

KING OF GAME FISH.

THE NOBLE SALMON OF THE COLUMBIA RIVER.

He is Going the Way of the Buffalo—Caught by the Thousands in Inhuman Wheels—May Very Soon Be Extinct.

Far out beyond Nebraska's mighty plains—where but late was wont to roam the king of American beasts—lies the Columbia's scenic land, known still to fame as the home of the monarch of our inland waters, the splendidly royal salmon.

Every American sportsman knows, says the Washington Star, something of the keen delights of spearing a chinook or a steelhead, to say nothing of



AN ORIENTAL FISHERMAN.

the pleasures of landing a blueback, even if he doesn't know that their scientific names, the oncorhynchus clonchius and the salmo gairdneri, are nearly as large as themselves.

But few of us seem to realize that the salmon is in the same danger that overtook the buffalo, and that, unless their senseless slaughter be retarded, they will become extinct. Unlike the buffalo, the salmon has no means of protection afforded him by nature, and he can be murdered by machinery, a



DALLAS, COLUMBIA RIVER.

It is not the buffalo, but the less merciful, the excuse of the down half a herd of found something of in the spectacle. The salmon's enemy has no eyes to see the havoc he works in his way, but he has more arms than Briareus to work with. He is a monster of wood and wire, senseless and sordid, and though controlled by man in a measure, once set in operation is no more within man's government than is the guillotine when defectively constructed. And yet from the Dalles to the stately Palisades these insatiable monsters go unchecked, mangle the queenly Columbia with their victims' mangled flesh and defiling the stanchest streams in all America with their blood.

It is not just to say that only sportsmen see this shame to its full extent and that commercial considerations



LANDED.

seem to the short-sighted fishermen to be dependent upon their persistence in their use of the inhuman wheels.

Four years ago the writer protested to the general Government only to learn that the protection of the river fisheries of the United States, being dependent upon the ordinary defective laws of the several States, nothing could be done even by Mr. Marshall MacDonald, Fish Commissioner of the United States.

It was and is, however, the opinion of the Fish Commission that the use of fish wheels in the taking of salmon ought to be prohibited, as they not only mangle hundreds of fish unfit for food, but being operated on the upper reaches of the river near the spawning grounds, they capture thousands of fish who have escaped the nets lower down.

The destruction of one such female fish means the loss of hundreds of eggs. When it is seen that the Government is able to afford but two stations on the west coast for the maintenance of the salmon, the one on the McCloud in California the other on

the Little Clackamas, an tributary of the Willamette the average number of eggs the Oregon station is only million per annum, dead-end upper Columbia fisheries to be painfully near.

As a matter of fact it has four years ago splendid listed everywhere along the tions of the river. Now it is rare. The fish are frightened and even that of anglers, my Chinese fr finds the still water sport est. In order to understand tame my celestial friend fe should be seen like the "bump on a log" at Re where some superb fif have been speared; with "sprats" as he calls them.

Then one should watch formed Indians from U nearby as they stand at on their swaying platform spear a swift-sending lower down stream, with balanced dip-net, watch for "a racer." The Ir sport as it ought to be—t as it soon will become. I river down to the casea see the cause of what friend feels in effect. It is us as we view the effigie scene, that men ar by so close a communiti fible forms of nature int and unsporn-like m ing God's creatures. But worst form and fashion s wheels. "Number forty worst on the river, is cle less enough externally, sickening sight to a sp exist than is discovere about Bonneville and v wheels simply swarm a could but call to mi hatred of them expres the terrible bla and heroic Conductor Lyon Railway and Navigatio whose train I was try to San Francisco by th who runs a fish whe wrecker were about a opinion, and as Lyon's titled to the weight of who saved some forty li at the peril

gun. hing exper por-s becom- oughly t patient l, Wing, the tam- just how d it, he ehistoric or Rock, ponders all dozen side him. splendid tilla and eels" on ready to inoak, or ver-ready the foam n has the Chinamen owing the one can celestial nderful to vlenor of t shamed th the vis- less brutal d of kill- re in their l the fish the very no more ma could hin. Just ty the fish he cordial one day in 8 by the the Oregon ompany, on a travel on ste. A man and a train in Lyon's less are en- ce of a man at the peril

the neighborhood assists; the men and boys attending to help, and their wives and sisters to look on. An event of the kind is of no little importance. By 11 o'clock on a day set for such an expedition the crowd has gathered near a corner of the section to be driven, where the men and boys are soon busy making the pen.

This is done by fastening wire netting by means of wooden pins to the wires of the fence and to some posts that have been set for the purpose, thus forming an inclosure with an opening in the centre of the side facing the section to be driven. The wire netting is also stretched along the fence in either direction for a half mile from the corner where the pen has been constructed, forming two long wings.

Now a c 'a' is selected, w 'd' is claus at inte long the line. Each band of horsemen has a leader, who places his men at intervals over the allotted scope of country. When these two leaders meet a yell is given, which is echoed along the line as a signal to begin to close in toward the pen.

The rabbits, frightened by the hurrying hoofs and continued yelling are seen running wildly in all directions, but approaching nearer and nearer the trap laid for them. By the time they come in range of the guns the little creatures are too tired to run fast and are easily killed. When the guns are few and the clubs are busy elsewhere, stones are thrown by an expert and a rabbit falls, hit in the head. Some run against the netting in their fright and their eyes are put out. All this time there are many in the pen, 300 or more, if the drive is a good one running wildly about, trying hard to avoid the seemingly cruel blows from the clubs of their enemies. Perhaps the pen will break, but that does not often happen, and the ground will soon be strewn with the slain rabbits.

Withal, it is very exciting, but the timid and tender-hearted shudder. As an amusement, slaughter in this wholesale manner would not be tolerated, but since the sturdy farmers are thus defending their crops, it may be sanctioned.

Some one will say, "Why do not the rabbits run in their holes?" So here we call attention to the marked difference between the rabbit and what is properly termed the hare. It is the former that burrows in the ground, and to which species our pets belong. The latter, with which this sketch has to do, are much larger, are mule-eared and seek safety in their fleetness; better known, perhaps, as the jack rabbit.



A FAST WHEEL.

providing for increased propagating facilities both at the McCloud and Clackamas stations.

The United States Commission did some good work in July, 1887, on the grounds above Astoria, but there is room for more.

The commission has itself said, "Protective culture is easier than arti-

cial culture." It is cheaper to save our salmon fisheries from destruction than to be obliged to restore them. Such a restoration would require years of toil and millions of money.

In the meantime the cost of salmon as an article for food would far exceed any ordinary means as Scotland could not begin to supply herself.

The sportsman would be robbed of his rights and a sport which no less an authority than Earl Dufferin said to the writer he considered only a little less thrilling than hunting the tiger when the tiger is also hunting you, would be gone from our day and generation, and, perhaps, forever.

Even my half-breed Indian guide, Pierre Loti, with whom I have thus fished, "where rolls the Oregon and gives no sound"—would protest against such a possibility did he understand its proximity. We who have noted the experience of Norway must, however, so understand and it is the part of common prudence to act in the defense of ourselves and of posterity, as well as of our right royal king game fish and his Oregon friends.

A Rabbit Drive.
For those who have never lived in the country where rabbits are plentiful and whose knowledge of these little gray balls of fur is confined to a pair of pets in a pen in the garden, it will be hard to realize what a sight hundreds of them in a drove would be. They make raids on the farmer's wheat field, orchard and vegetable garden and do a great deal of damage with their sharp teeth.

The means by which the country is partially rid of these little pests is known as a rabbit drive, in which all



BEGINNING THE DRIVE.

the neighborhood assists; the men and boys attending to help, and their wives and sisters to look on. An event of the kind is of no little importance. By 11 o'clock on a day set for such an expedition the crowd has gathered near a corner of the section to be driven, where the men and boys are soon busy making the pen.

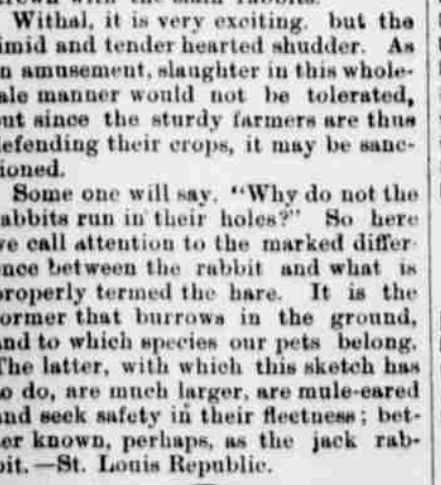
This is done by fastening wire netting by means of wooden pins to the wires of the fence and to some posts that have been set for the purpose, thus forming an inclosure with an opening in the centre of the side facing the section to be driven. The wire netting is also stretched along the fence in either direction for a half mile from the corner where the pen has been constructed, forming two long wings.

Now a c 'a' is selected, w 'd' is claus at inte long the line. Each band of horsemen has a leader, who places his men at intervals over the allotted scope of country. When these two leaders meet a yell is given, which is echoed along the line as a signal to begin to close in toward the pen.

The rabbits, frightened by the hurrying hoofs and continued yelling are seen running wildly in all directions, but approaching nearer and nearer the trap laid for them. By the time they come in range of the guns the little creatures are too tired to run fast and are easily killed. When the guns are few and the clubs are busy elsewhere, stones are thrown by an expert and a rabbit falls, hit in the head. Some run against the netting in their fright and their eyes are put out. All this time there are many in the pen, 300 or more, if the drive is a good one running wildly about, trying hard to avoid the seemingly cruel blows from the clubs of their enemies. Perhaps the pen will break, but that does not often happen, and the ground will soon be strewn with the slain rabbits.

Withal, it is very exciting, but the timid and tender-hearted shudder. As an amusement, slaughter in this wholesale manner would not be tolerated, but since the sturdy farmers are thus defending their crops, it may be sanctioned.

Some one will say, "Why do not the rabbits run in their holes?" So here we call attention to the marked difference between the rabbit and what is properly termed the hare. It is the former that burrows in the ground, and to which species our pets belong. The latter, with which this sketch has to do, are much larger, are mule-eared and seek safety in their fleetness; better known, perhaps, as the jack rabbit.



A Sudden Change of Base.

providing for increased propagating facilities both at the McCloud and Clackamas stations.

The United States Commission did some good work in July, 1887, on the grounds above Astoria, but there is room for more.

The commission has itself said, "Protective culture is easier than arti-

TRUMPET CALLS.

Man's Horn Sounds a Warning Note to the Unredeemed.



A LOAFER'S DEVOY satisfied with his wapes. SIN nearly always begins with a look. A DRUNKARD'S throat has no bottom to it. THE devil is the father of every doubt.

If you are not made better by giving, double your gift.

The sermon falls that does not tell somebody that God is love.

The man who hates light is always afraid of his own shadow.

It is a long step toward heaven to be able to say no to yourself.

The easiest thing for a fool to do is to tell how little he knows.

When people have only a little religion they are apt to be ashamed of it.

Nothing but sin ever made anybody doubt the divinity of Jesus Christ.

The man goes to bed tired who spends the day in looking for an easy place.

There are some blessings that God can bestow upon His children only in the lion's den.

If the devil can only get our eyes he knows that he will soon have our hands and feet.

What a commotion of joy there must have been in Heaven on the day of Pentecost.

You can generally tell how a man would treat Christ, if you know how he treats his wife.

The devil has to fight hard for all he gets in the family where there is a Christian mother.

Some fiddlers can play a tune on one string, but it never makes anybody want to dance.

The devil in some shape is being made welcome in the home where the Bible has dust on it.

God will see to it that we always have something to say if we talk about His own goodness.

Angels weep on the day that a young man begins to spend more money than he can make.

A HYPOCRITE feels better satisfied with himself every time he sees a good man make a misstep.

Give the devil a silk thread around a young man's neck, and he will soon make it a strong rope.

Prosperity in a worldly way is very apt to make men stop praying that they may be pure in heart.

You can generally tell how much love there is in a man's heart by the way he owns his mouth.

As a prize fighting pays so much preaching, still owns t

If you take a thermometer on a hot summer day, and watch it until it runs up under the influence of the sunshine to 98.4 degrees, you will see it when it reaches that point, at the exact temperature of your body, if you are in normal health. Your temperature may fluctuate a fraction above or below 98.4, according to the time of the day or night, but it never varies to any extent until fever or some other kind of disease sets in.

Then the temperature begins to do what the pulse would not do, tell just how dangerously sick the person is. And one of the very strange things about it is that it does not vary many degrees from this normal point of 98.4, degrees no matter how ill the patient may become.

If there is a high fever it may run up to 104 or 105, and sometime to 106, but it seldom stays at this last point for any length of time. If it goes up to 108 the good physician who is watching at the bedside of the sick person concludes that death will soon put an end to the suffering. Sometimes, as in case of cholera, it may drop several degrees below 98.4, but it seems to be impossible for it to change many degrees from the normal point. There are cases recorded where the temperature ran up to 110 or 112 and the patient recovered.

The pulse, on the contrary, may change many beats, and still the sick person will not be in danger of death. But as a rule, if the temperature reaches 105 or 106 death soon follows.

A tiny thermometer, called a clinical thermometer, is used to indicate the temperature. It is placed under the tongue, or close to the skin in the axilla, or arm pit, and left there for a few minutes. By an ingenious arrangement the mercurials in the slender glass tube is self registering, so that you may tell how high it was at any time after the temperature is taken, if the mercury is not disturbed.

—St. Nicholas.

Promptness.
Promptness is a habit, and can be just as easily cultivated as others that are not of one-half as much importance. If you are a slow dresser give yourself ample time to prepare for whatever appointment you have made. If it is only the ordinary going to meals three times a day, let it be a fixed rule never to be found loitering over the toilet when the time for breakfast, luncheon or dinner arrives.

Promptness in the household, in business and in the carrying out of social engagements is the primary step towards comfort and economy of time that leaves many a minute for the accomplishment of outside work and play that in the end counts for so much.

TEMPERANCE.

Prohibition Farrer writes as follows: "I have known boys and girls grow up, because of drink, into felons and bad women. I have known children fly from the horror of drunken parents at midnight to hide themselves in the chimney of a neighbor's house, or to sleep till they are stone cold in a cellar with the rats. I have seen them condemned, because of drink, to childhood without innocence, manhood without self-respect, and old age in which the hoary hairs were a crown of infamy."

READ AND SUGGESTIVE STORY.
A sad and suggestive story of the evils resulting from the presence of the drinkshops in this city is thus related for us by a well-known mission worker. A Greek by the name of Theodore Leonas arrived in New York from Pittsburg, where he had accumulated about five hundred dollars, and engaged passage on board of a steamer for Athens, where he has a wife and four children. During the day he met with two Italians with whom he visited a saloon and took a social glass. While under the influence of the drink, or possibly some drug which was given him, they succeeded in relieving him of \$40 in gold which he had strapped about his body. When he came to himself and discovered that his money was gone and that the steamer with his baggage on board had sailed, the poor fellow was almost insane with grief and excitement, and made his case known to the officers, but with very little prospect of recovering his lost treasure. He finally disposed of his ticket to procure lodgings and meals. In the course of two or three weeks, through the kindness of parties to whom his misfortunes were made known, means were provided for his return to Pittsburg, where he said he could again obtain employment. His case is one of the saddest we have ever met with, and is a striking illustration of the evils of the saloon, and of the dangers to which men are exposed through that system of highway robbery which is so prevalent in all large cities, known as the "confidence game."—Christian at Work.

HOW THE HABIT GROWS.
During the prevalence of cholera in Cincinnati a gentleman, a member of a church, and up to that time, a rigid teetotaler, desired his wife to put a tablespoonful of brandy in his glass every day at dinner. The wife was surprised; but deeming it the result of a wise professional counsel, she complied, and the husband filled up the glass with water and drank it. A week passed by, and he said to his wife while at dinner, "My dear, you have been cutting off my supply of brandy. This has lost its taste! It does not produce the same effect as at first."

His wife assured him she had given the full amount, and he said no more.

Another week passed by, and he repeated to his wife the conviction that she had lessened the quantity of brandy. It did not produce the same effect as at first. He could scarcely taste it, and the effects on his stomach were not perceptible.

"My dear," said his wife, "you have been taking two tablespoonfuls every day, for a week past, since you found fault with me for stinting you."

He was thunderstruck. He sat a few moments in deep thought; then desired the doctor of brandy to be brought to him. He tasted it and shook it, as much as to say, "I am your master," and then hurried it from the window.

He had been playing with a serpent which was fast winding its deadly coils about him. He did not suspect his danger at the beginning, but fortunately for himself, he saw it before it was too late. A little leisure led to more.

WHAT CIDER IS MADE OF.
"Them's good cider apples" said the elder Miller. "Ain't nothin' the matter with 'em."

"Ain't nothin' the matter with 'em," answered the miller. "Makes the cider all the better, some folks says."

"How about wormy apples? Are they fit to make into cider?"

"The miller had talked long enough, and so one of the hangers-on about the place volunteered a reply.

"Guess you wasn't even into a elder mill 'fore to-day, was ye? If you had been I reckon you wouldn't ask no questions about wormy apples. Worms don't hurt elder none."

"The correspondent looked incredulous.

"Don't you believe it. Well, I tell ye just 't' go. When you go home to-night, just try an experiment. Wait till it's dark, an' then take two apples an' go down int' the cellar an' see if you kin tell the difference 'twixt the one with a worm into it an' 't' other one."

"What do you mean? Why do you tell me to go down into the cellar?"

"Why, that's the most darkest place 'bout the house, ain't it? Don't take no light with ye."

But how an I to examine the apples in the dark? Of course, I shouldn't know which wa which just by feeling of them."

"You didn't 'pose I wanted ye to go down there an' set round a-feelin' of the apples, did ye? That's what I meant. What I meant wa this: You jest take a wormy apple an' a go 'd one an' go down int' the cellar an' eat 'em. An' I'll bet ye a shillin' you won't know wh when you eat the wormy."

"He correspondent shuddered.

"Don't that prove it?" ran on the man. "Course it does. We put the worms right int' the grater, long with the rest. How many of 'em they is we don't know. All we know is that they all turn into cider, an' the main int' it is that kin tell when he's drinkin' the cider what part's apple juice an' what part's worm juice."

"Then, again, we couldn't do different if we tried. We couldn't send every wormy apple to a hospital and doctor it with veal-figs till we'd killed off the live stock. No, air, the worms has to go, an' they'll keep on goin'." I's pose, till one of them cruelly to annihilate fellers shills down on it an' makes us agree to dose the worms with chloroform 'fore we grind 'em up."—New York Times.

TEMPERANCE NEWS AND NOTES.
Ministers say New Haven County (Conn.) workmen spend \$3,000,000 a year in saloons.

The Chicago Tribune says: Liquor was the cause of 748 murders reported in its columns in 1892.

The wine shops are the colleges and chapels of the poor in France. It is in wine shops the "na is taught to think it heroic to sho emiddle class man who disputes his fars.

A American citizen who says it is impossible for us to put down this evil, to enforce the laws that are upon the statute books against the liquor interests, I would say to him he ought to abdiccate. We are able to do it.

Temperance women of Norway asked the public authorities a short time ago to make it unlawful for women or girls to serve in public houses. The request has been granted, and it is present an abjectly ignorant cannot employ any other woman than his own wife.

Some men drink a little every day, but as they do not get drunk, people do not know it. But this taking of a little daily brings on sickness sooner or later, and if the doctor should tell the family of the man that he was suffering from a form of delirium tremens they would want him arrested for slander.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR FEBRUARY 25.

Subject: "Trial of Abraham's Faith." Gen. xxii. 1-13-17. Text: Heb. xi. 17.—Commentary.

1. "And it came to pass after these things that God did tempt Abraham and said unto him, Abraham! And he said, Behold, here I am!" In due time the promised son was given and was named Isaac as God had commanded (xvii. 19). Abraham was now living at Beersheba in the extreme south, and Isaac had grown to boyhood when this promise (I. 2) of a cry-stone upon him, consider how God proved Isaac's (Deut. viii. 2, 16). These are the trials that are precious and in which we are by grace to rejoice (Jas. 1, 2, 12 I Pet. 1, 7). Abraham's "Behold me" (margin) is the same word used in Samuel and Isaac (I Sam. xii. 4, 15a, vi. 78).

2. "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of." If Abraham's heart centered in Isaac, then this would crush him; but it is God, and Isaac, then he would see God and still live. Heb. xi. 17-19, tells the story. The ability of God is the resting place. Compare Rom. vii. 21. On this mountain the Lord afterward appeared to David, and there Solomon built the temple (II Chron. iii. 1).

3. "And Abraham rose up early in the morning and saddled his ass and took two of his young men with him and Isaac, his son, and went unto the place of which God had said unto him." Here is the prompt obedience of faith. Trials are God's vote of confidence in us and are our opportunities for manifesting Christ. Abraham's life was from one trial to another, lesser ones preparing for greater, and from one separation to another until he was separated from earth to heaven, there to rest and wait for the complete fulfillment of every promise in God's good time.

4. "Then on the third day Abraham lifted up his eyes and saw the place afar off." It was on this same day that he received him from the dead in a figure, and from the third day of the cross, when all the land was up out of the waters and became a land with grass, herbs and trees—the third day seems to speak of resurrection. Think of Jonah and the Lord Jesus. The third day marriage in Cana (John ii. 1), suggesting another when all cups of water were changed to the wine of the kingdom at the marriage of the Lamb. See also Hos. vi. 2.

5. "And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you." See this faith—the lad will come again. That is true worship which carries with it an obedience that cost something. David said he would not offer unto the Lord that which cost him nothing (II Sam. xxiv. 24), but David's was nothing as compared with this, and what is this when compared with God giving His only begotten.

6. "And Abraham took the wood of the burnt offering and laid it upon Isaac, his son, and he took the fire in his hand and a knife, and they went both of them together. This father and son were perfectly agreed (verse 8 and Anos iii. 3). Gaze upon this picture until it becomes real to you, and you can enter somewhat into their feelings. Then look forever on that other son bearing His cross, whom I blessed His Father to bruise for our sakes (Isa. liii. 10).

7. "And Isaac spake unto Abraham, my father, and said, My father, And he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering?" What a sword to the father's heart! What grace to enable him to answer as he does in the next verse! Was ever a father brought so near to the heart of God as this father?

8. "And Abraham said, My son, where is the lamb? (John i. 29), and whom the beloved saw his glory "a Lamb as it had been slain" (Rev. v. 6). When God provides, He does so abundantly. Are you satisfied with His provision?

9. "And they came to the place which God had told him of, and Abraham built an altar there and laid the wood in order and bound Isaac, his son, and laid him on the altar upon the wood." Isaac now understands about the wood, but a father must be a willing sacrifice. Wonderful son of a wonderful father! But turn to Him whose name is Wonderful and hear Him. "I delight to do Thy will, O My God." "I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of Myself" (Jn. x. 17, 18).

10. "And Abraham stretched forth his hand and took the knife to slay his son." The promise centered in Isaac (xvii. 19), and through him was the nation to come, and it was God's part to see that Isaac was Abraham's first-born, but a father must arrange the difficulties. It was for Abraham to see God and not Isaac—the giver rather than the gift. Until our Isaac is on the altar we cannot know God as fully as we might.

11. "And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham." And he said, Here am I. Every movement had been watched in heaven, every heart pang and sigh had been noted there. The limit had been reached; it is enough. Why do we not believe every step and act of God and thought is seen by Him, who understandeth the imaginations of the thoughts?

12. "And he said, lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The Bible has much to say about the fear of the Lord. Is this, then, the meaning of it? Such unbounded confidence in Him that we fear not to do anything He tells us, sure that He will keep His promise, though an ever-changing may against it. Such an entire surrender to Him of all His gifts to us that we enjoy the giver in the gift and not the gift apart from Him.

13. "And Abraham lifted up his eyes and looked, and behold, behind him, a ram caught in a thicket by his horns. And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." Isaac was spared, but God spared not His own Son, but delivered Him up for us all (Rom. viii. 32). Just as truly as the ram died in the stead of Isaac so Jesus died in my stead. He was delivered for our offenses and raised again for our justification (Rom. iv. 25). And the gift of Himself to us must include all else. Therefore my soul should ever sing Jehovah-jireh. See margin of verse 14.

TEMPERANCE.
Temperance and exercise are the best means of preserving health.—Murray.

Temperance is health; intemperance is rather a disease than a crime, but the world does not excuse it, and only dogs and angels pity.—Salmon P. Chase.

Temperance in eating and drinking is a cardinal virtue; the majority of mankind sacrifice their own death warrants with their cups and dig their graves with their teeth.—Magoon.

Temperance and labor are the two best physicians of man; labor sharpens the appetite and temperance prevents him from indulging in excess.—Rousseau.

Health, temperance and repose slam the door on the doctor.—Lafayette.

There is no difference between knowledge and temperance, for he who knows what is good and avoids it, is learned and temperate, but he who knows well what ought to be done and does not otherwise is ignorant and stupid.—Socrates.