

"Health Talks"

Old Age and How to Attain It.

(By Earle William Gage.)

Long life has at all times been the chief desire, the principal object of mankind. How can it be secured? How can the flame be supplied with ample fuel? These are questions which have always engaged the attention of the deepest thinkers. Perhaps the most interesting and instructive example of the ability to prolong life and preserve health is given in the writings of a wise old man who owed his century of existence to a strict adherence to the principles of sobriety and moderation.

Luigi Cornaro was born at Venice about the year 1405, though the exact date of his birth is variously given. He died April 26, 1506, at Padua. One of the Cornari, Marco, who died just a hundred years before Luigi's birth, was Hoge; and three other bearers of the same name attained the same distinction after his death.

He began life with a bad constitution and a long course of excesses had, by the time he had reached the age of thirty-five, reduced him to a state of extreme misery. For four years or more he remained in constant bodily and mental suffering. Count began to lay hold of him; he was tormented by pains in the stomach and perpetual feverishness and thirst. His physicians pointed out to him that his chronic ailments must have their cause in his habitually disordered life, and urged him again and again to change it. He was long convinced of the truth of what they said to him before putting their advice into practice. For a while he pretended to follow it, still eating and drinking as before, and concealed the fact from his doctors—"as all patients do," he added, with some humor.

At last he found the strength of will to adhere strictly to the diet and mode of life prescribed for him; and at the end of a year he found himself, instead of a broken-down, hopeless invalid, unfit for either work or enjoyment, a healthy and singularly active and happy man. He then came to the natural conclusion that the regime which had overcome the effects of excesses and repaired the natural weakness of his constitution must be one to keep him in permanently good health; and from that time onward, during the sixty years which remained to him of life, he never, except in the rarest instances, and then to his pain, swerved from it.

He more than completed his eightieth year before he set himself down to write his own experiences for the benefit of others. During forty years he lived a life of almost unbroken health and happiness—a life which contrasted as much with the earlier days as with that which he saw commonly lived by others around him. One consideration weighed heavily upon him especially, namely, the value of the latter as compared with the earlier years of life. Many men, he argued, by the time they had acquired the knowledge, judgment and experience which qualified them to be useful in the world, are physically, in consequence of their careless living, worn out.

Men who might, in the full possession of all their faculties, live to the age of ninety or a hundred, pass away at the age of fifty or sixty. Many who, as he puts it, might "make the world beautiful," are cut off untimely through the same cause. This feeling, joined to the amiable vanity of a happy and prosperous old age, prompted him to lay his experience before the world.

Cornaro's regime—which consisted of eggs, soup, bread, pancakes and such like food, with wine, was, as he tells us, intended for himself alone. All people should live temperately, but the temperance of one man is the excess of another. Cornaro's method is the simple one, that each man should find out for himself what is the suitable quantity of food and drink for himself, and live accordingly. The charm of Cornaro's narrative consists in the garbulous naïveté with which he sets forth his simple creed and practice.

Italy, he says, was suffering from three great evils: first, from flattery and ceremonies; secondly, from the effects of Lutheran doctrines; thirdly, from debauchery. These three evils, or, rather, "three monsters of human life," have destroyed respectively social sincerity; secondly, the religion of the soul; thirdly, the health of the body. The first two plagues he leaves to be dealt with by some "gentil-spiriti," who will banish them from the world; and the third he undertakes to extirpate himself, being convinced that Italy, before his death, will return to her former "fair and holy manners." To this end he gives his own practice as an example to be followed—at least in its aim and spirit.

His daily allowance of food was then three rolls, the yolk of an egg, with meat and soup, the whole weighing twelve ounces. His daily allowance of wine was fourteen ounces. On one occasion, after he had slightly increased the quantities, he became in a few days—choleric and melancholy, and soon fell into a violent fever, from which he only recovered by returning to his former regime. He never ate or drank to the extent of his appetite; avoided extremes of heat and cold; was careful to have sufficient sleep.

To keep clear of grief, melancholy, hatred and other perturbations of the mind was also an essential part of his system: though temperance in eating and drinking will do much to counteract mental troubles, as well as to neutralize the effects of

bodily hardships. If men were temperate, as he was himself, they would live to be one hundred years of age. He himself intended to do so, and to die at last, not of disease, but of "pure resolution." He did, in fact, die at the age of 100, if he did not surpass it.

Cornaro gives one curious reason for desiring long life. "If one is a cardinal, he may become Pope by age. If of importance to the republic, he may become chief of it. He may be a glittering light to the world, or he may be an ideal, healthy man." Of course that was years ago.

From the forthcoming we may see, if we wish, long life and good health how very important it is to observe the principles of sobriety and moderation—not only moderation in eating and drinking, but moderation in the undue excitement of passion and feeling. There is one disease, unknown in the scientific classification of physicians, which in the present day kills more patients than any other. That disease is worry.

The patriarchs attained extreme old age because of their simple, pastoral life, with avoidance of undue excitement and worry. There is no case on record of a man with violent temper, or who was affected with the disease worry—who attained extreme age.

Long life is not an accident. It is not even an inheritance, for the inheritance of physical vitality sufficient to make a centenarian may be dissipated away in twenty years of riotous living. The scion of a long-lived race may die early, as he often has, of illness or wasting disease, induced by unhygienic living. On the other hand, a small stock of vital force husbanded carefully may often prolong life to a healthy and efficient old age.

A careful examination will show that certain physical characteristics are usually associated with longevity. Perhaps the most noticeable of these is carriage. Ninety-nine out of a hundred people have curvature of the spine; the octogenarian is the hundredth man. His spine is a straight line, his head erect, his chest broad and deep. This means that the vital organs are properly supported by the attachments provided by nature, and that they do not rest upon and crowd each other.

The heart, lungs, stomach, liver and kidneys are thus able to perform their work unimpeded, and their activity in providing food for the tissues and in removing waste matter—which is the prime cause of disease—is a potent factor in longevity. A large trunk, with legs short in proportion; a straight spine and an erect carriage are among the most obvious characteristics of those who attain great age.

Another characteristic, less evident to the untrained observer, but logically important, is the habit of slow, deep respiration. The oxygen is the only real food for only the matter oxidized in the system becomes tissue. Deep, full breathing means an immensely increased amount of oxygen ingested, and an equally augmented quantity of poisonous matter eliminated by the lungs. Mental quietude is very essential to proper breathing.

The excited man—the emotional individual—who suffocates with joy, palpitates with enthusiasm, chokes with rage, gasps with astonishment, sighs from the intensity of his attachments—the emotional individual by every inequality in his respiration abbreviates his life.

Another physical characteristic of longevity, most important of all, and seldom or never noticed, is ease and repose of movement. The old person—the hale, vigorous, healthy old man—moves easily, lightly, silently. That is the reason he is here now, instead of with the others who, with their gasps and sighs, their clenched brows and twirling thumbs, intense emotions and little complaints, are gone and forgotten. Ease of movement and grace depend upon muscular relaxation. Muscular relaxation is impossible except when the mind is tranquil.

A fourth peculiarity of those who live long is that they are invariably small eaters. Gourmands die young. The octogenarian is always frugal. The enormous physiological task of digesting and excreting daily pounds of food not needed by the organism is not performed by the frugal eater, and so he has the more vitality to expend in thought, in working and in living out his century.

Much has been written upon this subject from various standpoints. Still the people do not even "try out" the methods. To-day, a man or woman of seventy-five years, is old. The world degenerates every day from proper health care. They heed not from the evils of late nights, irregular sleep and dissipation.

Is it a Coincidence.

On September 1, at Metlaoui (Tunisia) an Italian engine driver, Emanuel Porco, won a gun in a raffle. "When I die," said he to his companions, "put the gun near me in my coffin, so that when I come before God and the Madonna I may fire at them to protect myself against them." The day following this horrible blasphemy, at about 11 o'clock, he stepped down from his engine to buy some grapes, and when trying to get up again while the train was moving, he slipped and fell under the wheels. Twelve wagons passed over his body and so mangled it that the remains had to be picked up with a shovel.

Yet another. On September 8, the parish of Torrelles went in procession on their annual pilgrimage to the "Madonna de la Salaque." A carter meeting the procession started insulting and ridiculing the faithful and uttering blasphemous against Our Lady. The following morning, on the very same spot, the wretch was crushed to death between two carts and died soon after.

Rev. Father Lambert

Again Takes Editorial Chair of N. Y. Freeman—Answers Dr. Crapsey.

Rev. Father Lambert, whose name is known to Catholics the world over for his replies to Col. Bob Ingersoll, is once again in the editorial chair of the New York Freeman. The brilliant controversialist has recently been ill for many months, but he has once more recovered his strength, while his powers of reasoning and writing are undiminished. This may be judged by an editorial in the issue of the Freeman in which Father Lambert deals with a lecture by Dr. Crapsey, who recently had considerable trouble with his own denomination, and who has been emitting some surprising theories on the connection of the Catholic Church with science. The perusal of this article will show that Father Lambert has returned to his task with the same power that distinguished his caustic remarks on the noted infidel whom he confounded to the joy not only of Catholics, but that of all believers in God, even those most opposed to the influence of Holy Mother Church.

Father Lambert, in dealing with Dr. Crapsey, adopts the same effective methods that he used to pulverize the fallacies of the great American sophist, Ingersoll. The article reads as follows:

"Dr. Crapsey took up some of the branches of science the Church had taught in the early days, when it held itself an infallible teacher—the astronomy of the Church that had taught that the world was the center of the universe, but which now accepted what the personal intelligence of man had searched out, that the sun was the center of the solar system, geology, in which the Church taught that the world was 4000 years old."

Knowing Dr. Crapsey personally we do not believe for a moment that he would intentionally misstate the doctrines of the Church or her attitude in relation to the sciences, for the purpose of helping along his argument. He simply uses supposed facts, believed by himself in common with his hearers and refers to them as matters about which there is no question. In this both he and his hearers are the victims of false history.

Like too many others, he stands on the beach, and rakes in and appropriates and uses without due scrutiny the driftage that floats on the current of history. For his failure to investigate his accumulative flotsam and to reject the false and preserve the true he is of course responsible.

Take for instance in the above extract "Dr. Crapsey took up some of the branches of science the Church had taught in the early days, when it held itself an infallible teacher."

This leaves a false impression. The Church never taught or claimed authority to teach any branch of science. She claims, and has always claimed to be the only divinely appointed and commissioned teacher of divinely revealed truth—faith and morals.

Again, "The astronomy of the Church that had taught that the world was the centre of the universe."

The Church has not now and never had an astronomy. The present Copernican heliocentric system is not hers, although excoerced by one of her pious members. She neither approves nor condemns it. She leaves to the industrious student the problems of physical science.

Again: The Church has never "accepted what the personal intelligence of man had searched out, that the sun is the centre of the solar universe."

The "intelligence of man" has searched out several systems of astronomy. It is the oldest of the sciences. The Chinese, the Chaldeans, the Hindus, the Egyptians, and the Greeks, all had their systems, and most of them have them still, and would say with Dr. Crapsey that "the intelligence of man had searched them out." And they were just as certain of their correctness as Dr. Crapsey is of the system now in vogue, a system that has never been demonstrated.

The scientist Pythagoras, five hundred years before the Christian era, excoerced a system of astronomy. Hipparchus discovered another. Ptolemy, in the second century of the Christian era, devised another which was held and taught by the scientists until the 16th century, that is, over twelve hundred years. They all believed it to be the true system, the last word of science uttered by "the intelligence of man." All previous systems were ridiculed by the professors as superstitious and nonsensical, just as the Ptolemaic system is denounced as false by the professors scientific of to-day.

Then came Nicolas Kopernick, better known by his Latinized name Copernicus, who introduced the system now held by the scientists as the last word of science searched out by "the intelligence of man."

Now all these systems are the teachings of science, each in its turn taught by science. What confidence, therefore, can be placed in a science that assures us of the truth of its latest system after having assured us with equal confidence of the truth of former systems that contradict its latest, and that stands ready on some new discovery to assure us of the truth of some other system contradictory of the present system?

What faith can be had in a science that is forever renegeing or throwing aside its latest conclusions, as astronomy has been doing during

the past centuries? The word "science" is a Shibboleth of frequent use, a word of "damnable iteration," as Falstaff would call it, among the flippant and superficial gongmen of science. Science teaches this, that and the other; that ends it. Well, what did science teach yesterday and the day before, and the day before that? Contradictory teachings cannot all be true; experience demonstrates that it is not infallible. From its very nature its latest affirmations are not ultimate; any moment some new discovery may cast them to the wind, like dead leaves in autumn.

The inefficiency of science as the ultimate criterion of the truths and facts of nature arises from the incompleteness of experience and the hasty and unjustified conclusions of scientists, and the credulous confidence with which they ride an assumption, or an hypothesis as the hobby, until they finally lapse into the conviction that it is demonstrated. Thus they ride from the assumption of a thing to an assumption of its verification; failing to observe that an assumption remains an assumption until it is demonstrated to be a truth.

Dr. Crapsey: "In geology the Church taught that the world was four thousand years old."

The word "Church" as used by the doctor is ambiguous. Sometimes it means the Catholic Church. At other times he means some vague indefinite thing like an atmosphere or something floating in the air. If he means that the Catholic Church has ever defined that the world is four thousand years old he has fallen into an egregious and inexcusable error. The Church never so defined. If he meant some particular denomination he should have named it, and thus left the others free from the charge. If he meant some vague generality he said something that the intelligence of man might grasp and deal with.

An example of the way the Church has battled with personal intelligence was given by Dr. Crapsey, who spoke of the astronomical discoveries of Copernicus and Galileo and the treatment given these discoveries by the Church, which refused to receive the new knowledge.

The speaker then pointed out how eventually the Church had to acknowledge defeat and now has one of the finest observatories in the world.

The Church never defined that the Copernican heliocentric system is erroneous. Whether that system be true or false the Church goes on her way accomplishing her divine mission—the salvation of men. She deals with them to that end; whether they are being hurled about the sun at the cannon ball velocity of nineteen miles a second, or whether the sun is sweeping around them once in twenty-four hours, is a matter of no importance to their eternal salvation which is her business. She can do her work and realize her mission in either case. The matter may be of interest to the inborn and legitimate curiosity of man, something provided to keep his restless mind busy in innocent employment, but his ultimate destiny is above and beyond it.

That ultimate destiny is the objective of the Church's action, and of the changing and contradictory speculations of scientists—labelled science—cannot divert her from it.

Dr. Crapsey's position as stated in the above extract may be summed up in the following syllogism, thus: Science teaches the Copernican system of the universe.

The Church condemns that system. Therefore the Church erred and is not a competent, infallible teacher.

This covers the ground on this particular point. Now we join issue with the doctor on every statement in this syllogism, its major, its minor, and its conclusion.

First, the major. We object to it because, to say without qualification that science teaches the Copernican system leaves the impression on the unvary reader that science teaches and has always taught that system and that science is unerring. Whereas the fact is that science only now, in comparatively recent years, teaches it, just as it formerly taught the opposite system of Ptolemy for fourteen hundred years—from the second to the sixteenth century, as it taught other equally contradictory systems of astronomy prior to the second century. Any system of astronomy that contradicts its own teachings time and time again is not a reliable witness against the authority of Church, or State, or any other institution.

Our other objection to the major proposition of the syllogism is that it takes for granted, as an undeniable truth, a system that is merely an assumption, an hypothesis that has never been demonstrated. Not only has it never been demonstrated,

but if the reports of recent discoveries be correct, the Copernican system is demonstrated to be false. These discoveries have been made, and apparently well established, by Professor U.G. Morrow, of the Korean Geodetic Survey, who invites the attention of the astronomical scientists of the world and challenges refutation.

Astronomers may frown on him and his claims as their predecessors frowned on Copernicus, but if the facts he claims to have demonstrated be true the Copernican system must be given up just as the Ptolemaic and the older systems were given up.

The first fact he claims to have demonstrated is that the surface of the ocean is not convex, as the present system holds, but concave.

His second fact, demonstrated at the Calumet Mines, Michigan, is that two plumb-lines suspended at a certain distance apart will be found to be further apart at the bottom than at the top.

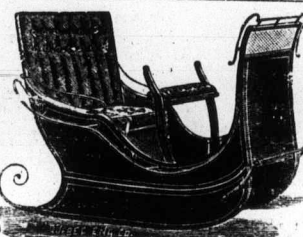
These facts are not reconcilable with the Copernican system of the universe.

We therefore, until these objections are overcome, throw the major of the syllogism to the winds. Nothing can be proved by it.

We object to the minor, "the Church condemned the Copernican system," because it is not true.

We object to the conclusion because even if the Church had condemned the Copernican assumption it would not prove that she erred, until the assumption had been demonstrated which it has not been.

Dr. Crapsey's main error—which runs like a yellow streak through all he says on this point—is, that he accepts an assumption as the criterion or touchstone of truth, a sophism that is unfortunately too common.



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Application to the Legislature.

Public notice is hereby given that the College of Physicians and Surgeons of the Province of Quebec will apply to the Legislature of the Province of Quebec, at its next session, for the consolidation and revision of the law creating it, which is contained in section two, chapter four, of the revised statutes of the Province of Quebec, entitled "Physicians and Surgeons," and moreover for the purpose of changing this law, notably in that which concerns the creation of a medical board of examiners for the obtaining of the provincial license of medicine, the creation of various commissions with authorization by the Board of Governors to delegate their powers to these commissions, the repression of the illegal practice of medicine, the internal direction of its administration, the prolongation of the term of office of the governors, the annual contribution of the members of the College, the admission to the study of medicine, the privilege of more extended powers to the registrar, and in general for all purposes concerning the good working of the College.

BEAUDIN, LORANGER, ST.

GERMAIN & GUERIN.

Attorneys for the College of Physicians and Surgeons of the Province of Quebec.

Montreal, 7th of December, 1908.

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Valuable Gift From Pope.

Archbishop William O'Connell, of Boston, received on Christmas eve a gold time piece as a Christmas gift from Pope Pius X. It came by special messenger and was enclosed in a case magnificently carved. Both watch and case bear the papal coat of arms.



Province of Quebec, District of Joliette, No. 4402. In the Superior Court. The Rawdon Lumber Co., Ltd., in Liquidation, and Geo. H. Thibault, Liquidator, petitioner.

Notice is hereby given that by virtue of a judgment of the Superior Court of the District of Joliette, rendered in this case on December 31st, 1908, the said liquidator was authorized to sell the following real estate and timber rights, to wit:

(a) A certain parcel of land situate and lying in the parish of St. Patrick de Rawdon, in the County of Montcalm, containing about ninety acres of land, in superficies, more or less, without guarantee as to the precise measurement, the more or less to be accepted as the profit or loss of the purchaser, of irregular shape, bounded on the north-east in part by the lands of Placide Maguin, on the north-west by the front road of the seventh range of the township of Rawdon, on the south-west in part by the River Ouareau, and in part by the said fabrique or glebe land on the south-east by the road leading to the village; the said parcel of land containing a house, barn, saw-mill and other buildings, is now known as being a part of the lots numbers sixteen (16) and sixteen c (16c), the whole of lot number fifteen b (15b) and part of lot number fifteen c (15c) of the sixth range of the township of Rawdon, according to the official plan and book of reference of the cadastre of part of the said township of Rawdon.

(b) On a certain parcel of land situate and lying at the same place, containing about an acre and a half of land in superficies, more or less, touching at one end the said River Ouareau, to wit on the north-east on the north-west side by the government road, on the south-west and south-east by Morin & Rheume, the said parcel of land is now known as being a part of lot number fifteen a (15a) of the said sixth range of the township of Rawdon, according to the official plan and book of reference.

(c) In addition to the above and jointly with them will be sold all rights and privileges which the company has and may have in the water powers of the River Ouareau opposite the lots above described and sold. Will also be sold in connection with the above described land and water powers, all the accessories, machines and instruments attached to the said buildings, with, moreover, the works on the dam for the saw-mills and the boom in the river, and all that is at the present time contained on the said lands and water powers.

(d) In addition the timber rights established by a deed in writing dated September 18th, 1906, by which Patrick de Rawdon, bound himself to deliver all the timber on the following lots:

(e) In the township of Rawdon, lot No. 11 in the 10th range; 14 and 15 in the 11th range; 12 and 13 in the 11th range; H. Smith; the said company having paid one hundred dollars (\$100) on the 18th September, 1906; one hundred dollars (\$100.00) during the year 1907 during the year 1908, making altogether a sum of four hundred and fifty dollars (\$450.00) on account of a sum of seven hundred dollars (\$700.00), the amount fixed by the said contract, besides a sum of five dollars and fifty cents a foot.

(f) The timber right established by a deed in writing dated October 11th, 1906, by which a certain Camille Rivet bound himself to deliver all the timber on lot No. 54 of the 4th range, of the parish of St. Theodore de Chertsey, to be delivered according to the terms of said deed, at the price of \$5 a thousand feet.

(g) The rights in a certain parcel of land situate in the tenth range of Rawdon, containing about a hundred acres, more or less, and known as No. 13a, as established by a deed in writing passed between Thomas Smith, of the parish of St. Alphonse, district of Joliette, and the said company.

The said properties and timber rights in the above described will be offered at public auction and adjudged to the last and highest bidder, on the eighteenth day of January, 1909, at half past ten o'clock in the forenoon, at the office of the liquidator, room 74, No. 112 St. James Street, in the city of Montreal, subject to all charges, hypotheses, privileges, claims, according to the clauses and conditions contained in the book of charges deposited in the said office of the liquidator.

Joliette, January 4th, 1909.

GEO. H. THIBAUT.

Liquidator.

Room 79, 112 St. James street, Montreal.