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VALUE OF THE WORLD AND THE HUMAN SOUL CONTRASTED

Man's Light Tenure of the Former -- Exquisite Organisation of the Latter -- A Question For Bargain-Hunters.

religious. The text is Mark viii., 36: world is not going to be burned up? "What shall it profit a man, if he shall Absolutely none. Geologists tell us gain the whole world, and lose his that it is already on fire; that the heart

of God, but in these days of extensive the hatches are kept down. And yet business operations, a large propor-you propose to palm off on me, in retion are engaged from Monday morning to Saturday night in bargain-mak-ing. In many of the families, across in the second place, for which you can the breakfast table and the tea table give no insurance. "Oh," you say, "the ussed questions of loss and gain. Ju are every day asking your-melf: "What is the value of this? What is the value of that?" You would not think of giving something of greater value for that which is of lesser value. You would not think of selling that which cost you ten dollars for five dollars. If you had a property that was worth fifteen thousand dollars, you would not sell it for four thousand you would not solve the so his instructions to the circumstances of those to whom he spoke. When He talked to fishermen, He spoke of the Gospel net. When He talked to the farmers, He said, "A sower went forth to sow." When He talked to the shep-herds, He told the parable of the lost sheep. And am I not right when sneep. And am I not right when speaking to an audience made up of bargain-makers, that I address them in the words of may text, asking, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I propose, as far as possible, to es-

timate and compare the value of the two properties. First, I have to say that the world

is a very grand property. Its flowers are God's thoughts in bloom. Its rocks are God's thoughts in stone. Its dew-drops are God's thoughts in pearl. This world is God's child—a wayward child, indeed, it has wand-ered off through the heavens. But about 1900 years ago, one Christ-mas night, God sent out a sister world has high, doubent out a site work of it reach of land which was not built on hung over Bethlehem only long enough I asked what was the matter, and they to get the promise of the wanderer's eturn, and now that lost world, with soft feet of light, comes treading back through the heavens. The hills, how beautiful they billow up, the edge of the wave white with the foam of cro-cuses! How beautiful the rainbow, the arched bridge on which heaven and earth come and talk to each other in tears, after the storm is over! How mimble the feet of the lamp-lighters that in a few minutes set all the dome of the night ablaze with brack-ets of fire! How bright the oar of the saffron cloud that rows across the deep sea of heaven! How beautiful the spring with bridd-blassome in earth come and talk to each other in the spring, with bridal-blossoms in her hair! I wonder who it is that beats time on a June morning for the bird orchestra. How gently the harebell tolls its fragrance on the air! There may be grander worlds swarthier worlds, larger worlds than

From Berlin, where he preached in soul for the world, you cannot give me the American church to a great con-the first item of title. Having examined the title of a prothe American church to a great con-gregation, comprising many of his countrymen who are traveling through Europe, Dr. Talmage sends this dis-course, in which, by original methods he calculates spiritual values and be the calculates of things assurance you can give me that this urges higher appreciation of things assurance you can give me that this

own soul?" Men of all occupations are to be that it is just like a ship on fire at sea, found in the assemblies of the house the flames not bursting out because you propose to palm off on me, in re turn for my soul, a world for which water of the oceans will wash over al the land and put out the fire." Oh, no There are inflammable elements in the water, hydrogen and oxygen. Call of the hydrogen, and then the Atlantic and the Pacific oceans would blaze like heaps of shavings. You want to take this world, for which you can give no Astronomers have swept their tele

scopes through the sky and have found out that there have been fifteen worlds, in the last two centuries, that they got ashen, showing they were burned down. Then they disappeared, showing that even the ashes were scattered. And if the geologist be right in his prophecy, then our world is to go in the same way. And yet you want me to exchange my soul for it. Ah, no; it is a world that is burning now. Suppose you brought an in surance agent to look at your pro perty for the purpose of giving you a policy upon it, and while he stood front of the house, he should say "That house is on fire now in the basement," you could not get any in surance upon it. Yet you talk about this world as though it were a safe investment, as though you could get ome insurance upon it, when down ir the basement it is on fire.

I remark, also, that this world is a property, with which everybody who has taken it as a possession has had trouble. Now, between my house and my church in Brooklyn, there was a I asked what was the matter, and they replied that everybody who had anything to do with that property got into trouble about it. It is just so with this world; everybody that has had anything to do with it, as a possession has been in perplexity. How was it with Lord Byron? Did he not sell his immortal soul for the purpose of getting the world? Was he satisfied with the possession? Alas! alas! the poem graphically describes his case when it says:

Drank every cup of joy, Heard every trump of fame;

Drank early, deeply drank, Drank draughts which common m!l-lions might have quenched, Then died of thirst, because there was no more to drink.

Oh, yes; he had trouble with it; and 30 did Napoleon. After conquering na-tions by force of the sword, the victor lies down to die, his entire possession he mounts the platform, oh, the en-thusiasm of the audience! They say, "That man fought for us, and im-periled his life for us," and how wild the military boots that he insisted on having upon his feet while he was dy So it has been with men who had ng. better ambition. Thackeray, one of the most genial and lovable souls, af ter he had won the applause of all in telligent lands through his wonderful genius, sits down in a restaurant in Paris, looks to the other end of the face to face and feel that he was wounded in the head and wounded in the hands and wounded in the feet room and wonders whose is that forlorn and wretched face; rising up after a while, he finds that it is Thackeray and wounded in the side for us, methinks we will be overwhelmed. We will sit some time gazing in silence, n the mirror. Oh, yes! this world is : cheat. Talk about a man gaining the until some leader amidst the whitecorld! Who ever gained half o robed choir shall lift the baton of vorld? Who ever owned a hemisphere? Who ever gained a continent? Wh ever owned Asia? Who ever gained Who ime to wake the song of jubilee; and all heaven then will break forth into

wonderful piece of mechanism ever put together. Machinery is of value in proportion as it is mighty and silent at the same time. You look at the en-gine and the machinery in the Phila-delphia mint, and as you see it per-forming its wonderful work you will delphia mint, and as you see it per-forming its wonderful work, you will be surprised to find how silently goes. Machinery that roars and tears soon destroys itself; but silent ma-chinery is often most effective. Now, so it is with the soul of man, with all its tremendous faculties—it moves in silence. Judgment, without any rack-

et, lifting its scales; memory, without any noise, bringing down all its treas-ures; conscience, taking its judgment ures; conscience, taking its judgment seat without any excitement; the un-derstanding and the will all doing their work. Velocity, majesty, might, but silence—silence. You listen at the door of your heart! You can hear no sound. The soul is all quiet. It is so delicate an instrument that no human hand can touch it. You break a hone

hand can touch it. You break a bone and with splitters and bandages the surgeon sets it; the eye becomes in-flamed, the apothecary's wash cools it; but a soul off the track, unbalanced, no human power can readjust it. With one sweep of its wing, it circles the universe and overcaults the through of universe, and overvaults the throne of God. Why, in the hour of death the soul is so mighty, it throws aside the body as though it were a toy. It drives back medical skill as impotent. It breaks through the circle of loved ones who stand around the dying couch.

With one leap, it springs beyond star and moon and sun and chasms of im-mensity. It is superior to all material things! No fire can consume it; no floods can drown it; no rocks can crush it; no walls can impede it; no time can exhaust it. It wants no bridge on which to cross a chasm. It wants no plummet with which to sound a depth. A soul so mighty, so swift,

a depth. A soul so mighty, so switt, so slient, must be a priceless soul. I calculate the value of the soul, also, by its capacity for happiness. How much joy it can get in this world, out of friendships, out of books. out of clouds, out of the sea, out of flowers, out of ten thousand things; and yet all the joy it has here does not test its capacity. You are in a concert before the curtain hoists, and you hear the instruments preparing-the sharp snap of the broken string, the scrap-ing of the bow across the viol. "There is no music in that," you say. It is only getting ready for the music. And all the enjoyment of the soul in this world, the enjoyment we think is real

enjoyment, is only preparative; it is only anticipative; it is only the first stages of the thing; it is only the en-trance, the beginning of that which shall be the orchestral harmonies and splendors of the redeemed. You cannot test the full power

the soul for happiness in this world. How much power the soul has here to find enjoyment in friendships; but oh, the grander friendships for the soul in the skies! How sweet the flowers n the skies! How sweet the normal nere! but how much sweeter they will there! I do not think that when be there! I do not think that flowers die on earth, they die forever In the sunny valleys of heaven, shall not the marigold creep? On the hills of heaven, will not the amaranth bloom? On the amethystine walls of

heaven, will not the jasmine climb? "My beloved is come down into his garden to gather lilles." No flowers in heaven? Where, then, do they get their garlands for the brows of the victorers?

ne more about it. Make up your mind for yourself, as i shall, before God, have to make up my mind for myself, about the value of this world. I can-not afford to make a mistake for my soul, and you cannot afford to make a mistake for your soul. Now, fet us look at the other prop-erty—the soul. We cannot make s bargain without seeing the compara-tive value. The soul? How shall extimate the value of it? Well, by its exquisite organisation. It is the most wonderful piece of mechanism ever been in some building, discours-The Good Samaritan.—Luke 10: 25.37. Commentary.—25. A certain law-yer—A teacher of the law. A modern theologian. Stood up—Jesus must have been in some building, discours-ing on some subject that suggested the question asked by the lawyer. Tempted Him—Or tested Him. The question was not asked from any desire to know his own duty, but for the purpose of testing the knowledge of Jesus. Master—Or teacher, the same as rabbl. What shall I do to inherit eternal life 3—The question is highly important. "Eternal life is the true spiritual life of the soul—that which is natural to it in its highest state, and of all things in this world is most worthy the seeking." 26. What is written—As a teacher of the law He should be able to tell, and He was able, as His answer shows. How readest thou—What we gain from the Bible depends upon how we read it. 27. He answering said—He replied

we read it. 27. He answering said-He replied

27. He answering said—He replied by quoting the great summary of mans duty towards God in Deuteron-omy vi. 5, and a statement of the law of love from Leviticus xix. 18.— Cook. Thou shalt love—The religion of the Bible does not consist in good external acts, in orayers, in our zeal for Christ, in performing the deeds of the law, or in being made happy, but in love to God and man. With all thy heart—This is supreme affection thy heart—This is supreme affection to God. The heart is the seat of the affections, desires, motives and will. "It's the centre of all physical and spiritual life, the central focus from which all the rays of moral life go forth." With all thy soul—He loves God with all his soul, or rather, with all his life, who is ready to give up life for His sake—to endure and suf-fer rather than dishonor God. — Carke, With all thy strength—To the extent of giving all of our phy-sical powers in His service. With all thy mind—The intellect belongs to God. This embraces the whole man. A person who thus loves God will be wholly and unreservedly given to God and will be satisfied with Him. He will admire and obey God. There will be no looking to this vain world for delight and happiness, for all our joy will be in Him. Thy neighbor as thyself—This is nothing short of the goiden rule. Matt. vit. 12. _28. This do, and thou shalt live— Shalt have already eternal life, the life of heaven; for this heart of love is eternal life. It is the life of saints and angels in paradise. It makes heaven what it is. _29. Desiring to justify himself (R. V.) —Th: conscience of this learned law-yer was touched, and he saw that he was destitute of the love he had just declared to be necessary in order to inherit eternal life. Who is my neighthy heart—This is supreme affection to God. The heart is the seat of the

declared to be necessary in order to inherit eternal life. Who is my neigh-bor 7—The degree in which he had kept the law of love would depend on the

answer to this question. answer to this question. 30. Jesus answering said—Here it was that Christ could, in a parable, show how far Judaism was from even a true understanding, much more from such perfect observance of the law, as 'would gain heaven.—Edersheim, From Jerusalem to Jericho—It was a very dangerous raad. Jving much of

From Jerusalem to Jericho-It was a very dangerous road, lying much of the way in a deep ravine through soft rocks in which caves abounded, afford-ing shelter to miscreants who sallied forth to prey upon travellers. 31 Certain priest-A large number of priests and Levites dwelt at Jericho. This priest might have been passing to or from the temple service at Jeru-salem. He saw h'm-And knew that a fellow man was suffering and in need. On the other side-He no doubt could frame many excuses for not stopping.

garden to gather Illies." No flowers in heaven? Where, then, do they get their garlands for the brows of the righteous? Christ is glorious to our souls now, but how much grander our apprecia-tion after a while! A conqueror comes back after the battle. He has been fighting for us. He comes upon the platform. He has one arm in a sing ple, greatly despised and hated by and the other arm holds a crutch. As

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If Carrie's Letter Reaches You "by Mistake,"

BUTTON YOUR POCKET UP.

she's a Deccy Who Works a Very Slick Bunco Game on Greenhorns -A Warning That Many Will Do Well to Hecd-How the Scheme is

Operated.

New York despatch: If you get a letter from "Carrie," addressed to you apparently by mistake, telling how you can invest \$100 in Wall Street and get \$1,000 for it, be-

Street and get \$1,000 for it, be-lieve her not. Such letters are now being sent all over the country by a bucket shop man who picks out pio-pic whom he thicks will be foolish en-ough to send along the money. He is "Carrie." It is better to keep the \$100 to buy green goods with, for these you may sell again at a profit, but 'Carrie's' game is really dishonest.

prolit, but "Carries game is seal, dishonest." The postal authorities are casting about for means to punish the in-ventor of the new plan for getting good money from the unwary. "The typewriter decoy," as they call it, is said to be a whener. It is ingeni-

The victim selected gets a letter in the bushness envelope of the firm ap-parently doing a legitimate broker-age bushness. It is apparently writ-ten by the firm's girl typewriter to her sweetheart, and placed in the

ong envelope. This is What "She" Writes. Here is a copy of one now in the possession of the Post-office inspec-

ors: "Dearest Harry,-I hope yow will excuse my writing to you on a type-writer, but I am busy sending out a

Wheat Markets.

Cash. Dec.	ł.
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Wheat-One load cach of red and sold at 70c per bushel. One load of new oats sold at per bushel. Hay-Ten loads sold at \$11 to \$13

ner Dushek. ny-Ten loads sold at \$11 to \$13 per ton. Whent-Two hundred bushels of white in wheat sold steady to weaker a 68 1-2c to 70c, and 200 bushels of ad steady at 70c. Ryc-One tod, the first of the sea-son, sold at b.c. Dats-Three undred bushels of new oats sold ic armer at 29 1-2c to 30 1-2c, and a load of old oats 2c firmer at 84c. Hay and traw-Twenty loads of hay sold at it to \$13 a ton. There is a good demand for straw, but none offered. Toronto Fruit Market.

Toronto Fruit Market.

Toronto Fruit Market. Receipts of fruit to-day at the wholesals market here were tha largest this season, about 16,000 pack-ages. Prices are quoted : Pears, 20 to 40c, per basket; tomatoes, 10 to 15c. per basket; cucumbers, 10 to 15c. per basket; apples, 10 to 20c. per basket; apples, cho'ce, per barrel, \$1 to \$1.50; green corn, 8 to 5c. per dozen; pota-toes, 30 to 35c. per basket; Canadian peachas, 40 to 75c. per basket; Law-ton berries, 6 to 8c. per basket; Law-5 to 60c.; musk melons, 10c. per bas-ket and 15 to 40c. per case; celery, 81.50 to 75c. per case; celery, 85 to 40c. per dozen; huckleberries, 60 to 75c. per lasket; southern grapes, \$1.50 to \$1,75 per crate; Canadian champions, `small basket, 15 to 17.1-2c; Moore's carly, 25 to 30c., and bananas, \$1.25 to \$2 per bunch. Bradstreet's on Trade. Bradstreet's on Trade.

and bananas, \$1.25 to \$2 per bluch. Bradstreet's on Trade. Trade at Montreal the past week has been of moderate volume. Liberal th'pments of fall and winter goods are being made. The outlook for trade is encouraging. Shipping circles are gen-erally showing great activity. Leather is showing more activity. Values in general staple goods are steady. Business at Winnipsg has settled down more on a regular fall basis. Purchases are still on a conservative scale, the light crops having that effect on trade. Prices vontinue steady. Money is now in good demand to move the crops, and rates are firm. At London the continued good re-ports of the crops are having a fav-orable effect on trade. Retailers are buying liberal lots of goods for the fall and winter. Values continue firm for nearly all lines of staple goods. Trade at Toronto is moderately active. There are not many travel-lers on the road, but the letter order tusiness and the large siles reported by the wholesale people are very fair. Toronto whilesalers are well pre-pared for the Exhibition trade, having large and while stocks to meet the requirements of the country mer-chants in all parts of the Dominion.

CHICAGO GIRLS WEAR SOCKS

No More Garters Needed in

this: but I think that this is a most exquisite world—a mignonette on the bosom of immensity! "Oh," you say, "take my soul give me that world! willing to take it in exchange. I am ready now for the bargain. is so beautiful a world, so sweet world, so grand a world!"

But let us look more minutely into the value of this world. You will not buy property unless you can get title to it. After you have look ed at the property and found out that it suits you, you send an attorney to the public office, and he examines th book of deeds and the book of mortgages and the book of judgments and the book of liens, and he decides whether the title is good before you will have anything to do with it. There might be a splendid property, and in every way exactly suited to your want; but if you cannot get a good title, you will not take it. Now, I am here to say that it is impossible to get a good title to this world. If down upon it, in the very year I so settle down upon it as a perman-ent possession, I may be driven away from it. Ay, in five minutes after I from it. Ay, in five minutes after I give up my soul for the world, I may have to part with the world; and "There is a property of the start of the have to part with the world; and what kind of a title do you call that? There is only one way in which I can hold an earthly possession, and that is through the senses. All beautiful sights through the eye, but the eye compass and chains. That is not the is through the senses. An ocautiful four do not want any surveyor, with sights through the eye, but the eye compass and chains. That is not the may be blotted out; all captivating way to measure that man's property sounds through the ear, but my car now. Is, is an undertaker you need, scunds through the ear, but my ear may be deafened; all lusciousness of fruits and viands through my taste but my taste may be destroyed; all appreciation of culture and of, art inches one way, and two feet and a hig the other. That is the man's through my mind, but I may lose my mind. What a frail hold, then, I have upon any earthly possession! much as that, for he does not own

mind, what a find hold of the possession! In courts of law, if you want to get a man off a property, you must serve upon him a writ of ejectment, giving to the executors and heirs. Oh, what upon him a writ of ejectment, givins him a certain time to vacate the prem-lises; but when death comes to us and gerves a writ of ejectment, he does not give us one second of forewarning. He says, "Off this place! You have no right any longer to the possession." We might cry out, "I gave you a hun-the model of the executors and hers. On, what a property you propose to give me for my soul! If you sell a bill of goods, you go into the counting room, and say to your partner: "Do you think that man is good for this bill? Can he give proper security? Will he meet this payment?" Now, when you are offered this world as a possession I might cry out, "I gave you a hundred thousand dollars for that prop-erty;" the plea would be of no avail. offered this world as a possession. I

There is the world now. I shall say cessfully. a propose that I give up my

ity? Talk about gaining the world 'Hosanna! hosanna! Worthy is the No man ever gained it, or the thors Lamb that was slain." andth part of it. You are demandin that I sell my soul, not for the world, MOR LAW IN THE STATES. but for a fragment of it. Here is a man who has had a large

There Were 107 Lynchings in 1899 estate for forty or fifty years. He l'co down to die. You say: "That man is and 23 This Year to Date The lynchings in the various States worth millions and millions of dollars and Territories of the United States during 1899 were as follows: Ala-bama 6, Arkansas 11, Florida 6, Georgia 28, Kansas 3, North Caro-lina 3, Pennsylvania 1, Tennessee 4, Texas 8, Kentucky 3, Louisiana 13, Mississippi 14, Missouri 3, Virginia 1, West Virginia 1, Oklahoma 1, total

date.

107. Of these lynchings, 103 occurred in the south and 4 in the north. Of the total number 84 were negroes and 23 were whites.

23 were whites. The alleged crimes for which they were lynched were as follows: Mur-der 45, completity in murder 11, as-cault 17, bad reputation 5, arson 6, race prejudice 5, robbery 5, unknown offences 4, aiding criminals to esotherces 4, atomic criminals to es-cape 3, suspected arson 1, inflamma-tory language 1, no offence alleged 1, mistaken identity 1, highway robbery 1, arson and murder 1. There have been 23 lynchings in the United States this year, up to date.

Want \$250,000 for Shocker.

For the fourth time in the last four years, the Russell Automatic Grain Shocker Company thinks it is on the eve of selling out its patents to a Chicago Company for \$250,000. R. B. Swift, of Chicago, traidred thousand dollars for that prop-erty;" the plea would be of no avail. We might say, "We have a warranty deed for that property;" the plea would be of no avail. We might say, would be of no avail. We might say, would be of no avail. We might say, have a lien on that store-house;" would do us no good. Death is and he cannot see a seal and read an indenture. So that, d last, I want to tell you that the read an indenture. So that, d last, I want to tell you that the term thousandth or one hundred thousandth part of it. There is the world as a possession, I would as a possession, I want you to go into this bargain the term thousandth, or one hundred thousandth part of it. For the four time in the last four years, the Russell Automatio Grain Shocker Company thinks it is on the ere of selling out its patents to a Chicago Compuny for \$250,000. R. B. Swift, of Chicago, * Prai-Manager of the McCormick Com-pany, of Chicago to-day. The shocker is sail to have worked suc-thousandth part of it.

they had no right to expect any help

they had no right to expect any help from a Samaritan, yet he hastened to assist the suffering man. 34. Bound up his wounds-He did the very best he could for the man with the remedies he had at hand. On his own teast-This all took time and effort, but he did not hesitate and make excuses. 35. On the morrow-He evidently re-mained with him that night. Two pence-A pence or Roman denarius is worth about 16 cents, but it would the huzza that follows huzza! When the Lord Jesus Christ shall at last stand out before the multitudes of the redeemed of heaven and we meet him

pence—A pence or Roman denarius is worth about 16 cents, but it would

is worth about 16 cents, but it would be equivalent to eight or ten times as much in our day. 36. Which, ...thinkest thou—This question almost compelled the law-yer to speak highly of the Samaritans. Was neighbor unto him—The parable implies not a mere enlargement of ideas, but a complete change of them. It is truly a gospel parable, for the whole old relationship of mere duty is changed into one of love. and give the signal that it is

whole old relationship of mere duty is changed into one of love. 37. Do thon likewise—"He to whom you ought thus to show mercy in order to become his neighbor is your neighbor." I should be ready to help every person who needs my assistance. The command is imperative "Go and do thou likewise." I should "go" wherever a human soul is to be found and, with a heart filled with love. carry the gospel of Christ. Teachings.—"The love which the hav of God requires, leads those who have it to do good, not merely to their friends or countrymen, but, as they have opportunity, to all, in

they have opportunity, to all, in imitation of Him who makes His surto rise on the evil and on the g and sends His rain on the just on the unjust.

PRACTICAL SURVEY.

Love to God. The religion of Jesu Love to God. The religion of Jesus Christ is a religion of love. We can only love God truly by knowing Him, not by striving or endeavoring, but by a revelation of God Himself to our coirt. We will then love Him because we see in Him that which is lovable. Through repentance and faith we are brought to a knowl-edge of God. Love to man. The feature that dis-tinguishes Christ's religion from all others is that it teaches universal love and benevolence. It makes no provision for resentance, ill-will or revenge. Christian benevolence is not limited to our particular set.

provision for reservences is revenge. Christian benevolence is not limited to our particular set, sect of fraternity, but is as wide as the inverse. "It begins with our own he chold, it ends with the most distant dolarse on the opposite side of the globe." It is not compulsory; the only obligation he he bond of

We must consider our

lot of business letters, and can write this without anyone knowing what I am writing. I haven't had much fun since I wrote you has; it is work, work, work, all the time. I am getting tired thamping this machine all time when money is so easily made. It seems that everyone except us is

It seems that everyons except us is getting rich. I send out cheques every day all over the country. I sent one to a man to-day who only sent us \$100, and it; was for \$1,875. I sent out cheques last month for over \$50,000. Just think of it. I am beginning to Just think of it. I am beginning to think we are foolish for being so poor. "Of course, the members of the firm don't explain things to me. They seem to think I am just a machine, but I know they are making lots of money, for I answer all their confidential let-

for I answer all their confidential let-ters. Everyone scens to be getting rich except us. Now, I want to tell you comeiling. Promise you won't tell I have almost \$100 now, and when! I get \$100 I am going to send it to you and have you send it here. I don't want them to know it's me. "I know what it will bring us, and

"I know what it will bring us, and we will soon have enough to get mar-ried on. Loa't say a word when I send you the money, but do just as I say. I know what I am doing, and next month the firm will make more than \$100,000 on one deal, and wo will get

our share. Don't forget, now. Oh, I can hardly walt. Your own sweetheart, Carrie. "P. S.-I will have this put in a busi noss envelope, as I have no stationery at the office. Write at once. "Carrie."

Are Sent Broadcast.

Are Sent Broadcast. "This letter," said a Government agent yesterday, "Is sont to every man who is fool capagh in the eyes of the firm to send on money for invest-ment, it's idea being that each man who receives the letter will think that 'Carrie' made a mistake and got her letter in the wrong envelope. The re-cipient, it is hoped, will conclude that if it is such a cood thing for 'Carrie'

cipient, it is hoped, will conclude that if it is such a good thing for 'Carrie' and her sweetheart, and that she is going to invest her hard earned sav-ings to enable them to get married and live in luxury, it should be an equally good thing for him. " I know no exposure will stop peo-ple from sending such swindlers their money, but they should, at least, have sense enough not to be misled by letters from 'Carrie' to 'Harry.' Those who hear from 'Carrie' ought to understand wh n they see this that they are merely being 'pulled in' by a 'typewriter decoy.'

them as belts slight adju and are lik tonable, no South Perth Liberals nominated Mr. Erb, the present member, for the Commons.

Windy City.

REFLECTION ON BOSTON SHANKS

Chicago report: The common sock is to be worn by Chicago maidens in future in place of the heretofore popular and far reaching stocking. The new, hosiery won't be knee high beside the other kind, and the stripes must be of less width than formerly, out the sock, according to women of fashion, is here, or rather there, to stay.

The department stores have stacks of socks as high as the roof, and in every window there are lay figures wearing the new kind with such effrontery as to give pause to the bash-ful element, were there any such in Chicago, but thus far no one has crossed the street to avoid the dis

The sock movement is believed to The sock movement is believed to have been brought about by motives of economy, "for h re the lake air and the stock 'yards perfume produce sturdy limbs, and there are thousands here who found the outlay for long stockings of tremendous capacity, overtaxed their purses. The new style of sock is somewhat different from that worn by the common make, its longer, and so rig-bed at the top that it will require no support unless in cases where the wearer has a Boston feg. Such is

wearer has a Boston leg. Such is straight, being a mere stilt in the straight, being a mere still in the matter of burge, and necessitates the wearing of suspenders and safety catches. There are socks here on exhibition into which me

into which one could pour a couple of bushels of oats and fill no more than the foot. There are others in which an ordinary woman could carry home her spoil after raid and never notice it if she be of normal

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And there are stores where wome may be measured for socks and thus be sure she will never find them bolbe sure and will never that them bot-ling down about her shoes when she is showing them on rainy days. That the women of the smart set are to follow up the sock game by adopt-ing trousers is not generally believ-

As the garter will no longer be necessary, it is said your who have large and er ments of those 125 them as belts slight adm