

CHAPTER II. THE ESSENCE OF SIMPLICITY. EFORE considering the question of a practical return to the simplicity of which we dream, it will be necessary to define simplicity in its very essence, for in regard to it people commit the same error that we have just denounced, confounding the secondary with the essential, substance with form. They are tempted to believe that simplicity presents certain external characteristics by which it may be recognized and in which it really consists. Simplicity and lowly station, plain dress, a modest dwelling, slender means, poverty-these things seem to go together. Nevertheless this is not the case. Just now I passed three men on the street, the first in his carriage, the others on foot and one of them shoeless. The shoeless man does not necessarily lead the least complex life of the three. It may be, indeed, that he who rides in his carriage is sincere and unaffected, in spite of his position, and is not at all the slave of his wealth. It may be also that the pedestrian in shoes neither envies him who rides nor despises him who goes unshod; and lastly it is possible that under his rags, his feet in the dust, the third man has a hatred of simplicity, of labor, of sobriety, and dreams only of idleness and pleasure, for among the least simple and straightforward of men must be reckoned professional beggars, knights of the road, parasites and the whole tribe of the obsequious and envious, whose aspirations are summed up in this-to arrive at seizing a morsel, the biggest possible, of that prey which the fortunate of earth consume.

And to this same category, little matter what their station in life, belong the profligate, the arrogant, the miserly, the weak, the crafty. Livery counts for nothing; we must see the heart. No class has the prerogative . of simplicity; no dress, however humble in appearance, is its unfailing badge. Its dwelling need not be a garret, a hut, the cell of the ascetic nor the lowliest fisherman's bark. Under all the forms in which life vests itself, in all social positions, at the top as at the bottom of the ladder, there are people who live simply and others who do not. We do not mean by this that simplicity betrays itself in no visible signs, has not its own habits, its distinguishing tastes and ways; but this outward show, which may now and then be counterfeited, must not be confounded with its essource. Simplicity is a state of mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be-that is, honestly and naturally human. And this is neither so easy nor so impossible as one might think. At bottom it consists in putting our acts and aspirations in accordance with the law of our being, and consequently with the eternal intention which willed that we should be at all. Let a flower be a flower, a swallow a swallow, a rock a rock, and let a man be a man, and not a fox, a hare, a hog or a bird of prey. This is the sum of the whole matter. Here we are led to formulate the practical ideal of man. Everywhere in life we see certain quantities of matter and energy associated for certain ends. Substances more or less crude are thus transformed and carried to a higher degree of organization. | the brambles and briers of infinite de-It is not otherwise with the life of man. The human ideal is to transform life into something more excellent than itself. We may compare existence to raw material. What it is matters less than what is made of it, as the value of a work of art lies in the flowering of the workman's skill. We bring into the world with us different gifts. One has received gold, another granite, a third marble, most of us wood or clay. Our task is to fashion these substances. Every one knows that the most precious material may be spoiled, and he knows, too, that out of the least costly an immortal work may be shaped. Art is the realization of a permanent idea in an ephemeral form. True life is the realization of the higher virtues-justice, love, truth, liberty, moral powerin our daily activities, whatever they may be. And this life is possible in social conditions the most diverse and with natural gifts the most unequal. It is not fortune or personal advantage, but our turning them to account, that constitutes the value of life. Fame adds no more than does length of days. Quality is the thing. Need we say that one does not rise to this point of view without a struggle? The spirit of simplicity is not an inherited gift, but the result of a laborious conquest. Plain living, like high thinking, is simplification. We know that science is the handful of ultimate principles gathered out of the tufted mass of facts, but what gropings to discover them! Centuries of research are often condensed into a principle that a line may state. Here the moral life presents strong analogy with the scientific. It, too, begins in a certain confusion, makes trial of itself, seeks to understand itself, and often mistakes. But by dint of action and ex-

his deeds man arrives at a better knowledge of life. Its law appears to him, and the law is this: Work out your mission. He who applies himself to aught else than the realization of this end loses in living the raison d'etre of life. The egotist does so, the pleasure seeker, the ambitious; he consumes existence as one eating the full corn in the blade; he prevents it from bearing its fruit; his life is lost. Whoever, on the contrary, makes his life serve a good higher than itself saves it in giving it. Moral precepts which to a superficial view appear arbitrary and seem made to spoil our zest for life have really but one object-to preserve us from the evil of having lived in vain. That is why they are constantly leading us back into the same paths; that is why they all have the same meaning: Do not waste your life; make it bear fruit; learn how to give it in order that it may not consume itself! Herein is summed up the experience of humanity, and this experience, which sach man must remake for himself, is more precious in proportion as it costs more dear. Illumined by its light, he makes a moral advance more and more sure. Now he has his means of orientation, his internal norm to which he may lead everything back, and from the vacillating, confused and complex being that he was he becomes simple. By the ceaseless influence of this same law, which expands within him and is

ions and habits become transformed. Once captivated by the beauty and sublimity of the true life, by what is sacred and pathetic in this strife of humanity for truth, justice and brotherly love, his heart holds the fascination of it. Gradually everything subordinates itself to this powerful and persistent charm. The necessary hierarchy of powers is organized within him; the essential commands, the secondary obeys, and order is born of simplicity. We may compare this organization of the interior life to that of an army. An army is strong by its discipline, and its discipline consists in respect of the inferior for the superior and the concentration of all its energies toward a single end. Discipline once relaxed, the army suffers. It will not do to let the corporal command the general. Examine carefully your life and the lives of others. Whenever something halts or jars and complications and disorder follow it is because the corporal has issued orders to the general. Where the natural law rules in the heart disorder vanishes.

day by day verified in fact, his opin-

dissecting of oneself, like a piece of mechanism. It is a waste of time and goes wide of the mark. The man who, to prepare himself the better for walking, should begin by making a rigid anatomical examination of his means of locomotion would risk dislocating something before he had taken a step. You have what you need to walk with. then forward! Take care not to fall. and use your forces with discretion. Americans to their native country; but Potterers and scruple mongers are soon that the movement is counteracted by unreduced to inaction. It needs but a favorable conditions here, such as de-glimmer of common sense to perceive that man is not made to pass his life in a self centered trance.

have something new, and we create a factitious existence, a refinement of living, that the vulgar crowd has not the wherewithal to procure. It is so ish-American will be invited back to his agreeable to be distinguished! Instead native country, and it is hoped that this of conducting ourselves like rational will bring considerable money into Sweden beings and using the means most ob- and result in an industrial revival. viously at our command we arrive, by dint of absolute genius, at the most astonishing singularities. Better off the track than on the main line! All the bodily defects and deformities that orthopedy treats give but a feeble idea of the humps, the tortuosities, the dislocations we have inflicted upon ourselves in order to depart from simple common sense, and at our own expense we learn that one does not de form himself with impunity. Novelty, after all, is ephemeral. Nothing endures but the eternal commonplace. and if one departs from that it is to run the most perilous risks. Happy he who is able to reclaim himself, who finds the way back to simplicity.

Good plain sense is not, as is often imagined, the innate possession of the first chance comer, a mean and paltry equipment that has cost nothing to any one. I would compare it to those old folk songs, unfathered, but deathless, which seem to have risen out of the very heart of the people. Good sense is a fund slowly and painfully accumulated by the labor of centuries. It is a jewel of the first water, whose value he alone understands who has lost it or who observes the lives of others who have lost it. For my part I think no price too great to pay for gaining it and keeping it for the possession of eyes that see and s judgment that discerns. One takes good care of his sword that it be not bent or rusted; with greater reason should he give heed to his thought.

But let this be well understood: An appeal to common sense is not an appeal to thought that grovels, to narrow positivism which denies everything it cannot see or touch; for to wish that man should be absorbed in material sensations, to the exclusion of the high realities of the inner life, is also a want of good sense. Here we touch upon a tender point, round which the greatest battles of humanity are waging. In truth, we are striving to attain a conception of life, searching it out a countless obscurities and griefs, everything that touches upon spiri

vation of one's llife and thoughts, this Sweden Will Send After Her Wandering Sons.

A rather remarkable agitation is under way in Sweden with the object of securing the return to that country of persons who have emigrated to the United States and there accumulated some money It is proposed to send representatives into the country to do missionary work among the most thickly settled Scandinavian districts in the country and endeavor to in-duce a general return of the Swedishreaucratic state of society, which repels the Swedish-Americans, who are accustomed to more liberal social relations, and And common sense-do you not find finally, the intelerance of the whole pubwhat is designated by this name be- lic in Sweden, which does not understand coming as rare as the common sense the self-esteem natural to the Swedishcustoms of other days? Common sense American, who by his own exertions has has become an old story. We must passed from poverty to good economic cir-

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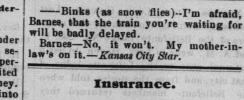
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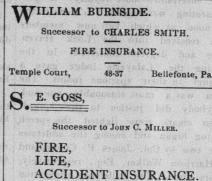
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p. m., at Altoona, 3.10 p. m., at Pittsburg, 6.65 p. m.
Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00, at Altoona, 7.05, at Pittsburg at 10.50.
VIA TYRONE-EASTWARD.
Leave Bellefonte, 9.53 a. m., arrive at Tyrone, 11.05, a. m. at Harrisburg, 2.40 p. m., at Phil-adelphia, 5.47, p. m.
Leave Bellefonte, 1.05 p. m., arrive at Tyrone, 2.10 p. m., at Harrisburg, 6.35 p. m., at Phila-delphia, 10.47 p. m.
Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00 p. m., at Harrisburg, at 10.00 p. m. Phila-delphia, 4.23 a. m.
V & LOCK HAVEN-WESTWARD.
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Leave Bellefonte, 9.32 a. m., arrive at Lock Haven 10.30, a. m. leave Williamsport, 12.35 p. m., ar-rive at Harrisburg, 3.20 p. m., at Philadelphia at 6.23 p. m.
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Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 2.10 p. m., leave Williamsport, at 2.53, p. m., arrive Harrisburg, 5.00 p. m., Philadelphia 2.10 p m., leave Williamsport, at 2.63, p.m., arrive Harrisburg, 5.00 p.m., Philadelphia 7.32 p.m
 Leave Bellefonte, 8.16 p.m., arrive at Lock Ha-ven, 9.15 p.m., leave Williamsport, 1.35 a. m., arrive at Harrisburg, 4.15 a. m., arrive at Philadelphia at 7.17 a. m.
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 Leave Bellefonte, at 6.40 a. m., arrive at Lewis-burg, at 9.05 a. m., Montandon, 9.15, Harris-burg, 11.30 a. m., Philadelphia, 3.17 p. m.
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 On SUNDAYS- - a train leaves Tyrone at 8:00 a. m. making all the regular stops through to Grampian, arriving there at 11:05. Returning it leaves Gram-pian at 2:50 p. m., and arrives in Tyrone at 5:35 p. m. BALD LAGLE VALLEY BRANCH. WESTWRI Nov. 29th, 1903
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I despair of ever describing simplici- realities becomes day by day sence and its deep and wholly inward ty in any worthy fashion. All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity and have understood that the art of living is to know how to give one's life.

CHAPTER III.

SIMPLICITY OF THOUGHT

T is not alone among the practical manifestations of our life that there is need of making a clearing; the domain of our ideas is in the same case. Anarchy reigns in human thought. We walk in the woods without compass or sun, lost among tail.

When once man has recognized the fact that he has an aim, and that this aim is to be a man, he organizes his thought accordingly. Every mode of thinking or judging which does not make him better and stronger he rejects as dangerous.

And first of all he flees the too common contrariety of amusing himself with his thought. Thought is a tool, with its own proper function; it isn't a toy. Let us take an example. Here is the studio of a painter. The implements are all in place; everything indicates that this assemblage of means is arranged with view to an end. Throw the room open to apes. They will climb on the benches, swing from the cords, rig themselves in draperies, coif themselves with slippers, juggle with brushes, nibble the colors and pierce the canvases to see what is behind the paint. I don't question their enjoyment. Certainly they must find this kind of exercise extremely interesting. But an atelier is not made to let monkeys loose in. No more is thought a ground for acrobatic evolutions. A man worthy of the name thinks as he is, as his tastes are; he goes about it with his whole heart, and not with that fitful and sterile curiosity which, under pretext of observing and noting everything, runs the risk of never experiencing a deep and true emotion or accomplishing a right deed.

Another habit in urgent need of correction, ordinary attendant on conventional life, is the mania for examining and analyzing oneself at every turn. I do not invite men to neglect introspection and the examination of conscience. The endeavor to understand one's own mental attitudes and motives of conduct is an essential element of good living. But quite other is this exacting from himself strict account of treme vigilance, this incessant obser- Supply. Benefit Guaranteed or money funded. All druggists.

painful. In the midst of the g perplexities and transient diso that accompany great crises of tho it seems more difficult than ever t cape with any simple principles. necessity itself comes to our aid, has done for the men of all times. programme of life is terribly sin after all, and in the fact that exist so imperiously forces herself upor she gives us notice that she prec any idea of her which we may n for ourselves and that no one can off living pending an attempt to un stand life. Our philosophies, our planations, our beliefs, are everyw confronted by facts, and these fa prodigious, irrefutable, call us to o when we would deduce life from reasonings and would wait to act u we have ended philosophizing. this happy necessity that prevents world from stopping while man q tions his route. Travelers of a we are carried along in a vast m ment to which we are called upon contribute, but which we have not f seen nor embraced in its entirety penetrated as to its ultimate a Our part is to fill faithfully the role private, which has devolved upon and our thought should adapt itsel the situation. Do not say that we in more trying times than our an tors, for things seen from afar are ten seen imperfectly. It is, moreo scarcely gracious to complain of having been born in the days of on grandfather. What we may believe least conte

ble on the subject is this: From the ginning of the world it has been h to see clearly; right thinking has b difficult everywhere and always. the matter the ancients were in wise privileged above the moderns, it might be added that there is no ference between men when they considered from this point of vi Master and servant, teacher and lea er, writer and artisan, discern truth the same cost. The light that human acquires in advancing is no doubt the greatest use, but it also multipl the number and extent of human pr lems. The difficulty is never remov the mind always encounters its obs cle. The unknown controls us a hems us in on all sides. But just one need not exhaust a spring quench his thirst, so we need not kn everything to live. Humanity lives a always has lived on certain elemen provisions

(To be Continued.)

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