

death?" you doubt it? demanded replacing the envelope care-his pockethook. "That death a required by a large portion linands disentisfied subjects as every sign." That little stump, are to say, is a death-knell for-lundert introduces into Hopolitics an awful and solemn

Perdiamed—ti introduces into Ruparlan politics an awful and solem

"A Beavealy sign?" I asked, shuddering again. "But he still lives?"

"Yes: at present he in in Paris. I
suppose he is safe there. But when
he returns to his capital at Sods—""And the woman—this Countess
Barahoff, is she one of the revolutionaries who regard that stamp as a
Beavenly sign? Ton told me that
Personal and the stamp as a
Beavenly sign? Ton told me that
Personal and the stamp as a
Beavenly sign? To told me that
Personal and the stamp as a
Beavenly sign? To told me that
Personal and the stamp as a
Beavenly sign? To told me that
Personal and the stamp as a
"fid. But is she? She is a womun of mystery. Is she really in earnest in seeking to estroy Sir Mortimore
sit in seeking to estroy Sir Mortimore
sof the stamp? Or, posing as a friend
of Ferdinand, having ready hoceas to
him at any hour, will hers be the daggree plenged into his breset at the
stati hour? Perhaps Sir Mortimore is
not the guidess within we think him
of the stamp? On the stamp of the stamp
On. Purpay the him's encourage
Counters Barshoff, alias Sophio de
Varnier, is a lamb of linocence. Perhaps But, my dear chap, don't trust
that 'perhaps."
Locke rose and pulled on his gloves.
I stared at him he sudden comprehensten.
"I understand now. You had more

Locke rose and pulled on his gloves. I starde at him in sudden comprehension.

"I understand now. You had more than one object in coming to see me this morning." I said, soberly.

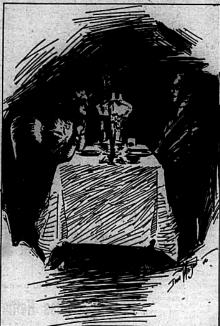
He lit a cigarette, looking down at me in deep thought.

"In America the game of politics is a fur game and above board. We show our carries; they are on the table for all the world to see. The very start of the control of the cont

cost any influence of a man of the cost of

A life for a 10%, Heisens had said.

But is not honor constitues dearweth as into itself? At least the honor of the said in the said as adorable village that creaches over the sind as actions of arm as a manus in affairs as IST Moctions of the said as about the said of the said as a source of the sind as actions of a man as a manus in affairs as IST Moctions of the said in th



The Dinner at the canadesler.

Nothing is quite abourd, he reads an unfortunate accident of a fet south program and an old college so the contribution of the contribu

"I shall try to reasonaber your adrice." I said, sirreging to cealird my
sectionest, and placed his ristingbelow; the weaking she was radinatrout name pookes. "Tes: I shall serout name pookes. "Tes: I shall set
rout name pookes. "Tes: I shall set
rout name pookes. "Tes: I shall set
to go of living. Never for an inthe form of living the more for the prince.

"One, Madame de Varaier, let us
use last night! Why do you remeashed
hanging looking at me over her shoulshell me. look and inthe form of living the moved for the
me half living for living the moved for the
me half living for living the
move of living. Never for an inthe form of living for an inthe form of living for your

"Them II say that it is because J

Them for I say that it is because J

Them for form of the form of living for an inThem II say that it is a form of living for an inThem III say that it is a form of living for

frank confession, with a childish narvets, and in the same breath she saked for my respect!

"You speak in riddles," I exclaimed patalantly, "Tell me your purpose."

She looked up at me swiftly, half in

leflance.

"Tell me youre."

"My purpose!" I cried. "I have

any purposes I oried. 'I have access.' A moment she scanned my face keenly. Apparently she was natisfied that I spoke the truth. But that she should have seen a gitmmer of a sustantial to the state of the should have seen a gitmen of a face of the shear of the should have seen a service. The shear of th

you ask of the first stranger you meet."

"When you are my greet I shall tell you," she promised airly.

She plunged into a stormy marurka to drown my protestations. I watched her, irritated and yet hair yielding, as she played with the brilliancy and class of a virtuoso. Then I walked to the window.

To reach it I passed a piergians passied in the wall. A man's face was dimly reflected there. Though I did not look, I knew that he must be standing behind a door leeding into another apartment. He had been listening, of course.

I did not betray my surprise. I did not betray my surprise. I did not betray my surprise and the production of the standing of course.

I did not betray my surprise. I dispend out on the balcony, looking down on the street below.

This incident banished my last shred of reductance. These adventurers spied on me; it was equally fair that I play their game. Yes: I determined to meet them with their own weeks.

mined to meet them wish uses weapons.

The music reached a stormy climar. There was silence. I did not go back into the room. I waited curiously. Would she again insist I foo, I determined to no longer refuse.

The heavy curtains at the window were parted. She stood beside ma, Again I noticed the faverish light, fin her eyas; her booken rose and fell tunsilatiously; her color came and west.

Then you have no liking for an ad-

ummitsees. Ther color came and tentumine the color came and weat.

"Then you have no thing for an edventure?" she demanded in a spirit of desperate gayety. "Even when that identure is to be shared with a woman;" "Not when adventures are thrust on me," I replied coldly. Her emotion repelled me.

"Ab, you persist in being ungracious. Then say this adventure brings happiness for yourself."
"I should require proof of that."
She saw that I was not to be won over by coqueity, She became serious, almost anxious. Instinctively I fast that the was a shout to play her than the same and the same should be the same serious, almost anxious. Instinctively I fast that she was a shout to play her that the same should be same should

"If I said I were listening last night!"
I frowned on her, furious, but I did not sanswer.
She felt no shame in making this confession. One hand rested on her hip, with the other she enapped finger and thumb.
"My dear monsieur, you are not attractive when you look like that. Even I have heard the English proverb, 'All is fair is love and in war."
"And since this is not love, you wish me to infer that it is war? And you ask the enemy deliberately into the camp?"
"It is neither love nor war. It is a funce, lose that satisfy you?"
"Datil you tell me the service I am to do you, it must be an armed trace, I miterposed cautiously."

Thatly on tell me the service I am to do you, it must be an armed trees." I miterposed cautiously. I miterposed cautiously. I emphasized the adjective. "Bleat At Alterhoften you shall know all. Then it will be for you to decide if we are to be allies." "very well." I assented brighty. "I was not be allies." "very well." I assented brighty. "When do we start." Now that I had made my decition she grasped the railing of the balcomy, cahausted. Presently I noticed that her lips were moving, and as I tooked at her in wonder, I caw her furtively make the sign of the cross. When she spoke again, it was languidly, as with an effort.

"Dr. Sitavus and myself are to go tonight to Vitinana, a little town on Lake Locerne, an hour's fourney from here. To-morrow morning at the dawn we drive us diffessee to Alterhodes."

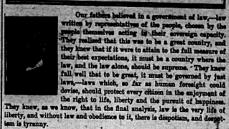
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"Ton" "Ton" the auth besidestellers asset.

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## Supremary of the Lam Means Tiberty

By VICE-PRESIDENT CHARLES W. FARRANCE.



liberty, and without law and obedience to it, there is despotiam, and despetiem is tyranny.

We should inculcate a wholesome respect for law and for established authority. We should see to it that these who enact the law sind those who administer it are fair, just and incorruptible men,—men who peither wealth nor the blandishments of power nor prejudice can swere from a high-minded, honorable course. Laws should be the concrete expression of the conscience and intelligent judgment of the people. Their jurpose should be as broad and comprehensive as are the rights of all who one allegiance to a common flag. The laws should be enacted so as to comprehend the welfare of the great body of the people. The laws simply protest as in the enjoyment of our rightful opportunities. It is left for us to work out our own destiny in the exercise of our own judgment and by the force of our own shillity.

our own destiny in the exercise of our own judgment and by the force of our own ability.

We are placed here and must run our race together. We must have a regard for each other and beware that we do not frample upon the rights of our neighbor. While we care for ourselves, we must also have a thought for those about us, and, so far as we are able, help others who are worthy and in need, to bear their burdens. We cannot get on without each other if we would and we would hot if we could. A man who takes no thrught of his neighbor is not worthy of thought himself.

## Democratizing the Church

By RABBI CHARLES FLEISCHER,

Whatever the figures may indicate regarding the numbers of church communicants and the growth of church prop-erty actual church-property erty, actual church-going steadily decreases, and honest, unadulterated and unrationalized asceptance of the existing

formulations of faith grows less and less.

This indubitable fact does not spell irreligion, but it at least hints at a larger religiousness than the world has known. Church attendance is no test of a man's religiousness. Even total abstinence in this regard would

tost of a man's reigiousness. Even total ansumence in this regard would not prove him irreligious.

Many streams of tendency are uniting to swell the flood of seemin irreligion. It is worth while at least to name and to number these tendency is the stream of the strea

dencies.

Men have largely lost their "dread of something after death," so that terror of other wordly punishment to follow so-called unbelief no longer is a compelling force toward real or pretended belief.

The Inquisition is dead, killed by the growing humanity of mass. The Inquisition is dead, killed by the growing humanity of mass. Therefore, there is no earthly means of enforcing the faith and practice of whatever church that still may dominate the life of particular sections of society. Excommunications and heresy trials are but well and inflecting schoes of once terrifying and fatal ecclesiastical thunders.

This is the day of democracy. That means hard times for survivals of monarchic days. Kings must go; the people will rule themselys; society must gradually be reorganized in all respects on the democratic basis.

The church is plainly monarchic and autocratic

on the democratic basis.

The church is plainly monarchic and autocratic in its organization and in its attitude toward men. The process of democratizing the church has but just begun. The independent congregational organization is the only democratic form, and even then it is not democratic in spirit, until all "tests" of orthodoxy are abolished and the society recognizes that the genuine church is rightly the church of one member.



## The Tougue a Meapon of Nomer

By DR. NEWELL DWIGHT HILLIS.

Wise men have searched the world for images strong enough to set forth the full power of the tongue. Of the chill-dren of sympathy it may be said the tongue sheds forth healing balms and cordials; but of the enough the said the tongue sheds forth healing balms and cordials; but of the enough the said the tongue sheds forth healing balms and cordials; but of the enough the said t

rounding aims are of the envisors man it is true that the poison of saps is under the lips. For, as of old, so now the tongue is a hand wherewith we lift men up or a mace wherewith we strike men down. With this instrument bless we God; with it curse we men. No other member carries such influence; and nothing taxes men like the skilled handling of the tongue and its bridling, great has charioter lifts the reins above his well-trained steeds. For the tongue gushes forth counfort like a cool, sweet spring; the tongue is a harp, pilling up masses of melody; the tongue is a fruitful bower, full of befully and delight; the tongue carries a glow, warming the soul like a wister of fire; it ends forth sweet songs to be sung in camp and wepf over in cottage. This noble we inheres in speech—It is the soul's revelstor. The eye and ear, the taste and touch, are windows for letting the great outer world into the secret amentuary, but the tongue is the one door through which the soul steps out. Only through speech is the invisible man beholder of his friends.

Pathetic, indeed, are the attempts of men lost in subtarrihean deaths.

friends.

Pathetic, indeed, are the attempts of men lost in subtarrihean depth as they seek to find their way back into the open light. But the sourous of imprisoned martyrs are as nothing to those of barse Helen Kellar, with her dumb lips and blind eyes, who places her finger upon the larnyz of some speaking friend while her soul struggles to find its way out into the light and sunshine where sympathy and friendship dwell. Once the lips begin to speak the soul stands forth fully revealed. For conversation is a golden charlot upon which the soul rides forth to great its friends.

