

ecture, sculpture, painting and poetry to the age of 90; Sir Christopher Wren finding rest after a life of 91 years; Titian dying of the plague at 99. Kings and princes who have lived active lives, provide us with few cases of extreme age. So, too, with soldiers, though one case comes up before us—one who was both soldier and king—blind old Dandolo, chosen Doge of Venice at 84, storming Constantinople at the head of his troops when 94, refusing to accept the offered throne of the Eastern Empire, to which he was elected, at 96, and dying Doge at 97.

If, then, extreme old age be possible under so many and so varying conditions, we may well ask the question, upon what does longevity depend? "Chiefly," replies Sir John Sinclair (*Code of Health and Longevity*), "upon a certain bodily and mental predisposition to longevity." An indefinite answer, amounting in effect to little more than this, that certain people live long because they do not die sooner. And yet it may be as good as we can give. For as some people are born with a predisposition to grow tall, while others for no better reason remain short, so this unexplainable "predisposition" may increase or diminish by many years the length of a man's life.

Another element of longevity is also to a great extent beyond the control of the individual; and that is a complacent, self-satisfied disposition, an even temper, not easily ruffled by the excitement of life, a calm indifference to adverse circumstances; in other words, that peculiar temperament possessed by some people which leads them to "take things easy." A marked example of this is found in the history of Lodowick Cornaro, a Venetian gentleman, whose "Treatise on Temperance" was translated into English as far back as 1678. Signor Cornaro had no public cares, for his family had a taint of treason which shut them out from public life; he had no domestic cares; he possessed an ample competence which

preserved him from all personal cares; he had an abundant supply of self-conceit, which his friends doubtless pampered till he began to look on himself as "monarch of all he surveyed;" he had nothing to do, and he did nothing, except to exercise on himself his favourite hygienic hobby—the only marked feature of his life. From the age of thirty-six till his death, at over one hundred, he kept steadily to a diet of twelve ounces of solid food and fourteen of liquid daily. But what had more effect in prolonging his life than his regular diet was the complete control under which he had brought his emotions, so that, to use his own confession, "the death of relatives and friends could make no impression on him but for a moment or two, and then it was over."

Judging from Cornaro's case, as well as from others, we may safely conclude that while temperate and regular habits are conducive to long life, the most important elements of all are easy circumstances, a philosophic self-complacency, and that very moderate exercise of bodily and mental powers which is oftener and connected with mediocrity than with genius of a higher order. All experience teaches that there is a close relationship between the intensity and extensity of life. By intensity we mean the rate of living; by extensity, its duration. The faster we live the sooner we die. All over-work, whether mental or physical, whether valuable labour or reckless dissipation, is a draft on the future; and the draft will have to be paid with heavy interest. In this very rapid age the mass of mankind is over-worked, rather than under-worked. And instead of trying to ease the strain on the machinery, most of us are doing our utmost to crowd on more steam. Theoretically we may acknowledge the risk we run but it makes little difference in our practices. Life is short, we say, let us work while we can.

And, after all the grave lectures of health