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The Simple Life

By CHARLES WAGNER

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"Go next to the faubourgs, to the where the children or the employers labor with the men. Watch the army of workers marching to their tasks. How ready and willing these young girls seem as they come gayly down from their distant quarters to the shops and stores and offices of the shops and stores and offices of the city! Then visit the homes from which they come. See the woman of the people at her work. Her husband's wases are modest their dwelling is eramped, the children are many, the father is often harsh. Make a collection of the biographies of lowly people, budgets of modest family life; loook at them attentively and long. "After that go see the students. Those who have scandalized you in the streets are numerous, but those who labor hard are legion only these than

hard are legion, only they stay at home and are not talked about. If you knew the toil and dig of the Latin you knew the toil and dig of the Latin quarter! You find the papers full of the rumpus made by a certain set of youths who call themselves students. The papers say enough of those who break windows, but why do they make no mention of those who spend their nights toiling over problems? Because the wouldn't interest the public. it wouldn't interest the public. Yes. when now and then one of them, a medical student perhaps, dies a victim to professional duty the matter has two lines in the dailies. A drunken brawl gets half a column, with every detail elaborated. Nothing is lacking but the portraits of the heroes, and not always that

"I should never end were I to try to point out to you all that you must go to see if you would see all. You would needs make the tour of society would needs make the tour of society at large, rich and poor, wise and ignorant. And certainly you would not judge so severely then. Paris is a world, and here, as in the world in general, the good hides away while the evil faunts itself. Observing only the surface, you sometimes ask how there can possibly be so much riffraff. When on the contrary, you look into the depths you are astonished that in this troublous, obscure and semetimes frightful life there can be so much

But why linger over these things? Am I not blowing trumpets for those who hold trumpet blowing in horror? Do not understand me so. My aim is this: To make men think about unthis: To make men think about unostentatious goodness—above all, so make them love it and practice it. The man who finds his satisfaction in things which giltter and hold his eyes is lost, first, because he will thus see evil before all else, then because he gets accustomed to the sight of only such good as seeks for notice, and there fore easily succumbs to the temptation to live himself for appearances. Not only must one be resigned to obscurity; he must love it if he does not wish to slip insensibly into the ranks of figurants, who preserve their parts only while under the eyes of the spectators and put off in the wings the restraints imposed on the stage.

Here we are in the presence of one of the essential elements of the moral life. And this which we say is true not only for those who are called hum-ble and whose lot it is to pass unre-marked; it is just as true, and more so, for the chief actors. If you would not be a brilliant inutility, a man of gold lace and plumes, but empty inside

terre the terre te Those Can't Taste, Can't Smell Colds?

If you have you had better an rid of its immediately. If you don't, that terrible and disgusting malady, Catarth, is sure to take hold of you and make you miserable, and an object of repugnance to your friends. The best and quickest cure for your cold is

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ple spirit of the most obscure of your collaborators. He who is nothing worth except on hours of parade is worth less than nothing. Have we the perilous honor of being always in view, of marching in the front ranks? Let us take so much the greater care of the sanctuary of silent good within us; let us give to the structure whose facade seen of our fellow men a wide foundation of simplicity, of humble fidelity, and then, out of sympathy, out of gratitude, let us stay near our brothers who are unknown to fame. We owe everything to them, do we not? I call to witness every one who has found in life this encouraging experience—that stones hidden in the soil hold up the whole edifice. All those who arrive at having a public and recognized value owe it to some humble spiritual ancestors, to some forcetten. spiritual ancestors, to some forgotten inspirers. A small number of the good. vanquished heroes, parents as modes as they are revered, personify for us beautiful and noble living; their example inspires us and gives us strength. The remembrance of them is forever inseparable from that conscience be fore which we arraign ourselves. In our hours of trial we think of them, courageous and serene, and our bur-dens lighten. In clouds they compass us about, these witnesses invisible and beloved who keep us from stumbling and our feet from falling in the battle, and day by day do they prove to us that the treasure of humanity is its

CHAPTER X.

THE WORLD AND THE LIFE OF THE HOME. N the time of the second empire, in one of our pleasantest subprefec-tures of the provinces, a little way from some baths frequented by the emperor, there was a mayor, a very worthy man and intelligent, too, whose head was suddenly turned by the thought that his sovereign might one day descend upon his home. Up to this time he had lived in the house of his time he had lived in the house of his fathers, a son respectful of the slight-est family traditions. But when once the all absorbing idea of receiving the emperor had taken possession of his brain he became another man. In this brain he became another man. In this new light what had before seemed sufficient for his needs, even enjoyable all this simplicity that his ancestors all this simplicity that his ancestors had loved, appeared poor, ugly, ridicu-lous. Out of the question to ask an em-peror to climb this wooden staircase, sit in these old armchairs, walk over such superannuated carpets. So the mayor called architect and masons; pickaxes attacked walls and demolish ed partitions, and a drawing room was made out of all proportion to the rest of the house in size and splendor. He and his family retired into close quarters, where people and furniture in-commoded each other generally. Then, commoded each other generally. Inch, having emptied his purse and upset his household by this stroke of genius, he awaited the royal guest. Alas, he soon saw the end of the empire arrive, but the emperor never.

The folly of this poor man is not so

The folly of this poor man is not so rare. As mad as he are all those who sacrifice their home life to the demands of the world. And the danger in such a sacrifice is most menacing in times of unrest. Our contemporaries are constantly exposed to it and constantly succumbing. How many family treasures have they literally thrown away to satisfy worldly ambitions and conventions, but the happiness upon which they thor int to come through these impious immolations always eludes them.

To give up it a ancestral hearth, to let the family traditions fall into desuctude, to abandon the simple domestic customs, for whatever return is to make a fool's bargain, and such is the place in society of family life that if this be impoverished the trouble is felt throughout the whole social organism. To enjoy a normal development this organism has need of well tried individuals, each having his own value, his own hall mark. Otherwise society becomes a fock, and sometimes a flock without a shepherd. But whence does the individual draw his originality, this unique something which, joined to the distinctive qualities of others, constitutes the wealth and strength of a community? He can draw it only from his own family. Desiroy the assemblage of memories and practices whence emanates for each home an atmosphere in miniature, and you dry up the sources of character, sap the strength of public spirit.

It concerns the country that each home be a world, profound, respected, communicating to its members an in-

ily feeling, like all beautiful things, has its caricature, which is family egoism. Some families are like barred and boited citadels, their members organized for the exploitation of the whole world. Everything that does not directly concern them is indifferent to them. They live like colonists—I had almost said intruders—in the society around them. Their particularism is pushed to such an excess that they make enemies of the whole human race. In their small way they resemble those nowerful so. me whole human race. In their small way they resemble those powerful so-cleties formed from time to time through the ages which possess themselves of universal rule and for which no one outside their ewn community counts. This is the spirit that has sometimes made the family seem a retreat of egolsm which it was necessary to destroy for the public sectors. treat of egoism which it was neces-sary to destroy for the public safety. But as patriotism and jingoism are as far apart as the east from the west, so are family feeling and clannishness. Here we are talking of right family feeling, and nothing else in the world can take its place. for in it lie in germ all those fine are for in it lie in germ

can take its place, for in it he in germ all those fine and simple virtnes which assure the strength and duration of social institutions. And the very base of family feeling is respect for the past, for the best possessions of a family are its commen memories. An intensible individuals and instead here. intangible, indivisible and inalienable capital, these souvenirs constitute a sacred fund that each member of a family ought to consider more pre-cious than anything else he possesses. They exist in a dual form, in idea and in fact. They show themselves in lan-guage, habits of thought, sentiments, even instincts, and one sees them materialized in portraits, furniture, buildings, dress, songs. To profane eyes they are nothing; to the eyes of those who know how to appreciate the things of the family they are relies with which one should not part at any price. But what generally happens in our day? Worldliness wars upon the sen-timent of family, and I know of no

strife more impassioned. By great means and small, by all sorts-of new customs, requirements and preten-sions, the spirit of the world breaks into the domestic sanctuary. What are this stranger's rights, its titles? Upon what does it rest its peremptory claims? This is what people too often neglect to inquire. They make a mis-take. We treat the invader as very poor and simple people do a pompe visitor. For this incommoding guest of a day they pillage their garden, bully their children and servants and neglect their work. Such conduct is not only wrong; it is impolitic. One should have the courage to remain what he is in the face of all comers.

The worldly spirit is full of imperti-nences. Here is a home which has nences. Here is a home which has formed characters of mark and is form formed characters of mark and is forming them yet. The people, the furnishings, the customs are all in harmony. By marriage or through relations of business or pleasure the worldly spirit enters. It finds everything out of date, awkward, too simple, lacking the modern touch. At first it restricts itself to efficience and light willing. self to criticism and light raillery. But this is the dangerous moment. Look out for yourself—here is the enemy! If you so much as listen to his reason-ings, tomorrow you will sacrifice a plece of furniture, the next day, a good old tradition, and so one by one the family heirlooms dear to the heart will go to the brica-brac dealer—and flial plety with them.

(To Be Continued.)

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