

constitutions in which fatigue involves sleeplessness, to which sleep, until they have rested, is absolutely impossible. Some men appear to have a control over sleep almost as absolute as they have over their limbs, to be able, so to speak, to compel the faculties to go to bed whenever it is convenient. The present writer can very nearly do that--can, that is, unless under a strong mental emotion, rely on going to sleep in five minutes in almost any attitude, at any hour of the day, and under almost any conditions, a sermon being perhaps the one most decidedly favorable. Some men, again, seem to have almost an incapacity of sleep, cannot get it except in a perfect silence quite unattainable in London, or perfect darkness, or at some fixed time, or in some peculiar attitude after a long period of bodily quiescence. They are "bad sleepers," and sleeplessness is, we suspect, one of the most frequent and most annoying concomitants of civilized life. One man of this kind tries to sleep by repeating the multiplication table, to "fatigue the brain into sleep," says the *Cornhill* essayist, but, as we should think, to refresh the brain by giving it work to do which requires no exertion at all. Instinct is almost always true, and the man who tries this trick, instinctively repeats bits, say, of well known poetry, not of poetry which he remembers only by mental effort. A great missionary troubled with sleeplessness used to say that he always repeated the Lord's Prayer till Satan sent him to sleep to get rid of it, and he never found the receipt to fail. He rested the brain by a repetition which excluded thought and did not tax the memory, the Lord's Prayer being with most Englishmen, like the multiplication table, one of the very few things recalled without mental effort, or which often survive the decay of

memory. This device operates, however, with very few, and a much better one, day-dreaming for five minutes, with still fewer. Some men find relief in washing, and that is sensible enough, the rough trituration of a towel, or still better of the flesh-brush, directing an extra supply of blood to the skin, to the great relief of the brain. The air-bath, once so strongly believed in, depends on the same principle. All Anglo-Indians assert that a cold head is the great condition of ready sleep, and if this is so, which is almost certain, a water pillow ought to induce it, an experiment, we believe, scarcely tried. The Anglo-Indians use pillows covered with a singularly fine cane, the glaze on which never heats, but the pillow itself should be cool. We suspect that the particularly nasty Western contrivance, the feather or down pillow, which heats the head, and while no amount of clean covers will keep really clean, is one cause at least of sleeplessness. Hindoos, the mass of whom use no pillow at all, but either lie prone or sleep on the arm, seem to command sleep almost at will, repudiate most emphatically the Western idea that a man was meant to sleep seven hours out of the twenty-four. Of all empirical remedies, however, the most certain is food. An idea has become current in England for years, originating, we believe, entirely in a social change as to the hour of meals, that eating is unfavorable to sleep, but the idea, as the *Cornhill* points out, is opposed not only to analogy, but to experience. All animals, all children, all savages, and all races which take no wine sleep immediately after eating. Who does not feel sleepy immediately after lunch, if he is stupid enough to eat a meal invented in order that by eating without enjoyment one may lose a little of one's capacity for work.