

the proportion of theine was practically the same in both. It is evident, therefore, that neither the market value nor "strength" of a tea is dependent upon the quantity of theine it contains. Paul and Cownley consider that it is much more probable that the "strength" is chiefly determined by the amount and condition of the astringent constituent comparable to a tannin, but before pronouncing definitely upon this point it will be necessary to acquire a better knowledge of the chemical nature of that constituent. The results of this investigation are of additional interest to the medical practitioner, because they furnish him with data concerning the approximate quantity of theine introduced into the system by habitual

tea drinkers. An ordinary modern teaspoon would contain about sixty grains of tea, and, according to the housewife's well-known rule, would be the quantity allotted to each person sharing in the tea-brewing. If the tea contained the average quantity of theine—say 4 per cent.—it would represent $2\frac{1}{2}$ grains of theine. According to experiments made by Paul and Cownley, infusion in boiling water during five minutes, which does not exceed the time tea is usually allowed to "stand" sufficient to remove at least half of the theine from the leaves, so that in a case such as that supposed each tea-drinker would ingest at least a grain of theine or equal to a medicinal dose, indicated by the Pharmacopœia

MISCELLANEOUS NOTES AND SELECTIONS.

THE SECRET OF THE ELIXIR OF LIFE.
—St. James Gazette is responsible for this: The *Lotus*, one of the organs of the Theosophists, has been obliging enough to take all the world into the secret of the elixir of life. This form of the philosopher's stone is it seems, neither a drug nor a potion, but series of maxims the due observance of which will insure you 1000 years of life. According to the inspired writer in the *Lotus*, a human being dies only when his will ceases to be strong enough to keep him alive. Therefore, the first essential to long life is a strong will and a determination not to die, whatever happens. There must be a "permanent and unrelaxing concentration." But beyond that much more is necessary. Every animal desire—even the inclination to eat and drink—must be gradually mastered until at length the living man becomes etherealized. Ambition

affection, anger—indeed, every inclination which is not purely spiritual and contemplative—must be got rid of. The critical moment in the existence of a person who seeks to live for several centuries is the period when, in the ordinary course of nature, other men die, since "every man has an inevitable tendency to repeat the actions of his ancestors." The fewer the "gross and fleshly molecules" in the man's being the better his chance of turning the awkward corner. That once achieved, he is safe.

ONE MEAL A DAY—A medical exchange gives the following;—A carthusian breakfast is a thing which has no existence, unless indeed you choose to call the meal he takes about the middle of the day by the name which it certainly deserves. * * * But if we allow him a breakfast there is no dinner. * * * Supper he has