

However, let us be wen understood. We should not wish to turn any one away from scrupulous research into the foundations of morality. No thought which leads men to concern you were doing the only reasonable themselves once more with these grave questions could be useless or indifferent. We simply challenge the thinker to find a way to wait till he has unearthed these foundations before he does an act of humanity, of honesty or dishonesty, of valor or cowardice. And most of all do-we wish to formulate a reply for all the insincere who have never tried to philosophize and for ourselves when we would offer our state of philosophic doubt in justification of our practical omissions. From the simple fact that we are men, before all theorizing, positive or negative. about duty, we have the peremptory oar, any scrap of wreckage, saves us. law to conduct ourselves like men. On the tumbling waves of life, when There is no getting out of it.

But he little knows the resources of the human heart who counts on the effect of such a reply. It matters not plank of safety. To despise the remthat it is itself unanswerable. It cannot keep other questions from arising. The sum of our pretexts for evading duty is equal to the sum of the sands of the sea or the stars of heaven.

We take refuge, then, behind duty that is obscure, difficult, contradictory. And these are certainly words to call up painful memories. To be a man of Then you neglect to care for your perduty and to question one's route, grope in the dark, feel ones If torn between the contrary solicitatio s of conflicting calls, or, again, to face a duty gigantic, overwhelming, beyond our strengthwhat is harder! And such things happen. We would neither deny nor contest the tragedy in certain situations or the anguish of certain lives. And yet duty rarely has to make itself plain across such conflicting circumstances or to be struck out from the tortured mind like lightning from a storm cloud. Such formidable shocks are exceptional. Well for us if we stand stanch when they come! But if no one is astonished that oaks are uprooted by the whirlwind, that a wayfarer stumbles at night on an unknown road or that a soldier caught between two fires is vanquished, no more should he condemn without appeal those who have been worsted in almost superhuman moral conflicts. To succumb under the force of numbers or obstacles has never been counted a disgrace.

So my weapons are at the service of those who intrench themselves behind the impregnable rampart of duty ill defined, complicated or contradictory. But it is not that which occupies me today; it is of plain-I had almost said easy-duty that I wish to speak. We have yearly three or four high feast days and many ordinary ones. There are likewise some very great and dark combats to wage, but beside these is the multitude of plain and simple duties. Now, while in the great encounters our equipment is generally adequate, it is precisely in the little emergencies that we are found wanting. Without fear of being misled by a paradoxical form of thought, I affirm, then, that the essential thing is to fulfill our simple duties and exercise elementary justice. In general, those who lose their souls do so not because they fail to rise to difficult duty, but because they neglect to perform that which is simple. Let us illustrate this truth. He who tries to penetrate into the humble underworld of society is not slow to discover great misery, physical and moral. And the closer he looks the greater number of unfortunates does he discover, till in the end this assembly of the wretched appears to him like a great black world, in whose presence the individual and his means of relief are reduced to helplessness. It is true that he feels impelled to run to the succor of these unfortunates, but at the same time he asks himself, "What is the use?" The case is certainly heartrending. Some, in despair, end by doing nothing. They lack neither pity nor good intention, but these bear no fruit. They are wrong. Often a man has not the means to do good on a large scale, but that is not many people absolve themselves from aware of their existence. any action on the ground that there is too much to do! They should be recalled to simple duty, and this duty in the case of which we speak is that each one, according to his resources, leisure and capacity, should create relations for himself among the world's disinherited. There are people who by the exercise of a little good will have succeeded in enrolling themselves among the followers of ministers and: have ingratiated themselves with princes. Why should you not succeed in forming relations with the poor and in making acquaintances among the workers who lack somewhat the necessities of life? When a few families are known, with their histories, their antecedents and their difficulties, you may be of the greatest use to them by acting the part of a brother with the moral and material aid that is yours to give. It is true you will have attacked only one little corner, but you will have done what you could and perhaps have led another on to follow you. Instead of stopping at ness, hatred, disunion and vice exist those pitcously disordered homes in society you will have introduced a little good among these evils. And by,

however slow degrees such kindness as yours is emulated the good will sensioly increase and the evil diminish. Even were you to remain alone in this undertaking you would have the assurance that in fulfilling the duty, plain as a child's, which offered itself thing. If you have felt it so, you have found out one of the secrets of right living

In its dreams man's ambition embraces vast limits, but it is rarely given us to achieve great things, and even then a quick and sure success always rests on a groundwork of patient preparation. Fidelity in small things is at the base of every great achievement. We too often forget this, and yet no truth needs more to be kept in mind, particularly in the troubled eras of history and in the crises of individual life. In shipwreck a splintered beam, an

everything seems shattered to fragments, let us not forget that a single one of these poor bits may become our nants is demoralization.

You are a ruined man, or you are stricken by a great bereavement, or, again, you see the fruit of toilsome years perish before your eyes. You

cannot rebuild your fortune, raise the dead, recover your lost toil, and in the face of the inevitable your arms drop. son, to keep your house, to guide your children. All this is pardonable, and how easy to understand! But it is exceedingly dangerous. To fold one's hands and let things take their course is to transform one evil into worse. You who think that you have nothing left to lose will by that very thought lose what you have. Gather up the fragments that remain to you and keep them with scrupulous care. In good time this little that is yours will be your consolation. The effort made will come to your relief, as the effort missed will turn against you. If nothing but a branch is left for you to cling to, cling to that branch, and if you stand alone in defense of a losing cause do not throw down your arms to join the rout. After the deluge a few survivors repeopled the earth. The future sometimes rests in a single life as truly as life sometimes hangs by a thread. For strength go to history and

nature. From the long travail of both you will learn that failure and fortune alike may come from the slightest cause, that it is not wise to neglect detail and, above all, that we must know how to wait and to begin again. In speaking of simple duty I cannot help thinking of military life and the examples it offers to combatants in this great struggle. He would little understand his soldier's duty who, the army once beaten, should cease to brush his garments, polish his rifle and observe discipline. "But what would be the use?" perhaps you ask. Are there not various fashions of being vanquished? Is it an indifferent matter to add to defeat discouragement, disorder and demoralization? No: it should never be forgotten that the least display of energy in these terrible moments is a sign of life and hope. At once everybody feels that all is not lost. During the disastrous retreat of 1813-14, in the heart of the winter, when it had become almost impossible to present any sort of appearance, a general, I know not who, one morning presented himself to Napoleon in full dress and freshly shaved. Seeing him thus, in the midst of the general demoralization, as elaborately attired as if for parade, the emperor said, "My general, you are a brave man!" Again, the plain duty is the near duty. A very common weakness keeps many people from finding what is near them interesting; they see that only on its paltry side. The distant, on the contrary, draws and fascinates them. In this way a fabulous amount of good will is wasted. People burn with ardor for humanity, for the public good, for righting distant wrongs; they walk through life, their eyes fixed on marvelous sights along the horizon, treading meanwhile on the feet of passersa reason for failing to do it at all. So by or jostling them without being Strange infirmity, that keeps us from seeing our fellows at our very doors: People widely read and far traveled are often not acquainted with their fellow citizens, great or small. Their lives depend upon the co-operation of a multitude of beings whose lot remains to them quite indifferent. Not those to whom they owe their knowledge and culture, not their rulers nor those who serve them and supply their needs, have ever attracted their attention. That there is ingratitude or improvidence in not knowing one's workmen, one's servants-all those, in short, with whom one has indispensable social relations-this has never come into their minds. Others go much further. To certain wives their husbands are strangers, and conversely. There are parents who do not know their children: their development, their thoughts, the dangers they run, the hopes they cherish, are to them a closed book. Many children do not know their parents, have no suspicion of their difficulties and struggles, no conception of the knowledge that much wretched- their aims. And I am not speaking of

where all the relations are false, of honorable families. Only all th people are greatly preoccupied; e has his outside interest that fills all time. The distant duty-very attr tive, I don't deny-claims them ent ly, and they are not conscious of duty near at hand. I fear they have their trouble for their pains. E person's base of operations is the of his immediate duty. Neglect field, and all you undertake at a tance is compromised. First, then, of your own country, your own o your own home, your own church, y own workshop; then, if you can, set from this to go beyond it. That is plain and natural order, and a man m fortify himself with very bad reas to arrive at reversing it. At all eve the result of so strange a confusion duties is that many people emp their time in all sorts of affairs exc those in which we have a right to mand it. Each is occupied with so thing else than what concerns him absent from his post, ignores his tra This is what complicates life. And would be so simple for each one to about his own matter.

Another form of simple duty. W damage is done who should repair He who did it. This is just, but i only theory, and the consequence following the theory would be the in force until the malefactors v found and had offset it. But supp they are not found, or suppose cannot or will not make amends?

The rain falls on your head through a hole in the roof or the wind bl in at a broken window. Will you v to find the man who caused the chief? You would certainly think absurd. And yet such is often the p tice. Children indignantly protest, didn't put it there, and I shall not t it away!" And most men reason a the same fashion. It is logic. Bu is not the kind of logic that makes world move forward.

On the contrary, what we must le and what life repeats to us daily that the injury done by one must repaired by another. One tears do another builds up; one defaces, an er restores; one stirs up quarrels, other appeases them; one makes to to flow, another wipes them away; lives for evil doing, another dies the right. And in the workings of grievous law lies salvation. This is logic, but a logic of facts w makes the logic of theories pale. conclusion of the matter is not do ful. A single hearted man draw thus: Given the evil, the great thin to make it good and to set about it the spot. Well indeed if Messrs. Malefactors will contribute to the aration, but experience warns us to count too much on their aid. But, however simple duty may

there is still need of strength to d In what does this strength consist where is it found? One could scar tire of asking. Duty is for man enemy and an intruder so long a appears as an appeal from with When it comes in through the door he leaves by the window; when it blocks up the windows he escapes by the roof. The more plainly we see it coming the more surely we flee. It is like police, representatives of public order and official justice, whom an adroit thief succeeds in evading. Alas, the officer, though he finally collar the thief, can only conduct him to the station, not along the right road. Before man is able to accomplish his duty he must fall into the hands of another power than that which says, "Do this, do that; shun this, shun that, or else beware!' This is an interior power; it is love. When a man hates his work or goes about it with indifference all the forces of earth cannot make him follow it with enthusiasm, but he who loves his office moves of himself; not only is it needless to compel him, but it would be impossible to turn him aside. And this is true of everybody. The great thing is to have felt the sanctity and immortal beauty in our obscure destiny; to have been led by a series of experiences to love this life for its griefs and its hopes; to love men for their weakness and their greatness and to belong to humanity through the heart, the intelligence and the soul. Then an unknown power takes possession of us, as the wind of the sails of a ship, and bears us toward pity and justice, and, vielding to its irresistible impulse, we say, "I cannot help it; something is there stronger than I." In so saying the men of all times and places have designated a power that is above humanity, but which may dwell in men's hearts. And everything truly lofty within us appears to us as a manifestation of this mystery beyond. Noble feelings, like great thoughts and deeds, are things of inspiration. When the tree buds and bears fruit it is because it draws vital forces from the soil and receives light and warmth from the sun. If a man, in his humble sphere, in the midst of the ignorance and faults that are his inevitably, consecrates himself sincerely to his task, it is because he is in contact with the eternal source of goodness. This central force manifests itself under a thousand forms. Sometimes it is indomitable energy; sometimes winning tenderness; sometimes the militant spirit that grasps and uproots the evil; sometimes maternal solicitude, gathering to its arms from the wayside where it was perishing, some bruised and forgotten life: sometimes the humble patience of long research. All that it touches bears its seal, and the men it inspires know that through it we live and have our being. To serve it is their pleasure and reward. They are satisfied to be its instruments, and they no longer look at the outward glory of their office, well knowing that nothing is great, nothing small, but that our life and our deeds are only of worth because of the spirit which breathes through them.

A Girl's Nature.	Binks (as snow flies)I'm afraid, Barnes, that the train you're waiting for	Travelers Guid.
Much of a girl's nature is betrayed by the little act of brushing a specie off a man's coat. If she picks off the	Barnes-No, it won't. My mother-in- law on Kansas City Star.	PENNSYLVANIA RAILROAD AND BRANCHES. Schedule in effect Nov. 27th 1904.
thread or imaginary bit of lint very carefully between the thumb and fore finger it is an indisputable sign that	Insurance.	VIA TYRONE-WESTWARD. Leave Bellefonte, 9.53 a. m., arrive at Tyrone 11.05 a. m., at Altoona, 1.00 p. m., at Pittsburg,
she is a woman of a very practical and executive character.	WILLIAM BURNSIDE.	5.50 p. m. Leave Bellefonte 1.05 p. m., arrive at Tyrone, 2.10 p. m., at Altoona, 3.10 p. m., at Pittsburg, 6.53
On the other hand, if a girl should brush the coat lapel of her fiance very		p. m. Leave Bellefonte, 4.44 p. m., arrive at Tyrone 6.00, at Altoona, 7.05, at Pittsburg at 10.50.
softly and tenderly with the second	FIRE INSURANCE	VIA TREORE AND A FILSOURG at 10.50. VIA TREORE-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.
and third finger of her hand in her en deavor to remove an invisible speck i	Temple Court, 48-37 Bellefonte, Pa.	11.05, a. m. at Harrisburg, 2.40 p. m., at Phil- adelphia, 5.47, p. m.
s a sure sign that she is more senti- nental than practical. The man who		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.
arries her will live in a continual at		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.
nosphere of romance and bad house seeping.	Successor to JOHN C. MILLER.	Leave Bellefonte 1 25 p. m. aminor to a large
There is still another type of gir. who will brush the speck off a man's	The PIRE, 2 POR MILENO RELIGIES AND	VIA LOCK HAVEN-EASTWARD.
oat with a broad sweep of the hand	ACCUDENT INSURANCE	rive at Harrisburg 3 20 p. m. at Philadalahia
n which all the fingers and thumb play part. She is in all probability ar	Represents some of the	Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 2.10 p. m. leave William arrive at Lock Haven
thletic girl who excels at tennis, gold nd the links and who will prove a	Best Stock Companies.	7.32 n. m
nigh spirited, strong minded woman after marriage.	2nd Floor, Bush Arcade, BELLEFONTE, PA. 49-46-6m	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.
Then, again, the girl who puts a	T COLL BEAD	i i i i i i i i i i i i i i i i i i i
dower in a man's coat with her hand held jauntily upturned from the wrist		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 2.17, Harris-
and the flower held in the tips of her ingers is sure to be something of a		<ul> <li>burg, t1.30 a. m., Philadelphia, 3.17 p. m.</li> <li>Leave Bellefonte, 2.00 p. m., arrive at Lewisburg, 4.25, p. m. at Harrisburg, 6.50 p. m., Philadelphia at 10.47 p. m.</li> </ul>
coquette, while the maid who gives	pour by W A Marginal of Marginal 1 work to a	For full information, time tables, &c., call on ticket agent, or address Thos E Watt, Paccas
you only the tips of her fingers when she greets you in the drawing room on	LIFE.	ticket agent, or address Thos. E. Watt. Passen- ger Agent Western District, No.360 Fifth Avenue, Pittsburg.
sublic street is probably an ambitious firlChicago Journal.	AND AND	TYRONE AND CLEARFIELD, R. R.
Very mp Mt for Doppered Faling Fr	ACCIDENT	NORTHWARD. SOUTHWED.
VIN-TE-NA for Depressed Feeling, Ex usted Vitality, Nervous Debility and	INSURANCE.	Nov. 29th,1903 SSATATA
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	2,500 loss of either hand, 2,500 loss of either hand,	
	630 loss of one eye, 25 per week, total disability:	BALD LAGLE VALLEY BRANCH.
	(limit 52 weeks.) 10 per week. partial disability.	ASTWED.
AX THE WOMEN OF BELLEFONTE THE	(limit 26 weeks.	
SAME AS ELSEWHERE.	PREMIUM \$12 PER YEAR, payable quarterly if desired.	P.M.         P.M.         A. M.         Arr.         Lv.         A. M.         P. M
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(To be Continued.)

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