

Right.

Adopt this beautiful motto—
Write it in letters of gold:
'Tis a saying uttered in wisdom,
Applies to the young and the old.
'Twill help us along in life's journey;
Nothing like starting aright;
Such action is pleasing to others
And fills us with inward delight.

Who can compute all the trouble,
The errors, disasters, and woe,
That occur from neglect of this duty?
Their number but few of us know.
Think and reflect before acting,
Weigh well the project in view;
Be sure of righteous decision
On whatever you wish to pursue.

Those who've adopted this motto
Seldom have cause to regret,
It saves us a deal of misfortune,
Relieves us from worry and fret.
We jog along, easy and happy,
On a wide and a definite plan,
Assured of success in our labor
By doing the best that we can.

From Pomeroy's Democrat.

How the Ancient Philosophers Lived.

It is very instructive to read of the self-denial and exemplary lives of the ancient philosophers. The youth of every age can study them with profit. Antisthenes was a fair model of that self-denying class, and a short sketch of the leading events in his life will throw great light upon how the ancient philosophers in general lived.

After the death of their master the scholars of Socrates separated into three different sects, distinguished by the names of Cynic, Academic, and Cyrenaic.

Antisthenes was the founder of the first of these sects. Different reasons have been assigned why these philosophers were styled Cynic; some say it was because they lived like dogs; and others, because the place where Antisthenes taught was near one of the harbors of Athens, called Cynosarges.

He was son of an Athenian of the same name: his mother was a slave. When he was reproached with being the son of a Phrygian, "What of that?" said he; "did not the same country give birth to Cybele, the mother of the gods?" He was at first a scholar of the orator Georgias, but he afterwards formed a school for himself, to which his distinguished eloquence attracted pupils from all quarters. The great reputation of Socrates induced Antisthenes to go and hear him. He was so charmed with him that he brought all his scholars to him, and, resolved to be no longer a teacher himself, entreated them to become his companions in the school of Socrates. He lived at the Piræus, and every day walked forty stadia to see and hear Socrates. In this manner of living Antisthenes was rigid and austere. He prayed to God to send him madness rather than a propensity to sensual indulgence. He was the first who limited his wardrobe to a large cloak, and his other necessities to a bag and staff. Such were the articles which afterward constituted the movables of the Cynics, and the only riches which they thought necessary to dispute happiness with Jupiter himself. Antisthenes never shaved, and was always very negligent in dress. Morality was the study to which he exclusively applied; all the other sciences, he said were entirely useless. The supreme good, according to him, consists in following virtue and in contemning pride.

His followers lived very abstemiously. Their ordinary food consisted of fruits and pulse, water was their only drink, the ground was their only bed. It is the peculiar property of the gods, they said, to be in need of nothing, and therefore those who have the fewest wants approach nearest the Divinity. They boasted of their contempt of nobility, of riches, and of all the other advantages of fortune. Antisthenes was a man of quick parts, and so engaging in company that he could turn every one as he pleased.

His courage in the battle of Tanagra gained him great reputation as a soldier. This afforded Socrates no small satisfaction; and when, some time after he was told by one, as a matter of reproach, that the mother of Antisthenes was a Phrygian, he replied: "How! did you suppose so great a man could proceed from a marriage in which both parties were Athenians?" Socrates, however, could not refrain from reproaching him afterward for his pride. He one day observed him turn his cloak that every one might see a hole that was in it. "O Antisthenes!" exclaimed Socrates, "I discover your vanity through the holes of your cloak." When Antisthenes heard the Athenians boasting that they originally sprang from the soil of the country in which they then lived, "this happiness," said he to them, in railery, "you possess in common with tortoises and periwinkles, which always drag out their lives where they began them." He used to say that the most useful science was to unlearn evil. He was on one occasion asked what was the most desirable thing in the world. "A happy death," he replied.

He was greatly displeased with the envious, who are perpetually preyed upon by their ill nature, as iron is corroded by the rust which itself produces. Were one obliged to choose, it would be more desirable, he thought, to become a raven than an envious person; for ravens mangle the dead only, but the envious the living.

War, it was once observed to him, carries off many wretched persons: "True," he replied, "but it makes many more than it carries off."

When requested to give some idea of the Divinity, he said "there is no being that resembles God, and therefore to attempt any sensible representation of him must be folly."

It was a maxim with him that we should respect our enemies, because they first perceive and publish our faults; and, by thus furnishing us with a hint to correct them, are in reality more serviceable to us than our friends.

A discreet friend, he said, should be valued higher than a relation, since the ties of virtue are stronger than those of blood. He observed that it was much better to form one of a few wise men against a multitude of fools, than to be leagued with a multitude of fools against a few wise men. Learning that he had been praised by certain bad men, "Gods!" exclaimed he, "what crime have I committed?"

The wise man, he considered, was obliged to conform to the laws, not of State, but of virtue; and that nothing ought ever to be unexpected or disagreeable to him, as he should foresee things long before they can happen, and be prepared for any event. Nobility and wisdom, he said, are the same; and, consequently none but the wise are

noble.

Prudence he compared to a fortress which can neither be stormed nor surprised; the surest way to be immortalized, he said was to live piously and be content in the world.

He told the Athenians on one occasion that they ought to yoke to the plough horses and asses indiscriminately. "That will not do," said one, "for the ass is in no respect adapted to the husbandman." "What of that?" replied Antisthenes; "when you elect magistrates, do you ever pay attention to their capacity or incapacity to govern? No; all you think of is to elect them."

Antisthenes was very patient; and he exhorted his scholars to suffer without emotion every possible injury.

"What advantages," said one to him, "have you derived from your philosophy?" "The advantage," he replied, "of being able to converse with myself, and of doing voluntarily what others do by constraint."

Antisthenes fell ill of a consumption. He preferred, it appears, a languishing life to a speedy death, for his scholar Diogenes, entering his apartment one day with a poinard under his cloak, Antisthenes said to him, "Ah! what will deliver me from the pains with which I am racked?" "This," said Diogenes, presenting him with the dagger. "I am desirous," returned Antisthenes, "to get rid of pain, not of life."

Nickel-Plated Corpse.

Cremation is to be suspended, and instead of destroying a corpse by fire, as the ancients did, or making gas of the same, as suggested, a French inventor proposes a method to preserve them forever. "At the decease of an individual the body is plunged into a liquid invented by him, and in five years the body is turned to stone. The secret is known only to the discoverer. But he goes further. He says that in a thousand years, if people will preserve their relatives and friends, they can build a house of them, and thus be surrounded by their ancestors." Another process has been suggested, namely, to have the petrified corpse nickel plated, or electro plated with bronze, and if a statue of an individual is desired, to place the corpse on a proper pedestal, so as to fulfill the functions of being the statue of the party deceased.

The English *Patent Journal* describes a combination of a foot-warming apparatus with a boot. The heel of the boot is of metal and hollow, and contains a supply of artificial fuel. The heat from this is made to pass through channels in the inner sole, a part of which is placed upon a spring, so that the action of the foot in walking acts like a bellows, drawing in the cold air by an aperture in the heel, and driving the heated air into the boot. A modification of the apparatus can, it is thought, be applied to horse shoes.

Maine's potato crop is very large this year. It will probably reach 2,500,000 bushels, worth \$1,000,000. Aroostook County Starch Mill will take from 300,000 to 500,000 bushels.

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