

THE New Year!

Is here again and 1906 has passed. With it has passed a successful year with us, and we want to thank our many customers for their past favors and hope they will have as bright a new year as last year has been.

It is now stock taking time and we are going to give some snaps in our line. We will give a discount of 20 per cent. on all goods sold by us while we are taking stock. Give us a call: it is no trouble to show goods, and you will not be disappointed. We also have with us the hospital for sick shoes. J. Walton Piny is now with us, the best and cheapest shoe repairer in the city. Do not forget the place, at the sign of the big clock.

A.A. JORDAN

King Street, Chatham.

Lime, Cement and Cut Stone.

We keep the best in stock at all prices.

JOHN H. OLDERSHAW

Thames Street, Opposite Police Station.

Coal and Wood

Order your COAL and WOOD from J. GILBERT & CO.

We have the best to be got and at lowest market prices. Orders promptly delivered.

OFFICE and YARDS, QUEEN ST., near G. T. R. Crossing. PHONE 119.

To Look Clean

Is satisfying.

To be Clean

Is satisfying. You will enjoy both when you place your linen with us, for we do our work by the most modern methods known to our art.

The Parlatan Steam Laundry Co., Phone 30.

WE HAVE ON HAND A LARGE SUPPLY OF

LIME, CEMENT, SEWER PIPE, CUT STONE.

at All of the best quality and at the LOWEST POSSIBLE PRICES

J. & J. OLDERSHAW

A Few Doors West of Post Office.

GRAVES' GROCERY

Queen Street, Danlop's Old Stand.

New Bands, New Stock

Prices good until further notice.

Hans Eclipse Soap, 25c

Flour, 10c; Oats, 25c

Gala, Coal Oil, 5c

Sardines, 5c a can

Other Goods at reasonable prices.

M. M. GRAVES

Robert Biddell & Sons

Blacksmith and Machine Work

Saws, Grindstones, while you wait

on King St., opp.

Depot. Phone 363

The Simple Life

By CHARLES WAGNER

Translated from the French by Mary Louise Hendee

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If the type of speech varies with climate, it differs also with epochs. Compare the language, written or spoken, of our own times with that of certain other periods of our history. Under the old regime people spoke differently than at the time of the Revolution, and we have not the same language as the men of 1890, 1848 or the second empire. In general, language is now characterized by greater simplicity. We no longer wear perukes, we no longer write in lace frills, but there is one significant difference between us and almost all of our ancestors, and it is the source of our exaggerations—our nervousness. Upon overexcited nervous systems—and heaven knows that to have nerves is no longer an inferior privilege—words do not produce the same impression as under normal conditions; and quite as true simple language does not suffice the man of overwrought sensibilities when he tries to express what he feels. In private life, in public, in books, on the stage, calm and temperate speech has given place to excess. The means that novelists and playwrights employ to galvanize the public mind and compel its attention are to be found again in their language. Our most commonplace conversations, in our letter writing and, above all, in public speaking. Our performances in language compared to those of a man well balanced and serene are what our handwriting is compared to that of our fathers. The fault is laid to steel pens. If only the truth were acknowledged! Geese, then, could save us. But the evil goes deeper; it is in ourselves. We write like men possessed. The pen of our ancestors was more restful, more sure. Here we face one of the results of our modern life, so complicated and so terribly exhaustive of energy. It leaves us impatient, breathless, in perpetual trepidation. Our handwriting, like our speech, suffers thereby and betrays us. Let us go back from the effect to the cause and understand well the warning it brings us.

What good can come from this habit of exaggerated speech? False interpreters of our own impressions, we cannot but warp the minds of our fellow men as well as our own. Between people who exaggerate, good understanding ceases. Ruffled tempers, violent and selfish disputes, heavy judgments devoid of all moderation, the utmost extravagance in education and social life—these things are the result of intemperance of speech.

May I be permitted in this appeal for simplicity of speech to frame a wish whose fulfillment would have the happiest results? I ask for simplicity in literature, not only as one of the best remedies for the infection of our souls—blasphemy, indeed, worthy of excommunication, but also as a pledge and source of social union. I ask also for simplicity in art. Our art and our literature are reserved for the privileged few of education and fortune. But do not misunderstand me. I do not ask poets, novelists and painters to descend from the heights and walk along the mountain sides, finding their satisfaction in mediocrity, but, on the contrary, to mount higher. The truly popular is not that which appeals to a certain class of society ordinarily called the common people; the truly popular is what is common to all classes and unites them. The sources of inspiration from which perfect art springs are in the depths of the human heart, in the eternal realities of life, before which all men are equal. And the sources of popular language must be found in the same number of simple and vigorous forms which express elementary sensations and draw the master lines of human destiny. In them are truth, power, grandeur, immortality. Is there not enough in such an ideal to kindle the enthusiasm of youth, which, sensible that the sacred flame of the beautiful is burning within, feels pity, and to the disheartened sage, "Odi profanum vulgus," prefers this more humane saying, "Misereor super turban." As for me, I have no artistic authority, but from out the multitude where I live I have the right to raise my cry to those who have been given talents, and say to them: Labor for men whom the world forgets, make yourselves intelligible to the humble, so shall you accomplish a work of emancipation and peace; so shall you open again the springs whence those masters drew, whose works have defied the ages because they knew how to clothe genius in simplicity.

CHAPTER V.
SIMPLE DUTY.

WHEN we talk to children on a subject that annoys them they call our attention to some pigeon on the roof giving food to its little one or some coachman down the street who is abusing his horse. Sometimes they even maliciously propose one of those alarming questions that put the minds of parents on the rack; all this to divert attention from the distressing topic. I fear that in the face of duty we are big children, and when that is the theme seek subterfuges to distract us.

The first sophism consists in asking ourselves if there is such a thing as duty in the abstract, or if this word does not cover one of the numerous il-

lusions of our forefathers; for duty, in truth, supposes liberty, and the question of liberty leads us into metaphysics. How can we talk of liberty so long as this grave problem of free will is not solved? Theoretically there is no objection to this, and if life were a theory and we were here to work out a complete system of the universe it would be absurd to concern ourselves with duty until we had clarified the subject of liberty, determined its conditions, fixed its limits.

But life is not a theory. In this question of practical morality, as in the others, life has preceded philosophy, and there is no need to believe that she ever yields its place. This liberty—relative, I admit; let everything we are acquainted with, for that matter—this duty whose existence we question is none the less the basis of all the judgments we pass upon ourselves and our fellow men. We hold each other to a certain extent responsible for our deeds and exploits.

The most ardent theorist, once on one side of his theory, scruples not a whit to approve or disapprove the acts of others, to take measures against his enemies, to appeal to the generosity and justice of those he would dissuade from an unworthy step. One can no more rid himself of the notion of moral obligation than of that of time or space, and as surely as we must resign ourselves to walking, before we know how to define this space through which we move and at this time that measures our movements, so surely must we submit to moral obligation before having put our finger on its deep hidden roots. Moral law dominates man whether he respects or defies it. See how it is in everyday life—each one is ready to cast his stone at him who neglects a plain duty even if he alleges that he has no business, that he has no philosophical certitude. Everybody will say to him, and with excellent reason: "Sir, we are men before everything. First play your part, do your duty as citizen, father, son. After that you shall return to the course of your meditations."

However, let us be well 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 themselves once more with these grave questions could be useless or indifferent. We simply challenge the thinker to find a way to walk till he has unearthed these foundations before he does an act of humanity, of honesty or of dishonesty, of valor or cowardice. And most of all we wish to formulate a reply for all who believe that the contrary solicitation of conflicting calls, or again, to face a duty gigantic, overwhelming, beyond our strength—what 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 confounding 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 trench 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

The Crackers That Took Canada By Storm.

A year ago, MOONEY'S PERFECTION CREAM SODAS were a theory. Today they are the most delightful cracker facts in Canada. Last July, the first Mooney's Sodas went out to tempt the appetite of the Canadian people. Now, many tons a day are baked to satisfy the demand.

There's no resisting the fresh, crisp, creamy deliciousness of these perfect soda crackers.

Mooney's Perfection Cream Sodas
At your Grocer's

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 a reason for failing to do it at all. So many people absolve themselves from 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 the knowledge that much wretchedness, hatred, division and vice exist 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 sensibly 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 you were doing the only reasonable thing. If you have felt it so, you have found out one of the secrets of right living.

(To Be Continued.)

Severe Chest Colds And Painful Coughs Demand Prompt and Active Treatment.

The great danger in troubles of this class is "delay." Don't neglect a Cough or Cold, it can have but one result. It leaves the throat or lungs, or both, affected—Bronchitis, Pneumonia, Asthma, Catarrh and Consumption will surely follow the neglect to cure.

The first dose of DR. WOOD'S NORWAY PINE SYRUP will ease the cough, soothe the inflamed throat and loosen the phlegm.

Mrs. Joseph Paradis, Blackwell, Ont., writes:—I had such a bad cold I could hardly breathe. I noticed Dr. Wood's Norway Pine Syrup advertised, so had my husband get me two bottles—I had only used one before I was cured. I recommended it to a friend, and two bottles cured her after other remedies had failed—we would not be without it. It is the best cough medicine I have ever taken.

Price 25 cents per bottle.

THE MARKETS.

Liverpool Wheat, Unchanged to Higher.
Chicago Higher—Live Stock Market—The Latest Quotations.

Wednesday Evening, Jan. 4.
Liverpool wheat futures closed to-day unchanged to 1/4 higher than yesterday and very firm for 1/4 to 1/2 lower.

At Chicago May wheat closed 1/2 higher than yesterday; May corn, unchanged and May oats 1/4 lower.

FOREIGN MARKETS.
London, Jan. 4.—Close. Corn, spot quotations, American midwest, 21s 3d, new. Wheat, in masses, buyers indifferent operators. Corn, on passage, quiet but steady.

Mark Lane Market—Wheat, foreign, quiet, with small business. Foreign, steady. Corn, American, weaker; Danish, nominally unchanged. Flour, American and English, quiet.

Wool, Close. Wheat, tone steady. Jan. 4, 1906. May and August, 24 7/8. Vello, tone quiet. Jan. 4, 1906. May and August, 24 7/8.

LEADING WHEAT MARKETS.
New York, Jan. 4.—Wheat, spot, 1905-1906, 1 1/2. 1906-1907, 1 1/2. 1907-1908, 1 1/2. 1908-1909, 1 1/2. 1909-1910, 1 1/2. 1910-1911, 1 1/2. 1911-1912, 1 1/2. 1912-1913, 1 1/2. 1913-1914, 1 1/2. 1914-1915, 1 1/2. 1915-1916, 1 1/2. 1916-1917, 1 1/2. 1917-1918, 1 1/2. 1918-1919, 1 1/2. 1919-1920, 1 1/2. 1920-1921, 1 1/2. 1921-1922, 1 1/2. 1922-1923, 1 1/2. 1923-1924, 1 1/2. 1924-1925, 1 1/2. 1925-1926, 1 1/2. 1926-1927, 1 1/2. 1927-1928, 1 1/2. 1928-1929, 1 1/2. 1929-1930, 1 1/2. 1930-1931, 1 1/2. 1931-1932, 1 1/2. 1932-1933, 1 1/2. 1933-1934, 1 1/2. 1934-1935, 1 1/2. 1935-1936, 1 1/2. 1936-1937, 1 1/2. 1937-1938, 1 1/2. 1938-1939, 1 1/2. 1939-1940, 1 1/2. 1940-1941, 1 1/2. 1941-1942, 1 1/2. 1942-1943, 1 1/2. 1943-1944, 1 1/2. 1944-1945, 1 1/2. 1945-1946, 1 1/2. 1946-1947, 1 1/2. 1947-1948, 1 1/2. 1948-1949, 1 1/2. 1949-1950, 1 1/2. 1950-1951, 1 1/2. 1951-1952, 1 1/2. 1952-1953, 1 1/2. 1953-1954, 1 1/2. 1954-1955, 1 1/2. 1955-1956, 1 1/2. 1956-1957, 1 1/2. 1957-1958, 1 1/2. 1958-1959, 1 1/2. 1959-1960, 1 1/2. 1960-1961, 1 1/2. 1961-1962, 1 1/2. 1962-1963, 1 1/2. 1963-1964, 1 1/2. 1964-1965, 1 1/2. 1965-1966, 1 1/2. 1966-1967, 1 1/2. 1967-1968, 1 1/2. 1968-1969, 1 1/2. 1969-1970, 1 1/2. 1970-1971, 1 1/2. 1971-1972, 1 1/2. 1972-1973, 1 1/2. 1973-1974, 1 1/2. 1974-1975, 1 1/2. 1975-1976, 1 1/2. 1976-1977, 1 1/2. 1977-1978, 1 1/2. 1978-1979, 1 1/2. 1979-1980, 1 1/2. 1980-1981, 1 1/2. 1981-1982, 1 1/2. 1982-1983, 1 1/2. 1983-1984, 1 1/2. 1984-1985, 1 1/2. 1985-1986, 1 1/2. 1986-1987, 1 1/2. 1987-1988, 1 1/2. 1988-1989, 1 1/2. 1989-1990, 1 1/2. 1990-1991, 1 1/2. 1991-1992, 1 1/2. 1992-1993, 1 1/2. 1993-1994, 1 1/2. 1994-1995, 1 1/2. 1995-1996, 1 1/2. 1996-1997, 1 1/2. 1997-1998, 1 1/2. 1998-1999, 1 1/2. 1999-2000, 1 1/2. 2000-2001, 1 1/2. 2001-2002, 1 1/2. 2002-2003, 1 1/2. 2003-2004, 1 1/2. 2004-2005, 1 1/2. 2005-2006, 1 1/2. 2006-2007, 1 1/2. 2007-2008, 1 1/2. 2008-2009, 1 1/2. 2009-2010, 1 1/2. 2010-2011, 1 1/2. 2011-2012, 1 1/2. 2012-2013, 1 1/2. 2013-2014, 1 1/2. 2014-2015, 1 1/2. 2015-2016, 1 1/2. 2016-2017, 1 1/2. 2017-2018, 1 1/2. 2018-2019, 1 1/2. 2019-2020, 1 1/2. 2020-2021, 1 1/2. 2021-2022, 1 1/2. 2022-2023, 1 1/2. 2023-2024, 1 1/2. 2024-2025, 1 1/2. 2025-2026, 1 1/2. 2026-2027, 1 1/2. 2027-2028, 1 1/2. 2028-2029, 1 1/2. 2029-2030, 1 1/2. 2030-2031, 1 1/2. 2031-2032, 1 1/2. 2032-2033, 1 1/2. 2033-2034, 1 1/2. 2034-2035, 1 1/2. 2035-2036, 1 1/2. 2036-2037, 1 1/2. 2037-2038, 1 1/2. 2038-2039, 1 1/2. 2039-2040, 1 1/2. 2040-2041, 1 1/2. 2041-2042, 1 1/2. 2042-2043, 1 1/2. 2043-2044, 1 1/2. 2044-2045, 1 1/2. 2045-2046, 1 1/2. 2046-2047, 1 1/2. 2047-2048, 1 1/2. 2048-2049, 1 1/2. 2049-2050, 1 1/2. 2050-2051, 1 1/2. 2051-2052, 1 1/2. 2052-2053, 1 1/2. 2053-2054, 1 1/2. 2054-2055, 1 1/2. 2055-2056, 1 1/2. 2056-2057, 1 1/2. 2057-2058, 1 1/2. 2058-2059, 1 1/2. 2059-2060, 1 1/2. 2060-2061, 1 1/2. 2061-2062, 1 1/2. 2062-2063, 1 1/2. 2063-2064, 1 1/2. 2064-2065, 1 1/2. 2065-2066, 1 1/2. 2066-2067, 1 1/2. 2067-2068, 1 1/2. 2068-2069, 1 1/2. 2069-2070, 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2125-2126, 1 1/2. 2126-2127, 1 1/2. 2127-2128, 1 1/2. 2128-2129, 1 1/2. 2129-2130, 1 1/2. 2130-2131, 1 1/2. 2131-2132, 1 1/2. 2132-2133, 1 1/2. 2133-2134, 1 1/2. 2134-2135, 1 1/2. 2135-2136, 1 1/2. 2136-2137, 1 1/2. 2137-2138, 1 1/2. 2138-2139, 1 1/2. 2139-2140, 1 1/2. 2140-2141, 1 1/2. 2141-2142, 1 1/2. 2142-2143, 1 1/2. 2143-2144, 1 1/2. 2144-2145, 1 1/2. 2145-2146, 1 1/2. 2146-2147, 1 1/2. 2147-2148, 1 1/2. 2148-2149, 1 1/2. 2149-2150, 1 1/2. 2150-2151, 1 1/2. 2151-2152, 1 1/2. 2152-2153, 1 1/2. 2153-2154, 1 1/2. 2154-2155, 1 1/2. 2155-2156, 1 1/2. 2156-2157, 1 1/2. 2157-2158, 1 1/2. 2158-2159, 1 1/2. 2159-2160, 1 1/2. 2160-2161, 1 1/2. 2161-2162, 1 1/2. 2162-2163, 1 1/2. 2163-2164, 1 1/2. 2164-2165, 1 1/2. 2165-2166, 1 1/2. 2166-2167, 1 1/2. 2167-2168, 1 1/2. 2168-2169, 1 1/2. 2169-2170, 1 1/2. 2170-2171, 1 1/2. 2171-2172, 1 1/2. 2172-2173, 1 1/2. 2173-2174, 1 1/2. 2174-2175, 1 1/2. 2175-2176, 1 1/2. 2176-2177, 1 1/2. 2177-2178, 1 1/2. 2178-2179, 1 1/2. 2179-2180, 1 1/2. 2180-2181, 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2236-2237, 1 1/2. 2237-2238, 1 1/2. 2238-2239, 1 1/2. 2239-2240, 1 1/2. 2240-2241, 1 1/2. 2241-2242, 1 1/2. 2242-2243,