

reptiles; and the last, or Tertiary, was again subdivided into five "periods," and it was only in the last of these, the "modern" period, that the evidences of man's presence had been found. Again, as regards his ape descent, the formation and proportions of the skull and bones of the ape considered most like man were found to be so different from those of man as to place insuperable difficulties in the way of the theory. In the gorilla, the high crest on the skull, which was also found in the hyena, was absent in man. Also, among other points, if the capacity of the brain of the anthropoid ape were taken at ten, that of man even in his savage state was twenty-six, or nearly thrice as much, a very important fact when, as it was known, any appreciable diminution in the brain of man was at once accompanied by idiocy. As regards the transmutability of species, Barrande's arguments against the theory, founded on the results of a life of research among the fossil strata, had not yet been overthrown; and modern research clearly pointed to the fact that one great bar to the transmutability of species lay in the refined minute differences in the molecular arrangements in their organs.

HOW DR. GUTHRIE BECAME A TEETOTALER.

"I was first led," he told a temperance meeting in Belfast in 1862, "to form a high opinion of the cause of temperance by the bearing of an Irishman. It is now some twenty-two years ago. I had left Omagh on a bitter, biting, blasting day, with lashing rain, and had to travel across a cold country to Cookstown.— Well, by the time we got over half the road, we reached a small inn, into which we went, as sailors in stress of weather run into the first haven. By this time we were soaking with water outside, and as these were the days, not of tea and toast, but of toddy-drinking, we thought the best way was to soak ourselves with whisky inside. Out of kindness to the car-driver, we called him in. He was not very well clothed; indeed, he rather belonged in that respect to the order of my Ragged School in Edinburg. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was 'sauce for the goose was sauce for the gander;' but the car-driver was not such a gander as we. Like geese, took him for. He would not taste it. 'Why,' we asked, 'what objection have you?' Said he, 'Plaze, your riv'ence, I am a teetotaler, and I won't taste a drop of it.' Well, that stuck in my throat, and it went to my heart, and in another sense than drink, though, to my head. I remembered that, and I have ever remembered it to the honor of Ireland. I have often told this story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburg. That circumstance, along with the scenes in which I was called to labor daily for years, made me a teetotaler."

Husband (handing his wife some money): "There, dear, is \$50, and it has bothered me some to get it for you. I think I deserve a little praise." Wife: "Praise! You deserve an encore, my dear."

A Frenchman thinks the English language is very tough. "Dere is 'look out,'" he says, which is to put out your head and see, and 'look out,' which is to haul in your head and not for to see — just *contraire*."

HOW TO AVOID PREMATURE OLD AGE.

The following good advice is given by Dr. Benjamin Ward Richardson:—

The rules for the prevention of senile disease are all personal. They should begin in youth. It should be a rule among grown-up persons never to subject children to mental shocks and unnecessary griefs. When, in the surrounding of the child life, some grave calamity has occurred, it is best to make the event as light as possible to the child, and certainly to avoid thrilling it with sights and details which stir it to the utmost, and in the end only leave upon the mind and heart incurable wounds and oppressions. Children should never be taken to funerals, nor to sights that cause a sense of fear and dread combined with great grief, nor to sights that call forth pain and agony in man and in the lower animals.

To avoid premature old age in mature life, the following are important points to remember:

Grief anticipates age. Dwelling on the inevitable past, forming vain hypotheses as to what might have been if this or that had or had not been, acquiring a craze for recounting what has occurred—these acts do more harm to future health and effort than many things connected with real calamity. Occupation and new pursuits are the best preventatives for mental shock and bereavement.

Hate anticipates age. Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of nervous power, and, digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion—and a good many, I fear, are—should give it up.

Jealousy anticipates age. The facial expression of jealousy is old age, in however young a face it may be cast. Jealousy preys upon and kills the heart. So, jealous men are not only unhappy, but broken-hearted and live short lives. I have never known a man of jealous nature to live anything like a long life or a useful life. The prevention of jealousy is diversion of mind toward useful and unselfish work.

Unchastity anticipates age. Everything that interferes with chastity favors vital determination, while the grosser departures from chastity, leading to specific and hereditary disease, are certain causes of organic degeneration and premature old age. Thus chastity is preventive of senile decay.

Intemperance anticipates age. The more the social causes of mental and physical organic diseases are investigated, the more closely the origin of degenerative organic changes leading to premature deterioration and decay are questioned, the more closely does it come out that intemperance, often not suspected by the person himself who is implicated in it, so subtle is its influence, is at the root of the evil.

When old age has really commenced, its march toward final decay is best delayed by attention to those rules of consecration by which life is sustained with the least friction, and the least waste.

The prime rules for this purpose are:

To subsist on light but nutritious diet, with milk as the standard food, but varied according to season.

To take food, in moderate quantity, four times in the day, including a light meal before going to bed.