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election of President McKinley. Railroad men, he said, declare that they have had more work during the past two years than they had during the whole of the Cleveland administration, and instead of sidings being full of empties it is now difficult to get cars enough to haul the freight. The Order of Railroad Conductors is a non-partisan organization, and the foregoing statement was made to illustrate a condition, not a theory.

LAW AND ORDER MENACED.

During the past week the absolute dictator of Tammany Hall has attracted the attention of the country by advising "Democrats to count noses at the polls, and if the declaration of votes does not agree with that count, they should go in and pull the fellows out who are attempting fraud." That is, if some people at the polls think they have found out just how the election is going, or if they agree how they want it to go, they can create a riot, in case the official declaration of the vote does not agree with their wishes. Senator Jones, of Arkansas, who is chairman of Mr. Bryan's national committee, on reading the foregoing declaration of Richard Croker, said that he indorsed every word of it, and added: "We intend to see that the ballots are counted honestly. We have won this fight, and, by heaven, we will not be defrauded of our victory by the chicanery of election judges." The same sentiment has been echoed by the head of the Democratic organization in this State.

The quiet of Sunday is a fit occasion for thoughtful citizens to ponder these declarations, which are directed against the election officers in every precinct in the country. The election law in this State is the result of experience and study. That law provides that no person, except when voting, shall be allowed to stand within fifty feet of the polls, except one challenger and one poll-book holder, who may stand at the sides of the chute next to the challenge window. Senator Jones and Mr. Croker, Mr. Hearst and all who reiterate their orders and instructions ignore this portion of the laws of Indiana. Again, at every voting place there is an inspector, two judges, two clerks and two deputy sheriffs. The judges, clerks and deputy sheriffs must be divided equally between the two leading parties, and must be named by the respective committees. No extensive fraud, no ballot-box stuffing, no fraudulent count, and no fraudulent return can be made in any precinct without the knowledge and assistance of three men of the party opposite the one whose candidates would be benefited by such fraud. It is possible that now and then the county central committee of either party may be deceived and select three men in a precinct who can be bribed, but it is not probable that there could be any considerable number of such cases. Nevertheless, Senator Jones and Croker and Parks Martin advise Bryanites to break into the voting places, throw out the election officers and destroy the ballots if the declared vote does not agree with the outside "count of noses." What is true of Indiana in regard to the management of elections is true in all the States of the North. All have the secret ballot, both parties are represented on all election boards and every safeguard is placed about the voting, counting and return of votes that the experience of men in both parties can devise. In every voting precinct in the North the two leading parties are represented by men named by the local party committee, yet Senator Jones declares that the judges and other election officers of his own party were purchased to an extent in 1896 that Mr. McKinley was elected. Ignoring the laws of all of these States, which forbid the presence of any persons except the election officers, and party watchers in some States, this same Senator Jones says that we intend to see that "the votes are honestly counted."

It is not necessary to tell any intelligent person that these instructions are designed to encourage lawlessness at the polls on Tuesday. For years elections throughout the country have been orderly. Indeed, it may be doubted if there has been more than occasional alterations near any voting place in Indiana since the present ballot law has been in force. But these men, Croker, Jones and others, invoke those who suspect that the election in any precinct may not be proceeding according to their views to seize the polls and throw the officers out. Such lawless persons may think it the proper thing to rush into a voting place and destroy the ballots because three-fourths of them were cast by Republicans. They certainly have the warrant of these leaders for such lawlessness. Thus it must appear to all that these leaders have given advice which, if adopted, would destroy the election system of the country and substitute for law and order that disregard for law which is best termed anarchy. Well does the Independent Democratic Brooklyn Eagle declare that "the advice and threats of Croker and Jones are examples of infernal wickedness." As he considers these appeals to violence and lawlessness by the leaders of the Bryan party, can any friend of social order and freedom under law vote for the candidates of such leaders?

SHELDON'S CLOUDED VISION.

Rev. Mr. Sheldon, the Kansas man who undertook to run a newspaper for a week as Christ would run it, has again been finding fault with newspapers as they are edited by plain, ordinary human men. In a lecture in New York on Sunday he said he believed that newspapers were largely responsible for the pessimism which exists in America to-day. Crimes, unpleasant sensations, rapine and blood, he said, were flaunted before the eyes in the papers' pages, "while bright, cheery tales of charity, of loving kindness and of years of devotion have no place there. If so they are lost in the perspective of high headlines. Love lives and moves and accomplishes deeds each day, yet we forget it in the recitals of the unusual, of the miseries and of the weaknesses of God's creatures. Let the papers breathe a purer air across their columns. Let them be charitable of men's failures. May they sometimes print the good men have done, and not what they leave undone; throw light upon the myriad silent charities, and let the growing youth know that this world is not a place for pessimism and that God's purpose cannot be subverted."

Mr. Sheldon ignores several things in making this criticism—first, the divine injunction to the charitable not to let their left hand know what their right hand doeth; also, the fact that to publish abroad private charities would, in a vast number of cases, bring needless humiliation on the beneficiaries. The truest charity is often that which is done most secretly. Newspapers could perhaps ascertain these secrets by a system of spying and investigation, but the better class of papers respect the rights even of paupers and see no reason for uncovering their personal affairs merely for the sake of heralding abroad their benefactors' good deeds. It may be said, too, that if these benefactors have the right spirit they object even more strongly to publicity than do the persons to whom they extend aid. Further, Mr. Sheldon overlooks a fact which every unprejudiced newspaper reader will admit, namely, that when any charitable deed is done which affects the public, and of which it has a right to know, the information is set forth in such a way that all may see. Headlines are not stunted, nor approving comment withheld. Gifts for the common benefit are numerous throughout the country. Libraries are established, colleges endowed, homes for the aged and for orphans founded, hospitals built, and philanthropic movements of a thousand sorts furthered. Constantly the newspapers are proclaiming the good deeds men have done. If the pessimism of which Mr. Sheldon complains really prevails it is not sufficiently powerful to prevent a liberal giving such as the world has never before known. The truth of the matter seems to be that it is the Sheldonos who see through a glass darkly and take gloomy views of life. Or else it is that they spend their time reading yellow newspapers, which, they ought to be aware, are not representative of the press of the country, which is, for the most part, decent and trustworthy, and fair to all.

was to the so-called "whisky insurrection" in western Pennsylvania in 1794, which Washington called out 15,000 troops to suppress and himself led the troops as far as Carlisle, Pennsylvania. President John Adams, the second President, issued two Thanksgiving proclamations, one in 1789 and one in 1795. They are long and verbose. In the first one he named among the causes for giving thanks "the wonderful progress of population and many and great favors conducive to the happiness and prosperity of a nation." The next year he referred to "the countless favors which God is still continuing to the people of the United States, and which render their condition as a nation eminently happy when compared with the lot of others." He also recommended that the people ask God "to make succeed our preparations for defense and bless our armaments by land and by sea." Adams's proclamations were in the preaching style and bordered on cant. The next President, Thomas Jefferson, ignored the custom, and from Adams to Madison, in 1812, no Thanksgiving proclamation was issued. Jefferson was something of a free thinker, and probably regarded the custom as more honored in the breach than in the observance. In fact, he is on record against it. In a letter to a clergyman, written in 1808, while he was still President, he argued that as by the Constitution of the United States the national government was forbidden to meddle with religion or church matters, the appointment of Thanksgiving days rested with the States "so far as it can be in any human authority." He added: "I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline or its doctrines, nor of the religious societies that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets and this right can never be safer than in their own hands, where the Constitution has deposited it. It is an unwarrantable usurpation, and that authority by the general government, without due examination, which would be to direct the exercises of religion in a State government was a violation of that right when assumed by another. He recalls the rights of the States, in relation to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his countrymen.

AUTUMN'S CHARMS.

We have had six weeks of marvelous weather—weather in which, to one not invalided within four walls, simply to be alive has been a joy. The heat of a too fervent summer passed gradually into a temperature so mild that it did not chill, so cool that exertion cost little effort and exercise was a pleasure. The foliage of the trees was not killed by sudden frost, but ripened slowly under the autumn sun, and fell lingeringly to earth, its service done, or clung bravely to the branches, flaunting a June dress of green in triumph even up to these days belonging to the calendar to November. It has been a time whose every hour drew thoughts of country-ryed men and women to fields and woods and recalled the charms of laden orchards, trees heavy with nuts, cider foamy from the press, the song of "Bob White," the harvesting of corn and potatoes, the hundreds and one sights and sounds and occupations of farm and country life never valued so keenly as when they are things of the past. These country-ryed persons never grow so restless in their city environment as in the autumn, but seldom is it that golden weather so long unbroken holds them in its spell and keeps the picture of rural joys so vivid. Those who were wise and could throw off their burdens betook themselves to the places they longed to see, tramped over hills and through the fields among piled-up nestling leaves, across the stubble or along grassy ways, getting once more a glimpse of the world which was a part of their youth, but which, with the restlessness of youth, they left behind, only to count its memories now as among their dearest possessions. But those who are without these rural memories and whose hearts are in the town have had their share of delight in these golden days. They have found life better worth living, and should meet the slowly coming winter with an increase of vigor that will mitigate its bleakness. October in Indiana is always a month to look forward to, but this autumn will go on record as one having a peculiar charm.

PRESIDENTS AND THANKSGIVING DAYS.

In enumerating some of the causes for Thanksgiving in his recent proclamation President McKinley says: "Our country through all its extent has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands." The allusion to prosperity and the spread of our power and influence will probably be condemned by some as having a political application, but they are proper causes for gratitude. So are abundant harvests, though they are not always accompanied by general prosperity. There have been times when the country has been favored with good crops, yet, owing to other causes, hard times have prevailed. Good crops and general prosperity have been named many times as causes for Thanksgiving. The legitimate increase of our commerce and our power and influence among nations is an equally legitimate cause for rendering thanks. It is curious to observe how these forms have been varied by different Presidents. The first proclamation of the kind, issued by Washington, in October, 1789, was in compliance with the request of a joint committee of the two Houses of Congress. Among the causes it named for giving thanks to God were "the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquillity, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish Constitutions of government for our safety and happiness, and particularly the national sense now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge." This proclamation was issued about a year after the adoption of the Constitution, seven months after the government went into operation, and six months after Washington's first election as President. Washington issued only two Thanksgiving proclamations during his eight years as President. The second was issued Jan. 1, 1795. It called on the people to give thanks "for the manifold and signal mercies which distinguish our lot as a Nation, particularly for the possession of Constitutions of government which unite and by their union establish liberty with order; for the preservation of our peace, foreign and domestic; and, generally, for the prosperous course of our affairs, public and private." Another paragraph mentioned "the unexampled prosperity of all classes of our citizens and the recent confirmation of internal tranquillity by the suppression of an insurrection which so wantonly threatened it." The reference

was to the so-called "whisky insurrection" in western Pennsylvania in 1794, which Washington called out 15,000 troops to suppress and himself led the troops as far as Carlisle, Pennsylvania. President John Adams, the second President, issued two Thanksgiving proclamations, one in 1789 and one in 1795. They are long and verbose. In the first one he named among the causes for giving thanks "the wonderful progress of population and many and great favors conducive to the happiness and prosperity of a nation." The next year he referred to "the countless favors which God is still continuing to the people of the United States, and which render their condition as a nation eminently happy when compared with the lot of others." He also recommended that the people ask God "to make succeed our preparations for defense and bless our armaments by land and by sea." Adams's proclamations were in the preaching style and bordered on cant. The next President, Thomas Jefferson, ignored the custom, and from Adams to Madison, in 1812, no Thanksgiving proclamation was issued. Jefferson was something of a free thinker, and probably regarded the custom as more honored in the breach than in the observance. In fact, he is on record against it. In a letter to a clergyman, written in 1808, while he was still President, he argued that as by the Constitution of the United States the national government was forbidden to meddle with religion or church matters, the appointment of Thanksgiving days rested with the States "so far as it can be in any human authority." He added: "I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline or its doctrines, nor of the religious societies that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets and this right can never be safer than in their own hands, where the Constitution has deposited it. It is an unwarrantable usurpation, and that authority by the general government, without due examination, which would be to direct the exercises of religion in a State government was a violation of that right when assumed by another. He recalls the rights of the States, in relation to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his countrymen.

This ingenious argument is very Jeffersonian. Its fallacy lies in assuming that a mere recommendation that a people render thanks to the Almighty for blessings received is a governmental interference with religious exercises or rights. In 1812 President Madison revived the custom, and during his two terms he appointed four Thanksgiving days, all for causes relating to the war with England. The last one, in 1815, was an account of the restoration of peace and was appointed in compliance with a joint resolution of Congress. After Madison there was not another Thanksgiving proclamation issued until that of Abraham Lincoln in April, 1862. This was very brief. "It has pleased Almighty God," said the President, "to vouchsafe signal victories to the land and naval forces engaged in suppressing an internal rebellion, and at the same time to avert from our country the dangers of foreign intervention and invasion." Therefore the people were recommended in their next Sunday services "to especially acknowledge and render thanks to our Heavenly Father for these inestimable blessings." Mr. Lincoln issued four Thanksgiving proclamations, and each one cited military as well as civil reasons for gratitude. No other proclamations have equaled his in dignity and felicity of expression. Some of them recall the immortal Gettysburg speech and are worthy to be placed beside it.

Since Lincoln's time the custom has been regularly observed, each President appointing a day of Thanksgiving every year. The proclamations have invariably referred to physical blessings, such as good crops, general prosperity, immunity from pestilence, etc. One issued by President Cleveland on Nov. 4, 1896, the day after the defeat of Mr. Bryan, said: "The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness."

A WRITER AND HIS PUBLISHERS.

It is pleasant to know that Mr. Maurice Thompson's new novel, "Alice of Old Vincennes," a review of which appears in another column, has met with a favorable reception in Chicago, New York and other cities where it has been placed on sale, and is already to be counted among the literary successes of the season. So large were the early orders from these outside dealers, indeed, that the publishers were unable to meet the demand, hence delayed the offer of the book to Indiana readers until a later edition could be issued. Mr. Thompson, whose high reputation as an essayist, poet and writer of out-of-door papers is a matter in which the Indiana reading public takes pride, has done his State a service by turning his attention to its history as a basis for romance. Although his earliest literary ventures were short stories or sketches of Indiana life, "Hoosier Mosaics," his later works of fiction have been apparently but incidental features of his work, and have attracted comparatively little attention. "Alice of Old Vincennes" is, however, a production of a sort not to be overlooked. To undertake such a book meant a careful and serious preliminary study of written history and of local traditions, and that this study would be thorough no one familiar with Mr. Thompson's literary characteristics could doubt. The old-time atmosphere into which the reader of the tale is immediately brought proves for itself the extent to which the author entered into the spirit of the French community of a hundred years ago. This book is its own commentary on the misguided fiction writers who are running about the world hunting for material. The born novel writer finds his material at hand wherever he may be. If it is human nature he wishes to depict, the study of the human creature can be conducted at any time and place. If it is history he wants, history exists wherever the human creature has lived and striven. Indiana history is rich in romantic incidents and episodes, and Mr. Thompson chose one of the most striking of these as the foundation for his story. Westerners are accustomed to regard the Atlantic States as America's pre-eminently historic ground and to undervalue the movements and events that belong to the evolution of their own region. Such books as "Alice of Old Vincennes" help to restore the bal-

ance, and hence have a value beyond that of mere fiction for the entertainment of an hour.

In this connection it may not be out of place to say a word of the publishers of this novel, the Bowen-Merrill Company, of Indianapolis. The question was once sneeringly asked in England, "Who reads an American book?" Later the elect literary circle in Eastern States took a like attitude toward Western books. Westerners themselves who ventured to write books felt that an Eastern publisher must be secured or they would lack prestige—this, too, until very recently. The incorrectness of this theory has been shown by the remarkable success of the Bowen-Merrill publications. Their first venture as publishers was made with James Whitcomb Riley's poems. These have had a great circulation no one needs to be told. Later they experimented with a novel by a hitherto unknown Indiana writer, and "When Knighthood was in Flower" speedily enjoyed a popularity that was at once the wonder and envy of other authors and publishers. More recent works have met with a like fortune—"The Black Wolf's Breed," "The Redemption of David Corson," "Sweepers of the Sea," etc. The Bowen-Merrill books, in short, have sold by tens of thousands, even hundreds of thousands, while the "prestige" of well-known names and Eastern publishers somewhat took the Guff right in the Wish Bone. If times failed to carry a work beyond three figures. Authors of high reputation, with a sudden access of light, now offer their manuscripts to this house, hoping to share in the success. The experience of the firm with its publications proves, even more unquestionably than the increase in the number of producers of literature, that with the shifting of the center of population to the neighborhood of Indianapolis the literary center as a single fixed point ceased to be. It has resolved itself into various circles, one of which is sure to establish itself wherever a successful publishing house exists. Hence it is that the enterprise of the Bowen-Merrill Company has given a distinct impetus to the intellectual life of the community, so closely are business and literary interests allied.

Hon. S. H. Holding, chairman of the Sound Money, Democratic convention for Ohio; Hon. J. H. Outwater, for ten years in Congress from the capital district, and Judge Merrill, a leading Democratic lawyer of Sandusky, have issued an address urging conservative Democrats to unite for the defeat of Mr. Bryan. After a caustic review of his principles, the address concludes: "The principles we fought for in 1896 are still fixed. To abandon them now is to lack the courage of our convictions. To adhere to them is to accomplish the defeat of Bryan, to drive out the allies from the party and to reorganize upon the old lines by recalling the straggling to the old faith. In this situation we should not hesitate, but vote as we did in 1896—for country and for right."

The memorial service in memory of the late Governor Morton at Central-avenue Church at 2:30 this afternoon will call out, and adhere to them is to accomplish the defeat of Bryan, to drive out the allies from the party and to reorganize upon the old lines by recalling the straggling to the old faith. In this situation we should not hesitate, but vote as we did in 1896—for country and for right."

Dr. L. G. Powers, chief statistician of the Census Bureau, says the census of 1900 will show that during the last ten years the people of the United States have saved \$5,000,000,000—twenty-five billion dollars. That is an enormous addition to the wealth of a nation to be made in ten years. Dr. Powers estimates that it represents a greater purchasing power of the necessities and luxuries of life than the entire human race had saved from the time of Adam to our Declaration of Independence. Yet there are those who claim that the American people are going "over the hill to the poorhouse."

Apparently there are some queer characters among the numerous faculty of the University of Chicago. For instance, one of the faculty has compared Mr. Rockefeller with Shakespeare, another lecturer to his history classes in the language of the slums, and a third declares that the riots of to-day are the natural result of the lawless deeds of our revolutionary ancestors. In view of these statements, no wonder that President Harper has taken some of the professors to task. Still, the man who has declared that a person can live well on 15 cents a day is open to criticism.

When Chairman Jones read, in Hearst's Chicago American, that Montgomery Ward prevented the using of the lake front in that city for the Bryan tent, he was so wroth that he sent out a boycott letter. Now the Arkansas statesman is threatened with a suit, as boycotting is a crime in Illinois. He has also learned that Mr. Ward did not prevent the putting up of the Bryan tent on that ground, but it was the result of a decision of the Supreme Court.

Having disfranchised the negroes Louisiana agrees to have an "honest" election if Northern politicians will promise not to cut down the State's congressional representation. This, according to the New Orleans Times-Democrat. This is very kind of Louisiana, but what Northern observers are unable to understand is how, under the circumstances, it can have an honest election.

There have been more exhibitions of intolerance and acts of violence during this presidential campaign than in any other on record. Why is it? Has somebody been sowing the seeds of strife and class hatred?

BUBBLES IN THE AIR.

When this campaign is over, relieved we all shall be; some men will be relieved in mind, and some financially. Cause and Effect. "In this campaign two good symbols join hands for McKinley and Roosevelt." "What, for instance?" "The full ballot box and the full dinner pail." Ingrowing Concern. "Bryan's speeches, of late, have seemed to have a melancholy tinge." "Yes; he's wondering how he's going to explain it to himself when he falls to get there." Crowded Out. "Does Miss Strubbs take an interest in politics?" "Governor—Yes; she saw that I was getting

"MODERN FABLES," by George Ade. The Modern Fable of the People's Choice. Who Answered the Call of Duty and Took Seltzer.

Once upon a time the King Pins of a Great Party decided that the City Ticket could not be elected; so they decided to Recognize the Better Element. If it had been an air-tight Clinch the Nominations would have gone to the Boys who do the Fine Work.

In a Residence Street which had just put in Asphalt and which had a Cast-Iron deer in nearly every Front Yard, as a slight concession to Art, there lived a Nice Man who was in the Garden Seed Business. He said "Whom" and wore Nose Glasses, and he was Lost if he did not have an Umbrella under his Arm. He never had dallied with the political Buzz Saw, although he had Conventions on the National Issue and had written one or two Open Letters on Municipal Ownership, signed "Justitia."

By some Chance the Bosses singled out the Garden Seed Man as the Victim for the Off Year Sacrifice. They did not like to see a Good Fellow stand in the Breach and take the Guff right in the Wish Bone. If times failed to carry a work beyond three figures. Authors of high reputation, with a sudden access of light, now offer their manuscripts to this house, hoping to share in the success.

When they talked it over in a Wine Room at the rear of the Pug's Olympus it was reported that the Garden Seed Man was suspected of being a Lily White, who seldom stood by the Straight Ticket; that he carried a little Sack of Peppermint Lozenges and that he never had been known to call anybody by his First Name. So they took a Vote to see if he should be Butchered to make a Municipal Holiday, and a Low Growl of Approval ran around the Table.

Two Committeemen, who carried an over-weight of Jowl and wore Camosc a little smaller than the Home Plate used in the Garden Seed Office and told the Nice Man that the People all over Town were sick with Anxiety to know would he be their Next City Clerk.

If he had stopped to Count Up he would have known that not more than twenty-three Persons had ever heard of him. But you can always convince a Nice Man that he is Prominent, and if the Ointment is properly applied and rubbed in so as to get all through the System he will think he is real Popular.

The Committeemen had worked the little Ball in and out of the English Walnuts before shifting to Politics, and they could sit down beside a trusting, unsophisticated Unitarian with an Open-work Mind and convince him that Red was Yellow.

By the time they were through Pumping it into him he was sure that if he did not accept the Nomination the Lights would turn Low all over the City and the Little Children would moan in their Trundle Beds. So he put on the Corrugated Brow and tried to look like Caesar at the Lupercal and told he would have to Knock Under to the Universal Demand. The Committeemen said they would need a little Money right away to get out some Printing. They did not say what kind of Printing, but they relieved him of enough to issue a Public Library.

His Wife and her Sister and the Man who took care of the Furnace and his other Friends heard what he was up to. They tried to get a firm Hand Hold on his Coat Tails and pull him out of Danger, but he knew better. He said the Populace was Calling for him. No one else heard the Call. It must have come over a Private Wire.

The Man who takes the Bit in his Teeth and starts out to try the entire Thirty-three Degrees of Chumpey can always