set, and suffered myself to be rubbed with some oils, which they said were proper on the occasion. Thus, without using any other kind of remedy, I recovered, as I thought I should, without feeling the least alteration in myself, or any other bad effects from the accident; a thing which appeared miraculous even in the eyes of the physicians. Hence we are to infer, that whoever leads a sober and regular life, and commits no excess in his diet, can suffer but very little from disorders of any other kind, or external accidents. On the contrary, I conclude, especially from the late trial I have had, that excesses in eating and drinking are fatal. Of this I convinced myself four years ago, when, by the advice of my physicians, the instigation of my friends, and the importunity of my own family, I consented to such an excess, which, as it will appear hereafter, was attended with far worse consequences than could naturally be

expected. This excess consisted in increasing the quantity of food I generally made use of; which increase alone brought on me a most cruel fit of sickness. And as it is a case so much in point to the subject in hand, and the knowledge of it may be useful to some of my readers, I shall take the trouble to relate it.

I say, then, that my dearest friends and relations, actuated by the warm and laudable affection and regard they have for me, seeing how little I eat, represented to me, in conjunction with my physicians, that the sustenance I took could not be sufficient to support one so far advanced in years, when it was become necessary not only to preserve nature, but to increase its vigour That, as this could not be done without food it was absolutely incumbent upon me to eat a little more plentifully. I, on the other hand, produced my reasons for not complying with their desires. These were, that nature is content with little, and that with this little I had preserved myself so many years; and that, to me, the habit of it was

become a second nature; and that it was more agreeable to reason that, as I advanced in years and lost my strength, I should rather lessen than increase the quantity of my food. Farther, that it was but natural to think, that the powers of the stomach grew weaker from day to day; on which account I could see no reason to make such an addition. To corroborate my arguments, I alledged those two natural and very true proverbs; one, that he, who has a mind to eat a great deal, must eat but little; which is said for no other reason than this, that eating little makes a man live very long; and living very long he must eat a great deal. The other proverb was, that what we leave after making a hearty meal, does us more good than what we have eat. But neither these proverbs, nor any other arguments I could think of, were able to prevent their teasing me more than ever. Wherefore, not to appear obstinate, or affect to know more than the physicians themselves; but, above all, to please my family, who very earnestly desired it, from a persuasion that

such an addition to my usual allowance would preserve my strength, I consented to increase the quantity of food, but with two ounces only. So that, as before, what with bread, meat, the yolk of an egg, and soup, I eat as much as weighed in all twelve ounces, neither more nor less, I now increased it to fourteen; and as before I drank but fourteen ounces of wine, I now increased it to sixteen. This increase and irregularity had, in eight day's time, such an effect upon me, that, from being cheerful and brisk, I began to be peevish and melancholy, so that nothing could please me: and was constantly so strangely disposed, that I neither knew what to say to others, nor what to do with myself. On the twelfth day, I was attacked with a most violent pain in my side, which held me twenty-two hours, and was succeeded by a terrible fever, which continued thirty-five days and as many nights, without giving me a moment's respite; though, to say the truth, it began to abate gradually on the fifteenth. But notwithstanding such abatement, I could not, during

the whole time, sleep half a quarter of an hour together, insomuch that every one looked upon me as a dead man. But, God be praised, I recovered merely by my former regular course of life, though then in my seventy-eight year, and in the coldest season of a very cold year, and reduced to a mere skeleton; and I am positive that it was the great regularity I had observed for so many years, and that only, which rescued me from the jaws of death. In all that time I never knew what sickness was, unless I may call by that name some slight indisposition of a day or two's continuance; the regular life I had led, as I have already taken notice, for so many years, not having permitted any superfluous or bad humours to breed in me; or, if they did, to acquire such strength and malignity, as they generally acquire in the superannuated bodies of those who live without rule. And as there was not any old malignity in my humours (which is the thing that kills people,) but only that, which my new irregularity had occasioned, this fit of sickness, though ex-

ceeding violent, had not strength enough to destroy me. This it was, and nothing else, that saved my life; whence may be gathered, how great is the power and efficacy of regularity; and how great, likewise, is that of irregularity, which in a few days could bring on me so terrible a fit of sickness, just as regularity had preserved me in health for so many years.

And it appears to me a no weak argument, that, since the world, consisting of the four elements, is upheld by order; and our life, as to the body, is no other than an harmonious combination of the same four elements, so it should be preserved and maintained by the very same order; and, on the other hand, it must be worn out by sickness, or destroyed by death, which are produced by the contrary effects. By order, the arts are more easily learned; by order, armies are rendered victorious; by order, in a word, families, cities, and even states are maintained. Hence I concluded, that orderly living is no other than a most certain cause and foundation of health and long life; nay, I

cannot help saying, that it is the only true medicine; and whoever weighs matter well, must also conclude, that this is really the case. Hence it is, that when a physician comes to visit a patient, the first thing he prescribes, is to live regularly. In like manner, when a physician takes leave of a patient, on his being recovered, he advises him, as he tenders his health, to lead a regular life. And it is not to be doubted, that, were a patient so recovered to live in that manner, he could never be sick again, as it removes every cause of illness; and so, for the future, would never want either physician or physic. Nay, by attending duly to what I have said, he would become his own physician, and, indeed, the best he could have; since, in fact, no man can be a perfect physician to any one but himself. The reason of which is, that any man may, by repeated trials, acquire a perfect knowledge of his own constitution, and the most hidden qualities of his body; and what wine and food agree with his stomach.[3] Now, it is so far from being an easy matter to know

these things perfectly of another, that we cannot without much trouble discover them in ourselves, since a great deal of time and repeated trials are requisite for that purpose

These trials are, indeed, (if I may say it) more than necessary, as there is a greater variety in the natures and constitutions of different men, than in their persons. Who could believe, that old wine, wine that had passed its first year, should disagree with my stomach, and new wine agree with it? and that pepper, which is looked upon as a warm spice, should not have a warm effect upon me, insomuch that I find myself more warmed and comforted by cinnamon? Where is the physician. that could have informed me of these two latent qualities, since I myself, even by a long course of observation, could scarce discover them? From all these reasons it follows, that it is impossible to be a perfect physician to another. Since, therefore, a man cannot have a better physician than himself, nor any physic better than a regular life, a regular life he ought to embrace.

I do not, however, mean, that for the knowledge and cure of such disorders, as often befal those who do not live regularly, there is no occasion for a physician, and that his assistance ought to be slighted. For, if we are apt to receive such great comfort from friends, who come to visit us in our illness, though they do no more than testify their concern for us, and bid us be of good cheer; how much more regard ought we to have for the physician, who is a friend that comes to see us in order to relieve us, and promises us a cure? But for the bare purpose of keeping us in good health, I am of opinion, that we should consider as a physician this regular life, which, as we have seen, is our natural and proper physic, since it preserves men, even those of a bad constitution, in health; makes them live sound and hearty to the age of one hundred and upwards; and prevents their dying of sickness, or through a corruption of their humours, but merely by a dissolution of their radical moisture, when quite exhausted; all which effects several wise men have attri-

buted to potable gold, and the elixir, sought for by many, but discovered by few. However, to confess the truth, men, for the most part, are very sensual and intemperate, and love to satisfy their appetites, and to commit every excess; therefore, seeing that they cannot avoid being greatly injured by such excess, as often as they are guilty of it, they by way of apologizing for their conduct, say, that it is better to live ten years less, and enjoy themselves; not considering of what importance are ten years more of life, especially a healthy life, and at a maturer age; when men become sensible of their progress in knowledge and virtue, which cannot attain to any degree of perfection before this period of life.

Not to speak, at present, of many other advantages, I shall barely mention that in regard to letters and the sciences; far the greatest number of the best and most celebrated books extant, were written during that period of life, and those ten years, which some make it their business to undervalue, in order to give a loose to their appetites.

Be that as it will, I would not act like them. I rather coveted to live these ten years, and nad I not done so, I should never have finished those tracts, which I have composed in con sequence of my having been sound and hearty these ten years past; and which I have the pleasure to think will be of service to others. These sensualists add, that a regular life is such as no man can lead. To this I answer, Galen, who was so great a physician, led such a life, and chose it as the best physic. The same did Plato, Cicero, Isocrates, and many other great men of former times; whom, not to tire the reader, I shall forbear naming: and, in our own days, Pope Paul Farnese led it, and Cardinal Bembo; and it was for that reason they lived so long; likewise our two doges, Lando and Donato; besides many others of meaner condition, and those who live not only in cities, but also in different parts of the country, who all found great benefit by conforming to this regularity. Therefore, since many have led this life, and many actually lead it, it is not such a life but that

every one may conform to it; and the more so, as no great difficulty attends it; nothing, indeed, being requisite but to begin in good earnest, as the above-mentioned Cicero affirms, and all those who now live in this manner. Plato, you will say, though he himself lived very regularly, affirms, notwithstanding, that, in republics, men cannot do so, being often obliged to expose themselves to heat, cold, and several other kinds of hardship, and other things, which are all so many disorders, and incompatible with a regular life. I answer, as I have already observed, that these are not disorders attended with any bad consequence, or which affect either health or life, when the man, who undergoes them, observes the rules of sobriety, and commits no excess in the two points concerning diet, which a republican may very well avoid, nay it is requisite he should avoid; because, by so doing, he may be sure either to escape those disorders, which, otherwise, it would be no easy matter for him to escape while exposed to these hardships; or, in case he could not escape

them, he may more easily and speedily prevent their bad effects.

Here it may be objected, and some actually object, that he, who leads a regular life, having constantly, when well, made use of food fit for the sick, and in small quantities, has no resource left in case of illness. To this I might, in the first place, answer, that nature, desirous to preserve man in good health as long as possible, informs him, herself, how he is to act in time of illness; for she immediately deprives him, when sick, of his appetite, in order that he may eat but little; because nature (as I have said already) is satisfied with little; wherefore, it is requisite, that a man, when sick, whether he has been a regular or irregular liver, should use no meats, but such as are suited to his disorder; and of these even in a much smaller quantity than he was wont to do, when in health. For were he to eat as much as he used to do, he would die by it; because it would be only adding to the burden, with which nature was already oppressed, by giving her a greater quantity of

food, than she can, in such circumstances, support; and this, I imagine, would be a sufficient caution to any sick person. But, independent of all this, I might answer some others, and still better, that whoever leads a regular life, cannot be sick; or, at least, but seldom, and for a short time; because, by living regularly, he extirpates every seed of sickness; and thus, by removing the cause, prevents the effect; so that he, who pursues a regular course of life, need not be apprehensive of illness, as he need not be afraid of the effect, who has guarded against the cause.

Since it therefore appears that a regular life is so profitable and virtuous, so lovely and so holy, it ought to be universally followed and embraced; and the more so, as it does not clash with the means or duties of any station, but is easy to all; because, to lead it, a man need not tie himself down to eat so little as I do, or not to eat fruit, fish, and other things of that kind, from which I abstain, who eat little, because it is sufficient for my puny and weak stomach;

and fruit, fish, and other things of that kind, disagree with me, which is my reason for not touching them. Those, however, with whom such things agree, may, and ought to eat them; since they are not by any means forbid the use of such sustenance. But, then, both they, and all others, are forbid to eat a greater quantity of any kind of food, even of that which agrees with them, than what their stomachs can easily digest; the same is to be understood of drink. Hence it is that those, with whom nothing disagrees, are not bound to observe any rule but that relating to the quantity, and not to the quality, of their food: a rule which they may, without the least difficulty in the world, comply with.[4]

Let nobody tell me, that there are numbers, who, though they live most irregularly, live in health and spirits, to those remote periods of life, attained by the most sober; for, this argument being grounded on a case full of uncertainty and hazard, and which, besides, so seldom occurs, as to look more like a miracle than the work of nature, men

should not suffer themselves to be thereby persuaded to live irregularly, nature having been too liberal to those, who did so without suffering by it; a favor, which very few have any right to expect. Whoever, trusting to his youth, or the strength of his constitution, or the goodness of his stomach, slights these observations, must expect to suffer greatly by so doing, and live in constant danger of disease and death. I therefore affirm, that an old man, even of a bad constitution, who leads a regular and sober life, is surer of a long one, than a young man of the best constitution, who leads a disorderly life. It is not to be doubted, however, that a man blessed with a good constitution may, by living temperately, expect to live longer than one whose constitution is not so good; and that God and nature can dispose matters so, that a man shall bring into the world with him so sound a constitution, as to live long and healthy, without observing such strict rules; and then die in a very advanced age, through a mere dissolution of his elementary parts; as was the case, in

Venice, of the procurator, Thomas Contarini; and, in Padua, of the cavalier Antonio Capo di Vacca. But it is not one man in a thousand, that so much can be said of. If others have a mind to live long and healthy and die without sickness of body or mind, but by mere dissolution, they must submit to live regularly, since they cannot otherwise expect to enjoy the fruits of such a life, which are almost infinite in number, and each of them, in particular, of infinite value. For, as such regularity keeps the humours of the body cleansed and purified; it suffers no vapors to ascend from the stomach to the head; hence the brain of him, who lives in that manner, enjoys such a constant serenity, that he is always perfectly master of himself.[5] He, therefore, easily soars above the low and grovelling concerns of this life, to the exalted and beautiful contemplation of heavenly things, to his exceeding great comfort and satisfaction; because he, by this means, comes to consider, know, and understand that, which otherwise he would never have considered, known, or under-

stood; that is, how great is the power, wisdom, and goodness of the Deity. He then descends to nature, and acknowledges her for the daughter of God; and sees, and even feels with his hands, that which in any other age, or with a perception less clear, he could never have seen or felt. He then truly discerns the brutality of that vice into which they fall, who know not how to subdue their passions, and those three importunate lusts, which, one would imagine, came all together into the world with us, in order to keep us in perpetual anxiety and disturbance. These are, the lust of the flesh, the lust of honors, and the lust of riches; which are apt to increase with years in such old persons as do not lead a regular life; because, in their passage through the stage of manhood, they did not, as they ought, renounce sensuality and their passions; and take up with sobriety and reason; virtues which men of a regular life did not neglect when they passed through the above mentioned stage. For, knowing such passions and such lusts to be inconsistent with rea-

son, by which they are entirely governed; they, at once, broke loose from all temptations to vice; and, instead of being slaves to their inordinate appetites, they applied themselves to virtue and good works; and by these means, they altered their conduct, and became men of good and sober lives. When, therefore, in process of time, they see themselves brought by a long series of years to their dissolution, conscious that, through the singular mercy of God, they had so sincerely relinquished the paths of vice, as never afterwards to enter them; and moreover hoping, through the merits of our Saviour Jesus Christ, to die in his favor, they do not suffer themselves to be cast down at the thoughts of death, knowing that they must die. This is particularly the case, when, loaded with honor, and sated with life, they see themselves arrived at that age, which not one in many thousands of those, who live otherwise, ever attains. They have still the greater reason not to be dejected at the thoughts of death, as it does not attack them violently and by surprise,

with a bitter and painful turn of their humors, with feverish sensations, and sharp pains, but steals upon them insensibly, and with the greatest ease and gentleness; such an end, proceeding entirely from exhaustion of the radical moisture, which decays by degrees like the oil of a lamp; so that they pass gently, without any sickness, from this terrestrial and mortal to a celestial and eternal life.

O holy and truly happy regularity! How holy and happy should men, in fact, deem thee, since the opposite habit is the cause of such guilt and misery, as evidently appears to those who consider the opposite effects of both! so that men should know thee by thy voice alone, and thy lovely name; for what a glorious name, what a noble thing, is an orderly and sober life! as, on the contrary, the bare mention of disorder and intemperance is offensive to our ears. Nay, there is the same difference between the mentioning these two things, as between the uttering of the words angel and devil.

Thus I have assigned my reasons for

abandoning intemperance, and betaking myself entirely to a sober life; with the method I pursued in doing so, and what was the consequence of it; and, finally, the advantages and blessings, which a sober life confers upon those who embrace it. Some sensual, inconsiderate persons affirm, that a long life is no blessing; and that the state of man, who has passed his seventy-fifth year, cannot really be called life, but death. but this is a great mistake, as I shall fully prove; and it is my sincere wish, that all men would endeavour to attain my age, in order that they too may enjoy that period of life, which of all others is the most desirable.

I will therefore give an account of my recreations, and the relish which I find at this stage of life, in order to convince the public (which may likewise be done by all those who know me) that the state I have now attained to is by no means death, but real life; such a life, as by many is deemed happy, since it abounds with all the felicity that can be enjoyed in this world. And this

testimony they will give, in the first place, because they see, and not without the greatest amazement, the good state of health and spirits I enjoy; how I mount my horse without any assistance, or advantage of situation; and how I not only ascend a single flight of stairs, but climb up an hill from bottom to top, afoot, and with the greatest ease and unconcern; then how gay, pleasant, and good-humored I am; how free from every perturbation of mind, and every disagreeable thought; in lieu of which, joy and peace have so firmly fixed their residence in my bosom, as never to depart from it. Moreover, they know in what manner I pass my time, so as not to find life a burden; seeing I can contrive to spend every hour of it with the greatest delight and pleasure, having frequent opportunities of conversing with many honorable gentlemen men valuable for their good sense and manners, their acquaintance with letters, and every other good quality. Then, when I cannot enjoy their conversation, I betake myself to the reading of some good book.

When I have read as much as I like, I write; endeavoring, in this as in every thing else, to be of service to others, to the utmost of my power. And all these things I do with the greatest ease to myself, at their proper seasons, and in my own house; which, besides being situated in the most beautiful quarter of this noble and learned city of Padua, is, in itself, really convenient and handsome, such, in a word, as it is no longer the fashion to build; for, in one part of it, I can shelter myself from extreme heat; and, in the other, from extreme cold, having contrived the apartments according to the rules of architecture, which teach us what is to be observed in practice.

Besides this house, I have my several gardens, supplied with running waters; and in which I always find something to do, that amuses me. I have another way of diverting myself, which is going every April and May, and, likewise, every September and October, for some days, to enjoy an eminence belonging to me in the Euganean mountains, and in the most beautiful part of

them, adorned with fountains and gardens; and, above all, a convenient and handsome lodge; in which place I likewise now and then make one in some hunting party suitable to my taste and age. Then I enjoy for as many days my villa in the plain, which is laid out in regular streets, all terminating in a large square, in the middle of which stands the church, suited to the condition of the place. This villa is divided by a wide and rapid branch of the river Brenta, on both sides of which there is a considerable extent of country, consisting entirely of fertile and well-cultivated fields. Besides, this district is now, God be praised, exceedingly well inhabited, which it was not at first, but rather the reverse; for it was marshy; and the air so unwholesome, as to make it a residence fitter for snakes than men. But, on my draining off the waters, the air mended, and people resorted to it so fast, and increased to such a degree, that it soon acquired the perfection in which it now appears: hence I may say with truth, that I have offered in this place an altar and a temple to God,

vith souls to adore him: these are things which afford me infinite pleasure, comfort, and satisfaction, as often as I go to see and enjoy them.

At the same seasons every year, I revisit some of the neighboring cities, and enjoy such of my friends as live there, taking the greatest pleasure in their company and conversation; and by their means I also enjoy the conversation of other men of parts, who live in the same places; such as architects, painters, sculptors, musicians, and husbandmen, with whom this age most certainly abounds. I visit their new works; I revisit their former ones; and I always learn something, which gives me satisfaction. I see the palaces, gardens, antiquities; and with these, the squares and other public places, the churches, the fortifications, leaving nothing unobserved, from whence I may reap either entertainment or instruction. But what delights me most, is, in my journeys backwards and forwards, to contemplate the situation and other beauties of the places I pass through; some in the plain,

others on hills, adjoining to rivers or fountains; with a great many fine houses and gardens. Nor are my recreations rendered less agreeable and entertaining by my not seeing well, or not hearing readily every thing that is said to me; or by any other of my faculties not being perfect; for they are all, thank God, in the highest perfection; particularly my palate, which now relishes better the simple fare I eat, wherever I happen to be, than it formerly did the most delicate dishes, when I led an irregular life. Nor does the change of beds give me any uneasiness, so that I sleep everywhere soundly and quietly, without experiencing the least disturbance; and all my dreams are pleasant and delightful.

It is likewise with the greatest pleasure and satisfaction I behold the success of an undertaking so important to this state, I mean that of draining and improving so many uncultivated pieces of ground, an undertaking begun within my memory; and which I never thought I should live to see completed; knowing how slow republics

are apt to proceed in enterprises of great importance. Nevertheless, I have lived to see it; and was even in person, in these marshy places, along with those appointed to superintend the draining of them, for two months together, during the greatest heats of summer, without ever finding myself the worse for the fatigues or inconveniences I suffered; of so much efficacy is that orderly life, which I everywhere constantly lead.

What is more, I am in the greatest hopes, or rather sure, to see the beginning and completion of another undertaking of no less importance, which is that of preserving our estuary or port, that last and wonderful bulwark of my dear country, the preservation of which (it is not to flatter my vanity I say it, but merely to do justice to truth) has been more than once recommended by me to this republic, by word of mouth, and in writings which cost me many nights' study. And to this dear country of mine, as I am bound by the laws of nature to do every thing, from which it may reap any benefit, so I most ardently wish perpetual

duration, and a long succession of every kind of prosperity. Such are my genuine and no trifling satisfactions; such are the recreations and diversions of my old age, which is so much the more to be valued than the old age, or even youth, of other men, because being freed, by God's grace, from the perturbations of the mind, and the infirmities of the body, it no longer experiences any of those contrary emotions, which torment a number of young men, and many old ones destitute of strength and health, and every other blessing

And if it be lawful to compare little matsers, and such as are esteemed trifling, to affairs of importance, I will further venture to say, that such are the effects of this sober life, that at my present age of eighty-three, I have been able to write a very entertaining comedy, abounding with innocent mirth and pleasant jests. This species of composition is generally the child and offspring of youth, as tragedy is that of old age; the former being by its facetious and sprightly turn suited to the bloom of life, and the latter by

its gravity adapted to riper years. Now if that good old man,* a Grecian by birth, and a poet, was so much extolled for having written a tragedy at the age of seventy-three, and on that account alone, reputed of sound memory and understanding, though tragedy be a grave and melancholy poem; why should I be deemed less happy, and to have a smaller share of memory and understanding, who have, at an age ten years more advanced than his, written a comedy, which, as every one knows, is a merry and pleasant kind of composition? And, indeed, if I may be allowed to be an impartial judge in my own cause, I cannot help thinking, that I am now of sounder memory and understanding, and heartier, than he was when ten years younger.

And, that no comfort might be wanting to the fullness of my years, whereby my great age may be rendered less irksome, or rather the number of my enjoyments increased, I have the additional comfort of

* Sophocles

seeing a kind of immortality in a succession of descendants. For, as often as I return home, I find there, before me, not one or two, but eleven grandchildren, the oldest of them eighteen, and the youngest two; all the offspring of one father and one mother; all blessed with the best health; and, by what as yet appears, fond of learning, and of good parts and morals. Some of the youngest I always play with; and, indeed, children from three to five are only fit for play. Those above that age I make companions of; and, as nature has bestowed very fine voices upon them, I amuse myself, besides, with seeing and hearing them sing, and play on various instruments. Nay, I sing myself, as I have a better voice now, and a clearer and louder pipe, than at any other period of life. Such are the recreations of my old age.

Whence it appears, that the life I lead is cheerful, and not gloomy, as some persons pretend, who know no better; to whom, in order that it may appear what value I set on every other kind of life, I must declare,

that I would not exchange my manner of living or my grey hairs with any of those young men, even of the best constitution, who give way to their appetites; knowing, as I do, that such are daily, nay, hourly subject, as I have already observed, to a thousand kinds of ailments and deaths. This is, in fact, so obvious, as to require no proof. Nay, I remember perfectly well, how I used to behave at that time of life. I know how inconsiderately that age is apt to act, and how foolhardy young men, hurried on by the heat of their blood, are wont to be; how apt they are to presume too much on their own strength in all their actions; and how sanguine they are in their expectations; as well on account of the little experience they have had for the time past, as by reason of the power they enjoy in their own imaginations over the time to come. Hence they expose themselves rashly to every kind of danger; and, banishing reason, and bowing their necks to the yoke of concupiscence, endeavour to gratify all their appetites, not minding, fools as they

are, that they thereby hasten, as I have several times observed, the approach of what they would most willingly avoid, I mean sickness and death. Of these two evils, one is troublesome and painful, the other above all things dreadful and insupportable; insupportable to every man, who has given himself up to his sensual appetites, and to young men in particular, to whom it appears a hardship to die an early death; dreadful to those, who reflect on the errors to which this mortal life is subject, and on the vengeance which the justice of God is wont to take on sinners, by condemning them to everlasting punishment. On the other hand, I, in my old age, (praise to the Almighty,) am exempt from both these apprehensions; from the one, because I am sure and certain that I cannot fall sick, having removed all the causes of illness by my divine medicine; from the other, that of death, because from so many years' experience I have learned to obey reason; whence I not only think it a great piece of folly to fear that which cannot be avoided, but like-

wise firmly expect some consolation, from the grace of Jesus Christ, when I shall arrive at that period.

Besides, though I am sensible that I must, like others, reach that term, it is yet at so great a distance, that I cannot discern it, because I know I shall not die except by mere dissolution, having already, by my regular course of life, shut up all the other avenues of death, and thereby prevented the humors of my body from making any other war upon me, than that which I must expect from the elements employed in the composition of this mortal frame. I am not so simple as not to know, that, as I was born, so I must die. But that is a desirable death, which nature brings on us by way of dissolution. For nature, having herself formed the union between our body and soul, knows best in what manner it may be most easily dissolved, and grants us a longer day to do it, than we could expect from sickness, which is violent. This is the death, which, without speaking like a poet, I may call, not death, but life. Nor can it be otherwise

Such a death does not overtake one till after a very long course of years, and in consequence of an extreme weakness; it being only by slow degrees that men grow too feeble to walk, and unable to reason, becoming blind, and deaf, decrepid, and full of every other kind of infirmity. Now I, (by God's blessing) may be quite sure that I am at a very great distance from such a period. Nay, I have reason to think, that my soul, having so agreeable a dwelling in my body, as not to meet with any thing in it but peace, love, and harmony, not only between its humors, but between my reason and the senses, is exceedingly content and well pleased with her present situation: and of course, that a great length of time and many years must be requisite to dislodge her. Whence it must be concluded for certain, that I have still a series of years to live in health and spirits, and enjoy this beautiful world, which is, indeed, beautiful to those, who know how to make it so, as I have done, and likewise expect to be able to do, with God's assistance, in the next;

and all by the means of virtue, and that divine regularity of life, which I have adopted, concluding an alliance with my reason, and declaring war against my sensual appetites; a thing which every man may do, who desires to live as he ought.

Now, if this sober life be so happy; if its name be so desirable and delightful; if the possession of the blessings which attend it, be so stable and permanent, all I have still left to do, is to beseech (since I cannot compass my desires by the powers of oratory) every man of a liberal disposition, and sound understanding, to embrace with open arms this most valuable treasure of a long and healthy life; a treasure, which as it exceeds all the other riches and blessings of this world, so it deserves above all things to be cherished, sought after, and carefully preserved. This is that divine sobriety, agreeable to the Deity, the friend of nature, the daughter of reason, the sister of all the virtues, the companion of temperate living, modest, courteous, content with little, regular, and perfect mistress of all her opera-

tions. From her, as from their proper root, spring life, health, cheerfulness, industry, learning, and all those actions and employments worthy of noble and generous minds. The laws of God and man are all in her favor. Repletion, excess, intemperance, superfluous humors, diseases, fevers, pains, and the dangers of death, vanish, in her presence, like clouds before the sun. Her comeliness ravishes every well-disposed mind. Her influence is so sure, as to promise to all a very long and agreeable existence; the facility of acquiring her is such, as ought to induce every one to look for her and share in her victories. And, lastly, she promises to be a mild and agreeable guardian of life; as well of the rich as of the poor; of the male as of the female sex; the old as of the young; being that which teaches the rich, modesty; the poor, frugality; men, continence; women, chastity; the old, how to ward off the attacks of death; and bestows on youth firmer and securer hopes of life. Sobriety renders the senses clear, the body light, the understand-

ing lively, the soul brisk, the memory tenacious, our motions free, and all our actions regular and easy. By means of sobriety, the soul delivered, as it were, of her earthly burthen, experiences a great deal of her natural liberty: the spirits circulate gently through the arteries; the blood runs freely through the veins; the heat of the body, kept mild and temperate, has mild and temperate effects: and, lastly, our faculties, being under a perfect regulation, preserve a pleasing and agreeable harmony.

O most innocent and holy sobriety, the sole refreshment of nature, the nursing mother of human life, the true physic of soul as well as of body. How ought men to praise thee, and thank thee for thy princely gifts! since thou bestowest on them the means of preserving this blessing, I mean life and health, than which it has not pleased God we should enjoy a greater on this side of the grave, life and existence being a thing so naturally coveted, and willingly preserved by every living creature. But, as I do no. intend to write a panegyric on this

rare and excellent virtue, I shall put an end to this discourse, lest I should be guilty of excess, in dwelling so long on so pleasing a subject. Yet as numberless things may still be said off it, I leave off, with an intention of setting forth the rest of its praises at a more convenient opportunity.

CORNARO'S

COMPENDIUM

OF A

SOBER LIFE.

WRITTEN AT THE AGE OF EIGHTY-SIX, IN THE YEAR 1553.

My treatise on a sober life has begun to answer my desire, in being of service to many persons born with a weak constitution, who every time they committed the least excess, found themselves greatly indisposed, a thing which it must be allowed does not happen to robust people. several of these persons of weak constitutions, on seeing the foregoing treatise, have betaken themselves to a regular course of life, convinced by experience of its utility. In like

manner, I should be glad to be of service to those, who are born with a good constitution, and presuming upon it, lead a disorderly life; whence it comes to pass, that, on their attaining the age of sixty or thereabouts, they are attacked with various pains and diseases; some with the gout, some with pains in the side, and others with pains in the stomach, and the like, to which they would not be subject, were they to embrace a sober life, and as most of them die before they attain their eightieth year, they would live to a hundred, the time allowed to man by God and nature. And, it is but reasonable to believe, that the intention of this our mother is, that we should all attain that term, in order that we might all taste the sweets of every state of life. But, as our birth is subject to the revolutions of the heavens, these have great influence over it, especially in rendering our constitutions robust or infirm; a thing, which nature cannot ward against; for, if she could, we should all bring a good constitution with us into the world. But then she hopes, that

man, being endowed with reason and understanding, may of himself compensate, by dint of art, the want of that, which the heavens have denied him; and, by means of a sober life, contrive to mend his infirm constitution, live to a great age, and always enjoy good health.[6]

For man, it is not to be doubted, may by art exempt himself in part from the influence of the heavens; it being the common opinion, that the heavens give an inclination, but do not impel us; for which reason the learned say, that a wise man rules the stars. I was born with a very choleric disposition, insomuch that there was no living with me; but I took notice of it, and considered, that a person swayed by his passion, must at certain times be no better than a madman; I mean at those times, when he suffers his passions to predominate, because he then renounces his reason and understanding. I, therefore, resolved to make my choleric disposition give way to reason; so that now, though born choleric, I never suffer anger entirely to overcome me. The man, who

is naturally of a bad constitution, may, in like manner, by dint of reason, and a sober life, live to a great age and in good health, as I have done, who had naturally the worst, so that it was imposible I should live above forty years, whereas I now find myself sound and hearty at the age of eighty-six; and were it not for the long and violent fits of illness which I experienced in my youth to such a degree, that the physicians gave me over, and which robbed me of my radical moisture, a loss absolutely irrepairable, I might expect to attain the above-mentioned term of one hundred. But I know for good reasons that it is impossible; and, therefore, do not think of it. It is enough for me, that I have lived forty-six years beyond the term I had a right to expect; and that, during this so long a respite all my senses have continued perfect; and even my teeth,[7] my voice, my memory, and my strength. But what is still more, my brain is more itself now than ever it was; nor do any of these powers abate as I advance in years; and this because, as I grow

older, I lessen the quantity of my solid food.[8]

This retrenchment is necessary, nor can it be avoided, since it is impossible for a man to live for ever; and, as he draws near his end, he is reduced so low as to be no longer able to take any nourishment, unless it be to swallow, and that too with difficulty, the yolk of an egg in the four and twenty hours, and thus end by mere dissolution, without any pain or sickness, as I expect will be my case.[9] This is a blessing of great importance; yet may be expected by all those, who shall lead a sober life, of whatever degree or condition, whether high, or middling, or low; for we are all of the same species, and composed of the same four elements. And, since a long and healthy life ought to be greatly coveted by every man, as I shall presently show, I conclude, that every man is bound in duty to exert himself to obtain longevity,[10] and that he cannot promise himself such a blessing without temperance and sobriety.

Some alledge, that many, without leading such a life, have lived to an hundred, and

that in constant health, though they eat a great deal, and used indiscriminately every kind of viands and wine; and, therefore, flatter themselves, that they shall be equally fortunate. But in this they are guilty of two mistakes; the first is, that it is not one in an hundred thousand that ever attains that happiness; the other mistake is, that such, in the end, most assuredly contract some illness, which carries them off: nor can they ever be sure of ending their days otherwise: so that the safest way to obtain a long and healthy life is, at least after forty, to embrace sobriety. This is no such difficult affair, since history informs us of so many who in former times lived with the greatest temperance; and I know that the present age furnishes us with many such instances, reckoning myself one of the number: we are all human beings, and endowed with reason,[11] consequently we are masters of all our actions.

This sobriety is reduced to two things, quality and quantity. The first, namely, quality, consists in nothing, but not eating

food, or drinking wines, prejudicial to the stomach. The second, which is quantity, consists in not eating or drinking more than the stomach can easily digest; which quantity and quality every man should be a perfect judge of by the time he is forty, or fifty, or sixty; and, whoever observes these two rules, may be said to live a regular and sober life. This is of so much virtue and efficacy, that the humors of such a man's body become most homogeneous, harmonious, and perfect; and, when thus improved, are no longer liable to be corrupted or disturbed by any other disorders whatsoever, such as suffering excessive heat or cold, too much fatigue, want of natural rest, and the like, unless in the last degree of excess. Wherefore, since the humors of persons, who observe these two rules relative to eating and drinking, cannot possibly be corrupted, and engender acute diseases, the sources of an untimely death, every man is bound to comply with them: for whoever acts otherwise, living a disorderly instead of a regular life, is constantly exposed to disease and mortal-

ity, as well in consequence of such disorders, as of others without number, each of which is capable of producing the same destructive effect. It is, indeed, true, that even those, who observe the two rules relating to diet, the observance of which constitutes a sober life, may, by committing any one of the other irregularities, find himself the worse for it, a day or two; but not so as to breed a fever.[12] He may, likewise, be affected by the revolutions of the heavens; but neither the heavens, nor those irregularities, are capable of corrupting the humors of a temperate person; and it is but reasonable and natural it should be so, as the two irregularities of diet are interior, and the others exterior.

But as there are some persons, stricken in years, who are, notwithstanding, very gluttonous, and alledge that neither the quantity or quality of their diet makes any impression upon them, and therefore eat a great deal, and of every thing without distinction, and indulge themselves equally in point of drinking, because they do not know

in what part of their bodies their stomachs are situated;[13] such, no doubt, are beyond all measure sensual, and slaves to gluttony. To these I answer, that what they say is impossible in the nature of things, because it is impossible that every man, who comes into the world, should not bring with him a hot, a cold, or a temperate constitution; and that hot foods should agree with hot constitutions, cold with cold ones; and things that are not of a temperate nature, with temperate ones, is likewise impossible in nature. After all, these epicures must allow, that they are now and then out of order; and that they cure themselves by taking evacuating medicines and observing a strict diet. Whence it appears, that their being out of order is owing to their eating too much, and of things disagreeing with their stomach.

There are other old gluttons, who say, that it is necessary they should eat and drink a great deal, to keep up their natural heat, which is constantly diminishing, as they advance in years; and that it is, therefore,

necessary to eat heartily, and of such things as please their palate, be they hot, cold, or temperate; and that, were they to lead a sober life, it would be a short one. To these I answer, that our kind mother, nature, in order that the old men may live still to a greater age, has contrived matters so, that they should be able to subsist on little, as I do; for, large quantities of food cannot be digested by old and feeble stomachs. Nor should such persons be afraid of shortening their days by eating too little, since when they happen to be indisposed, they recover by lessening the quantity of their food; for it is a trifle they eat, when confined to a regimen, by observing which they get rid of their disorder. Now, if by reducing themselves to a very small quantity of food, they recover from the jaws of death, how can they doubt but that with an increase of diet, still consistent however with sobriety, they will be able to support nature when in perfect health?

Others say, that it is better for a man to suffer every year three or four returns of

his usual disorders, such as the gout, pain in the side, and the like, than be tormented the whole year by not indulging his appetite, and eating every thing his palate likes best; since, by a good regimen alone, he is sure to get the better of such attacks. To this I answer, that our natural heat growing less and less, as we advance in years, no regimen can retain virtue sufficient to conquer the malignity, with which disorders of repletion are ever attended; so that he must die, at last, of these periodical disorders, because they abridge life, as health prolongs it.

Others pretend, that it is much better to live ten years less, than not indulge one's appetite.[14] To this I answer, that longevity ought to be highly valued by men of parts; as to others, it is no great matter if it is not duly prized by them, since they are a disgrace to mankind, so that their death is rather of service to the public.[15] But it is a great misfortune, that men of bright parts should be cut off in that manner, since he who is already a cardinal, might, perhaps, by living to eighty, attain the papal crown;

and in the state, many, by living some years extraordinary, may acquire the duca dignity; and so in regard to letters, by which a man may rise so as to be considered as a god upon earth; and the like in every other profession.

There are others, who, though their stomachs become weaker and weaker with respect to digestion, as they advance in years, cannot, however, be brought to retrench the quantity of their food, nay they rather increase it. And, because they find themselves unable to digest the great quantity of food, with which they must load their stomachs, by eating twice in the four and twenty hours, they make a resolution to eat but once, that the long interval between one meal and the other may enable them to eat at one sitting as much as they used to do in two: thus they eat till their stomachs, overburthened with much food, pall, and sicken, and change the superfluous food into bad humors, which kill a man before his time. I never knew any person, who led that kind of life, live to be very old. All

these old men I have been speaking of wou.d live long, if, as they advanced in years, they lessened the quantity of their food, and eat oftener, but little at a time; for old stomachs cannot digest large quantities of food; old men changing, in that respect, to children, who eat several times in the four and twenty hours.

Others say, that temperance may, indeed. keep a man in health, but that it cannot prolong his life. To this I answer, that experience proves the contrary; and that I myself am a living instance of it. It cannot be said, that sobriety is apt to shorten one's days, as sickness does; and that the latter abbreviates life, is most certain. Moreover, a constant succession of good health is preferable to frequent sickness, as the radical moisture is thereby preserved. Hence it may be fairly concluded, that holy sobriety is the true parent of health and longevity.

O thrice holy sobriety, so useful to man, by the services thou renderest him! thou prolongest his days, by which means he

greatly improves his understanding, and by such improvement he avoids the bitter fruits of sensuality, which are an enemy to reason; man's peculiar privilege: those bitter fruits are the passions and perturbations of the mind. Thou, moreover, freest him from the dreadful thoughts of death. How greatly is thy faithful disciple indebted to thee, since by thy assistance he enjoys this beautiful expanse of the visible world, which is really beautiful to such as know how to view it with a philosophic eye, as thou hast enabled me to do. Nor could I, at any other time of life, even when I was young, but altogether debauched by an irregular life, perceive its beauties, though I spared no pains or expense to enjoy every season of life. But I found that all the pleasures of that age had their alloy; so that I never knew till I grew old, that the world was beautiful. O truly happy life, which, over and above all these favors conferred on thine old man, hast so improved and perfected his stomach, that he has now a better relish for his dry bread, than he had

ormerly in his youth, for the most exquisite dainties: and all this he has compassed by acting rationally; knowing, that bread is, above all things, man's proper food,[17] when seasoned by a good appetite; and, whilst a man leads a sober life, he may be sure of never wanting that natural sauce; because, by always eating little, the stomach, not being much burthened, need not wait long to have an appetite. It is for this reason, that dry bread relishes so well with me; and I know it from experience, and can with truth affirm, I find such *sweetness* in it, that I should be afraid of sinning against temperance, were it not for my being convinced of the absolute necessity of eating it, and that we cannot make use of a more natural food. And thou, kind parent Nature, who actest so lovingly by thy aged offspring, in order to prolong his days, hast contrived matters so in his favor, that he can live upon very little; and, in order to add to the favor, and do him still greater service, hast made him sensible, that, as in his youth he used to eat twice a day, when he arrived at

old age, he ought to divide that food, of which he was accustomed before to make but two meals, into four; because, thus divided, it will be more easily digested; and, as in his youth he made but two meals in the day, he should, in his old age, make four, provided however he lessens the quantity, as his years increase. And that is what I do, agreeably to my own experience; and, therefore, my spirits, not oppressed by much food, but barely kept up, are always brisk; especially after eating, so that I am accustomed then to sing a song, and afterwards to write.

Nor do I *ever* find myself the worse for writing immediately after *meals;* nor is my understanding ever *clearer;* nor am I apt to be *drowsy;* the food I take being in too small a quantity to send up any *fumes* to the brain. O, how advantageous it is to an old man to *eat* but little! Accordingly, I, who know it, eat but just enough to keep body and soul together; and the things I eat are as follow: First, bread, panado, some broth with an egg in it, or such other

good kinds of soup or spoon meat. Of flesh meat I eat veal, kid, and mutton. I eat poultry of every kind. I eat patridges, and other birds, such as thrushes. I likewise eat fish; for instance, the goldney and the like, amongst sea fish; and the pike, and such like, amongst fresh water fish.[18] All these things are fit for an old man; and, therefore, he ought to be content with them, and considering their number and variety, not hanker after others. Such old men, as are too poor to allow themselves provisions of this kind, may do very well with bread, panado, and eggs; things which no poor man can want, unless it be common beggars, and, as we call them, vagabonds, about whom we are not bound to make ourselves uneasy, since they have brought themselves to that pass by their indolence; and had better be dead than alive; for they are a disgrace to human nature. But, though a poor man should eat nothing but bread, panado, and eggs, there is no necessity for his eating more than his stomach can digest. And whoever does not trespass in point of either

quantity or quality cannot die but by mere dissolution.[10] O, what a difference there is between a regular and an irregular life! One gives longevity and health, the other produces diseases and untimely deaths.

O unhappy, wretched life, my sworn enemy, who art good for nothing but to murder those, who follow thee! How many of my dearest relations and friends hast thou robbed me of, in consequence of their not giving credit to me; relations and friends, whom I should now enjoy. But thou hast not been able to destroy me, according to thy wicked intent and purpose. I am still alive in spite of thee, and have attained to such an age, as to see around me eleven grandchildren, all of fine understanding, and amiable dispositions; all given to learning and virtue; all beautiful in their persons and lovely in their manners; whom, had I obeyed thy dictates, I should never have beheld. Nor should I enjoy those beautiful and convenient apartments which I have built from the ground, with such a variety of gardens, as required no small time to at

tain their present degree of perfection. No! thy nature is to destroy those who follow thee, before they can see their houses or gardens so much as finished; whereas, I, to thy no small confusion, have already enjoyed mine for a great number of years. But, since thou art so pestilential a vice, as to poison and destroy the whole world; and I am determined to use my utmost endeavors to extirpate thee, at least in part; I have resolved to counteract thee so, that my eleven grandchildren shall take pattern after me; and thereby expose thee, for what thou really art, a most wicked, desperate, and mortal enemy of the children of men.

I, really, cannot help admiring, that men of fine parts, and such there are, who have attained a superior rank in letters or any other profession, should not betake themselves to a regular life, when they are arrived at the age of fifty or sixty; or as soon as they find themselves attacked by any of the foregoing disorders, of which they might easily recover; whereas, by being permitted to get ahead, they become incurable.

As to young men, I am no way surprised at them, since, the passions being strong at that age, they are of course the more easily overpowered by their baleful influence. But after fifty, our lives should, in every thing, be governed by reason, which teaches us, that the consequences of gratifying our palate and our appetite are disease and death. Were this pleasure of the palate lasting, it would be some excuse; but it is so momentary, that there is scarce any distinguishing between the beginning and the end of it; whereas the diseases it produces are very durable. But it must be a great contentment to a man of sober life, to be able to reflect that, in the manner he lives, he is sure, that what he eats, will keep him in good health, and be productive of no disease or infirmity.

Now I was willing to make this short addition to my treatise, founded on new reasons; few persons caring to peruse long-winded discourses; whereas short tracts have a chance of being read by many; and I wish that many may see this addition, to the end that its utility may be more extensive.

AN

EARNEST EXHORTATION;

WHEREIN the Author uses the strongest arguments to persuade all men to embrace a regular and sober life, in order to attain old age, in which they may enjoy all the favors and blessings, that God, in his goodness, vouchsafes to bestow upon mortals.

WRITTEN AT THE AGE OF NINETY-FIVE.

NOT to be wanting to my duty, that duty, incumbent upon every man; and not to lose at the same time the satisfation I feel in being useful to others, I have resolved to take up my pen, and inform those, who, for want of conversing with me, are strangers to what those know and see, with whom I have the pleasure of being acquainted. But, as certain things may appear, to some persons, scarce credible, nay impossible, though actually fact, I shall not fail to relate them

for the benefit of the public. Wherefore, I say, being (God be praised) arrived at my ninety-fifth year, and still finding myself sound and hearty, content and cheerful, I never cease thanking the Divine Majesty for so great a blessing; considering the usual fate of other old men. These scarce attain the age of seventy, without losing their health and spirits; growing melancholy and peevish; and continually haunted by the thoughts of death; apprehending their last hour from one day to another, so that it is impossible to drive such thoughts out of their mind; whereas such things give me not the least uneasiness; for, indeed, I cannot, at all, make them the object of my attention, as I shall hereafter more plainly relate. I shall, besides, demonstrate the certainty I have of living to an hundred. But, to render this dissertation more methodical, I shall begin by considering man at his birth; and from thence accompany him through every stage of life to his grave.

I, therefore, say, that some come into the world with the stamina of life so weak, that

they live but a few days, or months, or years; and it cannot be clearly known, to what such shortness of life is owing; whether to some defect in the father or the mother, in begetting them; or to the revolutions of the heavens; or to the defect of nature, subject, as she is, to the celestial influence. For, I could never bring myself to believe, that nature, the common parent of all, should be partial to any of her children.[20] Therefore, as we cannot assign the causes, we must be content with reasoning from the effects, such as they daily appear to our view.

Others are born sound, indeed, and full of spirits; but, notwithstanding, with a poor weakly constitution; and of these some live to the age of ten; others to twenty; others to thirty and forty; yet they do not live to extreme old age. Others, again, bring into the world a perfect constitution, and live to old age; but it is generally, as I have already said, an old age full of sickness and sorrow; for which they are to thank themselves; because they most unreasonably presume on

the goodness of their constitution; and cannot by any means be brought to depart, when grown old, from the mode of life they pursued in their younger days; as if they still retained all their primitive vigor. Nay, they intend to live as irregularly when past the meridian of life, as they did all the time of their youth; thinking they shall never grow old, nor their constitution be ever impaired. Neither do they consider, that their stomach hast lost its natural heat; and that they should, on that account, pay a greater regard to the quality of what they eat, and what wines they drink; and likewise to the quantity of each, which they ought to lessen: whereas, on the contrary, they are for increasing it; saying, that, as we lose our health and vigor by growing old, we should endeavor to repair the loss by increasing the quantity of our food, since it is by sustenance that man is preserved.

In this, nevertheless, they are greatly mistaken, since, as the natural heat lessens as a man grows in years, he should diminish the quantity of his meat and drink; nature,

especially at that period, being content with little. Nay, though they have all the reason to believe this to be the case, they are so obstinate as to think otherwise, and still follow their usual disorderly life. But were they to relinquish it in due time, and betake themselves to a regular and sober course, they would not grow infirm in their old age, but would continue, as I am, strong and hearty, considering how good and perfect a constitution it has pleased the Almighty to bestow upon them; and would live to the age of one hundred and twenty.[21] This has been the case of others, who, as we read in many authors, have lived a sober life, and, of course, were born with this perfect constitution; and had it been my lot to enjoy such a constitution, I should make no doubt of attaining the same age. But, as I was born with feeble stamina, I am afraid I shall not outlive an hundred. Were others, too, who are also born with an infirm constitution, to betake themselves to a regular life, as I have done, they would attain the age of one hundred and upwards, as wil be my case.

And this certainty of being able to live a great age is, in my opinion, a great advantage, and highly to be valued; none being sure to live even a single hour, except such as adhere to the rules of temperance. This security of life is built on good and true natural reasons, which can never fail; it being impossible in the nature of things, that he, who leads a sober and regular life, should breed any sickness, or die of an unnatural death, before the time, at which it is absolutely impossible he should live. But sooner he cannot die, as a sober life has the virtue to remove all the usual causes of sickness, and sickness cannot happen without a cause; which cause being removed, sickness is, likewise, removed; and sickness being removed, an untimely and violent death must be prevented.[22]

And there is no doubt, that temperance has the virtue and efficacy to remove such causes; for since health and sickness, life and death, depend on the good or bad quality of the humors, temperance corrects their vicious tendencies, and renders them per

fect, being possessed of the natural power of making them unite and hold together, so as to render them inseparable, and incapable of alteration or fermenting; circumstances, which engender cruel fevers, and end in death. It is true, indeed, and it would be a folly to deny it, that, let our humors be originally ever so good, time, which consumes every thing, cannot fail to consume and exhaust them; and that man, as soon as that happens, must die of a natural death; but yet without sickness, as will be my case, who shall die at my appointed time, when these humors shall be consumed, which they are not at present. Nay, they are still perfect; nor is it possible they should be otherwise in my present condition, when I find myself hearty and content, eating with a good appetite, and sleeping soundly. Moreover, all my faculties are as good as ever, and in the highest perfection; my understanding clearer and brighter than ever; my judgment sound; my memory tenacious; my spirits good; and my voice, the first thing which is apt to fail others, grown

so strong and sonorous, that I cannot help chanting out loud my prayers morning and night, instead of whispering and muttering them to myself, as was formerly my custom.

And these are all so many true and sure signs and tokens, that my humors are good, and cannot waste but with time, as all those who converse with me conclude. O, how glorious this life of mine is like to be, replete with all the felicities which man can enjoy on this side of the grave; and even exempt from that sensual brutality which age has enabled my better reason to banish; because where reason resides, there is no room for sensuality, nor for its bitter fruits, the passions, and perturbations of the mind, with a train of disagreeable apprehensions. Nor yet can the thoughts of death find room in my mind, as I have no sensuality to nourish such thoughts. Neither can the death of grandchildren and other relations and friends make any impression on me, but for a moment or two; and then it is over. Still less am I liable to be cast down by losses in point of fortune (as many have seen to their

no small surprise.) And this is a happiness not to be expected by any but such as attain old age by sobriety, and not in consequence of a strong constitution; and such may moreover expect to spend their days happily, as I do mine, in a perpetual round of amusement and pleasure. And how is it possible a man should not enjoy himself, who meets with no crosses or disappointments in his old age, such as youth is constantly plagued with, and from which, as I shall presently show, I have the happiness of being exempt?

The first of these is to do service to my country. O! what a glorious amusement, in which I find infinite delight, as I thereby show her the means of improving her important estuary or harbor beyond the possibility of its filling for thousands of years to come, so as to secure to Venice her surprising and miraculous title of a maiden city, as she really is; and the only one in the whole world: she will, moreover, thereby, add to the lustre of her great and excellent surname of queen of the sea: such is my

amusement; and nothing is wanting to make it complete. Another amusement of mine, is that of showing this maid and queen, in what manner she may abound with provisions, by improving large tracts of land, as well marshes, as barren sands, to great profit. A third amusement, and an amusement, too, without any alloy, is the showing how Venice, though already so strong as to be in a manner impregnable, may be rendered still stronger; and, though extremely beautiful, may still increase in beauty; though rich, may acquire more wealth, and may be made to enjoy better air, though her air is excellent. These three amusements, all arising from the idea of public utility, I enjoy in the highest degree. And who can say, that they admit of any alloy, as in fact they do not? Another comfort I enjoy, is, that having lost a considerable part of my income, of which my grandchildren had been unfortunately robbed, I by mere dint of thought, which never sleeps, and without any fatigue of body, and very little of mind, have found a true and infal-

lible method of repairing such loss more than double, by the means of that most commendable of arts, agriculture. Another comfort I still enjoy is to think, that my treatise on temperance, which I wrote in order to be useful to others, is really so, as many assure me by word of mouth, mentioning that it has proved extremely useful to them, as it in fact appears to have been, whilst others inform me by letter, that, under God, they are indebted to me for life. Still another comfort I enjoy, is that of being able to write with my own hand; for, I write enough to be of service to others, both on architecture and agriculture. I likewise, enjoy another satisfaction, which is that of conversing with men of bright parts and superior understanding, from whom, even at this advanced period of life, I learn something. What a comfort is this, that, old as I am, I should be able, without the least fatigue, to study the most important, sublime, and difficult subjects!

I must farther add, though it may appear impossible to some, and may be so in some

measure, tnat at this age I enjoy, at once, two lives; one terrestrial, which I possess in fact; the other celestial, which I possess in thought; and this thought is equal to actual enjoyment, when founded upon things we are sure to attain, as I am sure to attain that celestial life, through the infinite goodness and mercy of God. Thus, I enjoy this terrestrial life, in consequence of my sobriety and temperance, virtues so agreeable to the Deity; and I enjoy, by the grace of the same Divine Majesty, the celestial, which he makes me anticipate in thought; a thought so lively, as to fix me entirely on this object, the enjoyment of which I hold and affirm to be of the utmost certainty. And I hold that dying, in the manner I expect, is not really death, but a passage of the soul from this earthly life to a celestial, immortal, and infinitely perfect existence. Neither can it be otherwise: and this thought is so superlatively sublime, that it can no longer stoop to low and worldly objects, such as the death of this body, being entirely taken up with the happiness of living a celestial

and divine life; whence it is, that I enjoy two lives. Nor can the terminating of so high a gratification, which I enjoy in this life, give me any concern; it rather affords me infinite pleasure, as it will be only to make room for another, glorious and immortal life.

Now, is it possible, that any one should grow tired of so great a comfort and blessing, as this which I really enjoy; and which every one else might enjoy by leading the life I have led? an example which every one has it in his power to follow; for I am but a mere man, and no saint; a servant of God, to whom so regular a life is extremely agreeable.

And, whereas, many embrace a spiritual and contemplative life, which is holy and commendable, the chief employment of those who lead it being to celebrate the praises of God; O, that they would, likewise, betake themselves entirely to a regular and sober life! how much more agreeable would they render themselves in the sight of God! What a much greater honor

and ornament would they be to the world! They would then be considered as saints, indeed, upon earth, as those primitive Christians were held, who joined sobriety to so recluse a life. By living, like them, to the age of one hundred and twenty, they might, like them, expect, by the power of God, to work numberless miracles;[23] and they would besides, enjoy constant health and spirits, and be always happy within themselves; whereas they are now, for the most part, infirm, melancholy, and dissatisfied. Now, as some of these people think, that these are trials sent them by God Almighty, with a view of promoting their salvation, that they may do penance, in this life, for their past errors, I cannot help saying, that, in my opinion, they are greatly mistaken.[24] For I can by no means believe, that it is agreeable to the Deity, that man, his favorite creature, should live infirm, melancholy, and dissatisfied; but rather enjoy good health and spirits, and be always content within himself. In this manner did the holy fathers live, and by such conduct did they

daily render themselves more acceptable to the Divine Majesty, so as to work the great and surprising miracles we read in history. How beautiful, how glorious a scene should we then behold! far more beautiful than in those ancient times, because we now abound with so many religious orders and monasteries, which did not then exist; and were the members of these communities to lead a temperate life, we should then behold such a number of venerable old men, as would create surprise. Nor would they trespass against their rules; they would rather improve upon them; since every religious community allows its subjects bread, wine, and sometimes eggs (some of them allow meat) besides soups made with vegetables, sallets, fruit, and cakes, things which often disagree with them, and even shorten their lives. But, as they are allowed such things by their rules, they freely make use of them; thinking, perhaps, that it would be wrong to abstain from them, whereas it would not. It would rather be commendable, if, after the age of thirty

they abstained from such food, and confined themselves to bread, wine, broths and eggs: for this is the true method of preserving men of a bad constitution; and it is a life of more indulgence than that led by the holy fathers of the desert, who subsisted entirely on wild fruits and roots, and drank nothing but pure water; and, nevertheless, lived, as I have already mentioned, in good health and spirits, aud always happy within themselves.[25] Were those of our days to do the same, they would, like them, find the road to heaven much easier; for it is always open to every faithful Christian, as our Saviour Jesus Christ left it, when he came down upon earth to shed his precious blood, in order to deliver us from the tyrannical servitude of the devil; and all through his immense goodness.

So that, to make an end of this discourse, I say, that since length of days abounds with so many favors and blessings, and I happen to be one of those who are arrived at that state, I cannot (as I would not wil-

lingly want charity) but give testimony in favor of it, and solemnly assure all mankind, that I really enjoy a great deal more than what I now mention; and that I have no other reason for writing, but that of demonstrating the great advantages which arise from longevity, to the end that their own conviction may induce them to observe those excellent rules of temperance and sobriety. And therefore I never cease to raise my voice, crying out to you, my friends: may your days be long, that you may be the better servants to the Almighty!

LETTER

FROM

SIGNOR LEWIS CORNARO,

TO THE

RIGHT REVEREND BARBARO,

PATRIARCH ELECT OF AQUILEIA [26]

My Lord,—The human understanding must certainly have something divine in its constitution and frame. How divine the invention of conversing with an absent friend by the help of writing! How divinely is it contrived by nature, that men, though at a great distance, should see one another with the intellectual eye, as I now see your lordship! By means of this contrivance, I shall endeavor to entertain you with matters of the greatest moment. It is true, that I

shall speak of nothing but what I have already mentioned; but it was not at the age of ninety-one, to which I have now attained; a thing I cannot help taking notice of, because as I advance in years, the sounder and heartier I grow, to the amazement of all the world. I, who can account for it, am bound to show, that a man may enjoy a terrestrial paradise after eighty; which I enjoy; but it is not to be obtained except by temperance and sobriety, virtues so acceptable to the Almighty, because they are enemies to sensuality, and friends to reason.

Now, my lord, to begin, I must tell you, that, within these few days past, I have been visited by many of the learned doctors of this university, as well physicians as philosophers, who were well acquainted with my age, my life, and manners; knowing how stout, hearty, and gay I was; and in what perfection all my faculties still continued; likewise my memory, spirits, and understanding; and even my voice and teeth. They knew, besides, that I constantly employed eight hours every day in writing

treatises, with my own hand, on subjects useful to mankind, and spent many hours in walking and singing. O, my lord, how melodious my voice is grown! were you to hear me chant my prayers; and that to my lyre, after the example of David, I am certain it would give you great pleasure, my voice is so musical. Now, when they told me that they had been already acquainted with all these particulars, they added, that it was, indeed, next to a miracle, how I could write so much, and upon subjects that required both judgment and spirit. And, indeed, my lord, it is incredible, what satisfaction and pleasure I have in these compositions. But, as I write to be useful, your lordship may easily conceive what pleasure I enjoy. They concluded by telling me, that I ought not to be looked upon as a person advanced in years, since all my occupations were those of a young man; and, by no means, like those of other aged persons, who, when they have reached eighty, are reckoned decrepid. Such, moreover, are subject, some to the gout, some to the scia-

tica, and some to other complaints, to be relieved from which they must undergo such a number of painful operations, as cannot but render life extremely disagreeable. And, if, by chance, one of them happens to escape a long illness, his faculties are impaired and he cannot see or hear so well; or else fails in some one or other of the corporeal faculties, he cannot walk, or his hands shake; and, supposing him exempt from these bodily infirmities, his memory, his spirits, or his understanding fail him; he is not cheerful, pleasant, and happy within himself, as I am.

Besides all these blessings, I mentioned another, which I enjoyed; and so great a blessing, that they were all amazed at it, since it is altogether beside the usual course of nature. This blessing is, that I had already lived fifty years, in spite of a most powerful and mortal enemy, which I can by no means conquer, because it is natural, or an occult quality implanted in my body by nature; and this is, that every year, from the beginning of July till the end of August,

I cannot drink any wine of whatever kind or country; for, besides being during these two months quite disgustful to my palate, it disagrees with my stomach. Thus losing my milk, for wine is, indeed, the milk of old age; and having nothing to drink, for no change or preparation of waters can have the virtue of wine, nor of course do me any good; having nothing, I say, to drink, and my stomach being thereby disordered, I can eat but very little; and this spare diet, with the want of wine, reduces me, by the middle of August, extremely low; nor is the strongest capon broth, or any other remedy, of service to me; so that I am ready, through mere weakness, to sink into the grave. Hence they inferred, that were not the new wine, for I always take care to have some ready by the beginning of September, to come in so soon, I should be a dead man. But what surprised them still more was, that this new wine should have power sufficient to restore me, in two or three days, to that degree of health and strength, of which the old wine had robbed

me;[27] a fact, they themselves have been eye-witnesses of, within these few days; and which a man must see to believe it; insomuch that they could not help crying out: "Many of us, who are physicians, have visited him annually for several years past: and ten years ago, judged it impossible for him to live a year or two longer, considering what a mortal enemy he carried about him, and his advanced age; yet we do not find him so weak at present as he used to be." This singularity, and the many other blessings they see me enjoy, obliged them to confess, that the joining of such a number of favors was, with regard to me, a special grace conferred on me, at my birth, by nature, or by the stars; and to prove this to be a good conclusion, which it really is not (because not grounded on strong and sufficient reasons, but merely on their own opinions) they found themselves under a necessity to display their eloquence, and to say a great many very fine things. Certain it is, my lord, that eloquence, in men of bright parts, has great power; so great, as to in-

duce people to believe things which have neither actual nor possible existence. I had, however, great pleasure and satisfaction in hearing them; for, it must, no doubt, be a high entertainment to hear such men talk in that manner.

Another satisfaction, without the least mixture of alloy, I at the same time enjoyed, was to think, that age and experience are sufficient to make a man learned, who without them would know nothing; nor is it surprising they should, since length of days is the foundation of true knowledge. Accordingly, it was by means of it alone I discovered their conclusion to be false. Thus you see, my lord, how apt men are to deceive themselves in their judgment of things, when such judgment is not built upon a solid foundation. And, therefore, to undeceive them, and set them right, I made answer, that their conclusion was false, as I should actually convince them by proving, that the happiness I enjoyed was not confined to me, but common to all mankind, and that every man might equally enjoy it; since I was but

a mere mortal, composed, like all others, of the four elements; and endued, besides existence and life, with rational and intellectual faculties, which are common to all men. For it has pleased the Almighty to bestow on his favorite creature man these extraordinary blessings and favors above other animals, which enjoy only the sensible perceptions; in order that such blessings and favors may be the means of keeping him long in good health; so that length of days is an universal favor granted by the Deity, and not by nature and the stars.

But man, being in his youthful days more of the sensual, than of the rational animal, is apt to yield to sensual impressions; and, when he afterwards arrives at the age of forty or fifty, he ought to consider, that he has attained the noon of life, by the vigor of youth, and a good tone of stomach; natural blessings, which favored him in ascending the hill; but that he must now think of going down, and approaching the grave, with a heavy weight of years on his back; and that old age is the reverse of youth, as

much as order is the reverse of disorder. Hence it is requisite he should alter his mode of life in regard to the articles of eating and drinking, on which health and longevity depend. And as the first part of his life was sensual and irregular, the second should be the reverse; since nothing can subsist without order, especially the life of man, irregularity being without all doubt prejudicial, and regularity advantageous to the human species.

Besides, it is impossible in the nature of things, that the man, who is bent on indulging his palate and his appetite, should not be guilty of irregularity. Hence it was that to avoid this vice, as soon as I found myself arrived at maturer years, I embraced a regular and sober life. It is, no doubt, true, that I found some difficulty in compassing it; but in order to conquer this difficulty, I beseeched the Almighty to grant me the virtue of sobriety; well knowing, that he would graciously hear my prayer. Then, considering, that when a man is about to undertake any thing of importance, which

he knows he can compass, though not without difficulty, he may make it much easier to himself by being steady in his purpose; I pursued the same course. I endeavored gradually to relinquish a disorderly life, and to accustom myself insensibly to the rules of temperance: and thus it came to pass that a sober and regular life no longer proved uneasy or disagreeable; though, on account of the weakness of my constitution, I tied myself down to such strict rules in regard to the quantity and quality of what I ate and drank.

But others, who happen to be blessed with a stronger temperament, may eat many other kinds of food, and in greater quantities; and so of wines; whereas, though their lives may still be sober, they will not be so confined as mine, but much more free. Now, on hearing these arguments, and examining the reasons on which they were founded, they all agree that I had advanced nothing but what was true. Indeed the youngest of them said, that though he could not but allow the favor or advantages, I had been

speaking of, to be common to all mankind, yet I enjoy the special grace of being able to relinquish with ease one kind of life, and embrace another; a thing which he knew by experience to be feasible; but as difficult to him as it had proved easy to me.

To this I replied, that, being a mortal like himself, I likewise found it a difficult task; but it did not become a person to shrink from a glorious but practicable undertaking, on account of the difficulties attending it, because in proportion to these difficulties, is the honor he acquires by it in the eye of man, and the merit in the sight of God. Our beneficent Creator is desirous, that, as he originally favored human nature with longevity, we should all enjoy the full advantage of his intentions; knowing, that, when a man has passed eighty, he is entirely exempt from the bitter fruits of sensual enjoyments, and is entirely governed by the dictates of reason. Vice and immorality must then leave him; hence God is willing he should live to a full maturity of years; and has ordained that whoever reaches his

natural term, should end his days without sickness by mere dissolution, the natural way of quitting this mortal life to enter upon immortality, as will be my case. For I am sure to die chanting my prayers, nor do the dreadful thoughts of death give me the least uneasiness, though, considering my great age, it cannot be far distant, knowing, as I do, that I was born to die, and reflecting that such numbers have departed this life without reaching my age.

Nor does that other thought, inseparable from the former, namely, the fear of those torments, to which wicked men are hereafter liable, give me any uneasiness; because I am a good Christian, and bound to believe, that I shall be saved by the virtue of the most sacred blood of Christ, which he has vouchsafed to shed, in order to free us from those torments. How beautiful the life I lead! how happy my end! To this, the young gentleman, my antagonist, had nothing to reply, but that he was resolved to embrace a sober life, in order to follow my example; and that he had taken

another, more important, resolution, which was, that, as he had been always very desirous to live to be old, so he was now equally impatient to reach that period, the sooner to enjoy the felicity of old age.

The great desire I had, my lord, to converse with you at this distance, has forced me to be prolix, and still obliges me to proceed; though not much further. There are many sensualists, my lord, who say, that I have thrown away my time and trouble in writing a treatise on Temperance, and other discourses on the same subject, to induce men to lead a regular life; alledging, that it is impossible to conform to it, so that my treatise must answer as little purpose as that of Plato on government, who took a great deal of pains to recommend a thing impracticable; whence they inferred, that as his treatise was of no use, mine will share the same fate. Now this surprises me the more, as they may see by my treatise, that I had led a sober life for many years before I had composed it; and that I should never have composed it, had I not previous-

ly been convinced, that it was such a life as a man might lead; and being a virtuous life, would he of great service to him; so that I thought myself under an obligation to represent it in a true light. I have the satisfaction now to hear, that numbers, on seeing my treatise, have embraced such a life; and I have read, that many, in times past, have actually led it; so that the objection, to which Plato's treatise on government is liable, can be of no force against mine. But such sensualists, enemies to reason, and slaves to their passions, ought to think themselves well off, if, whilst they study to indulge their palate and their appetite, they do not contract long and painful diseases, and are not, many of them, overtaken by an untimely death.

LETTER

FROM

ALVISE CORNARO

TO

SPERONE SPERONI.

Most excellent Signor Sperone. I would that you, who know so many things, and are continually making discoveries of the causes and reasons of their origin, could find what I have long sought for in vain; and thus make me perfectly happy. I am endeavoring to devise some method, whereby my friends can be brought to believe, that the irregularities of living to which they subject themselves, cause them to die in their youth. I preach this to them continually, but they do not believe me, and continue to fall victims to their excesses. These

events keep me in a state of unhappiness, which is now more trying to me than the grief I felt at the death of our dear friend, Ruzzante, which of itself would have caused my death, if such an event could kill an abstemious man, at less than ninety years of age. But it did not suffice to kill me, since regularity in living has made me, in a measure, immortal; and has given me the vigor of thirty-five, at the age of fifty-eight; and every day demonstrates the fact, that this system of itself, is enough to restore a sick man to health. I preach and insist upon these things every day; but all continue incredulous; which alone would be enough to render me miserable, were I otherwise the happiest man in the world.

To the end, therefore, that you may believe me, and endeavor to furnish me with the means of solving this difficulty, the purpose of which will be known to God alone, listen, and learn whether any thing else is wanting to complete my felicity. I was weakly at my birth, and of a very feeble constitution which I further injured by

great irregularities. Being convinced of my errors, I commenced by reforming myself, as respected those most hurtful to me, and continued to shun disorderly courses, until I acquired the perfect health which I at present enjoy. I then regained the rank of a noble in my native country, although my ancestors had forfeited their's, so that it was no advantage to me that they had been Senators and Princes, and had filled the highest offices of the state. I have, by my own exertions, made myself rich; although born without wealth, and although my family had formerly been very wealthy. My wealth, furthermore, has been acquired by the pursuit of means the most laudable and beneficial to my fellow-men; since it has been drawn from agriculture, and has not been amassed by means of warlike achievements, rapine and plunder; nor by traversing the seas, at the eminent hazard of death; nor by any other means attended with similar dangers and vicissitudes; but has been entirely obtained by this one laudable occupation. At the same time, I have

incurred large expenses, and have never withheld the expenditures, nor denied myself the enjoyments and recreations which are suitable to the rank of a noble, but which are forborne by those who are destitute of property, or desire solely to accumulate it. My liberal expenditures have, however, been incurred in the erection of a church, and the dedication of it to God; and, furthermore, in giving to myself, and also to God, the people whom I have been the means of bringing into the world, by dissipating the unwholesome vapors and exhalations, which formerly existed around my villa, and rendered it impossible to rear children. I have drained off the stagnant waters, and have thus caused the accession of a numerous population; and while increasing my own property, I have also contributed to enrich numbers, who have been my agents and tenants. I have, likewise, used my means to promote the liberal arts; and have been the patron and protector of literary men, musicians, architects, painters and sculptors; and while creating all this

wealth, I have expended thousands upon thousands of crowns, in constructing splendid edifices, and laying out beautiful gardens. Consider, then, whether I have not a right to term myself happy; and when I am in possession of these three blessings, health, nobility, and wealth; with the added consolation, that the latter has been acquired by the most honorable of pursuits, and used with a becoming liberality. But there are still other reasons why I should deem myself most happy; since I have been blessed with exceeding good fortune in the selection of a son-in-law, who seems to have been created on purpose to enhance my happiness and that of my daughter. He is attached to the court, and has brought me three grandchildren, little angels in miniature.

All these blessings I enjoy, in perfect health, and inhabiting the commodious mansions and beautiful gardens of my own creation; which rarely falls to the lot of any one, since those who construct them seldom live to enjoy them; but I enjoy them, and

shall continue to do so, years upon years. With all this, how do you conceive it possible that I should not be happy? I am happy, and my happiness will be complete if you can only devise some method of removing this single annoyance. Do not think that I have had to encounter other obstacles to my felicity, heretofore; and that, therefore, I have not cause to be relieved from this till now. It is true, that every trifling misadventure tends to make us unhappy; and you well know that I lost many thousand crowns through the family of the Cardinal. Though this was an act of great injustice, it has been no cause of sadness to me; but, on the contrary, rather a source of gratification; since, if this wrong had not been committed, the world would not have believed, that after enriching my agents and servants, I still had enough remaining to give a fortune to a Cardinal. So, also, when I sustained such great damage by the acts of the Comptrollers of the Waters, I assure you that I felt much rejoiced; since that event caused me to turn

my attention to a subject of vast public importance, and to become, in a manner, the saviour of my country; this injury done me, having been the occasion of my discovering a mode of preserving the Lagune, and thus saving my country. In this manner, neither of the above events ruffled my mind, but, on the contrary, showed to the world that I possess as much fortitude and equanimity in adversity, as foresight, prudence, and gayety in prosperity; a circumstance, which, by the rule of contraries, had been deemed an impossibility, while I enjoyed uninterrupted good fortune. Nevertheless, I have been put to the test, and have proved to all, that I can turn misfortune to advantage, and derive additional benefit from reverses. To close the recital of my troubles, I have remaining only one cause of unhappiness, the continual loss of friends by death, which keeps me constantly miserable. Wherefore, to revert to my opening request, devise some remedy, I pray you.

I know that you have promised yourself much pleasure, in witnessing Signor Agno-

lo's representation of your admirable tragedy; and I assure you, that you may not think me wanting in friendly offices, that as soon as I come to Padua, which will be soon, I shall be with you. I commend myself to your favor.[28]

ALVISE CORNARO

Codovico, April 2nd, 1542.

LETTER

FROM

THE CARDINAL CORNARO

TO

SIGNOR LUIGI CORNARO

I WILL not occupy any space in telling how precious your letters are to me; preferring that your Excellence should feel it, in the love you bear to me, rather than from any words of mine. By this, also, you will, at the same time, know how much I am bound to love and honor you, what reasons I have to be rejoiced on receiving good news of you, and with what interest I regard all that concerns you. I would furthermore say to your Excellence, that though all your letters are highly prized by

me, the last has been, above all others, a source of pleasure and consolation. By it I learn, in the first place, that you enjoy greater health and prosperity than ever; and, in the next place, that, although at an age which few are enabled to reach, you possess so clear, acute, and sound an intellect, that the world may expect yet further profit and instruction from your labors, to the perpetual honor and glory of your name and house.

This I gather from your letter upon the three excellent works written by you, upon Architecture, Agriculture, and upon a Sober and Temperate Life; which will be awaited by me with great anxiety; not only for the pleasure of a perusal, but that I may put them, as much as in me lies, in practice.

I shall most willingly follow your authority and example, as regards rules of living, not only in order to imitate one who is in all respects worthy of imitation; but because, also, this world presents to me as well as to yourself many and varied attrac-

tions, and because it is an incalculable blessing to live a long life, in uninterrupted health.

As regards your Treatise upon Architecture, since I am proprietor of a fine estate, (*una bella vigna,*) I shall have an opportunity to avail myself of your experience, and make a practical trial of your scientific discoveries and suggestions.

With respect to Agriculture, although, at present, I cannot practice upon your rules, on account of my slender means, I do not despair of eventually deriving great satisfaction and benefit from this part also of your labors; the more especially, since, in length of time, riches are generally attendant upon the exalted station, to which God in his benignity, has raised me; and I have the greater reason to hope for them, when I shall have acquired from you the art of prolonging my life.

I therefore most earnestly entreat your Excellence, to hasten to put the finishing hand to these works; that the world may the better appreciate your virtue and

worth; and that all may offer prayers to God for the preservation of the life of so useful and benevolent a man.

Remember that I am your loving son, and continue to love me, as you do. Fare well.

Your's affectionately,

as a Son,

CARDINAL CORNARO.

Rome, January 27th, 1554.

LETTER

FROM

BERNARDIN TOMITANO

TO THE

RIGHT REVEREND CORNELIUS,

BISHOP OF BITONTO.

THE unbounded reverence and esteem which Signor Luigi Cornaro feels for your Reverence, have caused me to execute the present design of giving to the world, under his honored name, this little treatise, no less interesting and delightful, than useful to all.

Knowing the praiseworthy desire of the Author, on the one hand, and his very great modesty, on the other, I have been anxious to fulfil his wishes with this trifling testimonial of gratitude; and to dedicate a part

of his labors to you; since upon none other could they be more worthily bestowed. Wherefore, I pray of you to hold this offering as dear as if he and I conjointly laid it before your Reverence. To you, in truth, this tribute is due; to you, especially, is it proper to dedicate this Narrative of a Sober and Temperate Life; your Reverence, with your other distinctions, in part the gift of nature, and in part of election, presenting the excellent example of a life of sobriety and temperance. Of this, the unimpeded workings of your intellect are indeed a proof; since not in the least borne down by bodily infirmities, nor tyrannized over by the seductions of the appetite; nor, in fine, controlled by the universal longings for luxurious food, it constantly exhibits the example of unintermitted labors; which have formerly tended to the advancement of the most illustrious studies of Italy, and are now employed for the benefit and adornment of an Holy Church. I am comforted in the belief, that your Excellence has with the Divine aid, in no other way

maintained your bodily health, (very fortunately, in my opinion, if we consider the long vigils and labors your slight and diminutive frame has endured,) than by observing the utmost temperance and method in diet; wherefore, it adds no little confirmation and authority to this Treatise, to give the testimonial of your life, and of the energies so long and so well protected by you against all dangers and accidents. It is, however, proper that all who read this should know, that I do not publish this little treatise as a physician, nor as a medical work, since the Author was never enrolled as a member of the profession; neither was it his intention to endeavor to add the contribution of his little streamlet to the rich ocean of medical lore; since he well knew, that many of the most illustrious writers of antiquity have devoted themselves to enlarge its limits.

It has been my special purpose, in this work, to spread far and wide the knowledge of the virtues and worth of a native of a free city; his constancy in resisting the seductions of the passions; his perseverance

in abstaining from viands, the most luscious and tempting to the palate; his abstemiousness in not gratifying his appetite, to the full extent, even upon wholesome food? and, finally, the victory, his life exhibits, of sobriety over luxury, which has been continually presenting its attractions, and attempting to enslave him. By this it will be seen what important secrets are sometimes disclosed by nature to a favored individual, without the assistance of art; and how useful to all is the knowledge and experience of only one. But not to become too tedious to your Reverence, I pray of you, upon this occasion, to accept all that the noble mind of Signor Luigi, as well as my small abilities, can offer; we both uniting in wishing to your Reverence all manner of felicity.

Your Reverence's
most affectionate servant,
BERNARDIN TOMITANO.

Padua, 10*th November*, 1563.

BIOGRAPHY

OF

ALVISE CORNARO.

ALVISE[29] the same as *Luigi* or *Ludovico*, CORNARO, of the noble Venetian family of that name, was born in Padua, in 1467; and died in 1565, in the 99th year of his age. The place of his nativity, the year of his birth, and his death, the loss and restoration of his nobility, are matters which demand explanation, which have been erroneously stated in all foreign works.

The *Universal Biography*, published at Paris in 1833, states that Cornaro was born in Venice.

The *Preface* of the *London Edition*, of 1768, commits the same error, as will be seen, and states furthermore, that he at-

tained above one hundred years of age, and expired in an elbow chair, on the 26th of April, 1566.

The *German Encyclopedia* states, that Alvise, or as it terms him, Ludovico, was descended of a family which had already given several Doges to the Republic; and that he died in Padua, in 1566, at the age of one hundred and four years.[30]

The *Encyclopedia Americana*, simply copies the *German*.

With regard to his loss of nobility, the editor of the London Edition, entitled "Discourses on a sober and temperate life, by Lewis Cornaro," says, "that by the ill conduct of some of his relations, he had the misfortune to be deprived of the dignity of a nobleman, and excluded from all the honours and public employments in the State. Chagrined at this unmerited disgrace, he retired to Padua."

The facts, as above stated, are not true; and we, having drawn from original and authentic sources, have documents before us to correct them, as follows:—

The family of *Alvise Cornaro*, called in

the Latin and Italian, the *Cornelian* family; in the dialect of the country, "*Cornèr*," and from that corruptly changed into "*Cornaro*, gave three Doges to the Republic.

The first was *Marco Cornaro*, who, after having filled with distinction several important embassies, occupied the Ducal chair from 1365 till his death, in 1368. During his Dogeship, he completed the subjection of the Island of Candia, which had rebelled under his predecessor. The Venetian historians hold him in high estimation for his eloquence and wisdom.

The *second* was *Giovanni Cornaro*, who succeeded the Doge F. Contarini, in 1623, and died in 1629. Under his administration, the Council of Ten was deprived of the power which it had arrogated to itself of annulling the decrees of the Senate.

The *third* and last Doge of this family was *Giovanni Cornaro II.*, who succeeded the Doge L. Mocenigo, in 1709. A few years after his election, the Turks assailed the possessions of Venice out of Italy, and in 1714, conquered the Morea. This war

was terminated by the treaty of Passarowitz. Doge Giovanni Cornaro II. died in 1722, aged 75 years.

It is stated in the History of the Noble Families of Venice, by *Marco Barbaro*, Book iii. MS. chap. 72: and repeated by *Apostolo Zeno*, in his Annotations upon the Library of the *Fontanini*, that *Rigo Cornaro*, son of the Doge Marco, was, for the crime of murder, banished from Venice and all the territories of the Republic, and deprived of his nobility; and that his property was confiscated. After wandering many years in different places, he settled in Padua, then subject to the Dukes of Carrara; and then, having first taken the precaution to change his name to *Antonio Righi*, espoused *Agnesina da Legname*, or *da Legnamine*, a lady of noble birth, and in possession of a rich dower. By her he had a son, Jacopo, surnamed also from the *Righi*, or from the *Legname*. *Jacopo* was the father of *Luigi I.*, and *Antonio* the father of the subject of our narrative, whom we will call Luigi II., to distinguish him from the for-

ner. In the mean while a daughter of *Rigo*, Caterina by name, married, in 1458, Giacomo Lusignan, King of Cyprus, legitimate son of Giovanni Lusignan.

The Venetian senate, in favor of this alliance, having revoked the sentence of exile, pronounced against the father of Caterina, adopted her publicly, and declared her "a daughter of San Marco." Becoming a widow, in 1473, and yielding to the solicitations of Giorgio Cornaro, her brother, who was a secret partizan of the senate, she abdicated, in favor of the Republic, a kingdom which she had governed, in the midst of the most trying internal dissensions, for more than fourteen years; and retiring to Venice, died there, in 1510; having retained the title of Queen, and a small court.[31]

Thus the first step taken by the Republic toward readmitting to citizenship the family of Cornaro, was in favor of the daughter of *Rigo*. The second was in favor of his nephew, Luigi I., who, in 1490, produced before the Court of Registration authentic proofs of his legitimate descent

from Rigo Cornaro, son of the Doge Marco. Whereupon, his name was reinscribed in the Golden Book, the sole register of Venetian nobility, and his rank made hereditary in his posterity.[32] Luigi II., who is our *Alvise*, stimulated by the example and good fortune of his uncle, found means of procuring his own restoration also to his ancient nobility; or, to quote the words used by himself in his letter to Sperone Speroni, "I then regained my right to the ancient nobility of my family, which had been forfeited by my ancestors, so that it was of no avail to me that they had been princes and senators."[33]

From the above, it will be seen, that the statements of the English biographer, "that he was deprived of the dignity of a nobleman," and "that, chagrined at this unmerited disgrace, he returned to Padua," fall to the ground; as also, the erroneous assertion that he was born at Venice, [Biographie Universelle,] and [Preface to the Discourses on a Sober Life;] and that, at his birth, the family had already given three

Doges to the Republic, [Conversations Lexicón and American Encyclopedia.] There had then been but one Doge, Marco Cornaro; the remaining two came a considerable time after the death of Alvise.

Alvise, then, of the family of the Righi, that is, of the Cornelian, Cornèr, Cornaro family, was born at Padua, in 1467. Naturally of a very feeble constitution, he weakened it still further, by addicting himself to all kinds of intemperate living. Finally, when between thirty-five and forty years of age, being at the point of death, and given over by his physicians, he determined to *restrain* and *regulate* his immoderate appetites, and to lay down, for his observance, a system of sober living, from which he never afterwards departed. By these means he recovered his health and vigor, which he preserved until the end of his very long life. He married Veronica, a lady of the house of Spilembergo, but his branch of the family became extinct in Clara, his only child and heir, whom he

gave in marriage to Giovanni Fantino Cornaro, surnamed Piscossia.

In his letter to Sperone Speroni, now, for the first time, translated into English, he felicitates himself exceedingly in having so excellent a son-in-law in Fantino; "who," he says, "seems to have been created on purpose for his happiness, and that of his daughter, at that time, the mother of three children, beautiful as little angels." This domestic felicity continued to increase, until, finally, he could number around him eleven grandchildren.

Thenceforward, Cornaro seems to have been entirely regenerated. Devoting himself to the pursuit of the fine arts, he became the Mœcenas of all who sought his protection and assistance. Poets, musicians, painters, and architects, were hospitably entertained and protected by him. We will cite a few instances of his affection for artists and scholars. Giamm Maria Falconetto,[34] a distinguished sculptor, painter, and architect, and a man gifted with the most instructive and delightful conversa-

tional powers, was his contemperary. Falconetto, in the earlier years of his life, had travelled over the greater part of Europe, and upon his return to Italy, accepted the invitation of Cornaro, and established himself permanently beneath his hospitable roof; where he enjoyed the most favorable opportunities of attaining celebrity. We cannot better describe the mutual relation of the two, so honorable alike to both, than by quoting the following extract from the Eulogy of Gamba.

"Thenceforward, they were united by the most ardent friendship, and lived with a constant interchange of thought, characterized by the most instructive conversations, and the most affectionate intimacy. A copious collection of designs, brought by Falconetto from Rome, excited in Cornaro such a desire to behold the magnificence of the Queen of Cities, that he determined to visit it, in company with his friend. He set out, full of anticipations; which he more than realized; and, upon his return to Padua, with a mind enriched with the trea-

sures he had accumulated, he erected a splendid palace, adorned with statues, frescoes, and paintings, from the designs of Raphæl,[35] and, in connection with it, a magnificent cabinet, consecrated to musical entertainments; all under the superintendence of Falconetto. He then proceeded to construct other magnificent edifices, in the vicinity of the village of Codovico, in the Paduan territory;[36] and in Lunigiano, near Torreglia, upon the Euganean Hills.

"The honorable friendship between the patron and the artist, ceased only with death; Falconetto, finding a home beneath the hospitable roof of Cornaro, made doubly attractive by his considerate and delicate attentions; his wife, with three sons and six daughters, having their entire fortune invested in mercantile adventures, undertaken by the advice and guarded by the credit of his protector and friend. The liberal mind of Cornaro conceived such a predilection for Falconetto, and his friend, Ruzzante, of Padua, another kindred spirit, that Vasari has recorded, that it was his

will that Falconetto and Ruzzante should be buried in the same vault; and that he himself should be laid in the same tomb, between them; so that, says the biographer, their bodies should not be separated after death; whose souls had been united, in life, by virtue and friendship."[37]

The mansion erected by Cornaro, in Padua, is still standing; and the celebrated Sebastiano Serlio published a plan of it, proposing it as an unexceptionable model for architects. The learned Temanza has corrected the plan of Serlio, and published a highly improved series of designs. The palace at Lunigiano, which some have supposed to be destroyed by lapse of time, still towers upon the Euganean Hills, adorned with flights of stairs of truly royal magnificence; and is now the property of the Bishopric of Padua.

Marcolini,[38] the publisher, himself an artist and man of letters, in one of his dedications, makes the following allusion to the architectural taste of Cornaro: "If a noble would know how to build a city resi-

dence, let him visit the house of Cornaro, in Padua: if he seek a pattern for a garden, let him adopt his for a model. If he intend building in a village, let him go and behold, at Codovico, Campagna, and other places, the architectural constructions, stamped with the grandeur of his mind. If he would erect a princely mansion, in the midst of the country, let him repair to Lunigiano, where he will find a country seat, fit for the residence of an emperor. Cornaro was fully conversant with all that was known in architecture, as well as in many other departments of art."

The few letters of Cornaro, which remain to us, show an intellect refined by the severest discipline; and the bare recapitulation of the names of the illustrious men with whom he corresponded, and of whom it will suffice to mention Bembo, Speroni, Barbaro, and Fracastoro, proves in what estimation he was held in his time. No sooner had Giovanni Andrea dell' Anguillari finished his celebrated tragedy of Œdipus, than Cornaro had it represented, with

great magnificence, in his own house, to the great delight of the Paduans. He also studied profoundly the works of Vitruvius, and of Leon Battista Alberti;[39] and has been highly complimented by Andrea Palladio, as the inventor of a new kind of stairs, which he introduced into his edifices.[40] Besides this, he wrote separate treatises upon painting, architecture, music, and agriculture. The Cardinal Cornaro alludes to some of these productions, in a letter to him, written from Rome, the 27th of January, 1554; with which we have enriched this edition. Others are referred to, in different parts of the "Discourses upon a Sober Life," where he also relates, that he has written "a very entertaining comedy, full of innocent mirth and pleasant jests." But the only productions which have come down to us are the "Discourses upon a Sober Life," which have been translated and published in many foreign languages;[41] and a learned Essay, upon the Lagunes of Venice, which he was wont to term "the strongest

and most sacred bulwarks," "*fortissime e sante mure*," of his beloved country.[42]

We take the liberty of quoting, in this place, the beautiful Eulogium of Cornaro, introduced by Antonio Maria Graziani, in his Life of the celebrated Cardinal Commendoni, to whom he was secretary; although it is almost impossible to render intelligibly into English the laudatory epithets with which the florid style of the biographer abounds:—

"This most illustrious man, upon whom the title of 'The Sober' has been so appropriately bestowed, was loved, honored, and reverenced by all who were distinguished by birth or acquirements. People of every class, from the noble to the peasant, were delighted to associate with him, and to listen to his conversation, which was always marked with moderation, amiability, and good sense. Prudence, sagacity, wisdom, and liberality were constant attendants in his train. There was no mansion in Padua, the sight of which inspired such reverence as his while he, living in a style

of princely magnificence, was continually dispensing his favors to all, and, in especial, to the cultivators of the fine arts."[43]

To return to the "Treatises upon a Sober Life," we will state that they are four in number; and that they appeared under the following titles, and in the order below mentioned.

The first Treatise, which is entitled, "Upon a Sober Life," was written, as the author informs us, when he was eighty-three years of age, and was published singly. Three years later, when he had attained the age of eighty-six, he published a second Essay, which he entitled "A Compendium of a Sober Life." Afterwards, at the age of ninety-one, he wrote a long letter to Daniele Barbaro, Patriarch Elect of Aquileia. This letter, we know not why, has been always published as his fourth and last Treatise; although, in chronological order, it should be the third. The fourth and last Treatise is entitled "An Earnest Exhortation to a Sober Life," and was written at the age of ninety-five.[44] The German Encyclopedia,

commonly known as the "Conversations Lexicon," entitles this Treatise "A Dissertation upon the Birth and Death of Man;" in which error it is followed by the American Encyclopedia. We suppose, that the German Encyclopedia has given it this title, from the concluding sentence of the first paragraph, which is as follows: "I shall begin by considering man at his birth; and, from thence, accompany him, through every stage of life, to his grave."[45] The compilers of the American Encyclopedia, most probably, merely translated from the German, without being aware to which of the four Treatises this last title referred. In any event, it is our duty to state, that the last Treatise was never published with this title, either in Italy, France, or England; and as, perchance, the American reader may not be aware of the identity of the Treatise, entitled "An Exhortation," with that bearing the title devised by the Conversations Lexicon, it is well to mention it, in order to remove all doubts which may arise on the subject.

This is the last Treatise published by Cornaro; but not the last that he wrote. We have already stated that the Chevalier Morelli possessed an unpublished Essay upon the Lagunes of Venice, besides the printed one upon the same subject, which the author wrote at the age of ninety-six. Two years afterwards, he was no more.

We will here exhibit the evidence tending to show, that Cornaro died in 1565, at the age of ninety-eight; and not in 1566, at the age of one hundred and four. His foreign biographers adduce no facts in support of their assertions; but we bring forward the authority of an accredited writer, who, having been an ocular witness of the death of Cornaro, gives an account of his last moments, in his Life of Cardinal Commendoni, to whom he was secretary We allude to Antonio Maria Graziani, of Tuscany, whom we have before mentioned; who, in reference to the life of Cornaro, writes that "he prolonged it to the age of ninety-eight years."[46] The year of his death he states to be he same with that in which

Commendoni was created a Cardinal, which was upon the 4th of the Ides of March; that is, the 12th of March, 1565.

There are some who say, that Graziani visited Cornaro three hours before his death, but we will leave it to the judgment of the impartial reader, if any other inference can be fairly drawn from the words of Graziani, than that Cornaro expired in his presence.

"The excellent old man, feeling that he was approaching the termination of his life, did not regard the awful change with dread, but simply as a passage from one mansion to another. He was reclining upon the very small and narrow cot[47] which he always used, and was attended by his wife, Veronica, who was nearly as old as himself. With a strong and clear voice, he told me that he cheerfully awaited the stroke of death; and wished all manner of prosperity to my patron Commendoni, to whom he declared that he would write a letter of friendly counsel, with his own hand. He said that he thought that he

should survive two days longer; but being shortly after overpowered by sudden debility and faintness, he desired to have recourse anew to the consolations of religion; and grasping in his left hand a small crucifix, he fixed his eyes upon it intently, and ejaculated, 'Full with joy and hope, I resign myself to thee, most merciful God!' He then disposed himself with dignity, and closing his eyes, as if about to slumber, gave a gentle sigh, and expired."

The eulogies bestowed upon Cornaro, during his life, and after his death, for his precepts and exhortations to a "Sober Life," are as astonishing in number and unqualified in their commendations, as they are honorable from the distinguished and scientific sources whence they emanate. We instance those of Mureto, inserted in that portion of his works where he speaks of the fifty-eighth letter of Seneca, and those of Giam Mario Verdizotti, in his life of Girolamo Molino. We have already alluded to the eulogium of Bishop Graziani. We will also mention the laudations of Gaspar

Hoffmann, in his "Letters of George Ritter;" of Claudio Lancellotto, in his "Dissertation upon Emina di San Benedetto;" and of Leonardo Sessio, who translated the first Treatise into Latin, and prefixed it to his "Hygiasticon,"[48] or "Means of preserving Health." [Antwerp, printed by Plantino, 1613.] Bernardino Ramazzini, Chief Lecturer upon the Practice of Medicine in the University of Padua, added copious notes to the reprint of the Padua Version of Sessio, published by Conzatti, in 1714.[49]

The venerable Tommaso Bartolini showed the estimation in which he held the writings of Cornaro, by publishing, at Copenhagen, an edition, in 12mo, entitled "*Ludovici Cornari, de vita sobria, ad usum vulgare accommodata.*"

Many must be familiar with the German system, denominated the "Chaine,"[50] and with the reputation of the celebrated physician, Huffeland, who has done so much to widen the path already marked out by Cornaro. All of our author's illustrious contemporaries make the most honorable

mention of him; and his praises abound in the correspondence of Bembo, Speroni, Commendoni, Pierio Valeriano, and Vasari. De Thou, in his "History of his own Times;" Antoine Tessier, in his "Additions" to the same work; Ghilini, in his "Theatre of Illustrious Men;" and the Doge Foscarini, in his "History of Venetian Literature;"—all unite in rendering homage to the virtues of Cornaro.

With the light of these testimonials to his worth, let us examine a few spots, as it were, upon the face of the sun, and mention the criticisms of those who have seen fit to depreciate, or, in a measure, modify, and do away with his system. That great scholar, and intimate friend of Cornaro, Sperone Speroni, who, either from a love of paradox, or to show his ingenuity, composed essays in defence of "Usury," and of "Discord;" and then wrote in their condemnation; wrote, also, a "Treatise against Sobriety," and dedicated it to Cornaro! Shortly afterwards, he made a retractation of the doctrines advanced in this

notable production, which, in spirit, resembles the famous "*Encomium Moriæ*," or "Praise of Folly," of Erasmus; and thus dispensed with the necessity of a formal answer. [See the Works of Sperone, vol. iii. pp. 14 and 421.

M. de la Bonaudiére published, at Paris, in 1702, his "Anti-Cornaro;" "a work," says the Universal Biography, "which contains observations, of rather an irrelevant character, upon the severity of the *régime*, adopted by the noble Venetian." This description of the work, in our opinion, carries its refutation along with it. We now come to the third and last of his opposers.

In a modern edition of the Discourses of Cornaro, published at Lucca, with a preface, by the Marquis Francesco Eugenio Guasco, addressed in the form of a letter to the Marquis Lorenzo Battini; the commentator criticises the author he edits at considerable length. His arguments may be summed up, in the following extract, "I am willing to concede, that the 'Discourses upon a Sober Life,' are interesting and in-

structive; but I assert that, without an exemption from mental anxiety, they will avail but little toward the prolongation of life. I am, furthermore, of opinion, that this exemption from care and mental solicitude, can never be assured to us, unless we possess the same means which enabled our author to secure them to himself." In other words, according to Guasco, the rich alone can enjoy tranquillity of mind; and, therefore, long life, and uninterrupted health. That we may not be thought to give an unauthorized and arbitrary interpretation to his language, we will make a further extract, that he may be judged by his own words. "If the author, by mental tranquillity, mean that philosophic ease which can be acquired by human exertions, I would say, that its acquisition does not depend upon ourselves. It depends upon the possession of sufficient pecuniary means. I think it an impossibility to obtain this tranquillity, without riches; and I ridicule the opinions of those philosophers who boast of internal peace, in the midst of penury;

and I listen to their assertions with incredulity."

A sufficient answer to this Diatribe may be found, on the one hand, in the innumerable facts, drawn from the domestic annals of the rich; which, of themselves, are enough to form a calendar of crime, whereupon to found a penal code:—and, upon the other hand, in the pure and unblemished lives of thousands upon thousands of virtuous families of peasants and laborers; who, obtaining, by unremitted exertions, a support, slender, it is true, but, at the same time, sufficient to sustain nature, have prolonged their existence to the extreme limit of human life, with purity of morals, peace of mind, and uninterrupted health.

Need we remind the Marquis of Guasco of the dungeons of Spielberg; where, instead of affluence and comfort, there existed a privation of every thing usually deemed necessary to render life endurable. Yet, amid all their physical sufferings, the inmates of that infernal place were not without many sources of consolation, and many pure

and innocent enjoyments; and could challenge the monarch, who entombed them in its dreary vaults, to measure his happiness with their's; and, from his lofty throne, to compare his situation, surrounded, as it was, with suspicions, anxieties, and fears, to which he was continually a prey, with the atmosphere of peace and noble self-reliance in which they lived, and which was the result of a clear and self-approving conscience. Had the captives of Spielberg been compelled to labor, with a doubtful prospect of success, in order to obtain their daily clothing, food, and shelter, perhaps the very uncertainty might have disturbed their equanimity of mind. But what, in fact, was the kind of clothing, food, and shelter assigned them? A wretched pittance, an absolute *minimum;* barely sufficient to sustain existence, and prevent death from inanition.

If mankind, therefore, would unite upon some plan, whereby a simple *minimum,* so to speak, could be assured to them reciprocally, by their mutual exertions, foreign

wars, internal commotions, and all the evils which annoy them, physically, morally, and intellectually, would cease for ever. To realize this, money is not indispensable, to ffect this purpose, a single-hearted and nonest *will*, abundantly suffices. The products of that will, as developed by the principles of the ASSOCIATION; through the organization of labor; as made known and perfected by the genius of CHARLES FOURIER, are adequate to the attainment of the greatest amount of mental, moral, and physical happiness.

It was our intention to give, simply, a biography of Cornaro; and not to enter into a discussion of the merits of his system.[51] In any event, SOBRIETY is an admirable virtue, to be recommended at all times, to all men, whatever may be their rank or condition. But Cornaro himself allows, that, inasmuch as constitutions differ, the quantity and quality of aliment should be proportioned to the varieties of physical organization. This seems to us more reasonable than to prohibit, either upon reli-

gious or philosophical grounds, the use of animal food; especially those kinds of it which are known to contain nutritious principles; and, on the other hand, to allow the indiscriminate use of all sorts of vegetables, many of which possess the most potent medicinal properties. This system is opposed to science and reason; and we feel assured that whatever is disproved by them can find no support in religion; each being reciprocally the guide and ally of the other.

PIERO MARONCELLI.

New-York, Dec. 27th, 1841.

NOTES

ON A

TEMPERATE AND SOBER LIFE

NOTE 1. *Page* 4.

THE Author had heard of the New Order, as they were stiled in those days; that the reformed religion had a tendency to lead man into debauchery and licentiousness; and he is supposed to be as honest as those of our day, who call our reformers, with all the epithets which can be heaped upon them.

One says of Gall, Spurzheim, and their followers, that they were bad men, and the doctrine of phrenology has a tendency to destroy man's accountability.

Another says, that Graham is an impostor, because he attempts to reform mankind, in relation to food and drink. Another says, Tappan ought to be hung, for teaching an unpopular doctrine. For the same reason, John Quincy Adams is called a weak old man, when he pleads the cause of the poor and despised of this world; so it goes.

Now, my friends, can you not throw out a little of your anger against some one, who thinks he is trying to

help you? If so, it will show that you have the same feeling, and, also, that you belong to the race of depraved man Perhaps you will say that Finney, or Mahan, are unworthy the name of Christians, because they say, "God has not commanded us to do any thing, that we are unable to perform."

NOTE 2. *Page* 14.

Wine cannot be digested, except the small portion of nutriment it contains, and the newer the better, as far as the alcohol is concerned; it goes directly into the circulation, which causes an excitement at the time, and also a corresponding depression takes place, provided a stimulant is not renewed shortly after. The same stimulation received from tea or coffee, leaves the nervous system in a much worse condition than that of wine.

NOTE 3. *Page* 27.

The stomach can be trained to almost any thing, but that does not prove it best for the health of the body. I hope my friends will govern their stomachs, by their intellectual faculties, and so make the stomach administer health to the body.

NOTE 4. *Page* 35.

The author, owed his health and long life more to the quantity and regularity of his regimen, than that of quality; for we all admit, that some things which appear to agree with the stomach, engender disease and death; so that his conclusion will not always be a safe rule to follow

NOTE 5. *Page* 37

If we look upon mankind, as a general rule, we shall find but few who take much interest in any thing, except as far as it will gratify their palates or pride in this world; for they say, what shall we eat, and what shall we drink, and what shall we decorate our bodies with?

Paul says, "I keep my body under, and bring it into subjection," or, in other words, I govern the lower propensities by the higher, or intellectual and moral organs; "Whether, therefore, ye eat or drink, or whatsoever ye do; do all to the glory of God." Whatever will have a tendency to prostrate, or impede the laws which govern the body, cannot be consistent with the Author of our frame, and, consequently, would dishonor him.

NOTE 6, *Page* 61.

It was taught by learned physicians, before Cornaro wrote, and was a popular doctrine among the great ones of his day; that the stars had an influence on our constitutions, and that it was necessary to guard against them by the virtues of medicine, at stated periods, whenever they thought they sent forth their poison; and, at such times, the people who believed it, consulted their physicians, and took physic, in order to guard against the influence of the heavenly bodies.

Many of our friends of this day, are as foolish as the learned were in former times. Cornaro did not study the subject himself, but took it as he received it from others; and we ought to remember, that it was his *saying*, and not proved or investigated by him.

Some, of our own day, still continue to follow up the superstition of their fathers, and say, to commence a

piece of work or journey on *Friday*, or any thing else, is not good, for it is an unlucky day; and many who are even in great want will spend a whole day in idleness, for fear of consequences which may follow.—I hope such persons will "prove all things, and hold fast that which is good."

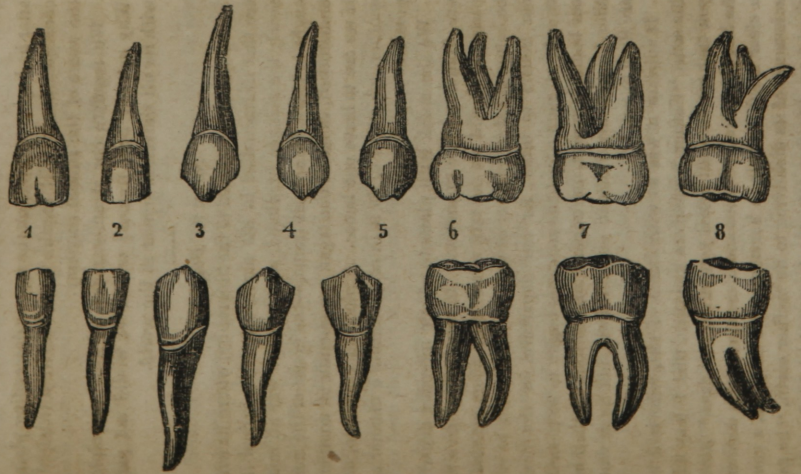
NOTE 7. *Page* 62.

The teeth of man are made to last as long as any part of the frame; consequently, to lose them in early life appears unnatural, and inconsistent with other organs of the body. To lose them, cripples the powers of the vital constitution, and abridges the period of our bodily existence. I have inserted a drawing of the permanent teeth of one side of the jaw; the figures commence with the front teeth; the right side are the upper, and the left side the lower teeth. Can any one, for a moment, believe that it is natural to have decayed teeth, or tooth-ache, in early life? If they do, it shows that they have paid but little attention to physiology, or the natural laws of man

As society is at present, we find but few persons at twenty years of age who have not some decayed teeth. My young friends, judge for yourselves. I do not say that the whole blame rests on you; but I do say the guilt rests somewhere, either on yourselves, or on your ancestors; for God made every thing perfect, and all his laws harmonize when they are obeyed.

NOTE 8. *Page* 63.

Man in the first part of life, when ascending the hill, takes more pleasure in exercising his limbs, than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after he begins to travel on the top, or descending plain; consequently, he will require more nutrition to supply the waste of the animal economy.

We regulate our steam-engines on this principle. Why not our own frames? which we would not part with for all the steam-power in the world.

NOTE 9. *Page* 63.

The reader is referred to the biography, where he will see that Cornaro died in his ninety-ninth year; and in nearly the manner predicted, which is the way all men ought to leave the animal frame,—the house of the soul undisturbed, as far as one organ can operate on another. If we are to leave one house, or place of residence, for another, we ought to do it in as peaceable a manner as possible.

We also speak with pleasure of our intended departure, from one place to another. If these things give us pleasure, should we not talk of the time when we shall be commanded by nature, as well as revelation, to set our houses in order, for our departure for the next world; at such times our accounts ought to be posted, our books balanced, our minds clear, so that we shall be able to give directions to our children, and those who are dear to us.

It appears it was so with Jacob of old, who said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." After he had given his directions and blessings, which denoted a clear mind, a body in harmony with its parts, a consciousness of its dissolving to its mother earth, "he gathered up his feet into the bed, and yielded up the

ghost, [or spirit,] and was gathered to his people." Was there pain or confusion? judge ye. Did he say, I cannot die, I shall not die? No. But it was, "I go the way of all flesh."

NOTE 10. *Page* 63.

Man, in our day, as a general rule, by the time he has prepared himself to teach others, dies, and leaves his work half done; another follows, and, perhaps, before he has had time to reflect, and commence the great work of reform, he also dies, for the want of proper knowledge of himself, and the laws which govern organized beings.

Some professing Christians assert, that they would rather have their lives cut short, ten or twenty years, than to deny themselves of the good things of this life, as they call them; and I will here mention some of them: tobacco, in its various forms, which would degrade a common hog; also tea, coffee, opium, pepper, spice, mustard, and grease; and also to cram their stomachs with every thing that will gratify the palate; so that, after dinner, they feel like a bloodsucker, or leech, after it is full, and would look, if they were stripped of dress, more like a dead dog after it has lain in the river a week, and bloated to the fullest extent, than an intelligent being: Paul says of them, "whose end is destruction; whose God is their belly; and whose glory is in their shame."

NOTE 11. *Page* 64.

We ought to make the inferior organs subject to the superior, or moral sentiments. We should then ask our-

selves the question, when we sit down to eat, "Am I eating to live, or am I living to eat?" In either case, you will get your reward.

NOTE 12. *Page* 66.

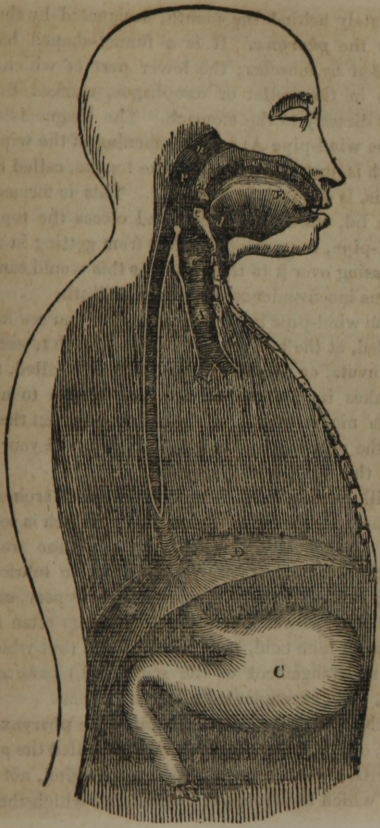
All fevers are either received through an impure atmosphere, or are engendered in the system, by a violation of nature's law: it consequently follows, that whenever the climate is good, and the atmosphere pure, we are the authors of our own sickness; and we ought to feel that the penalty is just, for the "glutton and the drunkard shall perish together." The Author of our frame has said, that he will by no means clear the guilty; but will reward every man according to his works; whether they be good or bad.

The Psalmist said, when he wished to have justice done in the earth, "Let the righteous smite me:" we should then feel when we get drunk, or get a fever, or any other disease, which arises in our own bodies, that the penalty is just. In either case, we are equally guilty, and ought to have the same disgrace attached to one as the other.

NOTE 13. *Page* 67.

In order to give a clear idea of the passage of the food into the stomach, I here show you an outline of the human form, with a view of the interior of the chest and abdomen.

It is necessary that you should understand the manner in which the food passes into the stomach. In the engraving, you see all the passages and organs leading from the mouth to the stomach. That part situated im



Drawn by John Burdell, Dentist.

mediately behind the mouth, designated by the letter P, is the *pharynx*. It is a funnel-shaped bag, surrounded by muscles; the lower part of which terminates in the gullet or œsophagus, marked B, which leads directly to the stomach. The tongue is marked E, the wind-pipe A, and the opening of the wind-pipe, which is just at the root of the tongue, called the epiglottis, is denoted by a small *e*. This is formed like a little lid, which shuts down and closes the top of the wind-pipe, to prevent any food from getting in when it is passing over it to the gullet, as this would cause very serious inconvenience, and perhaps death.

The wind-pipe leads to the lungs. You see how it is divided, at the bottom, giving off a branch to each lung. The uvula, or palate, as it is commonly called, marked *u*, takes its name from its resemblance to a grape. Uvula means grape. It is placed between the mouth and the pharynx, and may be easily seen in your throat, with the aid of a looking-glass.

Still further back, placed in a pair of arches which rise near the point of the uvula, but which is separated from them below, are the tonsils. These are glands which form a secretion, whose use is to lubricate the food; that is, to make it smooth and slippery, so that it slips easily down. The tonsils are very often swelled when we take cold, as it is expressed, (but which is in fact a derangement of the secretions,) causing much pain, often accompanied with sore throat.

Behind these again, at the top of the pharynx, marked *n*, open the passages into what is called the posterior nostrils, meaning those which are behind, not visible, over which the arches or curtains, in which the tonsils

are placed, are carried by the muscles, to prevent any food getting into the nostrils during the act of deglutition. Sometimes, in swallowing, this barrier will be forced, by laughing or sudden coughing, and then the food is partly expelled through the nostrils. This is also often the case in vomiting.

The gullet is a muscular tube placed behind the wind pipe. It runs along the neck, and as it enters the chest, turns slightly to the left, but keeping near the backbone. Its course is behind the heart and lungs, penetrating the *diaphragm*, marked D. This is a large muscle which separates the chest from the belly, and terminates in the stomach, marked C.

The gullet has two muscular coats, by means of which the food is carried into the stomach, and is lined with a continuation of the same smooth cuticle, or skin, that we see in the inside of the mouth; but this is changed in appearance and qualities as soon as it enters the stomach; and it is from the connection this has with the lining membrane of the intestinal canal, we judge of the state of the stomach and bowels, by the appearance of the tongue.

After the food is sufficiently chewed, it is then collected by the aid of the lips, tongue, &c., and carried to the back part of the tongue. The jaws then are closed, the tongue presses against the palate, thus forcing the food backwards towards the pharynx, which is drawn up to meet it; the wind-pipe is closed by the epiglottis, over which the food must pass, when the muscles of the pharynx seize it, and drive it into the gullet. The circular muscles of the gullet are then brought into motion, and acting in succession, from

above downwards, drive the food along the whole length of the tube, with great swiftness, and at last it is safely lodged in the stomach. It is a common idea, that our food descends by its own weight, but this is not so, else, it would be impossible for the grazing animals to swallow; the head being then lower than the stomach This will likewise explain, what was once deemed inexplicable, how a person could swallow standing on his head, as is often done by tumblers and jugglers in their public exhibitions.

Provided the food taken at each meal, is of a proper kind, and of the same bulk and amount of nutrition, other things being equal, the stomach will continue in health from birth to death. In most cases, we change the quantity and quality almost every day, and cheat and rob the organ of its just due, by straining and stimulating it as far as possible, without immediate prostration. But remember, that pay-day will come with vengeance; for "whatsoever we sow, that shall we also reap;" what shall be the harvest, but disease and premature death.

NOTE 14. *Page* 69.

The Builder of the house we live in, considers old age honorable; for He said to Abraham, "Thou shalt go to thy fathers in peace, and be buried in a *good old age*." And after some of his people had broken down their constitutions, he has lengthened out their lives, by a special interposition of his power; for he said to Hezekiah, "I have heard thy prayer, I have seen thy tears; behold I will add unto thy days, fifteen years." God said to Job, also; "Thou should come to thy grave,

in *full age*, like as a shock of corn cometh in its season.' "After his affliction he lived a hundred and forty years, and saw his sons' sons, even four generations; so Job died, being old and *full of days*." Does any one suppose there could have been sickness, or pain, after the measure was full? What more could be done to make it complete?

NOTE 15. *Page* 69.

For such persons will never observe any particular rule. If they have a chance to marry, they will do so, and propagate the same; for as much as the fathers are corrupt, they beget children of a corrupt composition; and their children, from the same cause, are corrupt themselves; and so corruption is derived from parent to child, until abbreviation of life follows, by succession. All feel the effect of transgression, some more, and others less; so that, on the whole, it is best to have the gluttons and fools cut off, so that their influence and impure offspring should not disgrace human nature.

NOTE 16. *Page* 71.

Twice a day to eat, is generally sufficient for all persons; and, as we grow old, the times ought to be the same, but less in quantity; and by faithfully carrying the rule out, such persons would find the mind more clear, the health better, and life prolonged. Food, taken too often, creates a fever, and an uneasiness in the stomach, which many take for hunger; while the oftener they eat, the more irritation is produced, so that they make bad worse.

NOTE 17. *Page* 73.

God said to our first parents, "In the sweat of thy face shalt thou eat bread, until thou return to the earth again." In all civilized nations, bread has been esteemed as the greatest support of life. I have taken somewhat from the manuscript of the Health Almanack, for 1843, where I have gone into the subject of vegetable food, as originally designed for the sustenance of man. "The grant or permission to eat flesh, and the consequences which have followed." We know that flesh-meat quickens the pulse, and other ways deranges the body, and, in the same way, shortens life.

NOTE 18. *Page* 75.

To those who will select a portion of their food from the animal kingdom, I would refer them to the code laid down by Moses; for it is the best known.

I would particularly request my friends, who are fond of eating *hog meat*, and hog grease, to examine the subject before a feast, which is to consist in part of unclean flesh. The hogs, it is well known, are fond of all dead carcasses, such as horses, other hogs, cats, dogs, human flesh, and almost every disgusting animal substance, whether fresh or half decayed, which they can feast on, to gratify their appetite. And God said, "This is the law concerning the beasts; and of the fowl, and of every living creature that liveth in the waters; and of every creature that creepeth upon the earth. To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten." Do "riotous eaters of flesh" observe the above rule?

NOTE 19. *Page* 76

Provided all the organs of the body are treated consistent with the laws of nature, we should then all die without pain, or disease, and the moral faculties would be the last to fail us; we should also have a consciousness of our end; and we should fall asleep with the dissolution of the forces, which have kept the frame together since its existence; "for dust thou wert, and unto dust shalt thou return," until the dead, both small and great, shall rise, and stand before the Judge of all the earth.

NOTE 20. *Page* 81.

Cornaro was a man who lived before his age. The world neither understood him; and there are but few who understand him at this day.

The more ignorant man is, the more will he suffer, and the more intelligent and observant, the less.

Disease and early death cannot take place under the ordinary administration of providence, without a previous violation of her laws; if it were otherwise, God would be inconsistent with himself. Good and evil are placed before man, and he is responsible for his choice, and the consequences which follow. ☞ I would ask, who is to blame for the evil? Should it not be the transgressor?

NOTE 21. *Page* 83.

As to the capabilities of the human constitution, I will mention some cases which have come under my own observation.

The first is Thomas Prince, who died in this city, in 1840, in his hundred and twelfth year; whom I examined after death, and found his heart, liver, stomach, and all the other parts of his body, perfectly sound; with the exception of a part of his right lung. With this exception, I could see no reason why he could not have lived another hundred years. His teeth were good, and he could chew a crust of bread much better than our youth of the present day, although he never knew what it was to employ a dentist. His eye-sight was good, and he was capable of threading the finest needle. He had eaten but twice a day, for the last sixty years; and a few days before his death, he made all the exertion he could to obtain a wife, but did not succeed; his sexual appetite was nearly as strong as in his younger days. The day of his death, he said, that he should walk three or four miles to see a friend; but he shortly after complained of a strange feeling, and sat down, and fell asleep in death.

His principle food was hard bread, fruit, and vegetables; although, on particular occasions, he ate flesh, sparingly. I have his lungs, liver, and heart, preserved in spirits; and any one who wishes to examine them, can do so, by calling at my residence.

I know of another person, who is one hundred and nineteen years old, and, to all appearance, bids fair to live many years longer. She has some of her teeth perfectly sound and healthy.

Also, another female, who is in her hundred and thirteenth year, and capable of relating many anecdotes of the old French war. She says, that she has nearly completed her earthly existence, and that she has but

little fear of death; and the farther she advances in life, the less dread she has of death.

Thomas Parre, the English long liver, passed his youth in hard labor. He was remarkable in sobriety and chastity, in his younger days. At eighty, he married his first wife, Jane. At one hundred and two, it is said, he became enamored with Catharine Milton, whom he begot with child, and did penance in the church for it. Before his death, he was brought to London, by the Earl of Arundel. The close air, and rich living, soon put an end to his life. He died on the 15th of November, 1635, at the advanced age of one hundred and fifty-two years; which is marked on his tomb-stone, in Westminster Abbey

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NOTE 22. *Page* 84.

If no law is broken, all punishment would cease, and violence would be done away with; and then the lion and the lamb might lie down together. Every person would wear out the capabilities of the original constitution, before animal life could become extinct.

NOTE 23. *Page* 92.

The disciples of Christ attempted to cast out a devil, and they could not; and they said to the Lord, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing but prayer and fasting;" or living consistent with the constitution of things; the power he had given them, could be exercised only when they followed his directions.

NOTE 24. *Page* 92.

God said, "Behold, I set before you life and death. A blessing if ye obey, and a curse if ye will not obey, the commandments of the Lord your God." "For he doth not afflict willingly, nor grieve the children of men." To make it more plain, it might be said, without a cause.

When we break a physical law, we must suffer a physical punishment. If we break a natural law, connected with a moral law, God has so arranged matters, that he will do justice. But the criminal says, "that is what I am afraid of;" but those who seek the truth say, "let me know the worst of the case, at once."

NOTE 25. *Page* 94.

Pleasure is the result of harmony. If so, would it not be for our interest and comfort to study and find out the laws of the body and mind, and act in accordance. For "Wisdom's ways are ways of pleasantness, and all her paths are peace."

I hope those who suffer pain, will remember, that it is the fruit of what has been sown; and if you are dissatisfied with the crop, sow seed, at another time, which will bring forth good fruit. But you may say, an enemy hath done this; if so, it is possible you might have prevented it, by attending to your own business.

NOTE 26. *Page* 97.

Man, by nature, is a *religious* being, and was created with fixed constitutional relations to his Creator; and, also, to the *material world*, which may be said to be man's instinct.

All nations acknowledge, as their religion, something superior to themselves; consequently, man is always worse than his standard of religion, and the standard always his greatest restraint; therefore, the *worst religion* is better than *none*.

NOTE 27. *Page* 102.

I have said something, in another note, in relation to wine, but will add a little more.

New wine is the best, and so it is with all things, which are taken as food or drink.

The sooner any organized substance is converted to the wants of the system, before decomposition has arrived, the better. Stale grapes are not as wholesome, as when first ripe and fresh. Figs are better when first ripe, than after being dried. So it is with apples, strawberries, and all other kinds of ripe fruit.

Wheat, corn, and all other kinds of grain, will make the best bread, soon after it is ground; or the vital principle is destroyed.

Bread-stuff, which is not raised, is more wholesome [than when it has undergone fermentation,] and the sooner it is eaten, after being cooked, the better.

The same may be said with regard to all the natural productions of the earth, which were originally designed for the sustenance of man and beast.

Alcohol is not found in nature; consequently, God could not have considered it necessary for the comfort of his creatures; but whenever it is found, it may always be considered the result of *death*, or a change of a good creature of God, to an engine of destruction, as we have seen by Cornaro's own writings. We see that

the devil could not deceive him, much over ten months at a time, without showing his teeth of *destruction;* and at such times Cornaro resisted the deceiver, until he put on a new *dress*, which it appears could not be made to last a full year.

Let us all give credit for the resistance he made, when he saw the temple of his own body was in danger of being cut down; we shall then, I think, give him the credit of being a man of great decision of character.

NOTE 28. *Page* 118.

The name of Alvise is explained by the biographer; where many things, in relation to the history of Cornaro, will be set forth, I hope, to the satisfaction of all.

In former notes, it will be seen that I have somewhat disagreed with Cornaro, on the subject of food and drink.

I have inserted, in another part of this work, a few articles on the *original food* of man, which were written for youth, and designed for another work.

J. B.

NOTES

BY

THE BIOGRAPHER.

NOTE 29. *Page* 127.

The Teutonic appellation, *Chludewick*, or *Hludewik*, which the modern Germans soften into *Ludwig*, passed into France with the conquest of the Franks; and with those of the Lombards into Italy. In France, when the H, and the Ch, were strongly aspirated, *Hludewik* or *Chludewick*, became changed into *Clovis*, and at a later period, the aspirate being dropped, into *Lovis* or *Louis*. In Italy, according to the structure of the Latin, it became *Ludovicus*, and *Aloyisius;* in the classical Italian, *Ludovico*, *Aloisio*, and, more commonly, *Luigi*. In the different dialects the name has been infinitely varied, and the form it assumed in the Venetian was *Alvise*. It is well known how very tenacious this part of Italy is of its peculiar modes of expression; and, in the Venetian senate, there was a great controversy, to determine whether the Italian or the Venetian

form should be used in official communications and documents. The legal decision was in favor of the former; but, in practice, speakers before the public tribunals continue to use the latter.

NOTE 30. *Page* 128.

It will be seen that, at the time of the birth of Alvise, the family of Cornaro had given but one Doge to the Republic.

NOTE 31. *Page* 131.

The island of Cypus remained subject to Venice till 1571; when it was conquered by the Turks. [See Conversations Lexicon, Leipzig, and the Biographie Universelle, Paris, 1833.]

NOTE 32. *Page* 132.

Apostolo Zeno, Annotazioni alla Biblioteca del Fontanini.

NOTE 33. *Page* 132.

Letter of Alvise Cornaro to Sperone Speroni, dated from his country seat, at Codovico, April 2nd, 1542. It is to be found in the fifth volume of the Works of Sperone Speroni, Venice, 1740, 4to, page 329.

NOTE 34. *Page* 134.

Giorgio Vasari wrote a Life of Falconetto; but that by Tommaso Temanza, inserted by him in his "Lives of Venetian Architects, Venice, 1778, 4to," is much better. Brandolese, in his "Picture of Padua," gives

the different epochs in the life of Falconetto with the greatest exactitude.

NOTE 35. *Page* 136.

See the "Description of Works of Art, of the earlier Half of the Sixteenth Century, by an anonymous writer; published and illustrated by Jacopo Morelli, Bassano, 1800, 8vo, page 10," where is to be found an account of the ornaments and works of art which were in Cornaro's house

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NOTE 36. *Page* 136.

In this villa, or country seat, at Codovico, or Codevigo, Ruzzante, the cherished guest of Cornaro, composed the greater portion of his quaint and beautiful plays. *Apostolo Zeno, Notes on the Library of the Fontanini;* vol. 2, page 345.

NOTE 37. *Page* 137.

Vasari; Life of Giam Maria Falconetto.

NOTE 38. *Page* 137.

The publisher, Marcolini, was no ordinary man, but an ingenious artist; and had made such progress in the application of science to mechanics, as to merit the highest eulogies from the distinguished Daniele Barbaro. *Gamba, Eulogy of Cornaro.*

NOTE 39. *Page* 137.

The Chevalier Morelli, in his "Description, &c.," above referred to, quotes the following eulogy of Cor

naro, by Pierio Valeriano; in his dedication to him of his forty-ninth book "On Hieroglyphics."

"I have deemed it especially appropriate, to dedicate to you this treatise upon certain monuments and lapidary inscriptions; since none, who are in a private station, at this day, excel you in your taste in architecture, and in your knowledge of its principles; or have surpassed you in reducing them to practice. Had a fortune, worthy to your merits, fallen to your lot, our times would have witnessed a display of architectural magnificence, unsurpassed by any remains of ancient splendor."

NOTE 40. *Page* 139.

"These two kinds of stairs were invented by Signor Luigi Cornaro, a gentleman of the most refined taste; as may be discerned upon beholding his splendid mansion, and also the magnificent apartments in his residence at Padua."—*The four books on Architecture; Venice, by Franceschi*, 1560, *in fol.*, *book* 1, *chap.* 28, *page* 6.

NOTE 41. *Page* 139.

See the list of the different editions and versions.

NOTE 42. *Page* 140.

The title of this little treatise, is "A Treatise upon the Waters." Padua, by Grazioso Percacino, 1560, 4to. The learned Chevalier Morelli possessed a copy, with annotations, in the hand of Cornaro; and also another little work, inedited, upon the same subject; written

by Cornaro, in the ninety-sixth year of his age. See the "Description, &c.," above referred to, page 102

NOTE 43. *Page* 141.

Life of Cardinal J. Francesco Commendoni; Paris, 1669, book 4, chap. 14. Ortensio Lando, in his "Seven Books of Catalogues, Venice, 1552, 8vo, page 255," in making mention of Cornaro, adds, against his name, "A great architect, a great hunter, and a man of great piety."

NOTE 44. *Page* 141.

The order of these two treatises has been erroneously inverted, as well in the London edition, as in the New-York edition, of 1833.

NOTE 45. *Page* 142.

See the London edition, of 1768.

NOTE 46. *Page* 143.

We are not unaware that, according to Sansovino, [second Venice edition,] Cornaro died at the age of ninety-six; but the statement of Graziani seems most worthy of credit. If any suppose that his authority is counterbalanced by the account of Sansovino, who, as well as Graziani, was a contemporary and friend of Cornaro, we will content ourselves with stating that the question is reduced to a simple doubt between ninety-six and ninety-eight years, as the age of Cornaro. Apostolo Zeno, who is remarkable for his exactness, knew the assertion of Sansovino; but, nevertheless, adopted the account of Graziani; and finally the accu-

rate and indefatigable Gamba follows Apostolo Zeno, and deems it unnecessary to combat the arguments of his opponents, or to recite the statements of a contrary nature.

NOTE 47. *Page* 144.

This may appear a trifling circumstance, but it is, notwithstanding, sufficient to show the incorrectness of the statements which allege that he died in an arm-chair. See the English and American editions.

NOTE 48. *Page* 146.

The "Universal Biography" states, that Sessio placed the Discourses on a Sober Life after his "Hygiasticon;" This is not the case; he placed them before it. It states, furthermore, that they were versified, in Italian, [Venice, 1666, 8vo,] and that the Italian verses were versified, in Latin, by Sessio. We have never heard of the existence of these poetical versions; and as we have had many reasons, as above shown, to distrust the exactness of such compilers, however learned, especially when treating of foreign subjects; we receive the above statements with great doubt.

NOTE 49. *Page* 146.

Bernardino Ramazzini, physician, born at Carpi, Duchy of Modena, in 1663; exercised his profession, successfully, at Modena, Rome, and Padua, where he was a professor, and where he died, in 1714. He was a member of the academy of the "Dissonanti" of Modena, and of that of Natural Philosophy; also, of the Royal Society of Berlin, and of the "Arcadia," of Rome.

His Life was written by Michelangiolo Zorzi, in his "Biography of Illustrious Arcadians, vol. 6;" likewise, by Fabroni, in his "Lives of Italians, vol. 4;" and by Tirabosch., *Biblioteca Moderna*, vol. 4.

NOTE 50. *Page* 146.

A mode of treatment, consisting in the application of Natural remedies.

NOTE 51. *Page* 152.

This reprint of the Treatises of Cornaro is accompanied with Notes, which enter at length into the merits of his system. These have been prepared by Mr. JOHN BURDELL, a gentleman well known to be conversant with the subject upon which he has undertaken to comment. For the inferences drawn from them, he alone is responsible; my design being merely to collect and arrange such materials to form an *authentic* Biography of Cornaro, as I could obtain. This task I have performed, to the best of my ability.

PIERO MARONCELLI

New-York, Dec 27*th*, 1841.

INTRODUCTION TO THE APPENDIX.

HAVING, at different times, reduced to writing certain suggestions to young persons, upon the subject of DIETETICS, which seemed to me worthy to be preserved; and finding no portion of the Works of Cornaro, to which a reference, in the form of a Note, would be particularly pertinent, I have thought it best to throw them together, at the close of this volume, as an Appendix.

JOHN BURDELL.

New-York, January, 1842.

APPENDIX.

ORIGINAL FOOD OF MAN,

No. I.

I now give you the Bible doctrine on this subject, as I understand it. In Gen. i. 29, God says: "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat," and adds, "*and it was so.*"

We here see the original intention of our Maker as to the kind of food we should eat; and this food was easily procured, for it was only necessary, on man's part, to put forth his hand and his wants were all supplied by his beneficent Creator, as we read in Gen. ii. 8. "And

the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." And of all that was good, might he freely eat, with but one exception, and that was to test his obedience. We also read in this chapter, God brought the beasts and fowls to Adam, not to kill and eat them, but to name them; and it is not at all probable that Adam ever entertained the thought, that they would ever become the food of his posterity, innocent as himself, formed from the same earth, breathing the same atmosphere, and subject to the same physical laws, especially when the direction was so plain as to what should be the food of man. After our first parents sinned, and were expelled from the garden of Eden, they were compelled to till the ground for a subsistence, for still the command was, "thou shalt eat the herb of the field."

The lovers of flesh-meat, are, no doubt, very anxious I should get to Noah's history; as there, they think, that I must grant them indulgence; but a permission from the Almighty, does not abolish any command which he has given; the first command is still in force, and plainly shows our Creator's intention, as he cannot deny himself. And if it was intended we should eat vegetable food, our stomachs of course would be adapted to it; and although we may get along with a mixed diet, that does not prove that it is best. I would ask my flesh-eating friends, what they think is the cause of man's life being so much shorter since Noah's time than before? whether they suppose flesh-eating has anything to do with it?

No. II.

In passing along the page containing the history of man's degeneracy, after the fall, we meet with the account of the flood, with which the Lord visited his iniquity, and of the preservation of Noah and his family, with the beasts, fowls, and creeping things which God commanded him to preserve alive with him in the ark. And here we have, as it were, to begin man's history anew, at least, so far as it concerns repeopling the earth. We commence with Noah's egress from the ark. And here we find the first permission to eat flesh. Gen. ix 1. "And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things.'"

Some of my readers may say, "Well, I wonder what he will say to that, for this is as plain a direction as the first?" True, so it is, and I have no wish to deny it; all I want is to find out which is best for man, an animal or vegetable diet; and when I have ascertained this, it is my duty to follow the right, that is the best.

Now, I do not dispute the fact, that man can receive nourishment from animal food; on the contrary, I say, he can and may be nourished by every living thing that moveth: for we read of some nations who support life from the most disgusting creatures and substances, such

as lizards, toads, frogs, spiders, ants, beetles, crabs, clams, lobsters, eels, hogs, cats, dogs, rats, mice, rattle-snakes, together with the human species, from the infant to old age; choosing children on account of the tenderness of the flesh; and many others, which we would never think of touching; but that does not prove that such a diet is best for them. It only shows the goodness of God in forming us in such a manner, that we may be supported even when destitute of our proper diet. For, although I think a vegetable diet the one intended for us by our Creator, and best adapted to our wants, I should think it right for me, if placed where I could not get it, to eat anything I could get that would sustain me. But when we look at those nations and individuals who subsist chiefly, or entirely on flesh, for instances of longevity, we look in vain. It is not there we find those who live the longest, or are most useful to their race. They are, in general, warlike, savage, cruel, passionate, and blood-thirsty. And so it is with the carnivorous animals, and no one pretends to deny, that it is the effect of diet on them.

Now, we are governed by the same physical laws as the brute creation, why should not the effects be the same? And, surely, none covet these dispositions or feelings, for God's commands against these are much more frequently enforced than the permission to eat flesh; and as we are placed here to do all the good we can, we should be careful to know in what way we can best serve our Maker "in our bodies and spirits, which are his."

I intend, in my next, to show the reduction in the age of man, since he became a flesh-eater.

No. III.

AGREEABLE to my promise, I here present you the result of my calculations respecting the duration of the life of man, since and before he became a flesh-eater, both periods embracing about fifteen hundred years.

From Adam to the flood the average age of man, as recorded, was nine hundred and seven years, and from the flood until the entrance of the Israelites into the promised land, was two hundred and seventy-eight years. Now, by dividing this last period again, we shall be enabled to see more clearly, that the *greatest* decrease was during the latter part of the time.

From the flood to the time of Abram, we find it four hundred and twenty-one years; and from Abram's time until God gave the children of Israel possession of the land of Canaan, one hundred and thirty-seven years, and again from the last mentioned period, to the birth of our Saviour, fifty-nine years.

You see the reduction has been gradual, not sudden, and some, on this account, will cavil and find fault with the reason I have assigned for it, and inquire why man's life was not immediately shortened to the present age. I would only give the same reason for this, that I should for any other similar increase or decrease, whether physical or moral. As to *moral* character, our own observation must have taught us the progress either in virtue or vice is gradual; so in *physical*, especially when we consider our bodies the chief and best of God's handiwork. We know the progress from "*very good*," to that deformity we now behold, must of necessity have been gradual.

Others again will say, "But God has declared, in his holy word, that the life of man should not exceed 'three score years and ten.' Now, if God has so ordained it to be, let us live which way we may, we cannot alter it." But I would ask these *last* objectors, if they *believe* what they advance, how does it happen that any of our race *do* live longer than seventy or eighty years? We know that some live to one hundred, some even one hundred and fifty years, in our own time. If God had decreed that they should not live so long, how is it we see such instances of longevity?

The truth is this; when the Psalmist spoke of man's life being limited to seventy or eighty years, he did not speak of it as a decree, or prophetically; he merely stated the fact, that this was the average period of man's life at that time, in the same way that I have spoken of fifty-nine years being the average duration of our race, at the time last mentioned.

The Psalm referred to, could not have been written by Moses, as many learned men have tried to prove, for his great grandfather lived to be one hundred and thirty seven, his grandfather to one hundred and thirty-three, and his father to one hundred and thirty-seven years. Is it probable that Moses would have made the above assertion, dictated by the spirit of HIM who is TRUTH, and cannot lie?

Others again will say, "I care not whether I live a long or short life, provided it be a *merry* one and I enjoy myself; for we have trials enough, without all this self-denial." If they think it self-denial to practice virtue, obeying the laws of their nature, and glorifying

their Creator, to these I say, in the words of prophecy, "Go thy way, eat drink, and be merry; but know thou, for all these things, God will bring thee into judgment."

No. IV.

Some, in pleading for the indulgence of their own appetites, profess great reverence for the commands of their Creator, and meet us with the objection, that, as it was a command of their Creator, who knew what was best for the health of the body he has given us, therefore it is our duty to partake of flesh; and not being satisfied with this, they will even go so far as to say the command is, thou shalt eat flesh.

Now, in the first place, I would ask, Did the Almighty, (who all must allow was the Creator, as well as the Shepherd and Guide of the Israelites,) when he took them from their bondage and degradation in Egypt, to bring them into a land flowing with milk and honey, a land of oil-olives, of wheat and barley, and vines, and fig-trees, and pomegranates, a land wherein they should eat bread without scarceness, as Moses expresses it, did He find it necessary to give them flesh to strengthen them, to bring them through the wilderness? a much longer and more wearisome journey than any of us at this day are likely to undergo, during the whole of our earthly pilgrimage; or, was the opposite course pursued?

We read, "He gave them manna from Heaven to eat,

which those accustomed to flesh must think light diet for travellers; and it appears they thought so too; for we are told by the sacred historian, the people became discontented, and lusted after flesh. And they said, "our soul is dried away within us, for we have nothing but this *manna* to eat." When they remembered the *flesh-pots* of Egypt, they could even forget their slavery, and said, "Would we had remained in Egypt, for then it was well with us." So does an appetite for animal food degrade the mind, that if they could be satisfied in this particular, they were willing to forego all the advantages and privileges of the land of which we have been speaking, and become to their task-masters even as the brutes that perish.

But God, who, although he remembers our infirmities, does not forget our welfare, gave them their own desire. For what? To gratify an innocent craving of their nature? or to punish their sinful discontent with his wise and beneficent provision for their wants? The sequel tells the whole; we are not left to guess at it.

For the Lord said, "As ye have said it was well with us in Egypt, so will I give you flesh to eat." But we are told that, while the flesh was between their teeth, the Lord smote them in his anger; even as he had said unto Moses, "They shall eat of it a whole month, until it come out at their *nostrils*, and it be *loathsome* unto you, because ye have despised the Lord." Showing plainly man's desires and appetites are not his safest or best guides, and likewise proving the folly of those who contend their Maker is best served, and his commands obeyed, by eating flesh

Had flesh been best for them, it was as easy a thing for the Lord to have given it to them as manna; but this history plainly shows that flesh is not necessary to man's diet

No. V.

WHAT trouble, labor, or expense, does man think too great for the pampering of this decaying body, hastening to dissolution, through his ignorance, or wilful lusts? We see this in the case of the Israelites, how little they regarded the labor necessary to procure the fancied good.

We read, "the people stood up all that day and all night, and all the next day, to gather quails," when they might have lain at ease and in peace on their beds, and been provided with food by the hand of their kind Master, without concern on their part, "for at night when the dew fell upon the camp, then the manna fell with it."

But we should not too severely censure the Israelites in this particular, for they are far from being the only ones who have been governed by lust and carnal appetite. Do we not see the same things in our own day? The drunkard, for instance, will, to procure the gratification of his soul-destroying appetite, stoop to the most degrading practices and habits, and willingly undergo almost the toil and servitude of a galley-slave, that he may have his much loved pint of rum or whiskey. And what creates this unnatural thirst, this appetite for LIQUID FIRE? Did you ever know a pure vegetable

eater become a drunkard? But I will hint at the cause by and bye.

The gourmand or glutton, (for, in our view, the terms are synonymous,) will also undertake the most fatiguing marches through heat or cold, wet or dry, and think no trouble or toil too much to procure for his abused and depraved appetite, the gratification of one hour's pleasure in the delicacies of the feast he has, at so much labor, provided; not thinking or caring for *pay-day*, which never fails to come, although its approach is unheeded, bringing disease and death, induced by this artificial and unnatural mode of living.

And this also illustrates the nature of the disease the Israelites brought upon themselves, by their continued flesh-eating, for they ate of it a whole month. I call it disease—the flesh coming out at their nostrils; for what other name shall we give it? Ask the devotee of appetite and lust, what causes him to use that foul and poisonous weed, tobacco, and if he gives you the true cause, he will tell you, it is to get rid of the disagreeable and disgusting taste he has in his mouth.

A similar reason might be given for the use of stimulants, and other filthy practices, to which men resort, as the means of counteracting the unpleasant and pernicious effects of their own folly, and ignorance of the laws which govern their physical nature.

Solomon classes drunkenness and abuse of flesh-eating together, and we rarely find a glutton who is not a drunkard. His words are, "Hear thou, my son, and be wise. Be not among wine-bibbers, among riotous eaters of flesh, for the glutton and drunkard shall come to poverty."

No. VI.

I HAVE already stated my belief, that flesh does nourish the body; but I think the journey through the wilderness proves, beyond a doubt, that flesh is not necessary to sustain the body, even under fatigue and unusual exercise, as some contend. During this period of forty years, except in the case I have mentioned, we have no account that their food was changed from their Maker's original design.

And one thing more on this subject. We do not read their great Leader brought them to a country of flocks and herds, but to a land well watered with brooks and rivers, to irrigate the soil, that it might produce an abundance of those things the Almighty originally intended for man's use. Surely, we may suppose, if flesh had been necessary for his chosen people's happiness and comfort, God would never have omitted it, in enumerating the blessings of the place promised as the reward of their obedience.

The Almighty appeals to their appetites, in describing the land: that is, their natural appetites, for the Lord never tempteth any man, but describes it as a land flowing with milk and honey, and abounding in the fruits of the earth.

Some, perhaps, may think I have forgotten that there must have been animals, if there was milk, but I have not: milk is nutritious, and formed a part of the diet of the ancients, as we read in the Scriptures; and it is on this account milk is mentioned, and considered of more importance than the flesh of the animal.

And when the Israelites did eat flesh, it was to be of the purest kind: they did not eat of all indiscriminately, as many do now-a-days, but were prohibited from every kind that would most excite the passions, or induce disease. They were also to abstain from all fat and blood, and we know how strict they are, even at this day, respecting the use of swine's flesh, which physiologists admit to be too gross and impure for the food of man.

No. VII.

I REMARKED, in a former number, that some object to the doctrine I advance, by saying the command is, "Thou shalt eat flesh." As to this, I have only to say, in my researches through the Bible, I have not as yet discovered anything connected with this phrase which appears to me can afford any gratification to the feelings of those who entertain the sentiment introduced. It is true, these words are found in the Bible, and we must also admit they are spoken by the mouth of the Lord; but their being spoken as a punishment to man, would, to my mind, be a sufficient reason for wishing to exclude them from any code of dietetics. And I think, when I mention the kind of flesh which is specified, together with the circumstances under which it was to be eaten, I shall not want for supporters on my side of the argument.

I will give you here several quotations from Scripture. And first we find the Lord speaking to the Israelites, in a warning voice, saying: "If ye walk contrary

to me, then I will walk contrary to you, and will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." Lev. xxvi. 28, 29. And likewise in Deut. xxviii. 63. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and straitness, wherewith thine enemies shall distress thee." Again, in Ezek. v. 10. "Because of all thine abominations, the father shall eat the sons in the midst of thee; and the sons shall eat the fathers." And again, Jer. xix. 9. "And I will cause them to eat the flesh of their sons, and the flesh of their daughters." And also we find Jeremiah lamenting after the fulfilment of these warnings or prophecies, saying: "The hands of the pitiful women, have sodden or boiled their own children; they were their meat in the destruction of the daughter of my people." Lam. iv. 10.

Now I am sure that none of my readers has such a monstrous appetite, that, for the sake of indulging it, he would willingly undergo the miseries here predicted, for the sake of proving his title to the benefits of the command, "Thou shalt eat flesh."

No. VII.

I now proceed to inquire what the Scriptures teach in reference to blood and fat.

And, first, we find the use of blood prohibited when the permission to eat animal food was given. Gen. ix.

4. "But the flesh, with the life thereof, which is the blood thereof, shall ye not eat." But why was this? In all our heavenly Father's laws, we find the most tender regard for our welfare manifested; and it ought to be sufficient for us, while under the care of so kind a Lawgiver, that it is His will, which we should obey with cheerfulness, though we may not know the reason for the requirement. But he has given us reason and understanding to prosecute the inquiry with hopes of success, as far as it is necessary to our comfort to know.

No doubt its being set apart for sacred purposes was one reason for the prohibition of blood as an article of diet; for we read, "Without the shedding of blood there is no remission of sins;" and all commentators agree as to this fact; yet, when we look at it in a physiological point of view, this does not satisfy us.

Blood is the seat of life, a living, vital fluid; and therefore, in this respect, must be held sacred, as to drain this stream must necessarily put an end to our animal existence. But the fact of its vitality, could not have been known to Moses, save by revelation, as it was not until the last century this secret in nature was discovered.

But the idea I wish principally to convey, is the injurious effects of such a diet on the energies of our systems; as the indigestible nature of it renders it unfit to be received into our stomachs.

And by whom do we find blood-eating and blood-drinking most extensively practised? Is it not by those we denominate savages and cannibals? and, surely, we would not look to them for example. No; so far from it, we are continually devising means and carrying for-

ward projects to enlighten and Christianize them. We wish to send them the Bible, and we do well, for out of it we must all be judged; but do not let us forget that our example and practice will influence them much, in receiving or rejecting our theories. Christ says, "If ye know these things, happy are ye if ye do them."

No. IX.

In speaking of fat, and its effects on the system, I quote from the Bible, for first principles.

Lev. iv. 17, "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood."

Lev. vii. 23. "Ye shall eat no manner of fat; of ox, or sheep, or of goat."

Those who despised this command were to be cut off from among the people.

The use of fat meat is always prejudicial to health, and this is the physical reason why we should abstain from it. Experience and research have both proved, that fat is a great hindrance to digestion, and is the source and fuel of the most difficult bilious and putrid diseases; and the very fact that enlightened physicians forbid their patients the use of fat or butter, whether in the form of pastry or otherwise, speaks plainly their views on this subject, as to the effect in stimulating the disease.

It is not only in disease we see their pernicious tendency, but in what we are accustomed to call a state of health, the injurious effects on the skin are plainly dis-

cernable. Eruptions of the face and different parts of the body, boils, blotches, &c. are indicative of a *greasy habit.* Cutaneous diseases do not always arise from the use of fat; but they are generally induced by diet; for instance, the free use of salt, alcohol, and other stimulants.

Fat individuals are generally persons of depraved appetites. I do not say of depraved moral character, but appetite. They would not relish a pure vegetable repast, because so long accustomed to one so different. They are often persons of no decision of character. It is with difficulty you can awake their ambition. David, in speaking of the wicked, says: "Their heart is as fat as grease," meaning they were insensible to the dangers of their sinful course, as fat is supposed to be without feeling.

Scott says, "That insensibility of heart to God's promises, threatenings, and judgments, and to the good of other men, (which result from indulged luxury,) is aptly described by the similitude of fat."

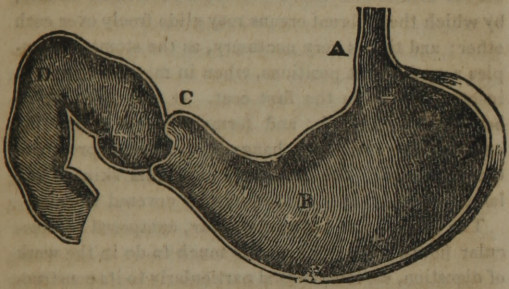
Do not understand me to say, that all fat persons use fat as diet. I know of many other fattening substances, even in the vegetable kingdom, but am only now stating what is the nature of fat, as found in the animal economy.

Persons using much animal food, or fat meats, will, after death, decompose much sooner than those using a vegetable diet; and if wounded, their flesh is much more difficult to heal. Indeed, it is the surest indication of perfect health, when our flesh heals readily; a proof which my readers have, doubtless, too many opportunities of testing.

J. B.

DIGESTION

[See Page 163.]



No. I.

HERE is a picture of the human stomach, in the position it occupies in the abdomen. The gullet enters it at the opening, marked A, which is called the cardiac orifice, from its nearness to the heart, and is the passage by which the food enters the stomach. The inferior mouth of the stomach, marked C, or that by which the food passes into the intestines, is called the *pylorus* or *phyloric* orifice, from a Greek word, signifying a gate or guardian, as it was formerly considered to be a gate-keeper, to prevent anything improper from passing into the intestines. It lies on the right side of the body, in the abdominal cavity.

B is the interior of the stomach, and D is the small intestine, into which the pylorus opens, called the duodenum.

There are three coats of the stomach, and their offices are all distinct. On the outside, is the serous coat. Serous membranes afford a smooth lubricated surface, by which the different organs may glide freely over each other; and this is very necessary, as the stomach occupies very different positions, when in motion, and when inactive. This is the first coat. It also is extended beyond the stomach, and forms what is called the omentum or caul, which hangs down like an apron over the intestines. You may have seen this skin in the lamb and calf. It is almost entirely covered with fat.

The second coat is the *muscular*, composed of muscular fibres. As this coat has much to do in the work of digestion, we must attend particularly to its construction. There are three classes or orders of these fibres. The first run lengthwise, from the cardiac orifice along the curvatures and sides of the stomach to the pylorus. The second run crosswise, crossing the first at right angles; while the third wind irregularly round the stomach, giving it a *vermicular* movement, like the motion of a worm. This last set of fibres produces the circular motion of the food in the stomach, while the other two sets contract it in length and breadth

The third, or internal coat, is of greater size than the outer ones, and is folded up into a great number of wrinkles. It was formerly called the *villous* coat, from having been thought to resemble velvet, but from more accurate observation this has been found erroneous It is more properly called the *mucous* coat, from a mucous

of mucus secretion, which constantly covers it. By some it is called the nervous coat of the stomach. It has a great number of little glands, which pour their secretions into the stomach, while the work of digestion is going on. Branches of blood-vessels and nerves are found in great abnndance in this part.

The gastric juice, found in the stomach, and which is so necessary in digestion, is supposed to proceed from the extremities of the minutest arteries; as anatomy has never revealed a separate set of glands for its production. Its chief use is to *dissolve* any substance that enters the stomach. It also produces an opposite effect, namely, *coagulation*. This curdling quality is very useful in infancy, when the food is generally fluid, and would be absorbed altogether, did not this power of the gastric juice form that which was nutritious into a solid mass, to be acted upon by the digestive functions. Another quality gives it power to counteract putrefaction.

While we are eating, the stomach is nearly passive, merely yielding to the food which distends it. When, however, we cease to eat, it begins to react; first the muscles contract, and by degrees increase their motion, until there is a regular vermicular or worm-like action established, contracting the stomach in all directions, thus moving its contents from the greater to the lesser extremity The gastric juice, the mucous, and the other fluids, then flow into the cavity, and the food becomes softened. This is the first step towards digestion, and the regular order in which it proceeds. When the food next the coats of the stomach has become perfectly saturated, it is moved on by the muscular contraction towards the pylorus, and the next layer under-

goes the same process. Thus the food in the vicinity of the pylorus, is always best digested, while that in the interior, or farthest from the coats of the stomach, is least acted on.

I have much to say with respect to the introduction of food into the stomach at improper times, and also on the causes of flatulence and impaired digestion, but must defer it until my next.

No. II.

When the stomach is in a healthy state, and the food such as to perfectly agree together, the work of digestion goes forward without producing any air, or more properly, gas. You will see by this how few stomachs are in a natural and healthy condition; as flatulence, or wind in the stomach, is so very common. The reason is, the food which persons usually mix together, does not agree; that is, it is different in kind and quality, and will therefore cause commotion and rebellion in the stomach. You may have some idea of the state of the stomach when this is the case, by imagining the situation of a school, where all the scholars are of contrary views and feelings respecting the discipline and regulations, and each is desirous of setting up his will as law, instead of submitting to the laws already established. Do you not see how vain it would be to expect order and harmony, while such a state of things should continue?

I hope my readers will think of this, when they want to mix up every thing at one meal. So also when you eat between meals, you create disorder and confusion If you are constantly eating, you do not give the stomach time to digest a regular meal, but retard the work by thus introducing fresh food. Some inconsiderate and ignorant people are always eating, and always complaining of indigestion and loss of appetite; and how can it be otherwise? Our meals should be simple, and taken at regular intervals, never nearer than six hours, as that time is required to digest a meal, and give the stomach rest. No food should ever be eaten before the preceding meal is perfectly digested, and the organs have rested awhile. We know how necessary rest is for the other organs; why should not this large and laborious one require the same?

It is very important that the kinds of food taken at once, should be such as can be digested in the same space of time; and as some articles require a much longer time than others, this also claims our attention. Indeed, it is of so much consequence, that a very experienced physician said, he cared little about the quality of a dyspeptic's food, provided it was of one kind, and not of too great a quantity. I do not agree with him altogether, but it shows the importance men of science attach to this thing. How necessary, then, that we should undersand the functions and powers of our bodies, in order to preserve them from disease. And if one member suffers, all suffer, especially do all other organs sympathise with this great centre.

I think my friends must be convinced by this time, that if they are sick, they are the authors of their own

pain and suffering; for the Maker of their bodies has declared He does not afflict willingly, but it is the effect of their own transgressions; so they are merely paying up old debts, which is for their own benefit.

A person who has injured and enfeebled his body, unfits himself for usefulness, and cannot, therefore, answer the purpose for which he was created. We were made to glorify God in our bodies and spirits, which are his; and if we fail to accomplish his designs, he will not hold us guiltless. Let us then seek to know his laws with regard to our bodies, assured that by so doing we shall be better qualified to fulfil the rest of our duties, as intelligent and rational creatures.

J. B.

Man, when properly civilized, will live purely from the productions of the earth. In the savage state, he will live like the wolf, dog, tiger, and hog.

Sleep, soon after eating, retards digestion, and leads to debility and derangement of the stomach.

Fans are used by those mostly pinched up by corsets They are made to fly rapidly, when the poor creature pants for the atmosphere. Under ssch circumstances, would it not be our duty to instruct those who oppose themselves?

COMPARATIVE ANATOMY.

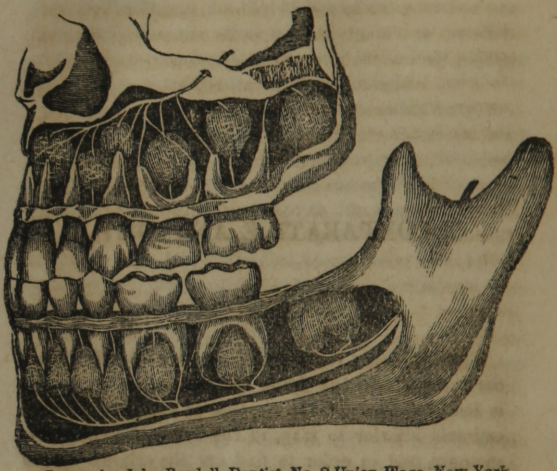
No. I.

The following represents the jaws of a child, about the same age of the Orang Outang, on page 208, and is inserted here for the purpose of comparing it with amimals inferior to man, in the order of comparative anatomy, and in order to find out the original food of the human species, and the different animals, as we find them in their natural state.

The drawing shows the number and arrangement of the infant or temporary teeth, and their nervous connection with the general system. There are twenty teeth; ten in the upper and ten in the lower jaw: the same as will be seen by looking at the drawing of the Orang Outang.

In the engraving we see only the left side, and therefore but ten of the teeth, five above and five below.

The pulps, or rudiments of the second or permanent set, can be seen directly under the roots of the first teeth.



Drawn by John Burdell, Dentist, No. 2 Union Place, New-York.

The picture also represents the external part of the flesh and jaw, as removed or cut away.

No. II.

The animal that most nearly resembles man, is the Urang Outang, or what is often called the "wild man of the woods." I therefore, in addition to the arguments heretofore advanced, offer a few facts connected with the physical economy of this wild man of the forest.

An Orang Outang was recently brought to this country, and exhibited for a time at the Museum in this city. Its health, however, in a short time, began to decline, which caused the surprise and regret of its owner, without his being able to learn the cause. Hearing of the arrival of this wild man, and that he was in bad health, I paid him a visit. I asked the keeper what kind of food was provided for him, and was informed that it was *animal* and vegetable substances generally, together with hot and stimulating drinks, such as tea, coffee, also wine was given to it.

*It immediately occurred to me that the laws of nature had been violated in giving *flesh* food, &c. The symptoms attending the Orang Outang's indisposition, were similar to those attending many of the diseases of mankind: such as affections of the lungs and liver, a prostration of the nervous energies, and general derangement of the digestive functions.

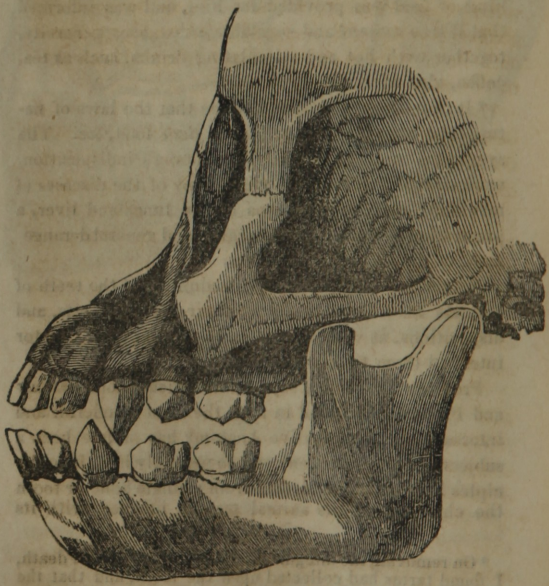
Naturalists and physiologists admit, that the teeth of animals are characteristic of their nature, habits, and dispositions, as well as the kind of food their Creator intended them to subsist upon.

Professor Hitchcock says, "The sciences of Anatomy and Physiology abound in facts the most wonderful and interesting. Comparative Anatomy has of late been a subject of close attention; and so perfectly have its principles been established, that from a single bone or tooth the character of the animal may be inferred, with its

* On removing the integuments from the jaws, after death, I found tartar had collected upon the teeth, and that the jaws had become diseased, similar to the illustrations given in my treatise on the diseases of the human teeth.

food, habits, haunts, and all the circumstances of its existence. Comparative Anatomists have, from a single tooth, described and made drawings of the extinct creature to which it belonged; which has been found to agree exactly with a skeleton afterwards discovered."

I have furnished the drawing of the *jaws* and teeth from *nature*.



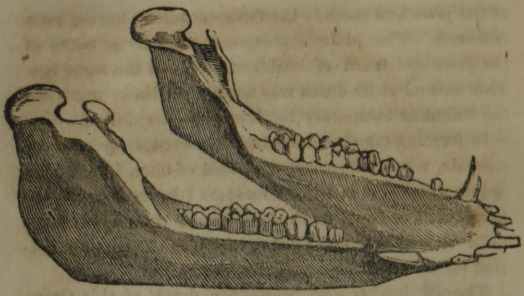
The above drawing exhibits the anatomical structure

of the jaws and teeth,—the fleshy covering having been removed. The plate corresponds with those taken of the jaws and teeth of children, at about the same age. This animal at its death was aged about three years, and the infant or temporary teeth are only exhihited.

In forming conclusions as to the average age of these animals, when compared with that of man, I am of the opinion that it is but little less; as I have observed the permanent or adult teeth do not make their appearance until the fifth or sixth year, which is the common period for them to appear in the human jaw

The ill health and premature death of this Orang Outang, was undoubtedly caused by *educating* it to subsist on flesh, instead of vegetable food. The keeper, likewise, either from delicacy or a kind of parental feeling, kept a suit of clothes upon it, while nature herself had amply provided a coat of hair, and any thing more wrapped about its body must have been a source of evil, by keeping its limbs cramped, and confining the action of its muscles; and I observed it manifested much uneasiness, and was constantly rubbing and scratching its body.

These animals, when wild, select fruit and roots for food; but when forced by hunger, they will eat many things foreign to their nature; also, when they are in company with the human race, they appear to be fond of those things which they see others eat and drink: but, as a general rule, it brings on some disease, which soon terminates their existence; for this reason, we have not been able to keep them but a few years, before our example puts them out of existence.



No. III.

THE hog has teeth for tearing and cutting its food. The first molar teeth, or those nearest the front part of the mouth, appear to be useful in cutting the food; and the teeth farther back, appear to be better adapted for grinding. They may be said, in one sense, to be omnivorous, that is, can live on either flesh or vegetable food; but in the original adaptation of the organs, it appears they incline more to vegetable food, and prefer it in a natural state; but when domesticated, they will eat almost every disgusting thing which is in their way

No. IV

NUMBER four is a representation of the head of a Panther, as will be seen; and that the teeth are made to cut and tear its food. If the human stomach was

perfectly adapted for animal food, it would make but little difference whether man should cut up his flesh-meat with a knife, or pick it apart with a fork; for the carniverous animals never grind it, for the simple reason, that the Creator has not thought fit to give them a rotary motion of the jaw, or teeth with a flat and grinding surface, but cutting and pointed teeth, as any one can see by examining the mouth of a cat or fox.

Sylvester Graham remarks, in his work on the Science of Human Life, that, in ascertaining the comparative length of the alimentary canal in all animals, naturalists have taken the length of the body in a straight line from the snout to the posterior extremity of the backbone; but in man, they have measured from the top of the head to the bottom of the heel: and by this manifestly erroneous admeasurement, they have unfairly reduced the comparative length of the alimentary canal about one half, and made it to appear that the comparative length of the alimentary canal in man, varies from three to eight times the length of the body: and thus

they have succeeded in associating man with carnivorous animals. But if the alimentary canal in man be compared with the length of the body, in the same manner that it is in all other animals, it will be found that its average length is about ten or twelve times the length of the body. This is evidently the true admeasurement, and it is surprising that any other should ever have been adopted, even for the sake of supporting a favorite theory; and especially one so palpably unjust as that which has heretofore been allowed.

Linnæus, the distinguished naturalist, who flourished about one hundred years since, speaking of the natural dietetic character of man, says that his organization, when compared with that of other animals, shows that "fruits and esculent vegetables constitute his most suitable food."

Sir Everard Home says, "While mankind remained in a state of innocence, there is every ground to believe that their only food was the produce of the vegetable kingdom."

Baron Cuvier, who is perhaps the highest human authority on any question in comparative anatomy, says, "The natural food of man, therefore, judging from his structure, appears to consist of fruits, roots, and other succulent parts of vegetables; and his hands offer him every facility for gathering them. His short and moderately strong jaws on the one hand, and his cuspidati being equal in length to the remaining teeth, and his tubercular molares on the other, would allow him neither to feed on grass nor devour flesh, were these aliments not previously prepared by cooking."

Professor Lawrence of England, agrees fully with

Baron Cuvier, and justly observes, that "physiologists have usually represented that our species holds a middle rank in the masticatory and digestive apparatus, between carnivorous and herbivorous animals: a statement which seems rather to have been deduced from what we have learned by experience on this subject, than to have resulted fairly from an actual comparison of man and animals." After having accurately compared the alimentary organs of man with those of carnivorous, herbivorous, and frugivorous animals, he correctly remarks that "the teeth of man have not the slightest resemblance to those of carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called canine, but they do not exceed the level of the others, and are obviously unsuited for the purposes which the corresponding teeth execute in carnivorous animals." "Whether therefore we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the semiæ or monkeys, all of which, in their natural state, are completely frugivorous."

Mr. Thomas Bell, lecturer on the anatomy and diseases of the teeth, at Guy's Hospital, and surgeon dentist to that institution, in his "Physiological observations on the natural food of man, deduced from the character of the teeth," says, "The opinion which I venture to give, has not been hastily formed, nor without what appeared to me sufficient grounds." "It is not, I think, going too far to say that every fact connected with human organization, goes to prove that man was originally formed a frugivorous animal, and therefore probably tropical, or nearly so, in his geographical situation.

This opinion is principally derived from the formation of his teeth, and digestive organs, as well as from the character of his skin and the general structure of his limbs." "If analogy be allowed to have any weight in the argument, it is wholly on the side of the question which I have just taken. Those animals whose teeth and digestive aparus most nearly resemble our own, namely, the apes and monkeys, are undoubtedly frugivorous."

The truth is that, though everything in nature is constituted upon fixed principles and with determinate relations, yet in the organic world, every constitution has a considerable range or compass of physiological capabilities: and although every organ in every animal has its determinate physiological character and precise constitutional adaptation, yet every organ possesses a physiological adaptability by which it is capable, to a certain extent, of varying from its truly natural, constitutional adaptation, and still not so far impair its functional power and results as to interrupt the general vital economy of the system, or suddenly to destroy the vital constitution. Hence, whenever the physiological habits of the system are disturbed, or its particular or general condition is affected, every vital organ always endeavors to adapt itself to the requisition of circumstances: and the power and extent of adaptability in each organ, and its efforts to adapt itself to the requisition of circumstances, always correspond with the functional character and relations of the organ. This being a wise and benevolent provision of the Creator for the preservation of life, and especially with reference to the alimentary wants of living bodies, while the digestive

organs are constituted and endowed with the most perfect natural adaptation to certain kinds of aliment, yet, to secure life as far as possible against emergencies, these organs possess the physiological capability of adapting themselves to an extensive variety of alimentary substances, as circumstances and necessities require: and therefore, the extent of the physiological adaptability of the digestive organs, is probably much greater than that of any other organs in the system

TEA AND COFFEE.

ALTHOUGH almost every person in the community will readily admit that the use of tea tends to derange and prostrate the nervous energies of the system, yet at the same time such persons continue the use of it. So much has been said and written in reference to the deleterious effects of tea on animal life, that I will not repeat the statements of others, but will give the result of my own experiments on various animals.

It is a law of the animal economy, that stimulants and excitants invariably result in a corresponding depression; and if the depression goes beyond a certain point, death is the consequence.

During my dental practice I have had an opportunity of observing the condition of those of my patrons who were in the habit of drinking strong tea, and I have found that such persons have weak, irritable, and sensitive nerves. This led me to make some experiments, the result of which I now present to the public

I took a pound of young hyson tea, and after steeping it in soft water, bolied it down to half a pint. I then pro-

cured a rabbit, of about three months' old, and kept it without food a sufficient length of time to leave the stomach empty, then gave it ten drops of the decoction, holding its head in a position to cause the fluid to enter the stomach. The animal appeared to be somewhat exhilarated for the space of three or four minutes, then laid down on its side and began moaning as if in great distress, and in about ten minutes from the time of my administering the dose its struggles ended in death, the limbs being distended and very stiff.

I also tried the effects of tea on a young cat, of the same age, after making another decoction (from black tea, which the person who sold it said, it was of the best quality, and was highly recommended by a celebrated physician, to a lady in delicate health,) similar to the first, but rather more powerful, as I boiled it down to less than a gill, which resulted in the same way, but in a shorter time, as the animal ceased to breathe in less than three minutes, although the dose was not as large as I gave the rabbit, being but eight drops.

I also took a pound of coffee, in its natural state, and boiled it in the same manner as I did the tea, and administered it in the same way, but had much difficulty in keeping it in the stomach long enough to produce much effect, before it was thrown off by vomiting; but when it could be kept down for any length of time, it destroyed life, but took longer to do it than tea. The cause of this is, coffee is of a more oily nature. Those who feel sick at the stomach will seldom call for coffee, but tea. The cause of this is, tea acts much quicker in stimulating the energies of the stomach. For this reason it may be used as a medicine

I also tried both tea and coffee on frogs. The former would make them jump three or four feet, at first, but the leaps grew shorter and shorter, until they were incapable of drawing up the hind legs, for another jump, and soon expired.

Tea will often stop the headache; but those who use it for that purpose, will frequently have a headache to cure.

THE

EFFECTS OF TIGHT DRESS

EACH organ of the body has a distinct office to perform; and when they all perform their duty, it may be said we are in health; and when any organ is not fulfilling the original intention, debility and disease is the result.

The lungs are situated in the upper cavity of the trunk, called the chest, one on the right, the other on the left, and are divided into lobes or separate apartments. The right lung has three lobes, the left but two. They have blood-vessels, air-cells, and nerves, and these air-cells are the fine branches of the wind-pipe, and when spread out on a surface, they occupy 20,000 square inches. If they are thus extensive, surely we cannot suppose, when cramped to the size of a fashionable lady's waist, they can healthily perform their important office, which is to supply atmospheric air, for the purpose of purifying the impure blood, constantly made in

our systems. It is necessary, to give health to the lungs, that the body should be well nourished, in order to form good blood; it is also necessary we should breathe pure air, and likewise that the lungs should not be encroached on by tight dress, in any form.

The blood-vessels of the lungs are termed the Bronchital vessels, and when in a state of inflammation, they cause Bronchitis, or that disease so fashionable among public speakers, caused in most cases by improper diet, condiments, hot drinks, hot food, &c., and not by speaking, as is generally supposed, for I believe, if the lungs and throat are not abused, they are capable of all necessary labor.

The lungs are formed of separate lobes; one may be diseased and indurated or hardened, so as to be incapable of use, while the others may be unaffected, or capable of performing their offices. The lower lobes are most liable to injury from tight dress, and are oftenest diseased. I have had lamentable proof of this, having seen in females not numbering twenty summers, lungs so perfectly diseased, ulcerated, and cramped, that on dissection, it was impossible to remove them without leaving a portion of them sticking to the ribs. I have some of these lungs preserved in spirits, for the inspection of those who feel anxious to see them.

A celebrated Professor, when writing on this subject, prepared several engravings, to show the position of these organs, and the protection nature has given to them in the ribs; but he has also shown, when the subject is young and the bones tender, these may be compressed till nature cannot be identified in her own work. These I subjoin, with their explanations.

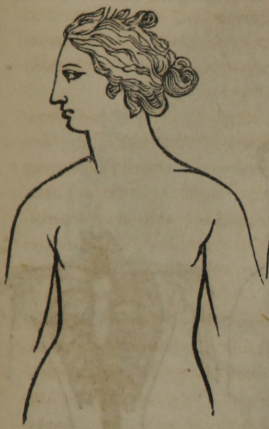


Fig. 1.

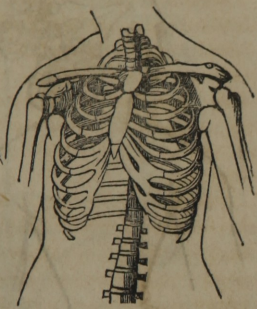


Fig. 2.

NATURAL SIZE.

Fig. 1, is an outline of the famous statue of the Venus de Medici, and may be considered as the *beau-ideal* of a fine female figure.

Fig. 2, is the skeleton of a similar figure, with the bones in their natural position.

Fig. 3, is an outline of the figure of a modern "boarding-school Miss," after it has been permanently remodeled by stays.

Fig. 4, is the skeleton belonging to such a figure as No. 3.

Fig 3.

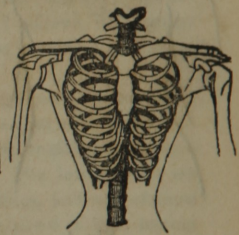
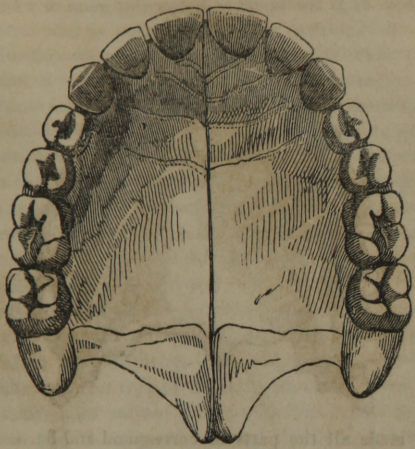


Fig. 4

UNNATURAL SIZE

"And God said to all the creatures he had made, to bring forth after their kind, and replenish the earth."

☞ Suppose the third figure should bring forth after her kind or shape, would she be pleased with the result?



The teeth and upper jaw, here represented, is taken from the offspring of one corresponding with the figure, marked No. 1 and 2.

We here see the original intention fulfilled, in the regularity of the teeth.

The second drawing of the teeth, is taken from the offspring of one corresponding with the figure, marked 3 and 4.

When a bone is out of its place, the philanthropist is called upon by his sympathies, and the moral organs, to set it in its natural or proper place.

The Author of our frame knew what he was about when he made man, and we should suppose he would

have made all the parts to correspond and harmonize with each other: but we find some persons who appear to think, that God has increased in knowledge, and if he was to make another human pair, he would alter the proportions, and make them, in some measure, as he has the wasp and bee.

Now these benevolent persons, who are said to glorify God with their bodies and spirits, (as they suppose,) are setting up schools or shops to instruct the rising generation how to appear when they walk, and to keep the hands folded in front of their persons, and to stand like a post incapable of bending. For this purpose they have contrived a chest-board, made of wood or steel, to put in front, to extend from between the nipples to some distance down on the stomach and bowels

In order to keep this sword in its place, it is necessary to have what is called a corset or jacket, made in a fashionable shape, more or less filled with whale-bone, (procured by our whaling boys, near the poles;) and on the back part of the jacket are holes lined with metal, so that the mold shall not break when they are adjusting the sword in front, and drawing the strings behind, so as to make a good cast or impression. In doing this, it is necessary, in some cases, to have one or more assistants, who strain and work in order to get the harness on. About five hundred thousand dollars worth of them are sold annually in this city.

It is supposed that more money is spent in Christendom for these things, than is spent in all the heathen world in manufacturing idols and images, which are worshipped as a type of the invisible God. They leave the body in its natural shape, with the exception of a few of the Chinese, who cramp the feet; and also a tribe of Indians, called the Flat Heads, who do the same at the other end.

The Hindoo mother throws her child into the river Ganges, and if it happens to swim towards the shore, she says, "My dear, I want you to go to a place of happiness;" and then puts a stick on its head, so that it may go on its journey to the world of spirits.

I would warn young men who intend to marry, and obey the command, to "multiply and replenish the earth," with a healtny race, to act as intelligent beings, and select wives who are capable of bearing healthy children. In doing this, look at the shoulders and waist, and see if the proportions correspond; if they do not, then reject their company as beneath an intelligent be-

ing's notice. I would say, for your particular advantage, as well as the good of the species, that all the young of the mammiferous animals, commence their growth in connection with the mother, and are supported from the arterial blood, which must have received its quality, through the lungs, by the atmosphere. If the lungs are diseased or contracted, the offspring will partake of the same. Suppose the lungs can take in only three fourths as much of the atmosphere as is necessary, the blood will only be three fourths arterialized; this blood would go to form the offspring, which can only give it three fourths of a good constitution; let the offspring compress or destroy one quarter more of the original, and it would have only one half of a good constitution; therefore, it would only live one half the time it ought to; and the next generation would not, in all probability, survive childhood; provided they followed the same course.

Now, who is the most to blame, the Hindoo mother, who throws her child into the river, and ends its existence in a few moments; or the Christian mother, who kills or destroys the image of God, as described above, by so long and tedious a process? and ten chances to one she will say, "the Lord has seen fit to take my child away." If so, he has done it because you were incapable of keeping it yourself. You are only reaping the fruit which has been sown by you, or your ancestors.

The following cut gives a tolerably good representation of the nervous system; *c* shows the position of the cerebrum; *ev*, the cerebellum; *me*, the spinal marrow; from which proceeds a great many nerves, branching out all over the body; *pb*, the brachial plexus, or re-

c
cv
me
pb
ps

union or assemblage of the different nerves which are distributed to the arms; *ps*, the assemblage of nerves which form the great sciatic nerve, which descends to the lower extremities.

From the above, it will be seen how the nerves originate from the brain and spinal marrow. They are very minute, whitish, soft cord, and are divided and subdivided over the human system, till they become so extremely fine as not to be discoverable by the naked eye. It is by them that the body is susceptible of feeling, as the slightest wound of one of them causes acute pain.

Let it be understood, that the smallest part of the trunk is directly under the elbow-joint, as will be seen in the figure.

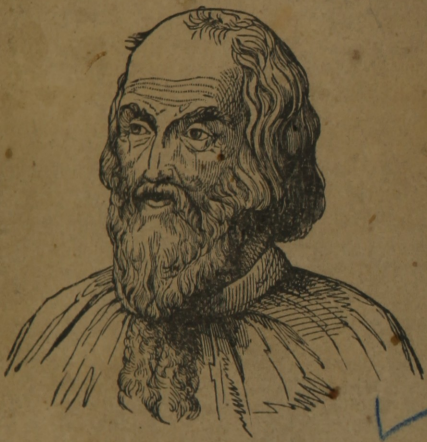
Any continued pressure on the nerves, always leads to a prostration of their office

P.B.W.

DISCOURSES AND LETTERS

ON A

SOBER AND TEMPERATE LIFE



BY LOUIS CORNARO.

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