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\* 12.42 p.m. for Windsor and Detroit.

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### 14.13 p.m. for Windsor and Detroit.

1.4.13 p.m. for United the Chicago and west international Limited 9.08 p.m. daily

EAST.

\*\*28.7 a.m. for London, Hamilton, Toron

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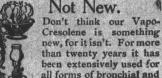
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# The Simple Life

By CHARLES WAGNER

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From the very fact that the child is the future he must be linked to the past by plety. We owe it to him to clothe tradition in the forms most practical and most fit to create a deep im-pression; 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 rooftree. 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 pre-serve toward an old grandfather, often infirm, an attitude of respect. It is a perpetual object lesson that is irresistible. That it may have its full force it is necessary for a tacit understanding to obtain among all the grownup members of the family. To the child's eyes they must all be in league, held to mutual respect and understanding, under penalty of compromising their educa-tional authority, and in their number must be counted the servants. Servants are big people, and the same sen-

timent of respect is injured in the child's disregard of them as in his dis-

regard 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 We mistake if we think that a child is naturally alien to respect, basing this oninion 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. This pitiful truth nowhere appears with more force than in the relations between masters and servants as we have made them. Our social errors, our want of simplicity and kindness, all fall back upon the heads of our children. There are certainly few peoples of the middle classes who understand that it is better to part with many thousands of dollars than to lead their children to lose respect for servants, who represent in our households the humble, yet nothing is truer. Maintain as strictly as you will conventions and distances, that demarcation of social frontiers which permits each one to remain in his place and to observe the law of differences—that is a good thing, I am persuaded—but on condition of never forgetting that those who serve us are men and women like our-selves. You require of your domestics certain formulas of speech and certain attitudes, outward evidence of the re-spect they owe you. Do you also teach your children and use yourselves man-ners toward your servants which show

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tual respect which is one of the essential conditions of social sanity. I fear we profit by it too little. We do not fail to exact respect, but we fail to give it. So it is most frequently the case that we get only hypocrisy and this supplementary result, all unexpected— the cultivation of pride in our children. These two factors combined heap up great difficulties for that future which we ought to be safeguarding. I am right, then, in saying that the day when by your own practices you have brought about the lessening of respect in your children you have suffered a

Why should I not say it? It seems to me that the greater part of us labor for this loss. On all sides, in almost bad spirit is fostèred in children, a spir it of reciprocal contempt. Here those who have calloused hands and working clothes are disdained; there it is all who do not wear blue jeans. Children educated in this spirit make sad fellow citizens. There is in all this the want of that simplicity which makes it posafble for men of good intentions, of however diverse social standing, to collaborate without any friction arising from the conventional distance that separates them.

If the spirit of caste causes the loss of respect, partisanship, of whatever sort, is quite as productive of it. In certain quarters children are brought up in such fashion that they respect but one country-their own; one system of government-that of their parents and masters; one religion—that which they have been taught. Does any one suppose that in this way men can be shaped who shall respect country, religion and law? Is this a proper respect—this respect which does not extend beyond what touches and belongs to ourselves? Strange blindness of cliques and coteries, which acro gate to themselves with so much ingenuous complacence the title of schools of respect, and which, outside themselves, respect nothing. In reality they teach, "Country, religion, law—we are all these!" Such teaching fosters fanaticism, and if fanaticism is not the sole antisocial ferment it is surely one of the worst and most energetic If simplicity of heart is an essential

condition of respect, simplicity of life is its best school. Whatever be the state of your fortune, avoid everything which could make your children think themselves more or better than others. Though your wealth would permit you to dress them richly, remember the evi you might do in exciting their vanity Preserve them from the evil of be-lieving that to be elegantly dressed suffices for distinction, and, above all do not carelessly increase by their clothes and their habits of life the distance which already separates them from other children. Dress them simply. And if, on the centrary, it should be necessary for you to economize to give your children the pleasure of fine clothes. I would that I might dispose you to reserve your spirit of sacrifice for a better cause. You risk seeing it illy recompensed. You dissipate your money when it would much better avail to save it for serious needs, and you prepare for yourself, later on, a harvest of ingratitude. How dangerous it is to accustom your sons and daughters to a style of living beyond your means and theirs! In the first place, it is very bad for your purse. In the second place, it develops a contemptuous spirit in the very bosom of the family. If you dress your children like little lords and give them to under ilke little fores and give them to under-stand that they are superior to you, is it astonishing if they end by dis-daining you? You will have nourished at your table the declassed—a product which costs dear and is worthless.

Any fashion of instructing children whose most evident result i them to despise their parents and the customs and activities among which they have grown up is a calamity. It them that you respect their dignity as they have grown up is a calamity. It is effective for nothing but to produce spect you? Here we have continually a legion of malcontents, with hearts rect you? Here we have continually in our homes an excellent ground for experiment in the practice of that muter and the produced them, the wind of their restless ambition drives them over the earth like deal leaves that will in the end be heaped up to ferment and rot together. Nature does not proceed by leaps and Nature does not proceed by leaps and bounds, but by an evolution slow and

Nature does not proceed by leaps and bounds, but by an evolution slow and certain. In preparing a career for our children let us imitate her. Let us not confound progress and advancement with those violent exercises called somersaults; let us not so bring up our children that they will come to despise work and the aspirations and simple spirit of their fathers; let us not expose them to the temptation of being ashamed of our poverty if they themselves come to fortune. A society is indeed diseased when the sons of peasants begin to feel disgust for the fields, when the sons of sallors desert the sea, when the daughters of workingmen, in the hope of being taken for heiresses, prefer to walk the streets alone rather than beside their honest parents. A society is healthy, on the contrary, when each of its members applies himself to doing very nearly what his parents have done before him, but doing it better, and, looking to future elevation, is content first to fulfill conscientiously more modest duties.

Education should make independent men. If you wish to train your children for liberty, bring them up simply and do not for a moment fear that in so doing you are putting obstacles in the way of their happiness. It will be quite the contrary. The more costly toys a child has, the more feasts and curious entertaining youth, and especially let us not thoughtlessly create for them artificial needs. Food, dress, nursery, amusements—let all these be as natural and simple as possible. With the idea of

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making life pleasant for their children

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place of a free man you are making a

slave. Gorged with luxury, he tires of

it in time, and vet when for one rea-

son or another his pleasures fail him he will be miserable, and you with

him and what is worse, perhaps in

some capital encounter of life you will be ready—you and he together—to sac-

rifice manly dignity, truth and duty from sheer sloth.

Let us bring up our children simply— I had almost said rudely. Let us en-tice them to exercise that gives them

endurance, even to privations. Let them belong to those who are better

trained to fatigue and the earth for a bed than to the comforts of the table

and couches of luxury. So we shall

make men of them, independent and stanch, who may be counted on, who

will not sell themselves for pottage

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(To Be Continued.)

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