

Search Your Attic For Old Stamps

Fortunes Have Been Found on Old Envelopes

Many old stamps, both U. S. and Confederate, are worth from \$50 to \$5,000. The hobby of stamp collecting is of far greater importance nowadays than in times past when it was generally considered as a pastime for schoolboys only. Today collectors are worth \$100,000 and pay huge prices for these stamps which are scarce to the point of being worth hundreds or even thousands of dollars. Last year in Paris at a stamp sale one stamp of British Guiana was sold for \$32,500--this being the highest price ever paid for a single stamp. People who make a bonfire of "grandfather's letters" do not realize they may be burning rare stamps, which if sold might make them rich.

Make a thorough search through attics and storerooms for old letters mailed from 1845 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 323, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1890. Revenue stamps such as from old photographs, old gages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old reliques, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Beside these are many others of equal value.



Beside the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as another collector may be interested in the postmark, as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent them becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail. The advertising manager of this paper has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends--especially those whose families have lived in the same house for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 323, Marshall, Mich.

Good Printing

THE kind of printing that pays dividends is the kind of printing that is good. Paid dividends on arranged printed matter is worse than none. The quality of your business is often judged by the quality of your stationery--inferior printing gives an impression of cheapness that is hard to overcome, while good printing carries with it a sense of quality.

We produce only Quality Printing. Whether you want an inexpensive handbill or a letterhead in colors, if you order it from us you will be sure of getting good work. We have the equipment and do "know how" that enables us to get out really good printing--printing that impresses people with the good taste of its work. That is the only kind of printing that

Pays

E. R. Kurtz Auctioneer

Phone No. 65, Ligonier.

Those desiring Christmas cards, call at Banner office and see an exceptionally fine line of samples to select from, or call phone 13 and a representative will call.

HAD FEW COMFORTS IN EARLY CHURCHES

Colonial Worshipers Made Little of Cold.

Eating together after the church services was a very common practice in thinly settled regions during Colonial days and it afforded a good opportunity for the gratification of the social instinct.

To Sheldon church in South Carolina there came seldom less than sixty or seventy carriages, but a neighbor planter was accustomed to entertain the whole assembly. Those of higher social position he invited to his own table, while common folk were provided for by his overseer at the planter's expense.

At great Quaker meetings a similar unstinted hospitality was dispensed by the wealthier Friends. In New England care was taken at first that every family should live so near to the meeting house that people could attend church without straining the fiber of the Fourth commandment. But when the common lands came to be more and more divided, and farms and out-hamlets were settled, people had to travel farther.

In the winter time the people from a distance spent the time between the two services by the fireside in the kitchen of the parsonage house, or in that of some neighbor who heaped up wood against the great back log to cheer the worshipers when they came chilled to the marrow from the frosty air of the meeting house.

The custom of building churches without appliances for warming them was very general, especially in the colonies north of Pennsylvania, and was no doubt brought from Europe; one may yet see through service in fireless churches in Holland, Switzerland and elsewhere on the Continent.

In a climate so severe as that of New England it must have added much to the grizzly rigor of the religious observances. Judge Sewall records in his diary on a certain Sunday in January, 1686, when Boston harbor was covered with ice:

"This day is so cold that the sacramental bread is frozen pretty hard and rattles sadly as broken into the plates."

Though in most places, before the invention of stoves, no one ever dreamed of warming the building, yet measures were sometimes taken to mitigate the cold; the first church in Lynn, for example, was made to descend to low eaves on the side exposed to the northwest wind, and the floor sunk below the ground.

In New York in 1714 servants are described as carrying foot stoves to church for the use of their masters and mistresses, and foot stoves were likewise used in New England in the Eighteenth century.

In one Quaker meeting in Pennsylvania it was provided in 1699 that a fire should be kept in an upper room "for such as are weak through sickness, or age, or disease, to warm at, and come down again modestly."

But at a later period we find some of the Friends' meeting houses warmed with German stoves.

The southern parish churches were probably not generally warmed, but it was provided in a colonial parish, as far south as North Carolina, that the clerk and lay reader should also build fires wherever they were needed.

There were even some exceptional towns in New England that had iron stoves in their meeting houses as early as 1730, though most of them resisted the improvement until after the beginning of the Nineteenth century.

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