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## DIAMOND HARD TO STEAL.

### MOST OF THE SALESMEN KNOW ALL THE CROOKS' TRICKS.

#### Systems Employed in the Big Stores—Women Thieves as Compared with Men Thieves—One Way to Circumvent the Stealers.

Says the San Francisco Chronicle: Little does the average customer, as he sees the clerks of the jeweler lounging in apparent indifference behind the counter, realize that they are in fact amateur detectives, keeping in operation an elaborate system of espionage.

There are innumerable attempts, more or less successful, to de-poil the jeweler on a small scale, and every clerk is carefully instructed regarding all the "crook dodges" known to the trade before he is allowed to handle the more valuable stock. A clerk in a Market street store says that he has even known professional prestidigitators to be employed by European goldsmiths to test the vigilance of their employes, and by giving them a good scare to make them more careful. Ordinarily, the young man learns by long experience to watch every move of every customer, and by the time he is old enough to be entrusted with the diamond trays is more than a match for any one but the most clever of the genus thief.

Fortunately, all schemes to obtain gems without paying for them divide themselves into a few categories, and after one has had his attention called to them all he is not likely to be duped by an immaterial variation. The chief trick of the thief is substitution, and great skill is often displayed in playing it. A pawnbroker in the retail district recounts his experience with a rogue of this class:

"One day," says he, "a Chinese called to see some solitaire rings. It is not unusual for the better class of Chinese to purchase second-hand jewelry, so I handed him out a tray of the best I had in stock. He picked up the finest stone I had in the tray, and after asking its price shuffled out, muttering, 'Come may be back tomorrow.'"

"Sure enough, he did come back at the time promised, and again examined the same stone. But he didn't buy it, and as he failed to return for several days I forgot all about him. But at the end of a week he came in again, and once more picked up the diamond which had pleased him on the former occasion. As he turned to go I happened to notice that something was wrong with the stone, and when he turned back I made a dash for it and it off of him. No, I have not had any more of these things since."

the stock that night that I knew I had been robbed. I succeeded in locating her, but she had influential friends, who promised that she should leave town if no prosecution was instituted. I knew she could cry too beautifully for a jury to believe anything against her, so I let her go, charging the trouble she had caused me to my experience account."

The "wedding ring" trick was very efficacious until the trade became familiar with it. Any one attempting to execute it now would find himself under suspicion at once. It originated in England, where there is a superstition that it is unlucky ever to take the gold band from the finger after the marriage ceremony. A woman will enter a store and complain that the wedding ring that has been shown her is so large that it might slip off and cause her ill luck. She is consequently shown one that fits very lightly, and she is compelled to wet her finger with her lips before she can get it off. A brass ring, previously carried in the mouth is handed back to the salesman. If the rings in the trays are 18-carat fine it is very difficult to detect the difference, but no brass burnisher yet discovered can produce quite the effect of 22-carat gold.

Rings are sometimes dropped into a parcel carried by a female thief. It is very difficult to prove such cases, as it is always possible that the movement was accidental. Most jewelers will pretend to accept the accidental theory, and politely call the lady's attention to the fact that she is carrying off property not her own. All goods are identified by numbers in well regulated stores, and a record kept of their manufacture and sale. An account is also taken of the most precious gems every night. Therefore it is very difficult for the thief to succeed, except by regular robbery, as was done in the pawnshop of M. J. Franklin, at 215 Grant avenue, Feb. 21, 1895, when \$3000 worth of gems were taken by smashing the show window. The last famous sleight-of-hand diamond theft in the United States occurred at New Orleans, when an Italian secured \$10,000 worth of jewels from George E. Gall by appearing to put them in a box before his eyes. When Gall opened the box he found a two-dollar bill wrapped in a silk handkerchief. By the pretence that the gems were to be manufactured into a cross as a gift to the pope the jeweler's confidence had been so completely won as to dull the edges of his prudence.

## QUAINT AND CURIOUS.

## A SERMON FOR SUNDAY

### AN ELOQUENT DISCOURSE BY THE REV. DR. ROBERT COLLYER.

#### He Took For His Subject "Light on a Hidden Way"—Every Life Should Be an Open, Self-Contained Providence—Lose Not Heart and Hope.

BROOKLYN, N. Y.—Dr. Robert Collyer, who recently passed his eightieth birthday, preached Sunday morning in the Second Unitarian Church. The audience filled the church and listened with great attention to the eloquent words of the famous preacher. Dr. Collyer took for his subject "Light on a Hidden Way." His text was Job iii: "Why is light given to a man whose way is hid?" He said:

"The Book of Job," says Thomas Carlyle, "is one of the grandest things ever written with a pen, our first statement, in books, of the problem of the destiny of man and the way God takes with him on this earth; grand in its simplicity and epic melody, sublime in its sorrow and reconciliation; a choral melody, old as the heart of man, soft as the summer midnight, wonderful as the world with its seas and stars; and there is no other thing in the Bible, or out of it, of equal merit. I suppose it is not possible now to tell whether the book is a true story or a sort of Oriental drama. The question is one that will always keep the critics at work as long as there are rational and what ought, in all fairness, to be called not rational schools in theology. My own idea is that the rude outline of the story was floating about the desert, as the story of Lear or Macbeth floated about in later times among our own forefathers, and that, like these great dramas, it was taken into the heart of some man now forgotten and came out again endowed with this wonderful quality of inspiration and life, that will bear it onward through all time. But whatever the truth may be in this direction this is clear, that when Job put the question I have taken for a text he was as far down in the world as a man can be who is not abused by sin."

Job had been the richest man in the country, honored by all who knew him for his wisdom, his goodness or his money. He was now so poor that, he says, men derided him whose fathers he would not have seen with the dogs of his flock. He had been a usual, healthy man, full of human impulses and activities; he had been a father to the blind, feet to the lame, a father to the poor and a defender of the oppressed. He was now a diseased and broken man, sitting in the ashes of a ruined home; his hair all gone out, his household goods all shattered, his children all dead, and his wife, the mother of his ten children, had in the mighty love which will take ever so delicate and true-hearted a woman at such a time and make her a tower of strength to the man. His wife, who should have stood, as the angels stand, at ease by his side and above him, turned on him in his uttermost sorrow, and said, "Curse God, and die."

Two things, in this sad time, seem to have smitten Job with unconquerable pain. First, he could not make his condition clear to his conviction of what ought to have happened. He had been trained to believe in the actions we put up in our Sunday-schools, that to be good is to be happy. Now he had been good and yet here he was, as miserable as it was possible for a man to be. And the worst of all was, he could not deaden down to the level of his misery. The light given him on the divine justice would not let him

will find everywhere this discord between the longing that is in the soul, and what the man can do. Our life, as some one said of the Cathedral of Cologne, seems to be a broken promise made to God.

Now, in trying to find some solution of this question, I want to say frankly that I cannot pretend to make the mystery all clear, so that it will give you no more trouble; because I cannot put a grid around the world in forty minutes, and also because a full solution must depend greatly on our own dissolution. I believe, also, that the man who thinks he has left nothing unexplained, in the mystery of providence and life, has rather explained nothing. I listen to him, if I am in trouble, and then go home and break my heart all the same, because I see that he has not only not cleared up the mystery, but that he does not know enough about it to trouble him. The "Principia" and the Single Rule of Three are alike simple and easy to him because he does not know the Rule of Three. And so I cannot be satisfied with the last words which some later hand has added to the book that holds this sad history. They set a bow Job has all his property doubled, to the last ass and camel—has seven sons again and three daughters, has entire satisfaction of all his accusers, lives a hundred and forty years, sees four generations of his line and then dies satisfied.

Need I say that this solution will not stand the test of life, and that if life, on the average, came out so from this sort of trying ordeal, there would be little need for our sermons. For then, every life would be an open, self-contained providence and the last page in time would vindicate the first. Men do not so live and die; and such cannot have been the primitive condition of the history. It has deeper meaning and a sublimer justification, or it had never been inspired by the Holy Ghost.

And this is sure to suggest itself to you as you read the story, that Job, in his trouble, would have lost nothing and gained very much if he had not been so impatient in coming to the conclusion that God had left him, that life was a mere apple of Sodom, that he had backed up to great walls of fate and he had not a friend left on the earth. His soul, looking through her darkened windows, concluded the heavens were dark. The nerve, quivering at the gentlest touch, mistook the ministrations of mercy for a blow. He might have found some cool shelter for his agony; he preferred to sit on the ashes in the burning sun. He knew not where the next robe was to come from; this did not deter him from tearing to shreds the robe that was to shelter him from the keen winds. It was a dreadful trial at the best; it was worse for his way of meeting it; and, when he was at once in the worst health and temper possible, he said: "Why is light given to a man whose way is hid?"

Is not this now, as it was then, one of the most serious mistakes that can be made? I try to solve great problems of providence, perhaps, when I am so unstrung as to be entirely unlit to touch their more subtle, delicate and far-reaching harmonies. As well might you decide on some exquisite anthem when your organ is broken, and conclude there is no music in it because you can make no music of it, as, in such a condition of life and such a temper of the spirit, try to find these great harmonies of God. When I am in trouble, then, and darkness comes down on me like a pall, the first question ought to be, "How much of this unbelief about providence and life, like Cowper's sense of the unpayable sin, comes from the most material disorganization? Is the darkness I feel in the soul, or is it on the windows through which the soul must see?"

to wait for Robert Burns, the son; Bernardo waited to be perfected in his son, Torquato Tasso; William Herschel left many a problem in the heavens for John Herschel to make clear; Leopold Mozart wrestled with melodies that Chrysothom Mozart found afterward of themselves in every chamber of his brain, and Raymond Bonheur needed his daughter Rosa to come and paint out his pictures for him. Dr. Reid has said, that when the bee makes its cell so geometrically, the geometry is not in the bee, but in the geometrician that made the bee. Alas, if in the Maker there is no such order for us as there is for the bee! If God so instruct the bee; if God so feed the bird; if even the lions, roaring after their prey, seek their meat from God; if He not only holds the linnet on the spray, but the lion on the spring, how shall we dare lose heart and hope?

So, then, while we may not know what trials wait on any of us, we can believe that as the days in which this man wrestled with his dark maladies are the only days that make him worth remembrance, and but for which his name had never been written in the book of life; so the days through which we struggle, finding no way, but never losing the light, will be the most significant we are called to live. Indeed, men of all ages have wrestled with this problem of the difference between the conception and the condition. Life is full of these appeals, from the doom that is on us to the love that is over us—iron the God we fear to the God we worship. The very Christ cries once: "My God! Why hast Thou forsaken Me?" Yet never did our noblest and best, our apostles, martyrs and confessors, flinch finally from their trust, that God is light; that life is divine; that there is a way, though we may not see it; and have gone singing of their deep confidence, by fire and cross into the shadow of death. It is true, nay, it is truest of all, that "men who suffered countless ills, in battles for the true and just," have had the strongest conviction, like old Latimer, that a way would open in those moments when it seemed most impossible. Their light on the thing brought a commanding assurance that there must somewhere, sometime, be light on the way.

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Atm High.

If one seems to promote his own personal welfare, it is at the best a low aim, unworthy of a true man. Selfishness, or selfishness, even of the highest sort, is ever below what is superior to a man and any man and every man should always be aspiring and striving toward that which is superior to himself.

There are two vital difficulties in the way of a selfish man's strivings for his own personal good, even the highest. In the first place, it is a man's duty to seek what is more important than his own personal good; and in the second place, the man who strives to secure his own highest personal good is pretty sure to fall in his pursuit. Any man who does his duty and fills his place has some object of pursuit which he deems more important than himself; and, on the other hand, only the man who lives for something outside of himself is successful in his striving. It is a mistake and a folly to strive in an effort where, at the best, he will hopelessly fail. In every sphere of life the highest interest of self comes as an incidental consequence of living for something which one deems superior to self. Self is at the best unworthy of our life and efforts.

A man who lives for himself, for his own good and happiness, is not likely to be happy, or to find true enjoyment. The highest personal well-being of citizens are pretty well secured by their thoughts and best efforts to show themselves

# \$7,500 Cash Contest

## THE ATLANTA CONSTITUTION'S

### Great New Offer Upon Receipts of Cotton at All United States Ports From September 1st, 1903, to May 1st, 1904, Both Inclusive.

### Contest Opened Jan. 18th, 1904, Closes April 20th, 1904.

#### DIVISION OF PRIZES.

For the exact, or the nearest to the exact, estimate of the total number of Bales of Cotton received at all United States ports from September 1st, 1903, to May 1st, 1904, both inclusive.....	\$ 2,500.00
For the next nearest estimate.....	1,000.00
For the next nearest estimate.....	500.00
For the 5 next nearest estimate, \$25.00 each.....	125.00
For the 10 next nearest estimates, 12.50 each.....	125.00
For the 20 next nearest estimates, 10.00 each.....	200.00
For the 50 next nearest estimates, 5.00 each.....	250.00
For the 100 next nearest estimates, 3.00 each.....	300.00
<b>Total.....</b>	<b>\$ 5,000.00</b>

#### Additional Offers for Best Estimates Made During Different Periods of the Contest.

For convenience the time of the contest is divided into estimates received by The Constitution during four periods—the first period covering from the beginning of contest to February 10, 1904; second period, from February 10 to March 1, 1904; third period, March 1 to 20; fourth period, March 20 to April 20, 1904. We will give the best estimate received during each period (in addition to whatever other prize it may take, or if it take no prize at all), the sum of \$125.00.

The four prizes thus offered at \$125.00 each amount to.....\$ 500.00

#### TWO GRAND CONSOLATION OFFERS.

First—For distribution among those estimates (not taking any of the above 188 prizes) coming within 500 bales either way of the exact figures..... \$ 1,000.00

Second—For distribution among those estimates (not taking any of the above 188 prizes and not sharing the first consolation offer) coming within 1,000 bales either way of the exact figures..... 1,000.00

Grand Total..... \$7,500.00  
In case of a tie on any prize estimate the money will be equally divided.

## Conditions of Sending Estimates in This Port Receipts Contest.

Subject to the usual conditions, as stated regularly in The Constitution each week, the contest is now on. Attention is called to the following summary of conditions:

1. Send \$1.00 for The Weekly Constitution one year and with it ONE ESTIMATE in the contest.
2. Send 50 cents for The Sunny South one year and with it ONE ESTIMATE in the contest.
3. Send \$1.25 for The Weekly Constitution and Sunny South both one year, and send TWO ESTIMATES in the contest—that is, one estimate for The Constitution and another for The Sunny South.
4. Send 50 cents for ONE ESTIMATE alone in the contest IF YOU DO NOT WANT A SUBSCRIPTION. Such a remittance merely pays for the privilege of sending the estimate. If you wish to make a number of estimates on this basis, you may send THREE ESTIMATES FOR EVERY \$1.00 forwarded at the same time estimates are sent. If as many as ten estimates are received at the same time without subscriptions, the sender may forward them with only \$3.00—this splendid discount being offered for only ten estimates in one order. A postal card receipt will be sent for ALL ESTIMATES RECEIVED WITHOUT SUBSCRIPTIONS. Where subscriptions are ordered, THE ARRIVAL OF THE PAYMENT THAT YOUR ESTIMATE HAS BEEN RECEIVED AND IS

The estimate must come in the same envelope every time. Together. THIS RULE IS POSITIVE.