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PART I.

Entered at Stationers' Hall.

ZETETIC PHILOSOPHY.

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PATRIARCHAL

LONGEVITY,

ITS REALITY, CAUSES, DECLINE AND POSSIBLE  
 RE-ATTAINMENT.

THE DIET ORIGINALLY OBTAINED, SUBSEQUENTLY PERMITTED,  
 AND NOW BEST ADAPTED.

"Their food was then fitter for the prolongation of life; and God afforded them (the Patriarchs) a longer time of life on account of their virtue, and the good use they made of it in Astronomical and Geometrical Discoveries."—Josephus.

BY

"PARALLAX,"

(Author of "Zetetic Astronomy" and other Works.)

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PATRIARCHAL  
LONGEVITY  
RE-ATTAINABLE

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"THERE is a word we hate to speak, a thought we dread to think, a thing at which we shudder. Our writers give it hard names, our painters sombre colours, and we reserve the saddest types and emblems to represent it. That word, and thought, and thing, is DEATH."—*Daily Telegraph*.

The sufferings of the human race through bodily disease and death are far greater than it is possible for language to express. So long and so terribly has humanity suffered that both religion and philosophy have come, almost universally, to hold and to teach that such appalling misery is the destined and inevitable consequence of man's physical existence. That it has long been the common lot, and must remain so to the end—until, indeed, the whole creation dissolve and pass away. The first declares that man was originally formed in the image and likeness of his Creator,—

"——— To be immortal,  
And the image of his own eternity,"

and that by the infraction of only one single command he became subject to pain and death. The second affirms that all nature is in a state of restlessness, that everything is changing,—passing from death to life and from life to death, and that one is but an effect of the other; that to die is the consequence of having already lived, to live is but a preparation to die; and that death is a natural necessity. Notwithstanding however that religion and philosophy so teach "how tenaciously do men in general cling to life! Even in circumstances where it appears almost a burden and a grief, when pain and sorrow seem as if they were the birthright of the



sufferer, and but few intervals occur of cessation from disease, yet if the last mortal conflict seems approaching the spirit recoils from the struggle, and would fondly retain its grasp of life, even with all its attendant sufferings. . . . Man clings to the world as his home, and would fain live here for ever." "And can we see the newly turned earth of so many graves, hear the almost hourly sounding knoll that announces the departure of another soul from its bodily fabric, meet our associates clad in the garb of woe, hear of death after death among those whom we knew, perhaps, respected, perhaps loved—without pausing to consider if we may not seek and haply find more than the mere causes—find the means of checking the premature dissolution that so painfully excites the deepest and most hidden sympathies of our nature?"

In the sacred records, which are held to be the foundation of religious faith and purpose, great encouragement is given to the hope and belief that even in *this material* world, such a state of suffering and wretchedness shall not always exist: and that philosophy is insensible and arrogant which declares that the instinctive and irrepressible yearnings for long-continued earthly life and happiness, which seem to be universal, are never to be satisfied. "They take very unprofitable pains who endeavour to persuade men that they are obliged wholly to despise this world and all that is in it even whilst they themselves live here: God hath not taken all that pains in forming, and framing, and furnishing, and decorating this world, that they who were made by Him to live in it should despise it; it will be well enough if they do not love it so immoderately as to prefer it before Him who made it."—*Clarendon*.

Although the desire for health and long life on earth is very natural and prevalent, there are and perhaps have ever been found many remarkable exceptions. But they are always the result of incidental impressions; and only show how far human nature is capable of responding to the action of external and educational influences. Some, through continual trial and disappointment, lose heart and hope; and, looking upon the world as little better than a dreary wilderness, pine in silence and suffering for deliverance from life and all its responsibilities

—too often risking all future consequences by determined self-destruction. Others, even those to whom a full proportion of the world's enjoyment has been allotted, having lost by death many or all of those most dear and cared for, long for the years to pass away, and for the time to arrive when they shall "be called to their account" in hope of rejoining the loved ones gone before; and many there are who find such consolation in religious devotion, and who so anxiously contemplate the higher and happier life which religion teaches to exist and promises as the reward of faith and righteousness, that all earthly joys and possessions appear insignificant and worthless. No desire exists and no value is attached to efforts tending to the prolongation of life beyond the ordinary period. Such efforts are not acceptable to all; and to many are utterly distasteful. The subject of this work is therefore only to be properly addressed to those who can conscientiously endorse such sentiments as the following:—"In this world there is, or might be, more sunshine than rain, more joy than sorrow, more love than hate, more smiles than tears. The good heart, the tender feeling, and the pleasant disposition make smiles, love, and sunshine everywhere. . . . A thousand gems make a milky way on earth more glorious than the starry clusters in the firmament."

It is recorded in Scripture that the Jewish Patriarchs lived to ages varying from upwards of one hundred to nearly a thousand years. Many have contended that their years were much shorter than those of the present time—not more, in fact, than one-fourth the period. If this were true, the days of Methusaleh, the oldest of the Patriarchs, would only have been 243 years instead of 969 as recorded. Terah the father of Abram would only have been 51 years of age instead of 205; and Abram himself only 44 instead of 175. The ages of Abram and the later Patriarchs generally, were, according to this supposition, considerably less, and therefore no contrast to the duration of life in our own day. By the same rule it would also follow that Enoch who "lived 65 years and begat Methusaleh" was then only between 16 and 17 years of age! Arphaxad the son of Shem, and Noah's grandson, "who lived

35 years and begat Salah," was then only 8 years and 9 months old! "Salah lived 30 years and begat Eber;" and "Nahor lived 29 years and begat Terah," so that Salah and Nahor were fathers when only just turned seven years of age! Going back to Adam himself, we find that he was 130 years of age when Seth his third son was born: and that before this period Cain had been married, and had a son Enoch, that "to Enoch was born Irad," and "Irad begat Methusael," so that Adam was more than great grandfather when less than 33 years of age! From these considerations it is evident that the years of the Patriarchs were the same in length as ours, and that all ideas to the contrary are unwarranted by the evidence recorded.

Josephus, remarking upon the age of Noah as being 950 years, says, "But let no one, upon comparing the lives of the ancients with our lives, and with the few years we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life; for those ancients were beloved of God and (lately) made by God himself; and because their food was then fitter for the prolongation of life; and besides God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries. . . . Now I have for witnesses to what I have said all those who have written antiquities both among the Greeks and Barbarians."

Whatever has once occurred, is certainly again and for ever possible. The Jewish Patriarchs lived to extraordinary ages, some to nearly a thousand years; and therefore the re-attainment of such longevity is not an impossibility. Many object to all attempts of this character on what they consider scriptural authority. "The days of our years are three score years and ten," are words held to express the fiat of God as limiting human life to a few score years. This however is a great and injurious mistake; and could only have arisen from a fore-formed state of mind, or very careless reading of the context. The words are but the language of the Psalmist regretting that in his day the wrath of Heaven had been incurred, until, as a punishment, the days of the wicked were unusually shortened. "Thou

carriest them away as with a flood. . . . they are like grass which groweth up. In the morning it flourisheth, and in the evening it is cut down and withereth. We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. All our days are passed away in thy wrath, and we spend our years as a tale that is told." It is thus evident that "three score and ten" did not express the permitted term of man's existence, but simply the period to which it had been reduced by the most flagrant violation of God's commands, and doubtless of those natural laws which are essential to the preservation of health and the prolongation of active life. The subject, and the words quoted are found in the ninetieth Psalm, or in the "Prayer of Moses the man of God" who himself lived with "Eye not dimmed, nor his natural force abated" for nearly half a century longer than the period he was bewailing as the limit of human life. Indeed many hold that Moses really never died, in the common acceptance of the term death: but that he was taken to heaven in the body as were Enoch and others. It is not easy to avoid such a conclusion; for as "Enoch walked with God, and was not, for God took him" "He was translated that he should not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God." If translation was the reward of Enoch because "that he pleased God" it would be strange indeed if Moses by whom God had wrought so many wonderful events, and who could by "laying hands upon Joshua make him full of the Spirit of wisdom," whom "the Lord knew face to face," "whose sepulchre was never known," and whose natural powers when he disappeared were unabated, should receive any other reward than that accorded to Enoch and Elijah. It is even more strange, in a natural sense, that the most highly favoured leader of God's chosen people, the "man of God" in full health and strength of body and mind should go up "from the plains of Moab to the mountain of Nebo, to the top of Pisgah near Jericho," and there without sickness or infirmity of any kind suddenly die and disappear.

That Moses was rewarded by translation as were Enoch and

Elijah, would seem to be corroborated by the fact, that when Jesus "took Peter and John and James, and went up into a mountain to pray: . . . there talked with him two men, Moses and Elijah, who appeared in glory and spoke of his decease which he should accomplish at Jerusalem."

It is clear, from the evidence, that when Moses uttered the words "the days of our years are three score years and ten" he was not expressing the unconditional fiat of the Creator but was simply lamenting that the ignorance and wickedness of the people had so reduced the term of life that even if "by reason of strength they reached four score years, yet was their strength labour and sorrow, for it was soon cut off and they fled away." They only grew, and flourished and withered like grass.

The scriptures therefore do not discourage the desire and the effort to preserve existence on earth for the longest possible period. On the contrary, again and again are we enjoined "to righteousness that our days may be prolonged on earth."

"The fear of the Lord prolongeth days."

"What man is he that desireth life and loveth many days, that he may see good . . . Depart from evil and do good: seek peace and pursue it." It is one of the most unequivocal promises of Scripture that he who seeks to do good, to promote the cause of truth and justice, to serve and honor his Creator, to obey His commands and fulfill the laws which He has impressed upon organic nature may hope to be rewarded with length of days the extent of which no man may predicate. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver and honour him; with LONG LIFE WILL I SATISFY HIM."

That practical science does not run counter to the encouragement afforded in the Sacred Scriptures may be gathered from the following quotations from eminent writers upon physiological and anatomical subjects:—

"The human body, as a machine, is perfect; it contains within itself, no marks by which we can possibly predict its decay; it is apparently intended to go on for ever."—*Anatomical Lectures by Dr. Monro of the University of Edinburgh.*

"Such a machine as the human frame, unless accidentally

depraved, or injured by some external cause, would seem formed for perpetuity."—*Medical Conspectus, by Dr. Gregory.*

"If a living organized being be examined at the epoch of its greatest perfection, when the structure is sufficient to perform its functions, and the functions are adequate to maintain the organization, a mutuality of cause and effect is perceived which almost promises immortality."—*Sketches of the Philosophy of Life, by Sir T. C. Morgan.*

"We have seen that there is within the animal frame a system of operations by which a constant supply of nourishment is afforded to make up for the daily waste and decay; and that every part is undergoing a renewal. To view a man then in the full vigour of life, we might suppose that, excepting accidents, he was calculated to go on in the course of existence for an indefinite period."—*"The Human Body," a Pamphlet by the Messrs. Chambers of Edinburgh.*

"There certainly appears no reason why an object once endowed with life should not live for ever; for the state of maturity might be prolonged for ever as it is: there is nothing impossible in such a state . . . If we could imagine a physiologist seeing for the first time an organized structure, such as the human frame, in a state of perfection, however closely he might examine it, and however intimately he might know the structure, he could not, without the knowledge of experience, pretend to say there appeared any reason why death should occur; he could not indeed conceive such a thought as death."—*"Body and Soul," by Dr. Redford.*

"The head acts because the heart acts, and the heart acts because the marrow of the brain and spine acts, a seemingly perpetual motion, for the death of which there seems no natural necessity, except accidental obstructions, or that habit of body which tends to hardness, and is what is called old age. This hardness interrupts motion, and ultimately causes death: but were it not for this growing hardness, or the obstruction caused by disease, there seems nothing to prevent the mutual action of head and heart from being everlasting."—*Family Herald.*

"At some future day there can be little doubt that the value and duration of life will be extended greatly beyond

what it is at present—greatly beyond, perhaps, what we at present can imagine."—*Dr. Thomson's Medical Dictionary.*

The Registrar-General of England, in one of his valuable Reports observes, that, "The prolongation of the life of the people must become an essential part of family, municipal, and national policy. Although it is right and glorious to incur risks, and to sacrifice life for public objects, it has always been felt that length of days is the measure and that the completion by the people of the full term of natural existence is the groundwork of their felicity. For untimely death is a great evil. What is so bitter as the premature death of a wife, a child, a father? What dashes to the earth so many hopes, breaks so many alliances, blasts so many auspicious enterprises as the unnatural death? The poets as faithful interpreters of our aspirations, have always sung, that in the happier ages of the world this source of tears shall be dried up."

In the "Golden Legend," by Professor Longfellow, one of the characters is made to utter the following sentence, in reply to the question "can you bring the dead to life?"

"—yes, very nearly:

And what is a wiser and better thing,  
Can keep the living from ever needing  
Such unnatural strange proceeding:  
By showing conclusively and clearly,  
That death is a stupid blunder merely,  
And not a necessity of our lives."

In the Poem of "Queen Mab," by Shelley, the following passage occurs:—

"Man, once fitting o'er the transient scene,  
Swift as an unremembered vision,  
Shall stand immortal upon earth."

Sir Walter Scott, in his "Kenilworth," speaking of the future says—"The happy period is brought nearer to us, in which all that is good shall be attained by wishing its presence, all that is evil escaped by desiring its absence; in which sickness, and pain, and sorrow shall be the obedient servants of human wisdom, and made to fly at the slightest signal of a sage. . . . When ages shall become monarchs of the earth; and death itself retreat from their frown."

This language of the poets and the unavoidable yearnings of the human heart and soul are even surpassed by the prophetic teachings and promises of the sacred writings both Canonical and Apocryphal.

"The face of the covering cast over all people, and the veil that is spread over all nations shall be destroyed, and death swallowed up in victory."

"I will ransom them from the power of the grave; I will redeem them from death; O Death, I will be thy plagues; O Grave, I will be thy destruction."

"The righteous shall never be removed, but the wicked shall not inhabit the earth."

"As a whirlwind passeth, so are the wicked no more; but the righteous are an everlasting foundation."

"In the way of righteousness is life; and in the pathway thereof there is no death."

"Behold, the righteous shall be recompensed in the earth."

"Verily, verily I say unto you, if a man keep my saying he shall never see death."

"And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"The last enemy death shall be destroyed."

"Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your own hands."

"God made not death, neither hath He pleasure in the destruction of the living."

"For God created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth; for righteousness is immortality: and ungodly men with their works and words called death to them; for when they thought to have it their friend they consumed to nought."

"God created man to be immortal, and made him to be an image of his own eternity."

"I have no pleasure in the death of him that dieth saith the Lord God, wherefore turn yourselves and live ye."

"Keep my commandments and live."

It may not be denied that this language of Scripture has a spiritual application; but it must not be claimed that it is exclusively spiritual. Whatever is true is true universally; is true in all respects; is true not alone spiritually; not alone physically; but is true both materially and spiritually. The Scriptures, if true at all are true entirely. They speak of spiritual progress and immortality, and also of bodily progress and immortality. They speak of the preservation and perfection of the entire man; of the soul, of the spirit, of the mind, and of the body; and of the possibility of the whole together avoiding natural death and passing away from the earth, into immediate heavenly existence. They even speak of perfection and existence upon earth until the second coming of the Messiah, and the dissolution of the material world.

"I pray that the whole spirit, soul, and body be preserved blameless until the coming of the Lord Jesus Christ."

"For He shall descend from heaven with a shout, with the voice of an Archangel, and with the trump of God. And the dead in Christ shall rise first; then we which are alive and remain shall be caught up, together with them, in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

"Then the heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth also and the works that are therein shall be burned up, and all things shall be dissolved."

Thus we see that the Creator of the world has promised that a time shall arrive when man may become both spiritually and bodily perfect, when he shall be rewarded with unbroken earthly existence, until all shall dissolve and pass away; and being then blameless and deathless shall be translated from earth to heaven, there to live for ever in the immediate presence and influence of the "Heir and final Judge of all things."

We have seen also, that no human skill or ingenuity can discover an imperfection in the human structure. The

"work of God was perfect." "He saw everything that he had made; and, behold, it was very good." Anatomy and physiology entirely fail to prove that the human body is necessarily incapable of unending existence. They are completely powerless in proving that life may not be continued indefinitely. Science then with all its most recent and cogent powers affords not a particle of evidence against, nor do the Sacred records anywhere forbid, the desire and the effort to realize a term of active life upon earth at least equal to that enjoyed by the most favoured Jewish Patriarchs. The Scriptures teach that man when first created received as a special gift from his Creator the "breath of life," when he "became a living soul." That the maintenance of the living state was made to depend upon obedience to certain commands. That the breaking of these commands created a constant liability to suffering and death. That the period of life was made immediately dependant upon the will and favour of God. And he would be an injudicious if not a reckless philosopher who should deny that both then and always, and now as much as ever in the past, the degree and the duration of life are in the hands of Him who first brought man into the condition of a "living soul."

It therefore follows that however we may investigate, experiment, hope or struggle to realize one of the strongest desires of our nature,—health and long life, all will be useless unless we are in all things worthy and Heaven is at all times willing. However anxiously our instincts may lead us to desire vigorous and long continued earthly existence, all our efforts will be in vain unless we are specially permitted to possess the necessary understanding. A "veil has been spread over all nations" through spiritual and physical unrighteousness, and it will not be lifted until we are able and resolved to "cast away from us all the transgressions by which we have transgressed and make ourselves a new heart and a new spirit." If there is a God at all, He is master of all. "All our times are in His hands, our times of health and sickness, of life and of death." The physician of long experience must have been a careless observer if he has not been forced to conclude that his efforts have often been unsuccessful from causes, to him, invisible and incompre-



hensible. That often, cases have occurred in his practice, when the patient was not, at first, so great a sufferer as many who had quickly recovered under his care and treatment; and yet all his remedies, and all that could be suggested on consultations with his medical brethren have failed to arrest the progress of disease, and the gradual all-conquering approach of death. Many physicians and surgeons as well as nurses and ministers of religion have known cases where the patient at an early stage of his sickness has felt and expressed a foreboding that he should not recover. Some have been able to state the very hour of their departure; and even when all around have thought they were improving, a sudden relapse and death have occurred within or at the very time which had been predicted. When, in the pride of curative skill and experience, it was thought that every influence and affinity of the morbid and counteracting elements were tracable and well understood, every effort has been set at nought, and medical wisdom and devotion proved to be vain and useless.

With such cases as these before us can we be so blind as not to admit that a Higher Power had willed the giving up of the life which had been only conditionally granted? The sentence so often heard from the sick and dying "my time is come," or "my race is over," is therefore something more than simply a death-bed form of expression. It is the utterance of the soul after a mysterious warning to prepare for a coming and final change.

If we now attend to certain practical evidences we shall see that there is no definite period or number of years beyond which it is impossible for life to be maintained; and within which death must of necessity occur. This will be obvious both from the investigations of anatomists as recorded in the several statements already quoted, and from the following instances of longevity:—

"The Ancient Britons only *began to grow old* at one hundred and twenty years of age." *Plutarch, de Placitis Philosophia.*

In Pinnock's Edition of *Goldsmith's History of England*, the following note occurs:—

"It is stated by Plutarch that the Ancient Britons only

*began to grow old* when a hundred and twenty years of age! Their arms, legs, and thighs, were always left naked, and for the most part, were painted blue. Their food consisted almost exclusively of acorns, berries, and water."

Dr. Henry in his *History of England* states that they were remarkable for their "fine athletic form, for the great strength of their body, and for being swift of foot. They excelled in running, swimming, wrestling, climbing and all kinds of bodily exercise; they were patient of pain, toil, and sufferings of various kinds; were accustomed to fatigues, to bear hunger, cold, and all manner of hardships. They could run into morasses, up to their necks, and live there for days without eating."

"Boadicea, Queen of the Ancient Britons, when about to engage the degenerate Romans, encouraged her army by a fervent and eloquent speech; and amongst other reasons why they should conquer she says 'The great advantage we have over them is, that they cannot like us bear hunger, thirst, heat or cold; they must have fine bread, wine, and warm houses; to us every herb and root are food; every juice is our oil; and every stream of water our wine.'

The aboriginal inhabitants of New Zealand and of other islands of the southern region, are known to be remarkably healthy and long-lived. A gentleman who has lived among them for upwards of seven years, says, that he has known many of them who could not remember their ages to within ten to twenty years. They are said to be able to go to war, to follow the chase, and to obtain a full supply of their wants by hunting, fishing and roaming the forests and plains; and to be equal, in many respects, to the finest young men of Europe long after they have reached a hundred years of age!

"The Macrobian lived to a hundred and twenty years old, and some to a much longer period."—*Herodotus.*

The Gymnosophists of India were never afflicted with disease, and lived to ages ranging from one hundred and fifty to two hundred years.

Those primitive Christians who through persecution fled to the deserts lived, many of them, to upwards of a hundred and some to a hundred and fifty years old.

"Pliny records that in the year A.D. 76, in the reign of the Emperor Vespasian a census was taken, and there were living in that part of Italy which lies between the Apennines and the Po only, 124 men who had reached a hundred years and upwards, viz. 54 of a hundred; 57 of a hundred and ten; 2 of a hundred and twenty-five; 4 of a hundred and thirty; 4 of from a hundred and thirty-two to a hundred and thirty-seven; and 3 of a hundred and forty. . . . Several Roman actresses lived to a great old age. One Luceja, who came on the stage very young, performed a whole century; and even made her appearance publicly when in her hundred and-twelfth year."—*Hufeland*, p. 70.

"A Dane named Draakenberg born in 1626, served as a seaman in the Royal Navy till the ninety-first year of his age: and spent fifteen years of his life as a slave in Turkey. When he was a hundred and eleven and had settled to enjoy tranquility he resolved to marry." He did so and outlived his wife a long time. "He died in the year 1772 in the one hundred and forty-sixth year of his age."—*Ibid*, p. 79.

When the Brazilians were first discovered "it was not uncommon to see men one hundred and twenty-five years of age, and some a hundred and forty."

In Cottle's "Alfred" several Monks are named as having lived in the Monastery of Croyland to great ages. Father Clarenbald died A.D. 973 at the age of one hundred and sixty-eight years. In the same year Father Swarling died aged a hundred and forty-two; and Father Turgan died in the following year at a hundred and fifteen. About the same time also a Bishop of St. David's died aged one hundred and sixty years.

St. Patrick, the patron saint of Ireland, died about A.D. 460, at the age of one hundred and twenty years.

Thomas Parr, a native of Shropshire, who died in 1635, although greatly afflicted in his younger days, lived to the age of a hundred and fifty-two years. He married at the age of eighty-eight, "seeming no older than many at forty." He married a second time at the age of a hundred and twenty-one; and when a hundred and forty-five years old he could run in foot races; thrash corn, and perform the ordinary work of an agricultural labourer.

Henry Jenkins, a native of Ellerton in Yorkshire, died in 1670, at the age of one hundred and sixty-nine. A child was born to him when ninety years of age; and when he was a hundred and sixty years old he walked to London, a distance of 200 miles, to have an audience with the King, Charles II.

Spottiswood records that Kentigern, afterwards called St. Mungah, or Mungo, lived to the age of one hundred and eighty-five years.

"Joseph Creole died in Caledonia, a little town of Wisconsin, on the 27th of January, 1866, at the age of one hundred and forty-one years. He was an inveterate smoker. He was twenty years older than Jean Claude Jacob, a member of the French National Assembly, who was called the 'Dean of the Human species' and who died at the age of one hundred and twenty-one. . . . Of late years a sense of loneliness seemed to sadden him, and he frequently remarked, with a startling air of sadness, that he feared that perhaps 'death had forgotten him;' but he would always add with more cheerfulness that he 'felt sure that God had not.'"—*Liverpool Courier*, March 16, 1866.

"Aunt Milly, a colored woman, died at the house of her former master, Captain Harris, on January 7th, in the hundred and thirty-sixth year of her age.

"Another colored woman named Caroline James, the mother of thirty-five children, has just died in Richmond, at the age of one hundred and thirty years."—*Ibid*, March 9th, 1867.

"LONGEVITY.—Springhead, nestling in a lovely valley of flowers and blushing fruit sinuous with acres of watercress, has long been a popular resort of Londoners; for apart from its natural attractions there was an aged female, Mrs. Clayton, mother of the proprietress on the north side of the stream, that every visitor deaired to see. She was born in January, 1760, and, until lately, assisted her daughter, Mrs. Arthur. Her health was uniformly good; she generally rose at six in the morning, and retired at nine in the evening, and walked often to Gravesend, a distance of three miles, without apparent fatigue. This she did within two months of her death. On the 3rd ult. whilst engaged in the cress-house, she was seized with a trembling fit, the precursor of dissolution, from which time she

gradually sunk, until Sunday the 14th when after taking an affectionate leave of her family she closed her eyes as if in sleep, and gently passed away, aged 107 years and seven months."—*City (London) Press, August 3rd, 1867.*

"In the year 1566 a native of Bengal, named Numa de Cugna, died at the age of three hundred and seventy years. He was a person of great simplicity, and quite illiterate, but of so extensive a memory that he was a kind of living chronicle, relating distinctly what had happened within his knowledge in the compass of his very long life, together with all the circumstances attending it. \* \* He asserted that in the course of his life he had had seven hundred wives. The first century of his life passed in idolatry, from which he was converted to Mahometanism, which he continued to profess to his death."—*Maffei's History of the Indies; and confirmed by Ferdinand Costequeo, Historiographer Royal of Portugal.*

The Egyptians arrive at a great age. "Dr. Clott speaks of a man whom he had seen, one hundred and thirty years old, without any other infirmity than cataract in one eye; and he knows another now living at one hundred and twenty-three years of age; who enjoys a sound state of health; and has several children, the eldest of whom is eighty-two, the second seventy-four, the third three years old, and the fourth only a few months."—*Foreign Quarterly.*

Amyntas and Amaryllis, King and Queen of Arcadia, during the latter part of the "Golden Age" it is said "lived a long and happy life. . . their generation was very long-lived, there having been but four descents in above two thousand years. His heir was called Theocritus, who left his dominions to Virgil. Virgil left his to his son Spenser, and Spenser was succeeded by his eldest born Phillipa."—*Note to "Arcadia," by Sir Wm. Jones.*

Many instances of great but variable longevity may be found among the lower animals. The wild hog is said to live in its native state, free from disease, to the age of three hundred years. The elephant has been known to live to a great age, sometimes to three and four hundred years. When Alexander the Great had conquered Porus, King of India, he took a great elephant which had fought very valiantly for the King, and named him Ajax,

dedicated him to the Sun and let him go with this inscription—"Alexander, the son of Jupiter, hath dedicated Ajax to the Sun." The elephant was found, with this inscription, three hundred and fifty years afterwards.

In *Reynold's Miscellany* for Feb. 26th, 1859, an account is given of an elephant called Hannibal which had then recently died in a travelling circus in America. It is said "He was extremely old. We have heard his age stated variously at from five hundred to one thousand years."

Thomson thus speaks of the longevity of the Elephant,

"With gentle might endued,  
Though powerful, yet not destructive; here he sees  
Revolving ages sweep the changeful earth,  
And Empires rise and fall;—regardless he  
Of what the never-resting race of man project."

The swan is said to live to the age of three hundred years.

"Some time ago, a male swan, which had seen many generations come and go, and witnessed the other mutations incidental to the lapse of two hundred years, died at Rosemount. He was brought to Dunn when the late John Erskine, Esq., was in his infancy; and was then said to be one hundred years old. About two years ago, he was purchased by the late David Duncan, Esq., of Rosemount; and within that period his mate brought him forth four young ones, which he destroyed as soon as they took the water. Mr. Mallison Bridget (in whose museum the bird is now to be seen) thinks it might have lived much longer but for a lump or excrescence at the top of the windpipe, which, on dissecting him, he found to be composed of grass and tow. This is the same bird that was known and recognised in the early years of octogenarians in this and the neighbouring parishes by the name of the 'Old Swan of Dunn.'"—*Medical Gazette.*

The eagle is known to live to a great age. *Tacitus* says it attains to five hundred years.

Some of the parrot species are affirmed to live in their wild or natural state to ages ranging from five to seven hundred years.

The rook, raven, crow, hawk, goose, pelican, heron, crane, sea-gull, and other birds of like nature are believed to live to a great age, to more than a hundred years.

Some kinds of fish are very long-lived.

"Gesner says, that the longevity of the pike is almost incredible; he mentions as an instance, one that was taken in Hailborn, in Swabia, in the year 1497, with these words engraven on a ring—'I am the fish that was first of all put into this lake, by Frederick Second, Oct. 5th, 1230.' This gave it the age of two hundred and sixty-seven years."—*Rhind's Six Days of Creation*.

Some writers affirm that the whale, shark, and other marine animals live to ages of a thousand years and upwards.

Serpents, it is thought by many, never die of "old age," or "natural decay;" but are capable of endless existence. Hence when formed into a ring or circle by bringing its extremities together, the serpent has been, from the earliest ages, an emblem of immortality and eternity.

This immortality of the serpent is thought by some to be confirmed by the teaching of Scripture. If it be true, as some believe, that the serpent which at the beginning of creation beguiled Eve, and which was, as a part of the curse pronounced against it, destined to have its head bruised by the seed of the woman, is the same creature as that spoken of in Revelations, as, in the end, to be overcome and "cast into the lake of fire and brimstone,"... to "be tormented, day and night, for ever and ever," this belief would appear to be reasonable.

"The wisdom and subtilty of the serpent are frequently mentioned in Scripture, as qualities which distinguish it from other animals; and several are the instances wherein it is said to discover its cunning: 1, when it is old, by squeezing itself between two rocks, it can strip off its old skin, and so grows young again—2, as it grows blind, it has a secret to recover its sight by the juices of fennel—3, when it is assaulted, its chief care is to secure its head, because its heart lies under its throat, and very near its head;—and 4, when it goes to drink at a fountain, it first vomits up all its poison, for fear of poisoning itself as it is drinking."—*Cabnet's Dictionary*.

"The serpent was more subtle than any beast of the field, which the Lord God had made."—*Genesis* iii. 1.

"Be ye therefore wise as serpents and harmless as doves."—*Matthew* x. 16.

"Some species of fish and certain snakes are said to live till some accident puts an end to their *indefinite term of life*."—*Southey*.

The instances above given are fully sufficient to demonstrate that NO DEFINITE PERIOD HAS BEEN ASSIGNED AS A LIMIT TO THE DURATION OF LIFE.

*Secondly.* That there exists in nature an analeptic or restorative principle and action is proved by the following cases:—Numa de Cugna, the native of Bengal whose long life is referred to at page 18, "Had four new sets of teeth; and the colour of his hair and beard had been very frequently changed from black to gray, and from gray to black."

In the twenty-third volume of the *Philosophical Transactions*, Dr. Stare states that his grandfather, a native of Bedfordshire, died in his one-hundredth year "of a plethora for want of bleeding." He had remarkable health and vigour; and at the age of eighty-five had a complete set of new teeth; and his hair, from being of a snowy white, gradually became darker."

One of the Egyptians whom Dr. Clott saw at a hundred and twenty-three years old "at the age of eighty-two cut six new teeth; which he was obliged to have extracted, on account of the pain and inconvenience they occasioned him."

"Philip Laroque, of Frié in Gascony, a butcher, died at a hundred and two. At the age of ninety-two he cut four new teeth."

"Helen Gray died at the age of a hundred and five, she was of small stature, lively, peaceable and good tempered, and a few years before her death acquired new teeth."—*Husland*, p. 84.

"A Magistrate named Bauborg, who lived at Kechingen in the Palatinate, and who died in 1791 in the hundred and twentieth year of his age. In 1787 long after he had lost all his teeth eight new ones grew up. At the end of six months they again dropped out, but their place was supplied by other new ones, both in the upper and the lower jaw: and nature, unwearied, continued this labour four years, and even till within a month of his death. After he had employed his new teeth for some time with great convenience in chewing his food, they took their leave, and new ones immediately sprung up in some of their sockets. All these teeth he acquired and lost with-

out any pain: and the whole number of them amounted at least to fifty."—*Ibid*, p. 93.

"A short time ago the *Times* newspaper gave an account of an old lady more than eighty years of age, who had cut her third set of teeth; and her features, it is said, have now the juvenescence of thirty years. Many such facts could be collected. We are therefore bound, perhaps, to give credence to certain good authorities when they assert that such natural changes have occurred in the entire body, that the powers of youth have been restored to persons with whom they have been familiar.

"*Valescus de Tarantia* relates that there was an abbess in the nunnery at Monviedra who reached the age of one hundred years, and was then very infirm: but the lost powers of nature unexpectedly came back to her. Black hairs sprouted from her head, and the white hairs were thrown off; all the teeth returned into her mouth; wrinkles were lost from her face; her bosom swelled, and she became at last as fresh and lovely as she had been at the age of thirty.

"Several well-authenticated instances are likewise recorded of rapid change in the colour of the hair. By an inscription on a tomb stone at Breslau, it appears that one John Montanus, who was a Dean there, recovered three times the colour of his hair. . . Does it therefore appear incredible or impossible that man may occasionally after his "three score years and ten," again exhibit the powers and physical qualities of youth?"—*Family Herald*, July 25th, 1857.

"The *Auzilia Breton* mentions a curious circumstance. It states that a gendarme named Labo of the Department of the Ilouet Valaire, who had a gray beard and hair presented himself a few days ago perfectly black! He said that he had had a determination of blood to the head, which caused his head to swell and become black, as did also his beard and hair and part of his body. He had felt great pain for a time, but that afterwards he found himself much better; that then his skin resumed its natural color but that the hair and beard remained black. Two comrades of the gendarme, one of them a corporal, confirmed his statements."—*Morning Advertiser*, April 12 (?) 1855.

"RENOVATION IN OLD AGE—I lately met a gentleman who

mentioned to me the following particulars in respect to himself, one or two of which may be worth noting as rather remarkable in the history of our species. He was born in the year 1781, and is as hale and active as at any previous time of life; sleeps well, eats well, and is in full possession of all his mental faculties; the eyesight good, but obliged for close reading to use spectacles. His hair *white*, is now returning to its former colour, *black*, and he is in process of getting a *new under tooth*, about half way (as I saw it) shooting through the gum. He never wore flannel next his skin, or otherwise on his person; takes the cold bath regularly, with a cheerful good complexion, and I believe occupies much of his time in intellectual studies, and in official duties as a respectable elder of the Church of Scotland."—*Notes and Queries*.

What nature has done repeatedly, although apparently by accident only, is evidently a natural possibility; and we may reasonably hope at some future day to discover the laws and principles which operate in such cases; and also to be able at our will and pleasure, and for special purposes, to induce and regulate their action. Such a purpose is not contrary to the spirit and letter of the sacred writings; and certainly is in accordance with the promptings of our nature. "May good health and long life attend you" is one of the commonest forms of utterance among friends and relatives; and the highest expression of loyalty by the Mussulman devotee is "May our Sultan live a thousand years!"

"The ordinary workings of Providence are according to certain fixed laws, regard and obedience to which meet with reward; while neglect and infraction are deservedly punished. The study of these laws, and their application, is the part of wisdom and prudence, as much as the dependence on Divine Power and Goodness is the part of true piety."

"Like the pious pilgrim to the Holy Land, toil on in search of the sacred shrine, in search of truth—God's truth—God's laws—as manifested in His works, in His creation."—*Prince Albert*.

"Man has been made susceptible of experience; and consequently more and more perfectible; it is absurd then to wish

to arrest him in his course, in spite of the eternal law which impels him forward."—*De Marisais*.

"Whoever has attentively meditated on the progress of the human race cannot fail to discover that there is now a spirit of inquiry amongst men which nothing can for any lengthened period control. Reproach, and threats, and persecution will be in vain. They may embitter opposition, and engender violence, but they cannot abate the keenness of research. There is a silent march of thought which no power can arrest, and which it is not difficult to foresee will be marked by important events."—*London Journal*.

"Philosophers tell us that the effect of a blow with the hand on the thin air is felt for ever throughout the vast space which the atmosphere occupies; and keen observers assure us that a truth once uttered abides for an eternity in the public mind,—that apparently it may at first be unheeded, and much time elapse before it is fully manifested; but that there is a Divinity in it that ultimately shapes its end. Great facts, rational proposals, useful designs, have been for a time despised, neglected, or ridiculed; but one after the other they turn up in due season to reproach ignorance, and benefit mankind."—*Liverpool Journal*.

"We touch not a wire but it vibrates in eternity: and there is not a voice that reports not at the throne of heaven."

"The effort to extend the dominion of man over nature is the most healthy and most noble of all ambitions."—*Lord Bacon*.

"It is perfectly vain to attempt to stop investigation. . . . Depend upon it, if a chemist, by bringing the proper materials together could produce a human body he would do it; and why not? There is no command forbidding him to do it—his inquiries are limited solely by his own capacity."—*Professor Tyndall, in lecture before the British Association, Dundee, Sept. 5th, 1867*.

"Humanity is yet underground; so much matter envelopes and crushes it; so many superstitions, prejudices, and tyrannies form a thick vault around it, and so much darkness is above it. . . yonder, far in the distance, a luminous point appears. It increases—it increases every moment; it is the future—it is

realization—it is the end of woe, the dawn of joy—it is Canaan, the future land where we shall only have around us brethren, and above us heaven."—*Victor Hugo*.

Having shown that neither practical science, nor the sacred writings assign an impassible limit to the duration of life; that there exists in nature a restorative or analeptic power and tendency; and that among the varied objects of human research and progress that of preserving life is one of the most important, we may now enquire into the causes which operate in checking and ultimately completely arresting the powers and functions of living structures. The first step in the inquiry is to ascertain the differences which exist between a young and vigorous animal, and one which has passed through the various stages of life to the end, when it is said to die of "old age" or "natural decay."

FIRST, mechanically, in animals which are killed for food it is found that the flesh, liver, cartilage and other eatable parts of the oldest are much more solid and dry than the corresponding parts in the young.

The bones are more dense and brittle. Any one can readily distinguish the bones of a lamb or calf, for instance, from those of a sheep or an ox, not only by the size but by the difference in weight, texture, porosity, and form. The bones of any young animal are light, spongy, elastic, and saturated with semi-fluid marrow: while those of the aged are heavy, dense, rigid and nearly marrowless.

The substance of the brain, spinal column, and nerves is more solid and resisting in old than in young animals.

The substance of the eye presents a remarkable difference in these respects. In youth the eyes are bright, clear, sparkling, and crystalline, and the sight quick and powerful: in the aged they are dull, muddy, glazed, without expression, and lifeless, and the power of vision faint and indistinct.

The whole nervous system of the aged animal is less delicate and susceptible than that of the young.

The whole body, as well as all the parts separately, are specifically heavier in old than in young animals of every kind.

"The most considerable differences that are found in one and the same person, during his whole life, are in his infancy, in

his maturity, and in his old age. The fibres in the brain, in a man's childhood, are soft, flexible, and delicate; a ripper age dries, hardens, and corroborates them; but in old age they grow altogether inflexible, gross, and intermixed with superfluous humours, which the faint and languishing heat of that age is no longer able to disperse; for as we see that the fibres which compose the flesh harden by time, and that the flesh of a young partridge is, without dispute, more tender than that of an old one, so the fibres of the brain of a child, or a young person, must be more soft and delicate than those of persons more advanced in years."—*Maiebranche*.

SECOND, Microscopically, great differences are found. The one is highly vascular, arterial, membranous, glandulous, porous, filled with animal juices and fluids of every kind, and all in a state of high activity, and change. The other is much less vascular, scarcely at all arterial, but greatly venous, the membranes, glands, and cells or pores, almost obliterated, and the fluids thick—tending to set, and nearly motionless.

THIRD, Chemically, great differences in the temperature, electrical condition, and composition of the whole system, and of all its parts. If the blood, milk, and other fluids and juices of the aged animal be analysed, they are found to contain a much larger amount of solid matter than is found in the same portions of young animals. If the flesh and solid parts generally are examined they are also found to contain a much larger proportion of solid matter. This solid matter is chiefly albumen, fibrin, gelatine, and compounds of lime and magnesia; but as age advances the albumen diminishes, and the fibrin, gelatine, and earthy compounds increase.

"There is much more albumen in the flesh of young animals than that of old ones; but more fibrin in the latter than the former: from the flesh of an old horse, for example, there was not found the tenth part of the quantity of albumen which was furnished by an equal weight of ox flesh."—*Lisbig*.

If the bones are analysed they will be found on the average to consist of phosphate of lime, 50 parts; carbonate of lime, 10; sulphate of lime (with sometimes traces of magnesia and other earths), 10; and gelatine, 30 parts; making together 100.

"PARALLAX" ON ZETETIC ASTRONOMY.—"The gentleman who has adopted this *nom de plume* delivered his first lecture at the Public Hall on Monday Evening last. There was a large and highly respectable audience, the room being crowded. The lecture, which was a clear and elaborate exposition of the extraordinary science of Zetetic Astronomy, was listened to with the greatest attention. He contended that &c. (details follow). If we may judge by the applause by which some of the Lecturer's arguments were confirmed, we should say that many of those present were ready to exclaim—'Behold a greater than Newton is here!' A hot discussion followed, in which the Rev. J. Nixon Porter and other gentlemen took part, but 'Parallax' maintained his ground."—*Warrington Guardian*, March 24, 1866.

"EARTH NOT A GLOBE—On Monday last a gentleman adopting the *nom de plume* of 'Parallax,' a very appropriate name, seeing that the basis of his arguments is the relation to each other of parallel lines—commenced a series of lectures at the Public Hall on 'Zetetic Astronomy,' a system directly opposed to the great Newtonian theory, which has obtained amongst us for so many years. . . . That he is a clever man, and has studied the matter deeply, and that he is master of his subject and thoroughly convinced of its truth, is apparent; and his arguments are certainly very plausible. The lectures drew large audiences, and among those present we noticed the Rev. W. Hamilton; the Rev. J. E. Weddell; the Rev. J. Nixon Porter; Alderman Dr. Smith; Councillor Neild and family; Dr. T. S. Smith; Messrs. D. and E. Rylands; Mr. G. Webster and the Misses Webster; Mr. Cooke; Mr. Stewart; the Misses France; Mr. Greening; Mr. Potter; Lieutenant Bolton; Miss Bolton; Mr. G. H. Bolton and family; Mr. H. White; Mr. C. Barlow; Ensign Cartwright; Councillor Silcock; Mr. L. Cartwright, &c., &c. 'Parallax' commenced by explaining the word 'Zetetic,' which had been adopted because they did not sit in their closets and endeavour to frame a theory to explain certain phenomena, but went abroad into the world and thoroughly investigated the subject. (A long report of the three lectures here follows). Lengthy and animated discussions ensued; votes of thanks were passed to the Lecturer and the Chairman, the Rev. Nixon Porter, who declared that he was much struck with the simplicity and candour with which the lecturer had stated his views; and after a promise by 'Parallax' that he would pay another visit to Warrington in a few weeks, the audience dispersed."—*Warrington Advertiser*, March 24, 1866.

"THE EARTH NOT A GLOBE—Lectures on the above subject were delivered this week in the Royal Assembly Room, Great George Street, Liverpool, by 'Parallax' (a gentleman known to the Literary world by a work on 'Zetetic Astronomy,' and who came somewhat prominently before the Liverpool public 14 or 15 years ago through the columns of the *Mercury*). The Hall was well filled by respectable and critical audiences. He commenced his first lecture by comparing the Newtonian principle of Astronomy with the Zetetic (which must prove all and take nothing for granted); and endeavoured to demonstrate in a comprehensive and logical manner that the Earth is not a Globe but a plane, that in fact all theories of the earth's rotundity are fallacious, and that the followers of Newton and other philosophers had been adopting and believing a ' cunningly devised fable.' The lectures were illustrated by numerous diagrams and experiments, and were listened to with the greatest attention by all present. 'Parallax' appears to have studied the peculiarities of his subject thoroughly, and was frequently warmly applauded during the delivery of his lectures."—*Liverpool Mercury*, Oct. 3, 1866.



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