

The RETURN of TARZAN



By EDGAR RICE BURROUGHS

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PROLOGUE.

Readers of "Tarzan of the Apes"—there were millions of them—have been awaiting with eagerness "The Return of Tarzan." They need no introduction to the ape-man, who was an English lord by ancestry and an inhabitant of the treetops by fate until the same fate brought him out and made him a civilized man after twenty years of life among the great apes of Africa. His adventures, as wonderful and interesting as any set forth in words, have been the center of interest in a story that is unique in its originality.

Now we have "The Return of Tarzan," as thrilling as its forerunner. In it are told the further adventures of the splendid ape-man, who at last wins his way to the side of his true love after facing countless perils by land and sea.

Whoever read "Tarzan of the Apes" needs no invitation to peruse this story. Others are warned that after they read this sequel to "Tarzan of the Apes" they won't be satisfied until they have read that story also.

CHAPTER XVII.

From Ape to Savage.

IT was during this dance that the ape-man first noticed that some of the men and many of the women wore ornaments of gold, principally anklets and armlets of great weight, apparently beaten out of the solid metal. When he expressed a wish to examine one of these the owner removed it from her person and insisted through the medium of signs that Tarzan accept it as a gift. A close scrutiny of the bauble convinced the ape-man that the article was of virgin gold, and he was surprised, for it was the first time that he had ever seen golden ornaments among the savages of Africa, other than the trifling bangles those near the coast had purchased or stolen from Europeans. He tried to ask them from whence the metal came, but he could not make them understand.

Declining the savages' offer of a hut, Tarzan slept that night, as usual, in a treetop. The following day he accompanied a party of warriors to the nearby plains on a great hunt, and so dexterous did they find this white man with their own crude weapons that another bond of respect and admiration was thereby wrought.

For weeks Tarzan lived with his savage friends, hunting buffalo, antelope and zebra for meat and elephant for ivory. Quickly he learned their simple speech, their savage customs and the ethics of their wild, primitive, tribal life. He found that they were not cannibals—that they looked with loathing and contempt upon men who ate men.

Busuli, the warrior whom he had stalked to the village, told him many of the tribal legends—how many years before his people had come many long marches from the north, how once they had been a great and powerful tribe and how the slave raiders had wrought such havoc among them with their death dealing spears that they had been reduced to a mere remnant of their former numbers and power.

"They hunted us down as one hunts a fierce beast," said Busuli. "There was no mercy in them. When it was not slaves they sought it was ivory, but usually it was both. Our men were killed and our women driven away like sheep. We fought against them for many years, but our arrows and spears could not prevail against the sticks which spit fire and lead and death to many times the distance that our mightiest warrior could place an arrow. At last, when my father was a young man, the Arabs came again, but our warriors saw them from a long way off, and Chowambi, who was chief then, told his people to gather up their belongings and come away with him—that he would lead them far to the south until they found a spot to which the Arab raiders did not come.

"And they did as he bid, carrying all their belongings, including many tusks of ivory. For months they wandered, suffering untold hardships and privations, for much of the way was through dense jungle and across mighty mountains, but finally they came to this spot, and, although they sent parties farther on to search for an even better location, none has ever been found."

"And the raiders have never found you here?" asked Tarzan.

"About a year ago a small party of

Arabs and Manuycina stumbled upon us, but we drove them off, killing many. For days we followed them, stalking them for the wild beasts they are, picking them off one by one until but a handful remained, but these escaped us."

As Busuli talked he fingered a heavy gold armlet that encircled the glossy hide of his left arm. Tarzan's eyes had been upon the ornament, but his thoughts were elsewhere. Presently he recalled the question he had tried to ask when he first came to the tribe—the question he could not at that time make them understand. For weeks he had forgotten so trivial a thing as gold, for he had been for the time a truly primal man, with no thought beyond today. But of a sudden the sight of gold awakened the sleeping civilization that was in him, and with it came the lust for wealth. That lesson Tarzan had learned well in his brief experience of the ways of civilized man. He knew that gold meant power and pleasure. He pointed to the bauble.

"From whence came the yellow metal, Busuli," he asked.

The black pointed toward the southeast.

"A moon's march away—maybe more," he replied.

"Have you been there?" asked Tarzan.

"No, but some of our people were there years ago, when my father was yet a young man. One of the parties that searched farther for a location for the tribe when first they settled here came upon a strange people who wore many ornaments of yellow metal. Their spears were tipped with it, and they were their arrows, and they cooked in vessels made all of solid metal like my armlet."

"They lived in a great village in huts that were built of stone, and surrounded by a great wall. They were very fierce, rushing out and falling upon our warriors before ever they learned that their errand was a peaceful one. Our men were few in number, but they held their own at the top of a little rocky hill, until the fierce people went back at sunset into their wicked city. Then our warriors came down from their hill, and after taking many ornaments of yellow metal from the bodies of those they had slain they marched back out of the valley, nor have any of us ever returned."

"They are wicked people, neither white like you or black like me, but covered with hair as is Bolgani, the gorilla. Waziri, our chief, was there," replied Busuli. "He was a very young man then."

So that night Tarzan asked Waziri about it, and Waziri, who was now an old man, said that it was a long march, but that the way was not difficult to follow. He remembered it well.

"For ten days we followed this river which runs beside our village. Up toward its source we traveled until on the tenth day we came to a little spring far up upon the side of a lofty mountain range. In this little spring our river is born. The next day we crossed over the top of the mountain, and upon the other side we came to a tiny rivulet, which we followed down into a great forest. For many days we traveled along the winding banks of the rivulet that had now become a river, until we came to a greater river, into which it emptied and which ran down the center of a mighty valley."

"Then we followed this large river toward its source, hoping to come to more open land. After twenty days of marching from the time we had crossed the mountains and passed out of our own country we came again to another range of mountains. Up their side we followed the great river that had now dwindled to a tiny rivulet until we came to a little cave near the mountain top. In this cave was the mother of the river."

"I remember that we camped there that night and that it was very cold. The mountains were high. The next day we decided to ascend to the top of the mountains. From a flat mountain top we saw, not far beneath us, a shallow valley, very narrow, and upon the far side of it was a great village of stone, much of which had fallen and crumbled into decay."

"I should like to go there and see this strange city," said Tarzan, "and get some of their yellow metal from its fierce inhabitants."

"It is a long march," replied Waziri. "and I am an old man, but if you will wait until the rainy season is over and the rivers have gone down I will take some of my warriors and go with you."

And Tarzan had to be contented with that arrangement, though he would have liked it well enough to have set off the next morning. He was as impatient as a child. Really Tarzan of the Apes was but a child, or a primal man, which is the same thing in a way.

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the south to report a large herd of elephant some miles away. By climbing trees they had had a fairly good view of the herd, which they described as numbering several large tuskers, a great many cows and calves and full grown bulls, whose ivory would be worth having.

Immediately the hunters started toward the elephants. Tarzan stalked after his own fashion along the leafy way of the middle terrace.

As Tarzan moved silently through the trees he saw the warriors below creeping in a half circle upon the unsuspecting elephants. Finally they were within sight of the great beasts. Now they singled out two large tuskers, and at a signal the fifty men rose from the ground where they had lain, concealed and hurled their heavy war spears at the two marked beasts. There was not a single miss; twenty-five spears were imbedded in the sides of each of the giant animals. One never moved from the spot where it stood when the avalanche of spears struck it, for two perfectly aimed had pene-



A Siney White Warrior Dropped Almost Directly in His Path.

trated its heart, and it lunged forward upon its knees, rolling to the ground without a struggle.

The other, badly wounded, charged in the direction of Busuli, whom he was overtaking so rapidly that it was as though the black were standing still instead of racing at full speed to escape the certain death which pursued him. Tarzan saw that only a miracle could save Busuli.

He still grasped his spear, and while Tarzan was yet six or eight paces behind his prey a siney white warrior dropped as from the heavens almost directly in his path. With a vicious lunge the elephant swerved to the right to dispose of this temerarious foe who dared intervene between himself and his intended victim. But he had not reckoned on the lightning quickness that could galvanize those steel muscles into action so marvellously swift as to baffle even a keener eyesight than Tarzan's.

And so it happened that before the elephant realized that his new enemy had leaped from his path Tarzan had driven his iron shield spear from behind the massive shoulder straight into the fierce heart, and the colossal pachyderm had toppled to his death at the feet of the ape-man.

Busuli had not beheld the manner of his deliverance, but Waziri, the old chief, had seen and several of the other warriors, and they hailed Tarzan with delight as they swarmed about him and his great kill. When he gave voice to the weird challenge with which he announced a great victory the blacks shrank back in fear, for to them it marked the brutal Bolgani, whom they feared fully as much as they feared Numa, the lion, but with a fear which was mixed a certain uncanny awe of the man-like thing to which they attributed supernatural powers.

But when Tarzan lowered his raised head and smiled upon them they were reassured, though they did not understand. Nor did they ever fully understand this strange creature who ran through the trees as quickly as Manu, yet was even more at home upon the ground than themselves, who was as colorful like unto themselves, yet as powerful as ten of them and single handed a match for the fiercest denizens of the fierce jungle.

When the remainder of the warriors had gathered the hunt was again taken up and the stalking of the retreating herd once more begun, but they had covered a bare 100 yards when from behind them at a great distance sounded faintly a strange popping. For an instant they stood like a group of stargazers, intently listening. Then Tarzan spoke.

"Guns!" he said. "The village is being attacked."

"Come!" cried Waziri. "The Arab raiders have returned with their cannibal slaves for our ivory and our women!"

(To Be Continued.)

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PASTOR RUSSELL

July 19.—The Photo-Drama of Creation not only opens the Sacred Scriptures to those who see it, but additionally sheds a light upon the esoteric teachings of the ancients. Thus it is highly educative in all its phases and an incentive to deep research along many lines. With very few exceptions those who have seen it declare that it has revealed to their astonished eyes the lengths, breadths, heights and depths of the Love of God, which passes human understanding, and thus has brought them a great blessing.

The discourse of Pastor Russell to those who were present, was unique in every sense of the word. He took for his text St. Paul's words, "Whereby, when ye read, ye may understand my knowledge in the Mystery of Christ."—Ephesians 3:4. The Scriptures clearly teach that during this Gospel Age our God is preparing a great Temple class, began the Pastor. After this class shall have been glorified, the Divine Power will operate through this Temple. God will be in the Church—the Temple—and all nations will begin to draw near to their Creator. All classes—Jews, Gentiles, bond and free—will come to the Father through this Temple; for the glory of God will be in it.

The Priests in this New Temple of the future will be Jesus, the great High Priest, and the Church, the under-priests. This High Priest will also be King—"a Priest upon His Throne," after the Order of Melchizedek. The under-priests are still in training for their office. The Royal Priesthood will consist of those alone who shall be declared worthy to sit with our Lord in His Throne. As it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Pastor then discussed the question, How may one become a member of this Order of Melchizedek—these Knights Templars on the Heavenly plane? The Church of Christ, he declared, is the most wonderful Secret Order ever known. The Mystery of God is not yet finished, the Revelator tells us; this Mystery which God has kept secret from the foundation of the world will not be finished until the sounding of the Seventh Trumpet. The Mystery, the Scriptures teach, is the Church. These members of the mystical Body of Christ are in the world, but the world knows them not, even as it knew Him not.

The Degrees of the Order. It was then shown that the great condition for membership in this Order is the absolute denial of self—the giving up to the Lord of all that the candidate possesses, himself included. This condition is the most stringent ever known. The first degree in this Order is the recognition of Jesus Christ as our Savior and faith in His redeeming blood. Some merely take this initiatory step, and never go on to perfection. Those in the first degree know practically very little about the Order; for, as the Apostle declares, "the natural man [the world] receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Since the secrets of this Order must be spiritually discerned, whoever would know them must progress beyond the first degree.

The second degree, the Pastor explained, is consecration, which is immediately followed by spirit-begetting. Those who have progressed thus far have become New Creatures in Christ. To these "old things have passed away and all things have become new." Thereafter these should grow in grace and in the knowledge of our Lord Jesus Christ; and as they do so they are privileged to advance to higher degrees. In due time they may become Knights Templars. This degree is very honorable; those who have attained it have become leaders in the Church of Christ, especial functionaries in any matter pertaining to the interests of the Temple. These know most about the things of the Temple.

As these members of the Order progress from one degree to another, they learn more and more about the Mystery of Christ. Those who have taken many degrees, therefore, know much more than do those who have taken but few degrees. The Apostle urges

all in the spiritual Temple to grow—in grace, in knowledge, in character—likeness to our Lord, the Grand Commander of the Order, the High Priest of our Profession, the One who died for us—who not only redeemed us and gave us the opportunity of becoming members of this high fraternity, but who also set us an example how we ought to walk. Those who attain the highest degree shall be His associates and joint-heirs in His Messianic Kingdom. This highest degree, however, is limited in number to 144,000 members, the Scriptures point out.

The Standard of the Cross. The Pastor then showed that the members of the Free and Accepted Order of the Lord Jesus Christ's Commandery have for their standard, not the cross on the head of the sword, but the Cross of Christ, with which they must be marked day by day. One of the very highest of this Order was St. Paul, who boasted in one of his Epistles that he bore in his body the marks of the Lord Jesus. These marks were not such as the world could appreciate, but were marks such as our Savior had, and such as all have who attain the highest degrees bestowed by this Order.

The Apostle elsewhere explains that as Jesus bore the marks of having been smitten, beaten, condemned and crucified, witnessing to His faithfulness to God and righteousness, so he was himself marked. Every order has its own marks, but only the Captain of our salvation knows the marks borne by the soldiers of the Cross. Whoever receives these marks in His service will be rewarded abundantly—more than he could ask or even think. These light afflictions, which are but for a moment, will work for these faithful soldiers a far more exceeding and eternal weight of glory—beyond the veil, in the glorious Temple now in process of construction.

This Temple, the speaker declared, will be the greatest in existence. All other temples, all other societies, are but shadows, pictures, figures, no matter whence a candidate came, no matter who he was before he entered the Lodge of our Lord Jesus Christ, after he has joined this Order he has a right to the regalia and to all belonging to the Order. There is only one way by which any one may become a member. There is also only one way by which one once in may be put out, and that is according to the arrangements made by the Lord; for there is a secret writing even of the names in this Order. These names are written in Heaven. No human being knows who are the members.

Free and Accepted in Christ Jesus. The members of this Order, it was shown, are free from the domination of sin, free from the fear of death, free from that condition of alienation from God in which they were by nature, when they were "children of wrath even as others." They are not free to commit sin, however; in fact, they have no such inclination. Their very desire to come into relationship with God indicates that they do not love sin. The shackles of sin have fallen from them. "If the Son make you free, then are ye free indeed." (John 8:36.) Every one thus made free by the Lord Jesus Christ, through the merit of the Redeemer's sacrifice, and presenting his body a living sacrifice and being accepted of God, is received into this Fraternity, this Royal Priest-

hood. Happy are all such; for the Spirit of glory and of God rests upon them. The more attentive each of these is to the rules of the Order, the more faithful each one is in laying down his life in the service of the brethren, the more progress will he make and the higher will be his station. He will rise from one degree to another until he shall have attained the highest rank, and shall have favor in the fullest sense with the Grand Master of the Order.

In the typical language of the Scriptures, the human nature of all New Creatures in Christ is pictured in the goat. The Bible tells these New Creatures that the "goat" which each one "rides" more or less daily is his own flesh. In the typical Day of Atonement two goats were brought to the door of the Tabernacle and there tied. These goats typified all who offer themselves in consecration to God. After the lots were cast, the high priest sacrificed the Lord's goat, thus typifying God's acceptance of the class represented. Thereafter the goat represented merely the old nature, the flesh; and the New Creature was represented in the members of the high priest's body. "Ye are dead, and your life is hid with Christ in God," says the Apostle.

The Pastor also showed that God has so arranged that members of His great Secret Order may tell all they desire about it and the bearers cannot understand, unless they are also of the Order. God alone knows who are members of His Secret Society; for He alone knows whether at heart each is loyal and true. Others may wear the uniform, learn grips and passwords; but the Lord knows those who are His. In other words, there are many who have more or less outward appearance of being Christians, but who are not really such at heart.

Another point discussed was that all who become members of the Royal Priesthood—"living stones," from the Divine standpoint, to be chosen and prepared for a place in the Royal Temple—must enter by a narrow, difficult way. This Jesus set forth, saying, "If any man will come after Me [become a living stone in the Temple, be a member of this high Order], let him deny himself, take up his cross and follow Me."

The Founder of the Order. The origin of this Order, commonly known as the Church of Christ, was

next shown. The Great Master Craftsman, the Lord Jesus Christ, laid the foundation and arranged all pertaining to it. He alone founded this great Secret Society. Members of the organization may indeed recognize assistants in the work, but there is only the one Grand Master, who has supervision of the whole. He Himself has said, "One is your Master, even Christ, and all ye are brethren."

The Pastor then set forth the facts relative to our Lord's life on earth nearly nineteen hundred years ago. The world did not recognize the Great Master. Jesus alone, the Founder of the Order which is His Church, had the secret plans for the great Temple which God desired to have constructed. When He was crucified, more or less of the Mystery connected with the Temple was lost. The Scriptures also intimate that certain features of that Mystery were not to be completed until His return. So the members of this Society have been waiting for the return of their Master, who gave His life in connection with the secret of the construction of the Temple, the Church.

Jesus preached in public, the Pastor declared, and while thousands heard Him, very few understood. So now, when the members of His Church tell the Glad Tidings of great joy, very few understand; for only those who are called to join this Order which Jesus founded have the power to comprehend the hearing ear. To His disciples the Master once said, "Blessed are your eyes, for they see; and your ears, for they hear." Only those who have come into this Divine Order have this spiritual insight and spiritual guidance; and only these may know the things that are freely given unto the initiated. These things are freely given to one class, but are not intended for any one else.

The speaker then showed the reason for this discrimination. During this Age God is not dealing with the world. After He has built His great Temple, then He will deal with the world, but mankind will never be priests, members of the Temple class. Nevertheless, they will have a great blessing—Restitution to human perfection, lost in Eden, redeemed on Calvary. He declared that it would never do for the world to know all about the secrets known only to the members of God's great Secret Order; otherwise mankind would interfere with the Plan of God. He illustrated his point by referring to the Scriptural statements that if the Jews had understood about Jesus, if they had understood His parables and dark sayings, they would not have crucified the Lord of glory. Then the Scriptures would not have been fulfilled; God's Plan would not have been carried out.

St. Peter called the attention of the Jews to this fact, saying, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all His Prophets, that Christ should suffer, He hath so fulfilled." St. Paul corroborates this statement, declaring, "None of the princes of this world knew; for if they had known it, they would not have crucified the Lord of glory." The Pastor praised the Wisdom of God, which withheld from the world a secret the knowledge of which would have increased their responsibility without benefiting them in the least.

Temples of the Holy Spirit.

Next were quoted various passages of Scripture which show that whoever receives the Holy Spirit is a temple of the Holy Spirit. This class is not of the world; for the world by nature knows not God. The world is under condemnation—"children of wrath," according to Scripture. God has not yet begun to give humanity the blessing which He purposes to give them. He is now dispensing blessings only to the Church, to those who have been begotten of the Holy Spirit, who have been initiated into the mysteries of His Secret Order. These alone have come into the position where He can deal with them.

The Pastor explained that the Church class have not received the Holy Spirit in full. When the great antitypical Temple of God shall have been finished beyond the veil, then the Holy Spirit will be given in full; all these "living stones" which will constitute that Temple will be filled with the glory of God. But there is a sense in which each one has received the Holy Spirit who has given up his own will in order to do the will of God; and in that sense the body of each of these has become a temple. Wherever the Spirit of God dwells, there is a temple of God.

The discourse was concluded with an earnest exhortation to every one who is conscious of having received the Holy Spirit of God. All such should ever be on guard lest they grieve the Spirit—ignore it or live contrary to it. The Apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." From the very time when one is begotten of the Spirit of God, that individual is marked with the seal of the Holy Spirit. The Apostle also says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." That is to say, the possession of the Holy Spirit of God constitutes one a temple.

The Apostle's thought, the speaker declared, is that all such should regard their bodies very sacredly. Since God has honored them by placing His Holy Spirit within them, they should see to it that this sanctifying power operates throughout their members—in their minds, their tongues, their hands and their feet. Whatever such shall do or say should all be done to the glory of God.

Statement of the Condition of THE LIVINGSTON LOAN AND BUILDING ASSOCIATION

Of Plattsmouth, Neb., on the 30 day of June, 1914.

Table with ASSETS and LIABILITIES sections, listing various financial items and their values.

RECEIPTS AND EXPENDITURES FOR THE YEAR ENDING JUNE 30, 1914.

Table with RECEIPTS and EXPENDITURES sections, detailing income and expenses for the year.

STATE OF NEBRASKA, LAMAR COUNTY.

I, C. G. FRICKE, secretary of the above named association, do solemnly swear that the foregoing statement of the condition of said association is true and correct to the best of my knowledge and belief.

Approved: C. G. FRICKE, Secretary.

D. B. SMITH, D. C. A. M. SMITH, C. A. M. SMITH, F. G. JOHNSON, Directors.

Subscribed and sworn to before me this 30th day of July 1914.

Notary Public, My commission expires Oct. 3, 1915.

LAND FOR SALE.

The heirs of the late Gertrude M. Wiley propose to sell about 82 acres of timber land belonging to said estate and situated opposite the Lewiston church and adjoining the cemetery, two and one-half miles southeast of Murray, Nebraska, near Murray, Nebraska, until noon Saturday, August 1, 1914. The heirs reserve the right to reject any and all bids.

Mrs. A. Dove Asch, Murray, Nebraska.

FLYO-CURO advertisement for horse fly repellent, including a small illustration of a horse and rider.

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Advertisements under this heading five cents per line each insertion. Six words will be counted as a line and no advertisement taken for less than ten cents.

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FOR SALE—The Mrs. McVicker residence on North Sixth street. For particulars call on Mrs. J. E. Loeley.

FOR SALE—The G. F. Switzer apartment, three miles southwest of Nebraska. For particulars see or write Henry M. Pollard, Nehawka, Nebraska.

FOR SALE—Farm of 121 acres, 5 1/2 miles northeast of Union, 14 acres hay land, 20 acres pasture timber, rest in cultivation; well improved. Price right if taken soon. Address Miss Elta Nickels, Murray, Nebr.

FOR SALE—Beautiful Shetland ponies at all times, for the next 100 years, unless I die in the meantime. I have now an extra fine stallion, the best in the state, for sale. Well broke for both harness and saddle. W. F. Gilmour, Plattsmouth, Nebr., R. F. D. No. 1.

LOST—Between the Murray State Bank and the Churchill ice cream parlor, a white celluloid fan, has silver spangles on, also two yards pink ribbon. Finder please leave same at the Churchill ice cream parlor.

Do you know that the Journal office carries the finest line of stationery in the city?