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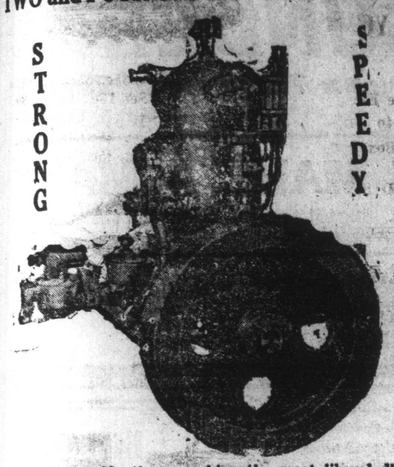

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THAT'S SAYING SOMETHING BUT IT IS A FACT. AND OUR

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25 MILES to the GALLON
5 to 25 MILES in 8 SECONDS

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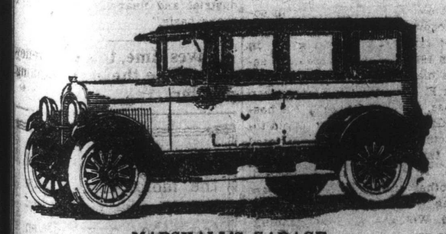
With these salient advantages you get captivating beauty, riding comfort and driving ease thought possible only in cars of much higher price; and durability that results from the utmost quality in design, materials and precise craftsmanship.

What car, regardless of type, near the Chrysler Four price, can even approximate such a combination of superlative worth?



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The Vanishing Pleasantness of European Life

By ANDRE MOUFFLET.
(From La Revue Bleue.)

"Butter has gone up again."

"We are no longer able to keep an apartment or to employ a servant."

"Well, as for me, I haven't been at a theatre for so long that I don't know what it seems like."

"Umph! What do you want? Those are things for the nouveaux riches."

"Say, I've seen eggs for ten centimes apiece."

"And to think it's the same everywhere."

"Ah, that detestable war!"

We live in a chorus of these lamentations. Some dwell on the comfort and happiness of the good old times before 1914. Others condemn our present manners and declaim bitterly against our unscrupulous profiteers. Many deplore any frivolity, and lack of seriousness, of the new generation, its indifference to solid attainments and skill and scholarship, its devotion to pleasure. Good people are distressed over the decadence of our morals and manners. They say that courtesy, modesty, respect for authority, have vanished, that the young folks of to-day are wayward, abnormal, and more or less degenerate.

The human race has known periods of crisis, distress, misery, and decadence in the past. The break-up of the Roman Empire, the wars of the Reformation, the French Revolution, were all periods of turmoil and disaster, when wealth diminished, old ways of living disappeared, and revered institutions vanished. But our forefathers survived all that, and after a period of bewilderment and uncertainty recovered their courage and set about restoring what had been destroyed. Why should our situation seem so much worse? Why is our discouragement so much deeper? Has our present distress lasted longer? By no means. The overthrow of the ancient Mediterranean civilization and the barbarian invasions took centuries. Europe was completely upset from 1789 to 1815, twenty-six years of suffering and agony. And it is only seven years since the mobilization of August 1914.

Has our traditional social structure been shattered? Have our social and political hierarchies, recognized by long-established custom, been overthrown? Certainly not in France. Yet that has happened on previous occasions. Consider how completely the government and the ruling class of the ancient regime were swept away and replaced by the new government of the Revolution. Consider what happened when the Restoration followed the Empire. We saw similar profound changes in 1830, in 1848, in 1851, and in 1870.

Has there, then, been a universal shifting of wealth? Not to an extraordinary extent. We have our profiteers and our newly rich. But has not our Great Revolution been summarized as a huge transfer of property from its ancient possessors to new holders? Our middle classes are indignant at seeing salesmen and artisans sharing the pleasures and luxuries they formerly considered their own monopoly, and occupying the loges of the theatres while they must retire to the second balcony. But our great-grandfathers were even more scandalized when the commons installed themselves in their chateaux and hunting-lodges and sacrilegiously seized the sacred posts of government. Have our manners become corrupted and debased? Consider those of the last Empire, those of the Directory.

What, then, is there particularly new in our present crisis? First let us ask if this crisis would have befallen us had there been no war. It is easy enough to indulge in vain speculations on such subjects, to imagine what might have happened if Caesar had not crossed the Rubicon. But we have some symptoms to show whither the world was drifting in 1914.

The characteristic feature of the nineteenth century was the quest of quantity—quantity in every field of human effort. Big factories, big shops, standardized production, were all symptoms of this universal urge toward bigness. But it was not enough simply to produce. Outlets must be found for these augmented products. The public must be persuaded that it needed things it had got along very well without before. Advertising assumed enormous dimensions and began to standardize human needs. We are no longer free agents. We go about in a constant state of hypnosis, dominated by suggestive desires to eat so and so's chocolate, to own so and so's typewriter, to have electricity and sanitary plumbing in our homes, to see X. at the theatre. These are needs that we do not conceive of our own motion; they are created for us and thrust upon our minds.

This system, which worked miracles in trade, has come to be applied to all the activities of life. The nineteenth century has bequeathed us, together with ready-made clothing, ginecracks of every kind, and wholesale facilities for transportation, likewise universal suffrage, universal military service, compulsory school attendance. Politics have modeled themselves upon merchandising. Modern trade must have an economic man who consumes vast quantities of things, all of them exactly alike. Modern governments need a political man with standardized opinions, who supports a political party and votes like the rank and file of his fellow citizens. Children are taught official history and official morals from the time they enter the public schools. The penny newspaper continues the work, filling the minds of the populace with simple, formulistic catch-phrases, and standardizing public taste and public thought. Those of opposing views naturally employ the same method. This new spirit and this new practice run through every sphere of intellectual and artistic life—books, pictures, music. To-day we launch a novel or a patent medicine by precisely the same methods.

In a word, the mathematical limit toward which the nineteenth century tended was a consumer of a perfectly standardized and unvarying type.

This tendency was accelerated by the World War. For more than four years millions of men of every country between the ages of eighteen and fifty were gathered on the different fighting-fronts. There they fought shoulder to shoulder, a melange of all ages, races, and social classes, under absolutely standardized conditions. All of them were simultaneously separated from comfort and pleasure, and subjected to the same hardships and privations. Even the population that was not under arms had its consumption restricted, and this phenomenon gradually spread from the belligerent nations to the neutrals, even to the remote Antipodes. When the war ended, consequently, everybody rushed pell-mell to get the comforts and luxuries of which he had been deprived for so long. All wanted the same things at the same moment.

For the World War created a scarcity of the very articles that are essential for material comfort—food, clothing, lodging, fuel. Therefore the masses wanted better food, better clothing, a higher standard of living, for the very reason that they had been deprived in whole or in part of these things for a long period.

The war robbed us of our normal pleasures. So naturally an abnormal craving for pleasure existed after this period of abstinence. Moreover, thirst for pleasure can be quickly gratified. It is easier to open a dance-hall or a theatre than to build and equip a factory. Normal people of different ages ordinarily desire different pleasures. That is true to a less degree to-day. During the war the man of forty-five was subjected to the same restraints and privations as the boy of eighteen, and his reaction to these restraints and privations was much the same. Formerly when a man reached thirty or forty years of age he was surfeited with the pleasures craved by the young, and set an example of maturer tastes to the oncoming generation. To-day that counterpoise is lacking. The men deprived of their youth during the war sought to recapture it after they left the service, so that their example encouraged rather than restrained their juniors.

But all these gratifications cost ready money. As a result, money attains new value. It becomes more than ever the universal object of endeavor. To be sure, that has been true to a great extent in every age. The word arriviste dates from before the war. But eagerness in the pursuit of money and the success it represents is keener than ever. What do we mean by success The word has many definitions. It is a relative term. For a writer it might mean earning a hundred thousand francs a year; for a manufacturer an income of only one hundred thousand francs is poverty—he wants three million. But whatever the measure of success, it is only exceptionally attained in any sphere of life. Hard, persevering labor is the normal lot of man. Is there any new panacea to change this? Hardly. It is in the vain effort to discover some panacea that so many resort to blatant advertising, shifty devices barely within the margin of the law, and breaches of every canon of social and commercial morality.

In substance, this condition is only a new application of the eternal law of supply and demand which no parliament can repeal. Whenever a thousand people want the same thing and the supply is sufficient for only nine hundred, there is discontent. If the supply is sufficient for only five hundred, there is a crisis. But if each one of these thousand people has set his heart on a different object, no crisis occurs. That is why your standardized consumer becomes a disease.

This is the fundamental cause of the world's present disequilibrium. In order to sell a vast number of articles fabricated by quantity production, we have tried to make people of every social class, of every race and clime, exactly alike—to create in them identical wants. We have violated the great law of life that progress consists in differentiation. We have become differentiated as producers,—too much so, perhaps, as piecework-ers and machinetenders,—but we have ceased to be differentiated as consumers. The war has accelerated this evolution in both directions.

So there you are. Our false marketing-policy flies in the face of the law that it is easier to create needs than to satisfy them. We are like the magician's apprentice in the fairy tale who discovered the magic formula for having water brought to him but forgot the wizard word that stopped the supply, and was swept away in an inundation.

We may anticipate that this period of mercantile materialism will endure for many years. The quantity madness, the mirage of a happiness to be attained by industrial processes, will enthrall us for a long time to come. Too many interests demand it. To stop in full course, to reverse our present orbit, is to assume a clairvoyance and resolution of which the masses are incapable. Those masses never learn until they have suffered long and bitterly. They give birth to new ideas only in torment. But the time will come when they will pray ardently for a remedy. Then the world will call for a leader to incorporate the new aspirations of humanity, the new faith that will lead men out of their trouble and travail.

What will he tell them?

Nothing but ancient truths stated in new words comprehensible to the people of that age. And his message will be in substance this: "You have taken the wrong road. Two possibilities lie before you—to gratify your desires, or to limit your desires. You will never escape this dilemma. It has existed ever since the world began. The first alternative is illusive. Your desires grow as rapidly as do the means of gratifying them. That course means wandering forever in a circle. It fails because it ought to fail. Man is never satisfied. He always wants something; and as he is never happy as long as he wants things, his life becomes a perpetual pursuit of the unattainable.

"Only the second solution is wise. It is the one that all philosophies and religions, all the ancient disciplines that have sought to keep man in the straight path and to control his appetites, have instinctively adopted.

"The present world has mistaken the purpose of life, which is not conquest, for that is invariably ephemeral; which is not material pleasures, for they are equally evanescent; but is a state of moral equilibrium and perfection. The ills of our sadly afflicted and nerveracked race can be healed only by a doctrine of renunciation."

This is what that prophet of a future age will say. Will he fortify his doctrine by religion, by pure reason, by aesthetic ideals, or by hygienic necessity? That is a secret that only the future will reveal.—The Living Age.

Mr. O'Toole's Answer to Mr. Seeley

Dear Sir:

Having read your little story in this morning's paper, I would consider you a good "Diamond Dick" writer, instead of a physical director.

If you are an athlete, meet me in a rough-and-tumble wrestling bout at the Star Theatre on Monday night.

You admit you knew nothing when I defeated you in Glace Bay, and I still claim you know nothing.

WALTER O'TOOLE,
Olympic Instructor.

Train Notes

Yesterday express arrived at 7.15 p. m.

Thursday's west bound is due at Port aux Basques 7 o'clock to-night.

The Carbonear train arrived at 12.50 p.m.

The express with Caribou's mail and passengers was delayed three hours leaving Port aux Basques.

For brilliant light for a long time use Westinghouse electric lamps

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A First National Picture in 8 Parts.

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in complete change of aerial and acrobatic feats

Extra for the Children's Matinee Saturday—"THE FAST STEPPERS" and "COMEDIES"

Getting Ready? Yes, everyone is! For what? The Greatest of the Greatest—"THE TEN COMMANDMENTS"

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Ladies' and Gents' TAILORING

Don't forget your Xmas Suit. A new suit from this store will satisfy your pride—the pride of looking correctly and fashionably dressed—it will satisfy your demand for quality in fabrics and tailoring—and most of all it will satisfy you in price

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that will bring delight to the wearer.

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in fancy Gift Boxes and in all the new pleasing shades.

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For the Golf enthusiast

GOLF SWEATERS and GOLF HOSE.

Our Furnishings FOR MEN Are Sure to Please

LOOK OVER THIS LIST—
and select something worthy of approval

NECKTIES and 'KERCHIEFS

Combination Tie and 'Kerchief Sets in the most fascinating patterns.
NICE CREPE-DE-CHENE 'KERCHIEFS.
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NECKTIES, in Silks and Crepes, patterns are just what would please him.

SWEATERS

are just the thing for Christmas. Pullover and Sleeveless styles, in sure-to-please patterns.

GLOVES

in Kid, Wool, Chamois, etc. The most reliable makes.

COLLARS

All the latest shapes. Umbrellas, etc.

MEN'S SLIPPERS

The Gift of Comfort.

Leather Collar Boxes, Belts, Bill Folds, Walking Sticks.

J. J. Strang

Cor. Water and Prescott Streets

Smuggling Silk Stockings

The new customs laws in Great Britain have made smugglers out of English women, silk being now a very highly dutiable material. The result is that women coming over from Paris are wearing as many as six pairs of stockings at a time, with others, all very carefully and even disgracefully (intentionally) soiled in their luggage to indicate that they have been much worn, although they never may have been worn at all.

Many women have been fined for smuggling this summer. One of note brought in to England some prohibited osprey feathers and was fined $500, though she wept. Others have been fined sums similar to this for each stocking of silk not declared, a pair of stockings being considered by the customs agents as two separate articles.

Incoming women passengers from France are warned to be cautious, but many, accustomed to the old, careless examinations made by the agents, pay no heed to the warnings and make careless or definitely false declarations. Their punishment is certain and merciless. Many have been fined for more than they possess, and are likely to face very serious trouble.

Romance of the Ring

It is certain that the earliest significance attached to the ring was that of authority. In very ancient times the ring was worn by dignitaries as an insignia of their high office and supreme command.

It was a regular practice with the ancient Hebrews to seal all important documents, the seal serving much the same purpose as a signature does to-day. Even when they left their houses unattended they secured the door with a band and soft clay, impressing their seal on the latter. This ensured that no unauthorized person could enter in their absence without first breaking the seal and thereby risking detection.

At first these seals were worn round the neck much as the woman of to-day wears a pendant to her necklace. But later they were inserted in the backs of rings and worn upon the finger.

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