

he said: "I did not leave off wine because I could not bear it. I have drunk three bottles of port without being the worse for it. University College has witnessed this." Boswell: "Why, then, sir, did you leave it off?" Johnson: "Why, sir, because it is so much better for a man to be sure that he is never to be intoxicated, never to lose the power over himself. I shall not begin to drink wine till I grow old and want it." Boswell: "I think, sir, you once said to me that not to drink wine was a great deduction from life." Johnson: "It is a diminution of pleasure, to be sure; but I do not say a diminution of happiness. There is more happiness in being rational."—Boswell's Johnson, p. 366.

15. ABSTINENCE, Limit of. *Diceræ. Fédéré* states that some workmen buried in a damp quarry were extricated alive after a period of fourteen days; while after the wreck of the Medusa, the sufferers on the raft, exposed to a high temperature and constant exertion, at the end of three days, although they still had a small quantity of wine, were so furnished that they commenced devouring the dead bodies of their companions. Dr. Willan has recorded a case in which, under the influence of religious delusion, a young man lived sixty days, taking during that time nothing but a little water flavored with orange juice. Dr. McNaughton, of Albany, gives a similar instance, during which a young man lived fifty-four days on water alone.—AMERICAN CYC., "ABSTINENCE."

16. ABSTINENCE, Prudential. *Dr. Samuel Johnson, A.D. 1776.* Finding him still persevering in his abstinence from wine, I ventured to speak to him of it. Johnson: "Sir, I have no objection to a man's drinking wine, if he can do it in moderation. I found myself apt to go to excess in it, and therefore, after having been for some time without it, on account of illness, I thought it better not to return to it. Every man is to judge for himself, according to the effects which he experiences. One of the Fathers tells us that he found fasting made him so peevish, that he did not practise it."—Boswell's Johnson, p. 275.

17. ABSTINENCE, Twofold. *Greek Emp. Andronicus.* [Being deposed by his grandson] his calamities were embittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk *Antony* [as he was now called] had renounced the pomp of the world; yet he had occasion for a coarse fur in the winter season, and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink.—Gibbon's Rome, ch. 63.

18. ABSTINENCE, Unconscious. *The Poet Shelley.* Mrs. Shelley used to send him something to eat into the room where he habitually studied; but the plate frequently remained untouched for hours upon a bookshelf, and at the end of the day he might be heard asking, "Mary, have I dined?"—Symonds's Shelley, ch. 4.

19. ABSTRACTION, Art of. "*Waistcoat Button.*" He had long desired to get above a school-

fellow in his class, who defied all his efforts, till Scott noticed that whenever a question was asked of his rival, the lad's fingers grasped a particular button on his waistcoat, while his mind went in search of the answer. Scott accordingly anticipated that if he could remove this button, the boy would be thrown out, and so it proved. The button was cut off, and the next time the lad was questioned, his fingers being unable to find the button, and his eyes going in perplexed search after his fingers, he stood confounded, and Scott mastered by strategy the place he could not gain by mere industry. "Often in after-life," said Scott, in narrating the manoeuvre to Rogers, "has the sight of him smote me as I passed by him; and often have I resolved to make him some reparation, but it ended in good resolutions."—Hutton's Life of Sir W. Scott, ch. 1.

20. ABSTRACTION, Blanders by. *Sir I. Newton.* Several anecdotes are preserved of his absence of mind. On one occasion, when he was giving a dinner to some friends, he left the table to get them a bottle of wine; but on his way to the cellar he fell into reflection, forgot his errand and his company, went to his chamber, put on his surplice, and proceeded to the chapel. Sometimes he would go into the street half dressed, and, on discovering his condition, run back in great haste, much abashed. Often while strolling in his garden he would suddenly stop, and then run rapidly to his room, and begin to write, standing, on the first piece of paper that presented itself. Intending to dine in the public hall, he would go out in a brown study, take the wrong turn, walk awhile, and then return to his room, having totally forgotten the dinner. . . . Having dismounted from his horse to lead him up a hill, the horse slipped his head out of the bridle; but Newton, oblivious, never discovered it, till, on reaching a toll-gate at the top of the hill, he turned to remount, he perceived that the bridle which he held in his hand had no horse attached to it. His secretary records that his forgetfulness of his dinner was an excellent thing for his old housekeeper, who "sometimes found both dinner and supper scarcely tasted of, which the old woman has very pleasantly and mumpingly gone away with." On getting out of bed in the morning, he has been observed to sit on his bedside for hours, without dressing himself, utterly absorbed in thought.—CYCLOPEDIA OF BIOGRAPHY, p. 257.

21. ABSTRACTION, Dangerous. *Archimedes.* [When the Romans captured Syracuse] Archimedes was in his study, engaged in some mathematical researches; and his mind, as well as his eye, was so intent upon his diagram, that he neither heard the tumultuous noise of the Romans, nor perceived that the city was taken. A soldier suddenly entered his room, and ordered him to follow him to Marcellus; and Archimedes refusing to do it, until he had finished his problem, and brought his demonstration to bear, the soldier, in a passion, drew his sword and killed him.—PLUTARCH.

22. ABUSE, Absence of. *Savages.* It is said of the Ainu savages, who are inhabitants of the North Pacific, that they give striking proof of their amiability of disposition, in that they