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SURE

METHODS

OF ATTAINING

A Long and Healthful Life ;

WITH

THE MEANS OF CORRECTING A BAD

CONSTITUTION.

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By LEWIS CORNARO.

TRANSLATED FROM THE ITALIAN.

THIRTY-THIRD EDITION.

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## P R E F A C E.

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**L**EWIS CORNARO, the Author of the following Discourses, was descended from one of the most illustrious families in Venice; but by the ill conduct of some of his relations, had the misfortune to be deprived of the dignity of a nobleman, and excluded from all honors and public employments in the State. Chagrined at this unmerited disgrace, he retired to Padua, and married a lady of the family of Spiltemberg, whose name was Veronica. Being in possession of a good estate, he was very desirous of having children; and after a long expectation of this happiness, his wife was delivered of a daughter, to whom he gave the name of Clara. This was his only child, who afterwards was married to John, the son of Fantini Cornaro, of a rich family in Cyprus, while that island belonged to the Republic of Venice. Though he was far advanced in life when his daughter Clara was born, yet he lived to see her very old, and the mother of eight sons and three daughters. He was a man of sound understanding, determined courage and resolution. In his younger days he had contracted infirmities by intemperance, and by indulging his too great propensity to anger; but when he perceived the ill consequences of his irregularities, he had command enough of himself to subdue his passion and inordinate appetites. By means of great sobriety, and a strict regimen in his diet, he recovered his health and vigor, which he preserved to an extreme old age. At a very advanced stage of life, he wrote the following Discourses, wherein he acquaints us with the irregularity of his youth, his reformation of manners, and the hopes he entertained of living a long time. Nor was he mistaken in his expectation, for he resigned his last breath without any agony, sitting in an elbow chair, being above a hundred years old. This happened at Padua, April 26, 1566. His lady, almost as old as himself, survived him but a short time, and died an easy death. They were

interred in St. Antony's church, without any pomp, pursuant to their testamentary directions.

These Discourses, though written in Cornaro's old age, were penned at different times, and published separately: The first, which he wrote at the age of eighty-three, is entitled, *A Treatise on a Sober Life*, in which he declares war against every kind of intemperance; and his vigorous old age speaks in favor of his precepts. The second treatise he composed at the age of eighty-six; it contains further encomiums on sobriety, and points out the means of mending a bad constitution. He says, that he came into the world with a choleric disposition, but that his temperate way of life had enabled him to subdue it. The third, which he wrote at the age of ninety-one, is entitled, *An Earnest Exhortation to a Sober Life*; here he uses the strongest arguments to persuade mankind to embrace a temperate life, as the means of attaining a healthy and vigorous old age. The fourth and last, is a letter to Barbaro, Patriarch of Aquileia, written at the age of ninety-five; it contains a lively description of the health, vigor, and perfect use of all his faculties, which he had the happiness of enjoying at that advanced period of life.

This useful Work was translated some years ago into English, under the title of, *Sure and certain Methods of attaining a long and healthy Life*. The translator seems rather to have made use of a French version than of the Italian original; he has likewise omitted several passages of the Italian, and the whole is rather a *paraphrase* than a *translation*. This has induced us to give the public an exact and faithful version of that excellent performance, from the Venice edition in 8vo. in the year 1620. The first edition was published by the author at Padua, in 4to. A. D. 1558.

The Spectator, in a paper on health, written in an easy and lucid manner, contains many judicious remarks on that subject, and touches upon the merits of Cornaro's useful little work. From the apposite nature of that Essay, we are persuaded, it will form a very appropriate Introduction to the present translation, which has more of "the mixture of the old man in it" than any other, and which is "rather a recommendation than a discredit to it." We do not, therefore, hesitate to think that it cannot be unacceptable to the reader, who will have little cause to cavil with the mild opinions and clear reasoning of the amiable, modest, and instructive Addison.

## INTRODUCTION.

[FROM THE SPECTATOR, NUMBER 195.]

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Fools, not to know that half exceeds the whole,  
Nor the great blessings of a frugal board!—HESIOD.

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THERE is a story in the *Arabian Nights' Tales*, of a king who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: He took a hollow ball of wood, and filled it with several drugs; after which he closed it up so artificially that nothing appeared. He likewise took a mallet, and after having hollowed the handle, and that part which strikes the ball, he inclosed in them several drugs, after the same manner as in the ball itself. He then ordered the sultan, who was his patient, to exercise himself early in the morning with these rightly-prepared instruments, till such time as he should sweat; when, as the story goes, the virtue of the medicaments perspiring through the wood, had so good an influence on the sultan's constitution, that they cured him of an indisposition, which all the compositions he had taken inwardly had not been able to remove. This eastern allegory is finely contrived, to show us how beneficial bodily labor is to health, and that exercise is the most effectual physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation: I shall, in this place, suggest another great preservative of health, which, in many cases, produces the same effects as exercise, and may, in some measure, supply its place, where opportunities of exercise are wanting. The preservative I am speaking of, is temperance, which has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of

time. If exercise throws off all superfluities, temperance prevents them; if exercise clears the vessels, temperance neither satiates nor overstrains them; if exercise raises proper ferments in the humours, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor; if exercise dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that cannot wait the slow operations of these two great instruments of health; but, were men to live in a habitual course of exercise and temperance, there would be but little occasion for them. Accordingly we find, that those parts of the world are most healthy, where they subsist by the chase; and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught. Blistering, cupping, bleeding, are seldom of use but to the idle and intemperate: as all those inward applications, which are so much in practice among us, are, for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes, that, meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him. What would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down sallads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom, can escape him.

It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few that have lived any time in the world, who are not judges of their own constitutions, so far as to know what proportions

of food do best agree with them. Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician: "Make your whole repast out of one dish. If you indulge in a second, avoid drinking any thing strong, till you have finished your meal; at the same time, abstain from all sauces, or at least such as are not the most plain and simple." A man could not be well guilty of gluttony if he stuck to these few obvious and easy rules. In the first case, there would be no variety of tastes to solicit his palate, and occasion excess; nor in the second, any artificial provocatives to relieve satiety, and create a false appetite. Were I to prescribe a rule for drinking, it should be formed upon a saying quoted by Sir William Temple: *The first glass for myself, the second for my friends, the third for good humour, and the fourth for mine enemies.* But because it is impossible for one who lives in the world to diet himself always in so philosophical a manner, I think every man should have his days of abstinence, according as his constitution will permit. These are great reliefs to nature, as they qualify her for struggling with hunger and thirst, whenever any distemper or duty of life may put her upon such difficulties; and, at the same time, give her an opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her distended vessels; besides that, abstinence well timed, often kills a sickness in embryo, and destroys the first seeds of an indisposition. It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens, during that great plague which has made so much noise through all ages, and has been celebrated at different times by such eminent hands; I say, notwithstanding he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher, and the life of a man, were of two different dates. For we find, that the generality of these wise men were nearer a hundred than sixty years of age, at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance, towards the procuring long life, is what we meet with in a little book published by *Lewis Cornaro, the Venetian*; which I rather mention, because it is of undoubted credit, as the

late *Venetian* ambassador, who was of the same family, attested more than once in conversation, when he resided in *England*. *Cornaro*, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty, when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that, at fourscore, he published his book, which has been translated into *English* under the title of, *Sure and certain Methods of attaining a long and healthy Life*. He lived to give a third or fourth edition of it; and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the *old man* in this work, is rather a recommendation than a discredit to it.

SURE  
METHODS  
TO ATTAIN A  
SURE AND HEALTHFUL LIFE.

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CHAPTER I.

OF A TEMPERATE AND REGULAR LIFE.

IT is universally agreed, that custom, with 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 instances, gain an ascendancy over 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 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. Seeing many examples of this; and besides, considering that, in consequence of this great force of habit, two bad customs have got footing in Italy, within a few years, even within my own memory; the first, *flattery* and *ceremoniousness*, which some have most preposterously embraced; the second, *intemperance*; and that these 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; seeing and considering all this, I say, I have resolved to treat of the last of these vices, to prove that it is an abuse, in order to extirpate it if possible. As to the former, I am certain, that some great genius or another will soon undertake the task of exposing its deformity, and effectually suppressing it. Therefore,



I firmly hope, that before I die, I shall see these 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 great 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 are apt to lead them imperceptibly to an old age, burthened with strange and mortal infirmities, so as to render them quite decrepid before forty, contrary to the effects of sobriety, which, before it was banished by this destructive intemperance, used to keep sound and hearty to the age of eighty and upwards. O wretched and unhappy Italy! cannot you see, that intemperance murders every year more of your subjects than you could 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 live among such a multitude of jarring foods and disorders? Put a stop to this abuse, for God's sake, for there is not, I am certain, a vice more abominable than this in the eyes of the Divine Majesty. Drive away this plague, the worst you ever were afflicted with, this new kind of death; as you have banished that disease, which, though it formerly used to make such havock, now does little or no mischief, owing to the laudable practice of attending more to the goodness of the provisions brought to our markets. Consider, that there are means still left to banish intemperance, and such means too, that every man may have recourse to them without any external 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 accustom ourselves to eat no more than is absolutely necessary to support life; considering that what exceeds this is disease and death, and done merely to give 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 kills 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 ornaments to the public, and whose company I should enjoy with as much pleasure, as I am now deprived of it with concern.

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 of me, moved thereto by seeing their fathers drop off in the flower of their youth, while I remain 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, that time of life in which prudence can be best exercised, and the fruits of all the other virtues enjoyed with the least opposition, the senses 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 a 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 conveniences 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 had fallen into different kinds of disorders, such as pains in my stomach, the cholic, and 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 was death, to put an end to the pains and miseries of life; a period as remote in the regular course of nature, as I had forwarded it by my irregular manner of living. Finding myself, therefore, in such unhappy circumstances between my thirty-fifth and fortieth years, 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 told me would still be of the greatest power and efficacy, as powerful and efficacious as the other, which was contrary to it in every thing; I mean an intemperate and irregular one: and that of this power and efficacy I might convince myself, since, as by my disorders I was become infirm, though not reduced so low, that a regular life, the reverse in its effects of an irregular one, might not still entirely recover me; on the other hand, it in fact appears, such a regular life, whilst observed, preserves men of a bad constitution, and far gone in years, and for a long space of time, just as a contrary course has the power to destroy those of the best constitution, in their prime; for this evident reason, that different modes of life should be attended by different effects; art following, even herein, the steps of nature, with equal power to correct natural vices and imperfections. This is obvious in husbandry and the like. They added, that if I did not immediately have recourse to that medicine, 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 ingenuous arguments made such an impression on me, that, mortified as I was besides, by the thoughts of dying in the prime of life, though perpetually tormented by various diseases, I immediately concluded, that the foregoing contrary effects could not but be produced by regularity and irregularity; and therefore, full of hopes, resolved, in order to avoid at once both death and disease, 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 ate 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 soberly, and according to the dictates of right reason, in consequence of my discovering that it was no difficult matter, nay, that it was my duty as a man so to do, I entered with so much resolution upon this course of life, that nothing since has been 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 universally held as such in the highest degree, insomuch that epicures, who give loose to their appetites, lay it down as a fundamental maxim. The proverb is, that whatever pleases the palate, must agree with the stomach, and nourish the body : or that what 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, sallad, fish, pork, tarts, garden-stuff, pastry, and the like, were very pleasing to my palate, they disagreed with my stomach. Having thus convinced myself that the proverb in question was false, I disregarded it as such ; and taught by experience, I gave over the use of such meats and wines, and likewise of ice ; chose wines suited to my stomach, drinking of it but the quantity I knew I could digest. I did the same with my meat, as well in regard to quantity as to quality, accustoming myself to contrive matters so as 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 with 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 : this first effected in me that alteration which I have 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, 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 plague, then, I also freed myself, and became exceedingly healthy, as I have continued from that time forward to this 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 ate, 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 health. 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 also are too often the causes of 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 likewise did all that lay in my power to avoid those evils, which we do not find it 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 reaped one great benefit from my weakness, that 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 inconvenience from any other excess. This Galen, who was an eminent physician, observed before me. He affirms, that so long as he followed these two rules, relative to eating and drinking, he suffered but little from other disorders, 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 of the greatest disservice 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 took such an effect upon 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 honor and advantage, as it in fact came to pass: for at last I obtained a decree exceedingly favorable to my fortune and 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 by temperance and regularity.

But I must go a step farther, and say, that those evils which immediately affect such bodies, can do them but very little mischief, or cause them but very little pain; 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 upset, 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 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 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 no less miraculous 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 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 had for me, seeing how little I ate, 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 to preserve nature, and also to increase its vigor. 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; besides, 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. Further, 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 alleged 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 eaten. 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 affecting 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 must preserve the tone of my stomach, I consented to increase the quantity of food, but by two ounces only. So

that, as before, what with bread, meat, the yolk of an egg, and soup, I ate as much as weighed in all twelve ounces, neither more nor less. I now increased it to fourteen; as before I drank but fourteen ounces of wine, I now increased it to sixteen. This increase and irregularity had, in eight days 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 of so strange a temper, 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 sixteenth; 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-eighth 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 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 indispositions of the continuance of a day or two: 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 prevent them acquiring 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 exceedingly 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 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 a harmonious combination of the same four elements, so it should be preserved and maintained by the very same order; and, on the other hand, worn out by sickness, or destroyed by death, which produces 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 and true medicine; and whosoever weighs the matter well, must also conclude, that this is really the case. Hence it is, that when a physician comes to visit a patient, that is the first thing he prescribes, enjoining him 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 this manner, he could never be sick again, as it removes every cause of illness; and so, for the future, would never want either a 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. 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 (if I may so express it) more than necessary, as there is a greater variety in the natures and stomachs 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 befall 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 promise us a cure? But for the bare purpose of keeping ourselves

in 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 resolution of their radical moisture, when quite exhausted; all which effects several wise men have attributed 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 apologising 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 loose to their appetites. Be that as it will, I would not act like them. I rather coveted to live these ten years, and had I not done so I should never have finished these tracts, which I have composed in consequence of my having been sound and hearty during that period; 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 so many other 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 actually 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 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 that, as I have already observed, these are not disorders attended with any bad consequences, 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 can 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 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 do 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 already said, is content 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 then used to do, he would die by it; and this the rather, as 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 these circumstances support; which I imagine should sufficiently satisfy any sick person. But, independent of all this, I might answer 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 effects; 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, therefore, it 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 rather 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, and but just enough for my puny and weak stomach; as 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 of 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 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 the quality of their food; a rule which they may, without the least difficulty in the world comply with.

Let nobody tell me, that there are numbers who, though they live most irregularly, attain, in health and spirits, 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 to 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 sound 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 the mere resolution 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 hundred thousand, that so much can be said of. If others have a mind to live long and healthy, and die without sickness of body and 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 humors of the body clean and temperate, 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. He there-

fore 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 these means, comes to consider, know, and understand that, which otherwise he would never have considered, known, or understood; 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 excess, 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 reason, to which they have become entirely addicted, they at once broke loose from all vicious restraint; and instead of being slaves any longer to their inordinate appetites, they applied themselves to virtue and good work; 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 reduced 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 an exhaustion of the radical moisture, which decays by degrees like the oil of a lamp; so that they pass gently, and with-

out any sickness; from this serene 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 so wretched, 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 of 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, the consequences resulting from 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 a man who has passed his seventy-fifth year cannot really be called life, but death; but this is a 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 also 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 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 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 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; endeavouring, in this as in every thing else, to be of service to others, to the utmost of my power.

These things I do with the greatest ease to myself, at their proper seasons, in a house of my own; which, being situate in the most beautiful quarter 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 purling streams, 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 those Euganean hills, 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 adders 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 given in this place an altar and a temple to God, with 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 neighbouring 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 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 senses not being perfect ; for they are all, thank God, in the highest perfection, particularly my palate, which now relishes better the simple fare I meet, wherever I happen to be, than it formerly did the most delicate dishes, when I led an irregular life. Nor do the changes of bed give me any uneasiness, so that I sleep every where 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 thought I should never live to see completed ; knowing how slow Republics are apt to proceed in enterprizes 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 great heats in summer, without ever finding myself worse for the fatigues or inconveniences I suffered ; of so much efficacy is that orderly life, which I every where 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, as 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 rack such a number of young men, and as many old ones destitute of strength and health, and every other blessing.

And if it is lawful to compare little matters 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 kind of poem is generally the child and offspring of youth, as tragedy is 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 of sound 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 considered 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.

That no comfort might be wanting to the fulness 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 seeing a kind of immortality in a succession of descendants. For, as often as I return home, I find before me, not one or two, but eleven grandchildren, the oldest of them eighteen, and the youngest two years old; 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 gray 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 death. 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 fool-hardy 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—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 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. Whereas I, in my old age, praise to the Almighty, am exempt from both these torments; from the one, because 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 likewise 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 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 connection 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 violent sickness. This is the death which, without acting the 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 scarce to reason, becoming both blind, and deaf, decrepit, and full of every other kind of infirmity. Now I, by God's blessing, may reckon upon being 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 humours, 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, by 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 is so happy ; if its name is so beautiful and delightful ; if the possession of the blessings which attend it are so stable and permanent ; all I have 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 observed. This is that divine sobriety, agreeable to God, 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 operations. 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 ; 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 understanding lively, the soul brisk, the memory tenacious, our movements free, and all our actions regular and easy. By means of sobriety, the soul, delivered as it were of her earthly burden, 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 and thank thee for thy princely gifts ! Since thou bestowest on them the means of preserving this blessing—life, I mean, 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 not 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 intemperance on so pleasing a subject ; not that numberless things might not be said of it, besides those which I have already mentioned ; but in order to set forth the rest of its praises at a more convenient opportunity.

[To be concluded in the next No.]

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# METHODS

OF ATTAINING

## A Long and Healthful Life ;

WITH

THE MEANS OF CORRECTING A BAD

### CONSTITUTION.

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BY LEWIS CORNARO.

TRANSLATED FROM THE ITALIAN.

THIRTY-THIRD EDITION.

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LONDON:

1821.



A

COMPENDIUM

OF

A SOBER LIFE,

SHOWING THE SUREST METHOD OF CORRECTING AN  
INFIRM CONSTITUTION.

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CHAPTER II.

**M**y 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 commit the least excess, find 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 the sciatica, 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 term 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 revolution 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 a man, as 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.

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 subdue 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 impossible 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 irreparable, 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 long respite, all my senses have continued perfect; and even my teeth, my voice, my memory, and my heart. 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.

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 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. 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 attain longevity, and that he cannot promise himself such a blessing without temperance and sobriety.

Some allege that many, without leading such a life, have lived to a hundred, and that in constant health, though they ate 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 a 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 attain 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, 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 mortality, 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. 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 sensual, and allege, that neither the quantity nor quality of their diet makes any impression upon them, and therefore eat a great deal of every thing, without distinction, and indulge themselves equally in point of drinking, because they are insensible in what part of their bodies their stomachs are situate; such, no doubt, are beyond 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, their duty 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 this I answer, that our kind mother, Nature, in order that 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 eating a mere trifle; 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, sciatica, 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 in the same proportion as health prolongs it.

Others pretend, that it is much better to live ten years, than not indulge one's appetite. 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. 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 ducal 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 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, overburdened with much food, pall and sicken, and change the superfluous food into bad humors, which kill a man before his time. I never met with a very aged person who led that manner of life. All these old men I have been speaking of would live long, if, as they advanced in years, they lessened the quantity of their food, and ate 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 a sober life may indeed keep a man in health, but that it cannot prolong life. To this I answer, that experience proves the contrary; and that I myself am a living instance of it. It cannot, however, be said that sobriety is apt to shorten one's days as sickness does; for that the latter abbreviates life is not to be doubted. Notwithstanding, a man had better be always jocund and hearty, than be obliged to submit now and then to sickness, in order to keep up the radical moisture. 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 is 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 irregularity, 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 better relish for his dry bread, than he had formerly, and in his youth, for the most exquisite dainties: and all this thou hast compassed by acting rationally, knowing that bread is, above all things, man's proper food, 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 burdened, 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 of 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 to do him still greater service, hast made him sensible, that, as in his youth he used to eat twice a day, when he arrives at old age, he ought to divide that food, of which he was accustomed 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 collations in the day, he should in his old age make four, provided however he lessens the quantity, as his years increase. And this 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 obliged 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 follows:— First, bread, panado, with an egg, or such other kinds of soup or spoon-meat. Of flesh meat, I eat veal, kid, and mutton. I eat poultry of every kind. I eat partridges, 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. 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. 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, thou 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 disposition; all disposed 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 attain 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 number of years. But since thou art so pestilential a vice, as to poison and destroy the world, and I am determined to use my utmost endeavours 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 a-

head, 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 baneful 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 pursue 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.

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AN  
EARNEST EXHORTATION:

WHEREIN

THE AUTHOR URGES THE NECESSITY OF EMBRACING  
A SOBER AND REGULAR LIFE,

IN ORDER TO ATTAIN

OLD AGE.

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CHAPTER III.

OF THE BIRTH AND DEATH OF MAN.

NOT to be wanting in my duty, that duty incumbent upon every man; and not to lose, at the same time, the satisfaction I feel in being useful to others, I have resolved to take up my pen, and to 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 scarcely credible, nay, impossible, though actually true, 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 scarcely attain the age of seventy, without losing their health and spirits; growing melancholy and peevish; 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 minds; 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 enjoy of living to a 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 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. 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 lively; 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 seldom live to be old men. 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 have to thank themselves, because they most unreasonably presume on the goodness of their constitutions; 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 constitutions be ever impaired. Neither do they consider, that the stomach has 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 endeavour to repair the loss by increasing the quantity of our food, since it is by sustenance that we are to preserve the individual.

In this, nevertheless, they are greatly mistaken, since, as the na-

tural 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 every 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 sober and regular 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 a hundred and twenty. 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 a 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 a hundred and upwards, as shall 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 truly 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 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.

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 viciousness, and renders them perfect, being possessed of the natural power of making them unite and bind 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 senses 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 us, grown so strong and sonorous, that I cannot help chanting out aloud my prayers morning and night, instead of whispering and muttering them to myself, as was formerly my custom.

And these are so many true and sure signs and tokens that my humors are good, and cannot waste but with time, all those who converse with me conclude. O, how glorious this life of mine is likely to be, replete with all the felicities which men can enjoy on this side of the grave! It is entirely 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 harbour, 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 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 in provisions, by improving large tracts of land, as well marshes as barren sands, to great profit. A third amusement, and an amusement also without any alloy, is that of 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's 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 force of thought, which never sleeps, and without any fatigue of body, and very little of mind, have found a true and infallible method of repairing such loss more than double, by a judicious use 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 further add also, though it may appear impossible to some, and may be so in some measure, that 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 on things we are sure to attain, as I am sure to attain that celestial life, through the infinite mercy and goodness 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 as to fix me entirely on this object, the fruition 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 pleasing, 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 termina-

ting 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 a hundred and twenty, they might expect, by the power of God, to work numberless miracles; and besides, they would enjoy constant health and spirits, and be always happy within themselves; whereas they are now most infirm, melancholy, and dissatisfied. Now, as some of these people think 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. 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 of 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, sallads, fruit and other cakes; things which 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, 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 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, and always happy within themselves. 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 tyranny of the devil; and all through his immense goodness and loving-kindness to save mankind.

So that to make an end of this discourse, I say, 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 willingly want charity) but give testimony in favor of it, and solemnly assure all mankind, that I really enjoy a great deal more than 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 conviction may induce them to observe these 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; and may you continue to improve in every virtue!

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## A LETTER

FROM SIGNIOR LEWIS CORNARO,

TO THE RIGHT REV. BARBARO,

PATRIARCH ELECT OF AQUILEIA.

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### CHAPTER IV.

THE METHOD OF ENJOYING A COMPLETE HAPPINESS IN

OLD AGE.

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 dis-

tance, should see one another with the intellectual eye, as I now see your lordship! By means of this contrivance, I shall endeavour 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 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, 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 senses 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 more 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 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 enjoyed. 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 decrepit. Such, moreover, are subject, some to the gout, some to the sciatica, 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 senses 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 should pass fifty, in spite of a most powerful and mortal enemy I carry about me, and 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 to the end of August, I cannot drink any wine, of whatever kind or country ; for, besides being 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 of 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 ; 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 opinion,) 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 induce 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 suffi-

cient to make a man learned, who, without them, would know nothing; nor is it surprising that 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 sensible 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 health; so that the length of days is a 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 sensible impressions; and, when he afterwards arrives at the age of forty and 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 endeavoured gradually to relinquish a disorderly life, and to suit 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.

Others, who happen to be blessed with a stronger temperament, may eat many other kinds of food and in greater quantity; 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 agreed 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 enjoyed 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, partaking of humanity 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 the age of eighty, he is entirely exempt from the bitter fruits of sensual enjoyments, and 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; alleging, 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 previously been convinced, that it was such a life as a man might lead; and being a virtuous life, would be 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 Plato's Treatise on Government is liable to, 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 palates and their appetites, they do not contract long and painful diseases, and are not, many of them, overtaken by an untimely death.



A LETTER  
FROM A NUN OF PADUA,  
THE GRAND-DAUGHTER OF LEWIS CORNARO.

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CHAPTER V.

TESTIMONY OF HER GRANDFATHER'S REGULAR LIFE.

LEWIS CORNARO was, by the ill conduct of some of his relations, deprived of the dignity of a noble Venetian, of which he was possessed, and which he deserved for his virtues, and by his birth. He was not banished from his country, but was free to remain in Venice, if he pleased; but seeing himself excluded from all the public employments of the Republic, he retired to Padua, where he took up his residence.

He married at Udina, a city of Friuli; his wife's name was Veronica, of the family of Spiltemberg. She was a long time barren, and as he ardently wished for children, he neglected nothing which might give him that satisfaction. At last, after many vows, prayers, and remedies, his wife became pregnant, and was delivered of a daughter, who was named Clara, because of the devotion which each of them had for St. Francis.

This was an only daughter, and was married to John Cornaro, the son of Fantin, of the family of that name, which was distinguished by the surname of Cornaro del Episcopia. It was a very powerful family before the loss which Christendom suffered by losing the kingdom of Cyprus, where the family had a considerable estate.

Clara had eleven children, eight sons and three daughters. Lewis Cornaro had also the pleasure to see himself, as it were, revived by a miracle in a great number of successors; for though he was very ancient when Clara came into the world, yet he lived to see her very old, and his offspring to the third generation.

Cornaro was a man of understanding, merit, and courage. He loved glory, and was naturally liberal; nevertheless, without profuseness. His youth was infirm, being very passionate and hasty; but when he perceived what damages the vices of his temper caused him, he resolved to correct them, and had command enough of himself to conquer his passion, and those extravagant humors to which he was subject. After this glorious victory, he became so moderate, mild, and affable, that he gained the esteem and friendship of all those who knew him.

He was extraordinarily sober, observed the rules which he mentions in his writings; and dieted himself always with so much wisdom and precaution, that finding his natural heat decaying by degrees in his old age, he also diminished his diet by degrees, so far as to stint himself to the yolk of an egg for a meal, and sometimes, a little before his death, it served him for two meals.

By this means he preserved his health, and was also vigorous, to the age of a hundred years; his mind did not decay, he never had need of spectacles, neither lost he his hearing.

And that which is no less true than difficult to believe, is, that he preserved his voice so clear and harmonious, that, at the end of his life, he sung with as much strength and delight, as he did at the age of twenty-five years.

He had foreseen that he should live long without any infirmity, and was not deceived in it. When he felt that his last hour drew near, he disposed himself to leave this life with the piety of a Christian, and the courage of a philosopher. He made his will, and set all his affairs in order; after which he received the last sacraments, and expected death patiently in an elbow chair. In short, it may be said, that being in good health, feeling no manner of pain, having also his mind and eye brisk, a little fainting fit took him, which was instead of an agony, and made him fetch his last breath. He died at Padua, April 26, 1566, and was buried May 8, following.

His wife died some years after him. Her life was long, and her old age as happy as that of her spouse, only her latter days were not altogether like his. Some time before her death she was seized with a lingering, which brought her to her grave. She gave up her soul one night in her bed, without any convulsive motions, and with so perfect a tranquillity, that she left this life without being perceived.

This is all I can say of those good people, by the idea which remains of them, from what I heard my deceased father, and some other friends of Lewis Cornaro, say of them; who having lived so long, after an extraordinary manner, deserve not to die so soon in the memory of man.

## AUTHORITIES

FROM THE

HISTORY OF M. DE THOU, AND THE DIALOGUES OF CARDAN,

CONCERNING

## CORNARO'S METHOD

OF

PROLONGING LIFE AND PRESERVING HEALTH.

## CHAPTER VI.

THE extract of the thirty-eighth book of the History of M. President de Thou, runs thus:

“Lewis Cornaro was an extraordinary and admirable instance of a long life; for he lived a hundred years, healthful in body and sound in mind. He was descended from one of the most illustrious families of Venice; but through some misfortune, owing to his birth, was excluded from all public honors and state employments. He married at Udina, in Friuli, one Veronica, of the family of Spiltemberg: and being in possession of a good estate he was desirous of having children to inherit it. In short, what by the prayers he put up, and by the help of physicians, he conquered the point; and his wife, whom he dearly loved, and who was pretty well gone in years, was brought to bed of a daughter, when he least expected it. This daughter, named Clara, was married to John, the son of Fantina Cornaro, a rich family of Cyprus, by whom she had eight sons and three daughters.

“In a word, Lewis Cornaro, by his sobriety, and the regimen he observed in his diet, corrected the infirmities he had contracted by intemperance in his youth, and by the strength of his reason, moderated his inclinations and propensity to anger. So that in his old age he had as good a constitution of body, and as mild and even-tempered a mind, as before in the flower of his youth he was infirm, and apt to fly out into a passion. He composed several Treatises when he was very old, wherein he tells us of the irregularity of his former life, and of his reformation, and the hopes he had of living long. Nor was he mistaken in his account, for he died calmly, and without any pain, being above a hundred years old, at Padua, where he had taken up his residence. His wife, almost as old as himself, survived him: but within a short time after, died a very easy death. They were both buried in St. Anthony's Church,

without any pomp, according as they had ordered by their last will and testament.”

In the Dialogues of Cardan, between a philosopher, a citizen, and a hermit, concerning the methods of prolonging a man's life and preserving his health, Cardan introduces the hermit discoursing thus:—

“Whereas, in solid nourishments, and even in drinks, there are several things worthy our observation, viz. their natural qualities, and those which they acquire by the seasoning of them; the order and time wherein we ought to make use of them, without mentioning the quantity of those very aliments and drinks; it is not without reason that the question is asked, which of these things is to be regarded most?

“Some have declared themselves for the quantity, maintaining, that it has in effect a greater share than any other thing, in the preservation of health and life.

“The famous Lewis Cornaro, a noble Venetian, was of this mind. He treated on this subject at the age of fourscore, enjoying then a perfect soundness of body and mind. This venerable old man, at the age of thirty-six, was seized with so violent a distemper, that his life was despaired of. Even after that time, he took care to eat just the same quantity every meal; and though he was not free from a great many fatigues, and some misfortunes which occasioned his brother's death, yet the exactness of his regimen preserved him always in health, with an entire freedom of mind.

“At seventy years of age, a coach, in which he travelled, was overthrown, by which he was dragged a great way, wounded in the head, and in one of his legs and arms. The physicians despaired of his recovery, and were for applying a great many remedies to him. But Cornaro tells us, that being well satisfied of the temperature of his humors, he rejected all the assistance of the physicians, and was quickly cured.

“Nine years after, when he was almost fourscore, his friends and his very physicians advised him to add two ounces to his ordinary diet: within ten or twelve days after he fell sick, the physicians gave him over, and he himself began to fear the worst: however, he recovered his health, though with much difficulty.

“The same author adds, that being fourscore years old, his sight and hearing were sound and good; that his voice held strong; that he sometimes sung in concert with his grand-children; that he could either ride or walk a-foot very well, and that he composed a comedy, which came off with applause.

“This wise old gentleman was then of the opinion, that a regular and small quantity of food contributed more than any thing else to the preservation of health; for he makes no mention of his

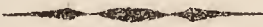
choice of diets. I am used, says Cornaro, to take in all twelve ounces of solid nourishment, such as meat and the yolk of an egg; and fourteen ounces of drink. It is to be lamented that he did not precisely tell us, whether he took this quantity once or twice a-day: however, since he tells us that he did eat but a very little, it seems as if he did so but once a-day.

“The famous civilian, Panigarolus, who lived to a great age, though of a very weak constitution, never ate or drank above twenty-eight ounces a-day. It is true, indeed, that every fortnight he purged himself, but he lived to above ninety.

“It seems, then, as if Cornaro was minded to keep from us a perfect knowledge of his regimen, and only to tell us, that he had found out an extraordinary one; since he has not informed us whether he took the quantity he speaks of, once or twice a-day; nor whether he altered his diet; for he treats on that subject as darkly and obscurely as Hippocrates.

“It is likewise strange, that the quantity of his liquid should exceed that of his solid diet; and the rather, because what he did eat was not equally nourishing, since he took the yolks of eggs as well as meat. In truth, to me he seems to talk more like a philosopher than a physician.”

Thus far Cardan: but, by his leave, if he had read what Cornaro has written concerning a sober and regular life with attention, he would have passed a sounder judgment on his writings; for in them he not only speaks of the quantity, but in express term discourses of the quality of his diet.



## MAXIMS

TO BE OBSERVED FOR THE PROLONGATION OF LIFE.

It is not good to eat too much, nor fast too long, nor to do any thing else that is preternatural.

Whoever eats or drinks too much will be sick.

The distemper of repletion is cured by abstinence.

Old men can fast easily; men of ripe age can fast almost as much, but young persons and children, that are brisk and lively, can hardly fast at all.

Growing persons have a great deal of natural heat, which requires a great deal of nourishment, else the body will pine away.

But old men, who have but little natural heat, require but a little food, and too much overcharges them.

It must be examined, what sort of persons ought to feed once or twice a day, more or less allowance being always made to the age of the persons, to the season of the year, to the place where one lives, and to custom.

The more you feed foul bodies, the more you hurt yourselves.