

# The Simple Life

By CHARLES WAGNER

Translated From the French by Mary Louise Hendee

Copyright, 1901, by McClure, Phillips & Co.

When one takes the trouble to study men at short range he is surprised to find that pride has so many lurking places among those who are by common consent called the humble. So powerful is this vice that it arrives at forming round those who live in the most modest circumstances a wall which isolates them from their neighbors. There they are, entrenched, barricaded with their ambitions and their contempt, as inaccessible as the powerful of earth behind their aristocratic prejudices. Obscure or illustrious, pride wraps itself in its dark royalty of enmity to the human race. It is the same in misery and in high places—solitary and impotent, on guard against everybody, embroiling everything. And the last word about it is always this: If there is so much hostility and hatred between different classes of men it is due less to exterior conditions than to an interior fatality. Conflicting interests and differences of situation dig ditches between us, it is true, but pride transforms the ditches into gulfs, and in reality it is pride alone which cries from brink to brink, "There is nothing in common between you and us!"

We have not finished with pride, but it is impossible to picture it under all its forms. I feel most resentful against it when it meddles with knowledge and appropriates that. We owe our knowledge to our fellows, as we do our riches and power. It is a social force which ought to be of service to everybody, and it can only be so when those who know remain sympathetically near to those who know not. When knowledge is turned into a tool for ambition it destroys itself.

And what shall we say of the pride of good men? For it exists and makes even virtue hateful. The just who repent them of the evil others do remain in brotherhood and social rectitude. But the just who despise others for their faults and misdeeds cut themselves off from humanity, and their goodness, descended to the rank of an ornament for their vanity, becomes like those riches which kindness does not inform, like authority untempered by the spirit of obedience. Like proud wealth and arrogant power, supercilious virtue also is detestable. It fosters in man traits and an attitude provocative of I know not what. The sight of it repels instead of attracting, and those whom it deigns to distinguish with its benefits feel as though they had been slapped in the face.

To resume and conclude, it is an error to think that our advantages, whatever they are, should be put to the service of our vanity. Each of them constitutes for him who enjoys it an obligation and not a reason for vainglory. Material wealth, power, knowledge, gifts of the heart and mind, become so much cause for discord when they serve to nourish pride. They remain beneficent only so long as they are the source of modesty in those who possess them.

Let us be humble if we have great possessions, for that proves that we are great debtors. All that a man has he owes to some one, and we are sure of being able to pay our debts?

Let us be humble if we sit in high places and hold the fate of others in our hands, for no clear sighted man can fail to be sensible of unfitness for so grave a role.

Let us be humble if we have much knowledge, for it only serves to better show the vastness of the unknown, and to compare the little we have discovered for ourselves with the amplitude of that which we owe to the pains of others.

And, above all, let us be humble if we are virtuous, since no one should be more sensible of his defects than he whose conscience is illumined, and since he, more than any one else, should feel the need of charity toward evil doers, even of suffering in their stead.

"And what about the necessary distinctions in life?" some one may ask. "As a result of your simplifications are you not going to destroy that sense of the difference between men which must be maintained if society exists at all?"

I have no mind to suppress distinctions and differences, but I think that what distinguishes a man is not found in his social rank, his occupation, his dress or his fortune, but solely in himself. More than any other, our own age has pricked the vain bubble of purely outward greatness. To be somebody at present it does not suffice to wear the mantle of an emperor or a royal crown. What honor is there in wielding power through gold lace, a coat of arms or a ribbon? Not that visible signs are to be despised—they have their meaning and use—but on condition that they cover something and not a vacuum. The moment they cease to stand for realities they become useless and dangerous. The only true distinction is superior worth. If you would have social rank duly respected you must begin by being worthy of the rank that is your own; otherwise you help to bring it into hatred and contempt. It is, unhappily, too true that respect is diminishing among us, and it certainly is not from a lack of lines drawn round those who wish to be respected. The root of the evil is in the mistaken idea that high station exempts him who holds it from observing the common obligations of life. As we

rise we believe that we free ourselves from the law, forgetting that the spirit of obedience and humility should grow with our possessions and power. So it comes about that those who demand the most homage make the least effort to merit the homage they demand. This is why respect is diminishing.

The sole distinction necessary is the wish to become better. The man who strives to be better becomes more humble, more approachable, more friendly even with those who owe him allegiance, but as he gains by being better known he loses nothing in distinction, and he reaps the more respect in that he has sown the less pride.

CHAPTER XIII.  
THE EDUCATION FOR SIMPLICITY.

THE simple life being above all else the product of a direction of mind, it is natural that education should have much to do with it. In general, but two methods of rearing children are practiced. The first is to bring them up for ourselves, the second to bring them up for themselves.

In the first case the child is looked upon as a complement of the parents; he is part of their property, occupies a place among their possessions. Sometimes this place is the highest, especially when the parents value the life of the affections. Again, where material interests rule, the child holds second, third or even the last place. In any case he is a nobody. While he is young he gravitates round his parents, not only by obedience, which is right, but by the subordination of all his originality, all his being. As he grows older this subordination becomes a veritable confiscation, extending to his ideas, his feelings, everything. Instead of slowly evolving into independence the man advances into slavery. He is what he is permitted to be, what his father's business, religious beliefs, political opinions or aesthetic tastes require him to be. He will think, speak, act and marry according to the understanding and limits of the paternal absolutism. This family tyranny may be exercised by family with no strength of character. It is only necessary for them to be convinced that good order requires the child to be the property of the parents. In default of mental force, they possess themselves of him by other means—by sighs, supplications or base seductions. If they cannot fetter him they snare his feet in traps. But that he should live in them, through them, for them, is the only thing admissible.

Education of this sort is not the practice of families only, but also of great social organizations whose chief educational function consists in putting a strong hand on every newcomer in order to fit him, in the most iron-bound fashion, into existing forms. It is the attenuation, pulverization and assimilation of the individual in a social body, be it theoretic, communistic or simply bureaucratic and routine. Looked at from without, a like system seems the ideal of simplicity in education. Its processes, in fact, are absolutely simplistic, and if a man were not somebody, if he were only a sample of the race, this would be the perfect education. As all wild beasts, all fish and insects of the same genus and species have the same markings, so we should all be identical, having the same tastes, the same language, the same beliefs, the same tendencies. But man is not simply a specimen of the race, and for that reason this sort of education is far from being simple in its results. Men so vary from one another that numberless methods have to be invented to suppress, stupefy and extinguish individual thought. And one never arrives at it then but in part, a fact which is continually deranging everything. At each moment, by some fissure, some interior force of initiative is making a violent way to the light, producing explosions, upheavals, all sorts of grave disorders. And where there are no outward manifestations the evil lies dormant; beneath apparent order are hidden dumb revolt, furies made by an abnormal existence, apathy, death.

The system is evil which produces such fruit, and, however simple it may appear, in reality it brings forth all possible complications.

The other system is the extreme opposite, that of bringing up children for themselves. The roles are reversed; the parents are there for the child. No sooner is he born than he becomes the center. White headed grandfather and stalwart father bow before these curls. His lisping is their law. A sign from him suffices. If he cries in the night no fatigue is of account; the whole household must be roused. The newcomer is not long in discovering his omnipotence, and before he can walk he is drunken with it. As he grows older all this deepens and broadens. Parents, grandparents, servants, teachers, everybody is at his command. He accepts the homage and even the imolation of his neighbor; he treats like a rebellious subject any one who does not step out of his path. There is only himself. He is the unique, the perfect, the infallible. Too late it is perceived that all this has been evolving a master, and what a master! Forgetful of sacrifices, without respect, even pity. He no longer has any regard for those

to whom he owes everything, and he goes through life without law or check.

This education, too, has its social counterpart. It flourishes wherever the past does not count, where history begins with the living, where there is no tradition, no discipline, no reverence; where those who know the least make the most noise; where those who stand for public order are alarmed by every chance comer whose power lies in his making a great outcry and respecting nothing. It insures the reign of transitory passion, the triumph of the inferior will. I compare these two educations—one the exaltation of the environment, the other the tyranny of the new—and I find them equally baneful. But the most disastrous of all is the combination of the two, which produces human beings half automatons, half despots, forever vacillating between the spirit of a sheep and the spirit of revolt or domination.

Children should be educated neither for themselves nor for their parents, for man is no more designed to be a personage than a specimen. They should be educated for life. The aim of their education is to aid them to become active members of humanity, brotherly forces, free servants of the civil organization. To follow a method of education inspired by any other principle is to complicate life, deform it, sow the seeds of all disorders.

When we would sum up in a phrase the destiny of the child the word "future" springs to our lips. The child is the future. This word says all—the sufferings of the past, the stress of today, hope. But when the education of the child begins he is incapable of estimating the reach of this word, for he is held by impressions of the present. Who, then, shall give him the first enlightenment and put him in the way he should go? The parents, the teachers. And with very little reflection they perceive that their work does not interest simply themselves and the child, but that they represent and administer impersonal powers and interests. The child should continually appear to them as a future citizen. With this ruling idea they will take thought for two things that complement each other—for the initial and personal force which is germinating in the child and for the social destination of this force. At no moment of their direction over him can they forget that this little being confided to their care must become himself and a brother. These two conditions, far from excluding each other, never exist apart. It is impossible to be brotherly, to love, to give oneself, unless one is master of himself; and, reciprocally, none can possess himself, comprehend his own individual being, until he has first made his way through the outward accidents of his existence down to the profound springs of life where man feels himself one with other men in all that is most intimately his own.

To aid a child to become himself and a brother it is necessary to protect him against the violent and destructive action of the forces of disorder. These forces are exterior and interior. Every child is menaced from without not only by material dangers, but by the meddlesomeness of alien wills, and from within by an exaggerated idea of his own personality and all the fancies it breeds. There is a great outward danger which may come from the abuse of power in educators. The right of might finds itself a place in education with extreme facility. To educate another one must have renounced this right—that is to say, made abnegation of the inferior sentiment of personal importance, which transforms us into the enemies of others, even of our own children. Our authority is beneficent only when it is inspired by one higher than our own. In this case it is not only salutary, but also indispensable, and becomes in its turn the best guarantee against the greater peril which threatens the child from within—that of exaggerating his own importance. At the beginning of life the vividness of personal impressions is so great that to establish an equilibrium great must be submitted to the gentle influence of a calm and superior will. The true quality of the office of educator is to represent this will to the child in a manner as continuous and as disinterested as possible. Educators, then, stand for all that is to be respected in the world. They give to the child impressions of that which precedes it, outruns it, envelops it, but they do not crush it. On the contrary, their will and all the influence they transmit become elements nutritive of its native energy. Such use of authority as this cultivates that fruitful obedience out of which free souls are born. The purely personal authority of parents, masters and institutions is to the child like the brushwood beneath which the young plant withers and dies. Impersonal authority, the authority of a man who has first submitted himself to the time honored realities before which he wishes the individual fancy of the child to bend, resembles pure and luminous air. True, it has an activity and influences us in its manner, but it nourishes our individuality and gives it firmness and stability. Without this authority there is no education. To watch, to guide, to keep a firm hand—such is the function of the educator. He should appear to the child not like a barrier of whims, which, if need be, one may clear, provided the leap be proportioned to the height of the obstacle, but like a transparent wall through which may be seen unchanging realities, laws, limits and truths against which no action is possible. Thus arises respect, which is the faculty of conceiving something greater than ourselves—respect, which broadens us and frees us by making us more modest. This is the law of education for simplicity. It may be summed up in these words: To make free and reverent men, who shall be individual and fraternal.

Let us draw from this principle some practical applications.

From the very fact that the child is engaged in the future he must be linked to the past by piety. We owe it to him to clothe tradition in the forms most practical and most fit to create a deep impression; whence the exceptional place that should be given in education to the ancients, to the cult of remembrance of the past and by extension to the history of the domestic roof-tree. Above all do we fulfill a duty toward our children when we give the place of honor to the grandparents. Nothing speaks to a child with so much force or so well develops his modesty as to see his father and mother on all occasions preservative toward an old grandfather, of an infirm, an attitude of respect. It is a perpetual object lesson that is irresistible. That it may have its full effect it is necessary for a tacit understanding to obtain among all the growing members of the family. To the child's eye they must all be in league, held to mutual respect and understanding, under penalty of compromising their educational authority, and in their number must be counted the servants. Servants are big people, and the same sentiment of respect is injured in the child's disregard of them as in his disregard of his father or grandfather. The moment he addresses an impolite or arrogant word to a person older than himself he strays from the path that a child ought never to quit, and if only occasionally the parents neglect to point this out they will soon perceive by his conduct toward themselves that the enemy has found entrance to his heart.

We mistake if we think that a child is naturally alien to respect, basing this opinion on the very numerous examples of irreverence which he offers us. Respect is for the child a fundamental need. His moral being feeds on it. The child aspires confusedly to revere and admire something, but when advantage is not taken of this aspiration it gets corrupted or lost. By our lack of cohesion and mutual deference we, the grownups, discredit daily in the child's eyes our own cause and that of everything worthy of respect. We inoculate in him a bad spirit whose effects then turn against us.

(To be Continued.)

Young Idlers of the Time.

Among the moderately well to do there is an army of young men growing up in idleness in the country who think it beneath their dignity to learn a trade or follow a profession and who in many instances form that large class known as genteel idlers. They have been pampered and petted by their parents until they have come to the conclusion that the world owes them a living without their having to work for it or give an equivalent in toil. They are in truth a menace to the peace and welfare of the country, and those who encourage them to it are as reprehensible as they.—*St. Louis Globe-Democrat.*

—Philadelphia Man (with affected disgust)—You don't live in Brooklyn, do you?  
Brooklyn Man—Only in the winter. In summer I go to my country house in Philadelphia.—*N. Y. Weekly.*

—Edith—I wish Percy shone in conversation a little more.  
Mayme—He ought to shine—he's awfully light headed.—*Chicago News.*

Business Notice.

C A S T O R I A  
For Infants and Children.

The Kind You Have Always Bought  
Bears the Signature of  
CHAS. H. FLETCHER.

Medical.

THEY NEVER FAIL.  
THAT IS WHAT THEY SAY ABOUT THEM IN BELLEFONTE, AND IT IS, THEREFORE, RELIABLE.

Another proof, some more evidence, Bellefonte testimony to swell the long list of advocates who endorse the old Quaker remedy, Doan's Kidney Pills. Read this convincing endorsement of the claims made for that remarkable preparation:

Mrs. Emma J. Davis, of 216 E. Logan St., says: "I have a great deal of confidence in Doan's Kidney Pills, and have already recommended them in a published testimonial in 1897. I told how I had been relieved of kidney complaint and backache which had kept me suffering for years. Doan's Kidney Pills did this for me when many other remedies had failed. Whenever I feel any symptoms of my old trouble I send to F. Potts Green's drug store for a supply of Doan's Kidney Pills and it never requires more than a few doses to set me right."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, N. Y., sole agents for the United States. Remember the name—Doan's—and take no substitute.

PILES A cure guaranteed if you use RUDY'S PILE SUPPOSITORY  
D. Matt. Thompson, Supt. Graded Schools, Statesville, N. C., writes: "I can say they do all you claim for them." Dr. E. M. Devore, Raven Rock, W. Va., writes: "They give universal satisfaction." Dr. H. D. McGill, Clarksville, Tenn., writes: "In a practice of equal years, I have found no remedy to equal yours." Price, 50 cents. Samples Free. Sold by Drug and Grocers. Call for Free Sample.  
49-50-51 MARTIN RUDY, Lancaster, Pa.

Collecting Rents.  
"Sir," said the seedy man, addressing a prosperous-looking passer-by, "would you kindly favor a worthy but unfortunate fellowman with a few pence?"  
"What is your occupation?" asked the other, as he put his hand in his pocket.  
"Sir," replied the victim of hard luck, as he held up a tattered coat sleeve and smiled grimly, "I've been collecting rents for some time past."—*Tit-Bits.*

"Good evening," said Borem when she came down to him. "I really must apologize for coming so late, but the cars—" "Oh," she interrupted coldly, "I don't mind late comers. It's the late stayers that bother me."

Insurance.

WILLIAM BURNSIDE.  
Successor to CHARLES SMITH.  
FIRE INSURANCE.

Temple Court, 48-57 Bellefonte, Pa.

S. E. GOSS,  
Successor to JOHN C. MILLER.  
FIRE, LIFE, ACCIDENT INSURANCE.

Represents some of the Best Stock Companies.

2nd Floor, Bush Arcade, BELLEFONTE, PA. 49-46-6m

LOOK! READ

JOHN F. GRAY & SON,  
(Successors to Grant Hoover.)  
FIRE, LIFE, AND ACCIDENT INSURANCE.

This Agency represents the largest Fire Insurance Companies in the World.

—NO ASSESSMENTS.

Do not fail to give us a call before insuring your life or property as we are in position to write large lines at any time.

Office in Crider's Stone Building, 43-13-1y BELLEFONTE, PA.

THE REFERRED ACCIDENT INSURANCE CO.

THE \$5,000 TRAVEL POLICY

Benefits:  
\$5,000 death by accident,  
5,000 loss of both feet,  
5,000 loss of both hands,  
5,000 loss of one hand and one foot,  
2,500 loss of either hand,  
2,500 loss of either foot,  
630 loss of one eye,  
25 per week, total disability; (limit 52 weeks),  
10 per week, partial disability; (limit 26 weeks).

PREMIUM \$12 PER YEAR,  
payable quarterly if desired.

Larger or smaller amounts in proportion. Any person, male or female engaged in a preferred occupation, including house-keeping, over eighteen years of age of good moral and physical condition may insure under this policy.

FREDERICK K. FOSTER,  
49-9 Agent, Bellefonte, Pa.

Travelers Guide.

CENTRAL RAILROAD OF PENNA.  
Condensed Time Table effective Nov. 23, 1904.

READ DOWN	STATIONS	READ UP
No. 1	No. 5	No. 3
No. 2	No. 6	No. 4
No. 3	No. 7	No. 5
No. 4	No. 8	No. 6
No. 5	No. 9	No. 7
No. 6	No. 10	No. 8
No. 7	No. 11	No. 9
No. 8	No. 12	No. 10
No. 9	No. 13	No. 11
No. 10	No. 14	No. 12
No. 11	No. 15	No. 13
No. 12	No. 16	No. 14
No. 13	No. 17	No. 15
No. 14	No. 18	No. 16
No. 15	No. 19	No. 17
No. 16	No. 20	No. 18
No. 17	No. 21	No. 19
No. 18	No. 22	No. 20
No. 19	No. 23	No. 21
No. 20	No. 24	No. 22
No. 21	No. 25	No. 23
No. 22	No. 26	No. 24
No. 23	No. 27	No. 25
No. 24	No. 28	No. 26
No. 25	No. 29	No. 27
No. 26	No. 30	No. 28
No. 27	No. 31	No. 29
No. 28	No. 32	No. 30
No. 29	No. 33	No. 31
No. 30	No. 34	No. 32
No. 31	No. 35	No. 33
No. 32	No. 36	No. 34
No. 33	No. 37	No. 35
No. 34	No. 38	No. 36
No. 35	No. 39	No. 37
No. 36	No. 40	No. 38
No. 37	No. 41	No. 39
No. 38	No. 42	No. 40
No. 39	No. 43	No. 41
No. 40	No. 44	No. 42
No. 41	No. 45	No. 43
No. 42	No. 46	No. 44
No. 43	No. 47	No. 45
No. 44	No. 48	No. 46
No. 45	No. 49	No. 47
No. 46	No. 50	No. 48
No. 47	No. 51	No. 49
No. 48	No. 52	No. 50
No. 49	No. 53	No. 51
No. 50	No. 54	No. 52
No. 51	No. 55	No. 53
No. 52	No. 56	No. 54
No. 53	No. 57	No. 55
No. 54	No. 58	No. 56
No. 55	No. 59	No. 57
No. 56	No. 60	No. 58
No. 57	No. 61	No. 59
No. 58	No. 62	No. 60
No. 59	No. 63	No. 61
No. 60	No. 64	No. 62
No. 61	No. 65	No. 63
No. 62	No. 66	No. 64
No. 63	No. 67	No. 65
No. 64	No. 68	No. 66
No. 65	No. 69	No. 67
No. 66	No. 70	No. 68
No. 67	No. 71	No. 69
No. 68	No. 72	No. 70
No. 69	No. 73	No. 71
No. 70	No. 74	No. 72
No. 71	No. 75	No. 73
No. 72	No. 76	No. 74
No. 73	No. 77	No. 75
No. 74	No. 78	No. 76
No. 75	No. 79	No. 77
No. 76	No. 80	No. 78
No. 77	No. 81	No. 79
No. 78	No. 82	No. 80
No. 79	No. 83	No. 81
No. 80	No. 84	No. 82
No. 81	No. 85	No. 83
No. 82	No. 86	No. 84
No. 83	No. 87	No. 85
No. 84	No. 88	No. 86
No. 85	No. 89	No. 87
No. 86	No. 90	No. 88
No. 87	No. 91	No. 89
No. 88	No. 92	No. 90
No. 89	No. 93	No. 91
No. 90	No. 94	No. 92
No. 91	No. 95	No. 93
No. 92	No. 96	No. 94
No. 93	No. 97	No. 95
No. 94	No. 98	No. 96
No. 95	No. 99	No. 97
No. 96	No. 100	No. 98

LEWISBURG & TYRONE RAILROAD.  
Nov. 29th 1903.

WESTWARD	STATIONS	EASTWARD
2:00	Bellefonte	8:00
2:05	Belmont	8:05
2:10	Belmont	8:10
2:15	Belmont	8:15
2:20	Belmont	8:20
2:25	Belmont	8:25
2:30	Belmont	8:30
2:35	Belmont	8:35
2:40	Belmont	8:40
2:45	Belmont	8:45
2:50	Belmont	8:50
2:55	Belmont	8:55
3:00	Belmont	9:00
3:05	Belmont	9:05
3:10	Belmont	9:10
3:15	Belmont	9:15
3:20	Belmont	9:20
3:25	Belmont	9:25
3:30	Belmont	9:30
3:35	Belmont	9:35
3:40	Belmont	9:40
3:45	Belmont	9:45
3:50	Belmont	9:50
3:55	Belmont	9:55
4:00	Belmont	10:00
4:05	Belmont	10:05
4:10	Belmont	10:10
4:15	Belmont	10:15
4:20	Belmont	10:20
4:25	Belmont	10:25
4:30	Belmont	10:30
4:35	Belmont	10:35
4:40	Belmont	10:40
4:45	Belmont	10:45
4:50	Belmont	10:50
4:55	Belmont	10:55
5:00	Belmont	11:00

LEWISBURG & TYRONE RAILROAD.  
Nov. 29th 1903.

WESTWARD	STATIONS	EASTWARD
2:00	Bellefonte	8:00
2:05	Belmont	8:05
2:10	Belmont	8:10
2:15	Belmont	8:15
2:20	Belmont	8:20
2:25	Belmont	8:25
2:30	Belmont	8:30
2:35	Belmont	8:35
2:40	Belmont	8:40
2:45	Belmont	8:45
2:50	Belmont	8:50
2:55	Belmont	8:55
3:00	Belmont	9:00
3		