

# How to Live for More Than a Hundred Years

A Review by  
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**NEVER GROW OLD: How to Live for More Than One Hundred Years.** By Dr. L. H. Goizet of the Faculty of Paris. New York and London: G. P. Putnam's Sons, The Knickerbocker Press. \$2.00.

**E**TERNAL youth has been the golden quest of the ages. From France, itself a symbol of perpetual rejuvenation, have emanated more theoretical methods of attaining it than from all other lands. French scientists have devoted their lives to the problem and have contributed in vast measure to the sum total of our knowledge concerning the means of restoring and maintaining health.

It is not surprising, therefore, that a new apostle has arisen in the land of France with a method of conserving youth in the human body and mind so amazing as to arrest and absorb the attention. Dr. L. H. Goizet's exposition of his subject bears the engaging title, "Never Grow Old; How to Live for More Than One Hundred Years." The author is thus described by his publishers:

An Eminent French Physician. He is 85 years old, in complete possession of all his faculties, mental and physical. For the past thirteen years he has enjoyed perfect health, due to the method discovered by him, a method which in his own case has proved unfailing.

In his book Dr. Goizet says that his method has never failed in a single one of the many cases in which he has practiced it. He asserts, however, that he is 81 years old; since the book bears the imprint 1920 it is to be inferred that the publishers are in error regarding his age.

It is not our intention to fall into the physician's error of keeping the reader in suspense as to the nature of Dr. Goizet's method. There are 191 pages in the volume and one reads the first hundred of them without getting a hint of what he is aiming at. It can be said, however, that the first half of the book leads the way to its climax with a relentless logic—providing always that the author's premises are correct—that is truly delightful and admirably lucid.

To get at his method let us assume that we are the seeker and that we go to the fountain head of wisdom—Dr. Goizet. We are requested to remove our clothes and stand upright. The physician first endeavors to find out whether we are in "static equilibrium"; whether our two lateral halves are in "parity"; whether our anatomical and physiological organisms are in harmony. He makes his examination with the eye and a plumb-line, paying no attention to the multiplicity of diagnostical machines that science is endlessly evolving.

"Rectitude of form" is the main thing, so our physician drops the plumb-line from the top of our head, in the centre and posteriorly, to see how far our lateral halves have deviated from the median line. The plumb-line is next shifted to the anterior aspect of our body, and a similar inspection is made and noted. The amount of deviation and our general appearance determine in Dr. Goizet's mind the loss of "rectitude of form" we have suffered, and also points to the length of time treatments will have to be undertaken to accomplish the much-to-be-desired rectification.

That it can be accomplished the physician states most emphatically; that he can, will and does accomplish it he assures us, and that thenceforth we will remain in *statu quo* indefinitely, but, alas! not in *statu quo ante*. He merely promises to restore the form to the shape that nature intended it to have, and to stop right there the degenerative processes that have been going on, that slow disintegration that we have always been led to believe was the fulfillment of the natural law leading ultimately to death.

What we mean is this: Dr. Goizet was 68 when he began to practice the method upon himself. He has kept it up thirteen years, and he is still 68 to day, according to his standards. And all aches and pains have been banished never to return, he says.

Better still: If we would prove the value of his method we can practice it upon ourselves. It costs nothing. Neither the intervention of medicine nor surgery is required. Time is the only element necessary, and surely, he argues, one can spare a few minutes daily for the conservation of his health.

Now for the treatment. He sits us on a stool, and, beginning at the top of the head, for, he says, the brain is the home of the Ego and the centre of gravity of our being, and all physiological evolution takes place around its extreme axis, he begins with slow, gentle, rotary, tractile motions, from west to east, since that is the course of all nature's movements, both internal and external, as exemplified by the course of the planets around the sun, to rub the top of our head with the palm of the hand. With almost im-

perceptible touch he continues these rubbings until he has traversed our body to the tips of the fingers and toes. Treatment lasts from one week to three months to restore rectification of form, according to the extent of the deviations from the normal. Individual treatments, to insure success, should last for an hour, and, in extreme cases, two hours, and should be practiced at least every other day. Calm appears again, equilibrium returns everywhere, says the physician. Man continues his progression; health is re-established. He continues:

It seems extraordinary, at first, that rubbings so light could produce effects of such importance that under their conscious and reasoned action one sees the enlarged mouth shrink, the commissures contract, the nostrils appear, the jaws relax, the teeth loosen, the wrinkles disappear, the contracted and elevated shoulders descend to their normal place, the neck gets clear, the head, stooping forward, becomes erect, the wrists become refined, the fingers taper and stretch out, the gluteus muscles retake their position at the level of the iliac ridges and free the lumbar region, the coxofemoral joint recovers the extent and suppleness of its movements, the bust holds itself freely erect, the knee cap, the muscles of the thigh, and the calves

occupy their respective places, the ankle bones reduce, the toes recover mobility and their parallelism; in a word the static equilibrium re-establishes itself, together with the harmony of the functions, the rectitude of forms, health and beauty.

To those who assert that the system of tractile rubbings which he employs is simply camouflaged massage, and point out that the results obtained under the different forms of massage are uncertain, Dr. Goizet says:

I would reply to this question that, strictly speaking, the word massage serves to express an act, relatively vigorous, not only of friction, but also muscular kneading, entirely contrary to the simple and very superficial rubbings I recommend.

But the word does not frighten me and I accept it willingly; on condition that you do not confound my system of action, made up of gentleness and carefulness, with the barbarous, brutal, and empirical proceedings practiced at hazard by careless hands directed by the caprice of the operator and not intangible laws.

Lest any smile at the physician's method and doubt that such remarkable results can follow so simple a procedure, we must set forth the steps of his reasoning and tell how he received his inspiration: for in-

spiration it must be considered, and a great and worthy one in the bargain. Well, then, he got it from an elm tree, a veritable monarch of its kind; an elm of stately history, planted in 1300, and which withstood the blasts of centuries till 1905 when it crashed down in a hurricane.

This giant stood on Dr. Goizet's estate, and when it fell he ordered workmen to saw off the stump. The teeth of their saws were broken off in the tree, and they had recourse to dynamite. It took a week to clear away the wreckage. It was found that the old tree was hollow. At different depths in the trunk were found imbedded hand-wrought nails in a perfect state of preservation. The heads of some of them still had pieces of rope attached, although the growth of centuries covered them. Doubtless the nails had been driven to support clotheslines.

Dr. Goizet noted that each nail was surrounded by a knot, nature's scar in the reparative process incidental to the attempt to obliterate the wound made by the nail. He also

(Continued on Page 11)

# Living a Hundred Years

(Continued from Page 5)

noted that the free flow of the life-giving juices derived from earth and air had been interrupted by the wound caused by the nails; he noted, moreover, the permanency of the injury, only partly repaired by the collateral circulation established around the focus of the wound and evidenced by the knot. He was impressed by the fact that all the tree's nourishment, repair and growth were effected in its periphery, that is, immediately beneath the bark.

The physician looked to the solar system—and beyond, *ad astra*—for the explanation of all the movements in nature. He found the life-sustaining currents of the tree moving from west to east on its periphery in obedience to nature's inexorable law, and then carried toward its centre. He found that anything which interfered with this free movement, such as the nails, started it on its path of retrogression which we call decay and which inevitably ends in death.

Deducing, then, that the functions of nutrition and assimilation of plants take place at their subcortical periphery, he applies the same reasoning to man. He describes the methods and machinery of bodily nourishment with a clarity of minute detail which is as admirable as it is amazing until he presents the "nutrient molecule" ready for assimilation. He grows poetically eloquent as he tells how these nutrient molecules in a never-ending rotatory current, always and inevitably in the direction of the movement of the earth's planetary plane from west to east, starting subcutaneously, speed toward a thousand mouths waiting to receive them.

Since the rotatory current of the nutritive molecule begins its course immediately beneath the skin, anything that interferes with its orderly progression obstructs nutrition and inevitably starts the process of degeneration somewhere in the body in exactly the same way that the nails interfered with the well-being of Dr. Goizet's elm.

What is the nature of the obstructions that partly block the rotatory nutritive current? The unforeseen or accidental causes we cannot pretend to cope with; the foreseen ones, which we can either avoid or deal with according to Dr. Goizet's method, are reduced almost exclusively to three—compressions, wounds and contractions.

The sort of compressions the phy-

sician has in mind are those caused by our clothes and defective attitudes: A hat too small compresses the head; a collar too small compresses the neck. It is the same with shoes for the feet, cuffs and gloves for the hands, &c. A prolonged sitting posture compresses the gluteus muscles; the neck, pushed forward, hinders the movements of the lower jaw, and, in consequence, the important act of mastication, &c.

These compressions, then, interfere with the free movement of the nutritive molecule which is incessant in its act of renovation, and since the current of these molecules flows immediately beneath the cutaneous envelope where it is joined by the surrounding air which penetrates all the pores of the skin and accompanies it, it will be seen that all the essential phenomena of life take place at the periphery of the body where they are exposed to the maximum of interference and injury.

Wounds, pricks and bruises, says Dr. Goizet, have as a constant result an obstruction to the free circulation of the vital current, and in consequence an alteration of the forms and a disturbance of the static equilibrium and of the harmony of the organic functions.

The reason for the physician's method is, therefore, apparent. The tractile rubbings not only assist the vital current normally to pursue its free course, for they are made in the direction of the current, but, in the event of the existence of obstructions, they will remove them, he says. The rubbings are always made in the direction of extension, hence the resultant rectification of form.

Dr. Goizet asserts that by subjecting an infant to these rubbings for a few minutes night and morning he can be raised to youth free from illness, ache or pain—always excepting, of course, those misfortunes which result from accident—since each waste molecule is replaced by its perfect counterpart because its path of ingress remains ever unobstructed. The youth, in turn, may continue practicing the method upon himself, maintaining the same condition of perfect health indefinitely.

The physician, then, advocates his method against all foreseen causes, which are by far the most numerous.

But does all this mean that death can be checkmated forever? No, says Dr. Goizet, all men must die, for such obviously was the intention of the Giver of Life, since no one so far has been permitted to escape.