

A Happy New Year To All.

Bargains by the hundred in Furniture and Carpets.

Watch for Our Advertisement Later.

COME IN AND COMPARE.

BROWN & CO.

No. 136 North Main St., Butler.

BICKEL'S GREAT BARGAIN SALE.

An immense stock of seasonable footwear to be closed out in order to reduce our extremely large stock.

Big Reductions in All Lines.

- Ladies' fur trimmed felt slippers, price \$1.25, reduced to 85c. Ladies' warm lined shoes, price \$1.50, reduced to 1.00. One lot Ladies' \$3.50 fine hand-torn and hand-welt shoes reduced to 2.25. One lot Ladies' \$2.50 fine Dongola shoes reduced to 1.75. One lot Ladies' \$1.50 fine patent leather shoes, button or lace, reduced to 1.00. One lot Ladies' \$1.50 fine Dongola shoes reduced to 1.00. One lot Children's Canvas Boots, price \$1.00, reduced to 75c. One lot Children's fine shoes, sizes 4 to 8, reduced to 45c. One lot Infants' fine shoes, sizes 6 to 8, reduced to 45c. Men's fine shoes, box-calf, vic-kid and patent leather, regular price \$3.50 and \$4.00, reduced to 2.50. Men's working shoes, regular price \$1.50, reduced to 1.00. One lot Boys' fine satin calf shoes, regular price \$1.50, reduced to 1.00. One lot Little Gents' fine satin calf shoes, regular price \$1.00, reduced to 75c. Ladies' Lamb-wool hosiery, regular price 50c, reduced to 35c. Misses' and Children's Lamb-wool hosiery, regular price 25c, reduced to 15c.

All Felt Boots and O'Vers, Warm Lined Shoes and all Warm Lined and Felt Slippers, also balance of our stock of Leggings and Overgaiters to be included in this GREAT BARGAIN SALE.

Repairing Promptly Done.

JOHN BICKEL,

128 S. Main St., BUTLER, PA.

Clean Up Sale of the Schaul & Nast Stock,

Clothing, Hats, Caps, and Gents Furnishings,

Thousands of dollars worth of goods sacrificed during the Clean Up Sale rather than carry them over.

This is your money saving opportunity, never such low prices on Good Goods.

Don't fail to come. We don't carry any goods over. Our Clean Up Sale must rid our shelves and counters of every dollars worth of winter goods left.

Low prices will do it and low prices we have made,

PHILIP SCHAUL,

SUCCESSOR TO SCHAUL & NAST,

137 South Main Street, Butler, Pa.

Kelsey, Crown, Boomer FURNACES.

Coal and Slack Heaters, Gas and Coal Ranges and Gas Stoves. 1904 Washers, Sewing Machines, Needles for all makes of Sewing Machines. Sewing Machines repaired.

Roofing and Spouting, and House Furnishing Goods.

Henry Biehl,

122 N. Main St. Tel. Phone 464.

K E C K

Merchant Tailor. Fall and Winter Suits JUST ARRIVED. 142 North Main St.

K E C K

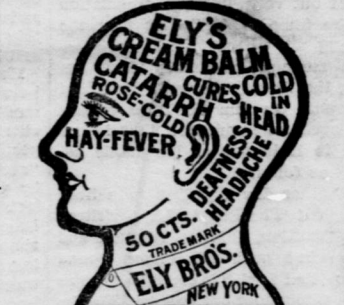
Fall and Winter Millinery.

Arrival of a large line of Street Hats, Tailor-made and ready-to-wear Hats. All the new ideas and designs in Millinery Novelties. Trimmed and Un-trimmed Hats for Ladies, Misses and Children. All the new things in Wings, Pom-poms, Feathers, Ostrich Goods, etc., etc.

Rockenstein's Millinery Emporium,

228 South Main Street, Butler, Pa.

CATARRH



ELY'S CREAM BALM. This Remedy is a Specific. Gives Relief at Once. It cleanses, soothes, and protects the diseased membrane. It cures Catarrh and drives away a Cold in the Head quickly. Restores the Senses of Taste and Smell. Easy to use. Contains no injurious drugs. Applied with the nostrils and absorbed. Large Size, 50 cents at Drugists or by mail; Trial Size, 10 cents by mail. ELY BROTHERS, 55 Warren St., New York.

PROFESSIONAL CARDS.

PHYSICIANS. J. C. BOYLE, M. D. Eye, Ear, Nose and Throat, SPECIALIST. 121 East Cunningham Street, Office Hours 11 to 12 a. m., 3 to 5 and 7 to 9 p. m. DR. JULIA E. FOSTER, OSTEOPATH. Consultation and examination free. Office hours - 9 to 12 A. M., 2 to 5 P. M., daily except Sunday. Evening Office - Stein Block, Rooms 9-10, Butler, Pa. People's Phone 478.

DR. H. J. NEEL, Rooms 6 and 7, Hughes Building, South Main St. Chronic diseases of genito-urinary organs and rectum treated by the most approved methods.

CLARA E. MORROW, D. O., GRADUATE BOSTON COLLEGE OF OSTEOPATHY. Women's diseases a specialty. Consultation and examination free. Office Hours - 12 to 2, 2 to 3 p. m. People's Phone 573. 116 S. Main street, Butler, Pa.

G. M. ZIMMERMAN, PHYSICIAN AND SURGEON AT 221 N. Main St. DR. HAZLETT, M. D., Rooms 6 and 7, Hughes Building, South Main St. Chronic diseases of genito-urinary organs and rectum treated by the most approved methods.

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DR. S. A. JOHNSON, DENTIST. Formerly of Butler. Has located opposite Lowry House, Main St., Butler, Pa. Expert painless extraction of teeth by his new method, no medicine used or pulling a needle. 140 S. Main Street, Butler, Pa. Consultations by mail receive prompt attention.

DR. J. WILBERT MCKEE, DENTIST. Office over Leighner's Jewelry store, Butler, Pa. Peoples Telephone 505. A specialty made of gold fillings, gold crowns and bridges.

DR. H. A. McCANDLESS, DENTIST. Office in Butler County National Bank Building, 2nd floor.

DR. M. D. KOTKABA, DENTIST. Office at No. 112 E. Jefferson St. G. W. Miller's successor.

ATTORNEYS. R. P. SCOTT, ATTORNEY-AT-LAW. Office in Butler County National Bank building.

A. T. SCOTT, ATTORNEY AT LAW. Office at No. 8, West Diamond St., Butler, Pa.

COULTER & BAKER, ATTORNEYS-AT-LAW. Office in Butler County National Bank building.

JOHN W. COULTER, ATTORNEY-AT-LAW. Office on Diamond, Butler, Pa. Special attention given to collection and business matters.

J. D. MCJUNKIN, ATTORNEY-AT-LAW. Office in Renber building, corner Main and E. Cunningham Sts., entrance on Main street.

J. B. BREKIN, ATTORNEY AT LAW. Office on Main St., near Court House.

H. H. GOUCHER, ATTORNEY AT LAW. Office in Wise building.

E. H. NEGLY, ATTORNEY AT LAW. Office in the Negley Building, West Diamond.

W. C. FINDLEY, ATTORNEY-AT-LAW AND PENSION ATTORNEY. Office on South side of Diamond, Butler, Pa.

MISCELLANEOUS. C. F. L. McQUISTON, CIVIL ENGINEER AND SURVEYOR. Office near Court House.

L. P. WALKER, NOTARY PUBLIC, BUTLER, Pa. Office with Berkeimer, next door to P. O.

B. F. HILLIARD, GENERAL SURVEYING, MINE AND LAND, COUNTY SURVEYOR. R. F. D. 4, West Sunbury, Pa.

M. C. WAGNER, ARTIST PHOTOGRAPHER 139 South Main St.

The Simple Life

By CHARLES WAGNER. Translated From the French by Mary Louise Hendee. Copyright, 1901, by McClure, Phillips & Co.

CHAPTER V.

When we talk to children on a subject that annoys them they call our attention to some plain or the roof giving food a little one or some coachman down in 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 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 a duty abstract, or if this world does not cover one of the numerous illusions 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 dream, we should be free 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 others, life has preceded hypothesis. We are to believe that the duty that she ever yields it place. This liberty - relative, I admit, like everything we are acquainted with, for that matter - this duty whose existence we question in name the less the basis of all our judgments we pass upon ourselves and our fellow men. We hold each other to a certain extent responsible for our deeds and our lives.

The most ardent theorist, once outside of his theory, scruples not to whit to approve or disapprove the acts of others, to take measures against them, 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 duty, or neglect that of that of duty, and as surely as we must resign ourselves to walking before we know how to define this space through which we move and this time that we live, we must accept our duty, so surely must we submit to moral obligation before having put our finger on its deep hidden roots. Moral law dominates in name the less the basis of all our judgments we pass upon ourselves and our fellow men.

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 not yet arrived at the point of duty. Everybody will try to him, and with excellent reason: "Sir, we are men before everything. First play your part, do your duty day by day, and then, when you shall return to the course of your meditations."

However, let us be well understood. We should not wish to turn any one into a philosopher, or to lead him into the foundations of morality. No thought which leads men to concern themselves more with these grave questions could be profitable or devoted to them. We simply challenge the thinker to find a way to walk till he has unshaken these foundations before he does an act of humanity, of honesty or of duty, or covetousness or pride. And most of all we wish to formulate a reply for all the incoherence who have never tried to philosophize, and for ourselves when we would defend our state of philosophical doubt in justification of our practical omissions. From the simple fact that we are men, before all theorizing, positive or negative, about duty, we have the precceptory law to conduct ourselves like men.

But - little knows the resources of the human heart who counts on the effect of such a reply. It cannot not keep other questions from arising. And these are certainly words of duty and of patient memories. To be a man of duty and to question one's route, grope in the dark, feel oneself torn between the contrary solutions of conflicting duties, or to feel oneself overwhelmed, beyond our strength - what is harder! And such things happen. We would neither deny nor contest the tragedy of certain lives. And yet duty rarely has to make itself plain across such conflicting circumstances or to spruce out from the tortured mind. He lightens from a storm cloud. Such formidable shocks are exceptional. Well for us if we stand stanch when they come! But if one is astonished that looks 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 stretch 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 nearly 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 of the day. Not 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 regarded as 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 neglect their simple duties, they fail to rise to difficult duty, but because they neglect to perform that which is simple. Let us illustrate this truth.

BALANCING RESULTS

THE LAW OF CONSEQUENCES AND THE PROBLEMS OF LIFE.

Good or Evil in Things is Discovers by Observations of Consequences. Morals are Determined by the Consequences of Human Actions.

A reaction is the consequence of an action; an effect is the consequence of a cause; a result is the consequence of an antecedent. It is evident that the words reaction, effect, result and consequence express different manifestations of one law, usually called the law of causation, though it would be, I believe, more correctly named the law of consequences.

We shall understand more clearly the reactions in human affairs when we recognize that the meaning of the words reaction, effect and result is included in the word consequence. We may doubt the importance of reaction in our affairs, but we shall not doubt the importance of consequences.

We are compelled to give consideration to consequences in the most trivial affairs. One has consequences in view when he strikes a match, sets a pot to boil, plants a seed, pulls a weed, sharpens a pencil, mends a fence. Shall I take an umbrella? I balance the danger of rain against the expense of the umbrella and decide accordingly. Shall I change my coat? Take another cup of coffee? Walk or ride? Each question will be decided in accordance with my estimate of the consequences. In considering possible advantages or disadvantages, gains or losses, we are balancing consequences, endeavoring to anticipate and weigh the results of our action.

Regret is usually a reminder of a neglect or misjudgment of consequences, while repentance and reformation indicate a waking up concerning consequences. Our interest, curiosity, anxieties, fears, hopes and ambitions are concentrated upon consequences. We seek advice, when we are doubtful about consequences, and we study examples elucidate consequences. We work and rest, eat and drink, scheme and plan, spend and save, for consequences.

The lesson of consequences which the individual often learns slowly and imperfectly the sound business organizations acquire quickly and enforce by discipline. The better managed, successful store are characterized by tidiness, promptness and a desire to please; the employees of the important railroads are not negligent in their work; the successful lawyer is not careless in his conduct; the successful manager is intelligent in his selection of men; the successful politician is not careless in his choice of friends; the successful statesman is not careless in his choice of allies.

This mind is the strongest which has the clearest vision of consequences. The fools are those who know little about consequences. The child must be guarded because it is ignorant of consequences. What a man knows of consequences, his conduct, his hygiene, surgery, chemistry, agriculture, mechanics, commerce, culture, we know through the observation of consequences. The better the scientific system, plan of social betterment, is that which produces the best results. Knowledge, learning and experience deal wholly with cause and effect. The science of astronomy seeks to comprehend the heavenly bodies and their influences upon each other. The science of chemistry explains the consequences of chemical action. The science of political economy aims to distinguish and mark the good and evil results of different systems of land tenure, taxation, trade and industry. The science of political system is best to know what arms, equipments, forces and maneuvers will insure the greatest minimum of expenditure. The science of language deals with the utility of words, pronunciation and forms of expression. And so on through the whole of human experience knowledge seeks to distinguish that which has the best results from that which has inferior or evil results.

Our ideas of right and wrong are due to the nature of the responses to human actions. How do we know that truth is better than falsehood? Because we are better pleased with our selves when we speak truthfully than when we lie; because truth is essential to humanity; because we despise lying in others; because lying leads to confusion, uncertainty, distrust, enmity and to other evil consequences. And so also we have formed a judgment of loyalty and treachery, cruelty and kindness, virtue and vice, by their consequences.

Our laws, customs and commandments would not prove to us that truth is better than lying if our own experience did not confirm it. The Decalogue is effective only so far as nature corroborates it. Our common conceptions of morality are the results of our observations of human actions and their consequences - of cause and effect, of action and reaction. We know that certain actions are right and others wrong, as we know that bread is good and that the rear part of food; that light clothing is more useful in summer than in winter; that cleanliness is better than filthiness; that the way to walk is forward, not backward; that mirth is pleasanter than grief.

As the value of a machine or implement is shown in its working and the value of a tree by its fruit, so the merit or demerit of food, drink, medicine, acts and thoughts is determined by their results, reactions or effects - by their consequences. - From "Balance: The Fundamental Virtue," by Orlando J. Smith.