

cise, and private study; above all things in matters pertaining to health, especially sleep. You should have a certain time to go to bed and a definite time at which to rise. I have never been able to practise early rising myself, but there is sufficient evidence to shew that the early morning hours are well adapted for study and thought. But you have only twenty-four hours a day, and if you would rise early you must go to bed early. If, like the majority of students, you find the midnight hour the most congenial, then you have no business to get up early, for in so doing you are waging a war against nature, in which, sooner or later, you will be compelled to succumb.

Insist upon having your meals regularly at certain hours. By means of a little of that tact which teachers are supposed to excel in, you can do this without giving offence. In regard to food, it is generally understood that the plainest is the best, and for brain work long experience has proved that there is nothing better than good oatmeal. Those mysterious compounds of the kitchen which some people so much delight in, may please the palate, but do not satisfy the stomach, and are not much sought after by those to whom long life and a healthful body is an important consideration. Not only, however, do people make mistakes in what they eat, but also in their manner of eating. Prof. Blackie says in this connection, "There is a class of people who do not walk through life, but race; they don't know what it is to sit down to anything with a quiet purpose, so they bolt their dinner with the galloping purpose of being done with it as soon as possible. This is bad policy and bad philosophy. The man who eats in a hurry loses both the pleasure of eating and the profit of digestion." I knew a boy once, a great, loose-jointed, over-grown, gawky fellow of

fifteen, to eat at one meal under careful computation fourteen buckwheat pancakes, while I was eating two, and his mother told me he often ate twenty. These are extreme cases, yet it is well to remember them when we are at the table ourselves.

If you ever have occasion to go into a hotel, walk in; don't sneak in. The man who is bold will not be suspected of wrong motives, while he who sneaks about a matter, although his motives be right, will scarcely be trusted. So I would say, if you smoke a pipe do it openly and above board. If you try to hide the habit you will certainly fail, and at the same time lose a great deal of the pleasure you derive from it, in the fear you have of being discovered. If you use good tobacco, a neat pipe, and *will* smoke on the street, don't be forever on the lookout lest some of your acquaintances see you, and don't push your pipe up your sleeve every time you meet a man.

"Suspicion always haunts the guilty mind,  
The thief doth fear each bush an officer."

Smoke boldly, moderately, and above all genteelly, for we may say that such habits are relieved of half their vice in losing what is gross about them, and people will think none the worse of you. But if you sneak about the matter your own conscience will convict you, the people will condemn you, and when once they get the thin end of the wedge into your reputation they will soon shatter it to atoms. In the end, therefore, you will find that boldness and candour, even in those things which are not universally considered right, will pay better than deceit. The better way, however, is to have no such habits. They enslave a man, often repress his energies, and while they may gratify the physical senses they cannot but war against his moral nature. Moreover, we may often be thrown into the society of