which was by so much the more severe and austere by how much the more my constitution was become very weak when I began it. In short, my lord, when they had heard my reasons they were forced to submit to them.*

CHAP. IV.

Of the Birth and Death of Man.

THAT I may not be deficient in that duty of charity, which all men owe to one another, I will again write, to inform those who do not know me, of what they, who are acquainted with me, have known and seen. What I am going to say will be looked upon as impossible, but, at the same time, nothing is more certain; it being what a great many know, and what is worthily to be admired by all posterity. I am now ninety-five years of age, and find myself as healthful and brisk, and as airy, as if I were but twenty-five.

What ingratitude should I be guilty of, did I not return thanks to the divine goodness, for all his mercies reached out unto me! Most of your old men have scarce arrived at sixty, but they find themselves loaded with infirmities: they are melancholy, unhealthful, full of the frightful apprehensions of dying; they tremble day and night, being within one foot of their graves.

Some bodies are born with so bad a constitution that they live but a few days, or months.

* The golden rule of health consists in an attention to temper, temperance, and sleep.

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Others are born well shaped and healthful, but of a tender make; and some of these live ten, twenty, thirty, or forty years, without being able to attain to that period which is called old age.

Others there are, who bring along with them a strong constitution into the world, and they indeed get to be old: but then they are decrepit and unhealthful, bringing upon themselves many distempers, because they trust too much to the strength of their constitution. They are unwilling to alter their course of life, and make no difference between their being old and young; as if they were to be as vigorous at fourscore as in the flower of their days. They never make any reflection that they are old, that their constitution decays, that their stomach loses every day something of its natural heat; and, for that reason, they ought to be more careful both of the quality and quantity of what they eat and drink. They are of opinion, that a man's strength impairing as he grows into years, he ought to repair it by a greater quantity of food: they fancy that to eat a great deal preserves their lives; but therein they are mistaken: for the natural heat beginning to decay, they overcharge it with too much food; and prudence requires that a man should proportion his diet to his digestive faculties. This is certain, that the peccant humours proceed only from an imperfect digestion; and there is but little good chyle made, when the stomach is charged with fresh aliments, before it has thrown off the former meal's meat into the intestines. It cannot then be urged too often, that when the natural heat begins to decay, it is necessary for the preservation of health to abate the quantity of what one eats and drinks every day; nature requiring but little for the support of the life of man, especially that of an old man.*

* The proportion of diet, twelve ounces of solid food, and sixteen ounces of liquid, in twenty-four hours, shows on how little nature can be supported, and in health. Many others

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However, instead of taking this course, most old people continue to live as they did formerly.* If they had stinted themselves in time, they would at least have arrived to my years, since they brought into the world a strong constitution. Perhaps they might have arrived to six score, as a great many others have done, whom we have known ourselves, or have heard of by tradition; provided always, that they had as happy a constitution as those people. Had I been as well made, I would not question but I might prolong my days to that date; but because I was born with a tender constitution, I cannot hope to live above a century: and even they who are of no stronger make than myself may, by living soberly, as I do, easily attain to the same period.†

have imitated Cornaro on this subject, a few of which may be enumerated.

Lord Heathfield lived for some time on four ounces of rice a day.

Dr. Franklin lived for some time on bread and water, at the rate of ten pounds of bread per week, and continued stout and hearty.

Alderman Brook Watson lived on fourteen ounces of food a day, as a regular restricted diet, and never had an illness, dying at the age of sixty-nine.

Doctor Stark lived on twenty-four ounces of bread and four pounds of water a day.

Abstinence is enforced in some countries equally by law and religion, and an occasional fast is of great use as an antidote to occasional feasting; but too great abstinence is often more pernicious than occasional repletion.

* Dr. Cheyne's rules of diet are thus proportioned: eight ounces of meat, twelve ounces of bread or vegetables, and a pint of wine or other generous liquor. For sedentary persons he recommends four ounces of bread and eight of tea, four ounces of meat, eight of water, and twelve of wine. Then, for active persons, seventeen ounces of meat daily; and, when still more active, increased to twenty-six.

† The system of Cornaro is only for an invalid, (as we have already remarked,) born with a weakly constitution, and strong tendency to disease. It is true, he attained by it a hundred years, but we have other remarkable instances of those who have exceeded his age without such rigorous restriction.

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However, though sobriety, which preserves us from abundance of disasters, may repair what excess has impaired, yet it must not be supposed that it will make a man immortal. It is impossible, but that time, which

Isabel Walker, a Scotch woman, died at 112, without such severity of regimen; but she was distinguished by a placidity of temper, and possessed that happy medium state of habit, neither lean nor corpulent, favourable to long life.

Peter Garden, a Scotsman, died aged 131; his stature was tall, and his employment agriculture, which he continued to his death, with a remarkable appearance of freshness and youth.

John Taylor, a Scotch miner, lived to 132; he always used tobacco, and his teeth continued sound to the last.

Gylloul Macrain, a native of the island of Toura, in the Hebrides, died, after keeping 180 Christmas masses.

Lawrence, a native of the Shetland Islands, married at the age of 100, and died at 140.

Kentigern, or St. Mungo, Bishop of Glasgow, lived to the age of 185, as certified on his monument.

Catharine, Countess of Desmond, who died in the reign of James the First, was 140; and thrice, in the course of her life, she renewed her teeth.

Thomas Parr, a native of Shropshire, was buried in the Abbey of Westminster, at the age of 152.

Henry Jenkins, of Northallerton, Yorkshire, lived to the age of 169, being first a labourer, and afterwards a fisherman.

Sarah Rouen, 164; and John Rouen, her husband, 172, were married 147 years, both natives of the Directory of Carsouseber.

Petratsch Zorten, a native of Hungary, and a cow-herd, lived to 185.

The greater proportion of these persons were natives of *Scotland*, though it is remarked that the most numerous instances of longevity are to be met with in Norway and Russia; out of 6929 persons, in Norway, 63 had lived to a hundred; and out of 726,278, in Russia, 216 attained one hundred years, 220 above it, and 4 one-hundred-and-thirty. In the list of longevity, enumerated above, all these persons were of a low situation of life, except the Countess of Desmond: and the diet of all of them seems to have been moderate, and in some instances, abstemious. Parr's maxims of health were, to keep your head cool by temperance, your feet warm by exercise; to rise early, and go soon to bed; and, if you are inclined to get fat, to keep your eyes open and your mouth shut, or, be moderate in your sleep and diet.

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effaces all things, should likewise destroy the most curious workmanship of nature. That which had a beginning, must needs have an end; but man may end his days by a natural death, that is, without any pain the radical moisture shall be quite exhausted.

I find this principle of life still perfect in me. I am healthful and brisk, relish all I eat, sleep quietly, and in a word, none of my senses fail me.* I have still a lively fancy, a happy memory, a sound judgment, a strong heart; and my voice is more tuneable than ever, (though the first organ that fails) so that I can chant forth my office every morning, without any prejudice to my lungs, and more easily than I could in my youth.†

Being no longer a slave to sense, I am not troubled with the thoughts that my soul shall one day be separated from the body. I am no longer disturbed with anxious fears and racking cares, nor vexed at the loss of that which is not really mine. The death of my

The diet of Jenkins is said to have been course and sour; and in the north of England, distinguished for long-lived people, it is much the same, consisting of salted meat and sour-leavened hot bread.

Zorten's diet consisted entirely of milk and cakes, with a glass of brandy; and, being of the Greek church, he was, to the last, a strict observer of all their fasts.

* Sleep is necessary to age, and intended to recruit the wasted spirits; hence it should be more indulged in as we advance in life, for age is a second childhood. Ten hours is the proper medium, if sleep is sound; where interrupted, the warm bath and an addition, more or less, of wine will bring it on: regular hours are the great point for age.

† Passive exercises are best suited to the aged; and walking, of all others, is preferable: it should never be intermitted, even in bad weather. Exercise of the lungs is particularly proper in old people, and their food should consist in light and moist articles of diet; errors in diet are particularly dangerous in age; and malt liquor is more preferable than wine to old persons. Warmth is to be particularly studied in age; and hence their health is better in the summer than winter, and fewer deaths occur in the summer-months. Sudden changes of situation are always dangerous for old persons.

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friends and relations, occasions no other grief in me than that of the first movement of nature, which cannot be avoided, but is of no long continuance.

Who would not think himself happy at my age, never to be sensible of the least inconvenience? A happiness which seldom attends the most flourishing youth! There are none of them but what are subject to a thousand disorders, which I know nothing of: on the contrary I enjoy a thousand pleasures, which are as pure as they are calm.

The first of these, is to be serviceable to my country; and how does this pleasure innocently please my vanity! when I reflect how I have furnished my countrymen with useful means, both of fortifying their city, and their port: that these works will subsist for many ages; that will conduce to the making of Venice a famous republic, a rich and matchless city, and serve to eternize its fair title of being queen of the sea.

I have likewise the satisfaction of having afforded to her inhabitants the means of obtaining always a plenty of all things necessary for life, by manuring untilled lands, draining the marshes, by laying under water and fatening the fields, which were barren, by reason of the dryness of the soil, which would otherwise have been a work of time.

In short, I have rendered the city, wherein I was born, stronger, richer, and more beautiful than ever, as also the air more wholesome.

My misfortunes having robbed me of a considerable estate, whilst I was young, I knew how to make amends for that loss, by my care ; so that without the least wrong done to any person, and without any other trouble, than that of giving forth the orders that were necessary, I have doubled my income, and shall leave to my grand-children twice the estate that I had by inheritance from my ancestors.

One satisfaction which pleases me more than all the rest, is, that what I have written concerning sobriety,

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is of great use to many who loudly proclaim how highly they are obliged to me for that work: several of them having sent me word from foreign parts, that, under God, they have been indebted to me for their lives.

I have likewise another satisfaction, the deprivation of which would very much disturb me; which is, that I write, and draw with my hand, all that is proper for my buildings, and for the conduct of my domestic affairs.

I likewise frequently converse with men of learning, from whom I daily receive new notices. And it is a wonder that, at my age, I should have so quick parts as to learn and comprehend the most refined and difficult of sciences.

But that which makes me look upon myself as one of the happiest of men, is, that I in some measure enjoy two sorts of lives; the one terrestrial, with respect to the actions of my body; and the other divine and celestial, by the pleasures of the mind; which are attended with a moral assurance of the infinite good things which the divine bounty prepares for us.*

* In comparing the different classes of society, with respect to longevity, we find that the profession of a gardener is the most healthy; next to it, husbandmen are also healthy, but from their great exertions and exposure to every weather, they are soon worn out, and generally old men before fifty. Manufacturers are neither healthy nor long-lived; miners, who are much below ground, are generally healthy, and often long-lived. Soldiers, unless cut off by the casualties of war, are long-lived, as well as sailors, who are generally healthy; and this is proved by the records both of Chelsea and Greenwich Hospitals. Persons engaged in commerce, if not too speculative, and their minds ract with anxiety, are generally long-lived. The voluptuous, both in town and country, are commonly cut off in their prime. Dancing-masters are long-lived, from their constant exercises; singers, on the contrary, are short-lived. The learned professions, at the farthest, seldom exceed the age of eighty. In addition to these remarks, it may be observed, that married men, compared with bachelors, are long-lived; for the life of a bachelor is generally short and uncomfortable. In respect to the sexes, women are generally longer-lived than men; and mothers longer-lived than single women.

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By way of foretaste, I enjoy eternal life, by contemplating so often on the happiness thereof, that I can hardly think upon any thing else. I look upon death as the necessary passage to heaven, and am so far charmed with the glorious elevation to which I think my soul is designed, that I can no longer stoop to those trifles, which charm and infatuate the greatest part of mankind. The deprivation of those pleasures to which I was most addicted, gives me no disquiet; on the contrary, the loss of them raises my joy, since it is to be the beginning of a life incomparably more happy.

Who then would be troubled, if he were in my place? However, there is not a man but may hope for the like happiness, if he would live as I do. For, in short, I am not an angel, but only a man, the servant of God, to whom a sober and regular life is so grateful, that, even in this world, he rewards those who practise it.

I will conclude all with saying, that since extreme old age may be so useful and pleasant to men, I should have failed in point of charity, had I not taken care to inform them by what methods they might prolong their days. I have had no other motive in writing upon this subject, than that of engaging them to practise all their lives, a virtue which would bring them, like me, to a happy old age; in which I will not cease to cry, live, live long, to the end you may serve God, and be fit for the glory which he prepares for his children!

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