

You CAN Live Longer! American Surgeon Tells How To Do It!

Follow Ten "Rules of Omission" for Health and Added Happy Years

Dr. E. PAYNE PALMER, staff president of St. Joseph's Hospital, Phoenix, Arizona, and originator of the nation-wide system of first-aid stations, gives here his version on the ten commandments for a longer life, a comprehensive treatise on the subject of death and life's handicaps.

By E. PAYNE PALMER, M.D., F.A.C.S.
(Fellow of American College of Surgeons)

THERE are two major projects now before the American surgeons: one is the study of death and its various causes, and the other is the prolonging of life. Of course just to prolong life is not sufficient, because life must be made happier and healthier as it is prolonged.

I am often asked for the ten commandments for longer life, but I would give, rather, ten rules for omissions instead of commandments. These things eliminated would, I believe, make life more worth the living while they also increase its length. Here they are:

- 1.—Alcoholism.
- 2.—Excessive use of stimulants.
- 3.—Excesses and indiscretions.
- 4.—Anger.

- 5.—Ambition.
- 6.—Avarice.
- 7.—Avoidance of parenthood.
- 8.—Gluttony.
- 9.—Uncleanliness.
- 10.—Vanity.

The last may be very harmful to health if it leads to attempts to acquire a slim figure. Emotional states may very often be an important factor in disease.

Also I should like to point out that the positive qualities of human character, for example, charity, hope, kindness and love, help to promote good health.

It seems that we have become public-minded concerning death in many phases. There is, for instance, the so-called "mercy death," but I would say that no physician has the legal, nor the

moral, nor the professional, right to produce death prematurely. Neither does the desire of the patient to end his life extend to the physician this privilege. Should he do so, that physician is guilty of manslaughter or murder.

The oath of Hippocrates 24 centuries ago outlawed such death. And to this oath does every physician subscribe: "If any shall ask of me a drug to produce death, I will not give it nor will I suggest such counsel."

DEATH by self-destruction has frequently been resorted to as an escape from an intolerable situation. But for this there is no excuse. There has never yet been a situation so intolerable that man could not live through it, that man could not overcome it!

Many men with chronic and incurable diseases have done this. They have learned by properly taking care of themselves to live to an enjoyable and ripe old age. So may death ever be stayed if one has the courage to fight on, and be of good cheer. The highest faculties of the mind can, and

Dr. E. Payne Palmer



ever will, triumph over deformity and disease.
The Divine in man has given

him dominion over the earth—and himself! In him lies a love of beauty, a passion to savor of life in its fullness, a will and a mind to secure his desires. Countless are the world's leaders who have so triumphed.

Mohammed suffered a most serious form of epilepsy from infancy until death. The younger pharaoh, Julius Caesar, and Lord Byron were also epileptics. Dostoevsky likewise was troubled with epilepsy as well as chronic tuberculosis. Chopin, Schiller, Laennec, Trudeau, Roger W. Babson and countless others were afflicted with pulmonary tuberculosis; yet all of these carried on an exceedingly active and successful life in spite of poor health.

As with these great men, so others can achieve not only happiness, but greatness in face of their adversity if they but have a mind for it.

THE first step is to change from one of drift to one of action. Then must one determine what

he needs, and go after it with all the power of his will.

Let death take a holiday. Let man have the courage to live on in the face of discouragement. Nothing is impossible to a willing mind.

I should like to add this, how-

ever. Though death is not to be desired, yet it is not to be feared if one is prepared to meet his Creator. Death, physically, must be inevitable, but no one has the right to bring death to himself or to another except it be the judgment of a jury and a court.

WITCH DOCTOR INVOKES "BLACK MAGIC"

NOT so long ago this tale came from Africa's interior, where witch doctors—*Nganga Nkisi*—still hold their tribes in deadly fear. One local wizard, a clever, influential fellow known as Mabki, accused the chief's wife of sorcery, and forced her to undergo an ordeal by poison. Mabki appointed the day, acting himself as official poisoner. Since he disliked the chief, the concoction would certainly kill. The woman's relatives tried to bribe him with fowls, strings of beads, and elephants' tusks, but he refused. The woman was doomed. By chance an English doctor heard rumors, and searched the district. The

sun had risen some hours before he located the crowd encircling the chief's wife. Mabki warned him away, natives shouted insults. Disregarding stones and jeers, the doctor went to where the woman was staked out to die. The tribesmen melted into the forest. The victim lay writhing in agony, as the doctor gave her an antidote. A few days later she recovered. By living she had proven her innocence, and Mabki's power was broken. The wizard was immediately buried alive, his head alone showing. He died four days later of thirst and exposure . . . and by dying proved his guilt.

Japan's "King of Poor" Here to Study Economics

THE world's most intelligent mystic, Dr. Toyohiko Kagawa—"King of the poor of Japan"—"The Ghandi of the Orient" has returned to the United States, but he will not be able to see the glories of this "Land of the Free," which taught him the Christian faith—for he is practically blind and must carry an American nurse wherever he goes!

For four and a half years the mystic has existed in a windowless wooden hut in Shinkawa, the vilest slum district of Japan, where ten thousand people live within 10 blocks and as many as nine people sleep in a room six feet square. It was here that Dr.

and living on two bowls of rice gruel a day.

Right now he would study the United States economic structure in order to give still more to his native land. He is challenging his country for justice in China and has an ambition to see one million Christians in Japan and also to raise the standard of living for the masses in that country.

He agitated strenuously for universal manhood suffrage which was granted in Japan in 1925, and later organized the first labor union, which sent him to prison, but so great was the clamor of the people that the government repeated this law.

Since then he has organized the Farmers Cooperative Society, which is growing in Japan to important size.

As a result of his book telling of the slums, the House of Peers appropriated 20,000,000 yen or \$10,000,000 for the elimination of these slums.

He has opened the first free clinics and milk depots of Japan, and during the great earthquake he demanded of the Priests of the Temple of Asakusa that they provide shelter for the people sleeping on wet ground. His request was refused, so Dr. Kagawa erected a huge tent on government ground for their shelter. Later he converted the priests to Christianity! Then he converted 5,700 of his hearers in Tokyo.

His home is a church by day and a shelter for the homeless and ill at night. The church is called Kyureidan Church, and on rainy days it was always filled, for workmen could huddle in there instead of their squalid rooms.

It is said that he is one of the most picturesque and colorful of the modern mystics, going about preaching the gospel of the Christ with large lanterns on the end of long poles, so that by night his listeners might be able to see.

His books have been "best sellers" which furnish the money for his settlement work.

He says he became converted to the Christian faith by the Sermon on the Mount in the Bible. How long he will stay in the United States and what he will do in the future depends upon his health.

Dr. Toyohiko Kagawa Teaches Christianity



Kagawa contracted his strange eye malady which seemingly cannot be checked and which at times leaves him in darkness.

He is familiar with the gamblers, thieves, murderers, prostitutes and beggars of the Oriental slum, and to them has carried the banner of his Christian faith (learned while working his way through Princeton in the United States), giving away all his clothes except those he wore —

COLORFUL KOREA

SEOUL, ancient capital of the Kingdom of Korea, is becoming known to visitors to the Orient. The approach, today, is aboard a de luxe train that rolls along an open valley, past ancient palaces and flower gardens, temples and tombs, giant carved images. The superstition as to evil spirits is still strong. Sign posts to frighten these spirits are everywhere in evidence. Added to the primitive animistic belief are the cult images of Buddhism and gaudy placards of Confucianism. Seoul itself is an ultra-modern oasis, with beautiful government buildings, department stores and paved boulevards. But behind this "front" is the old city, exhibiting true Korean culture. Old street costumes still prevail. Weddings are arranged without knowledge of those to be wed. Through ivory-covered gates, you walk in a city of the past. Carved roofs with colorful rafters, inlaid with fantastic porcelain figures are still being built to edge the modern Japanese structures. Clothing means color. The well-dressed young man wears immense baggy trousers of soft gray, gathered

at the bottom by large baby-blue ribbons, and his shoulders are elaborate with peacock-blue brocaded silk designs, designating family heritage. Even today travelers may find customs unchanged for thousands of years, if they seek such old cities of the Orient. Time marches on, but the true Korean are not at all. He lives in dreams of past glories, broods on lost freedom.

SALT-WATER SLANG

OLD sea-dogs recall sea slang of Yankee clipper days, when a sailor's bunk was a "big trap," a cockroach was known as "Jenny Spinner," a sailor down and out was "on the bones of his bank," a "pinch-gut" meant a tight-fisted cook. Descriptive? But wait! "Shipping his land face" was the practice of an old-time skipper who was a devil at sea . . . when he went ashore to become pious and polite to his owners. Some captains made a ritual of "washing off his land face" when out of sight of land . . . sending for a bucket of water and performing the ceremony, which warned the crew his temper had returned to normal.

6 SPICE CAKES

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