New Indian Animal Stories

How the Rattlesnake Taught His Song

By JOHN M. OSKISON

Children, Color Up This Picture.

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Long time ago, in the late afternoon, when the little Indian boys were taught to walk in the trails and through the grass, always with their eyes looking straight at the ground ahead, the old men would tell them that they must do that so that they would not hurt their friends, the rattlesnakes, by stepping on them and provoking them to bite.

"Listen, little one," the old man would say when he was showing the boy how to walk straight and swiftly, "and I will tell you about the time one of our people killed a rattlesnake and how we had to learn a song from the rattlesnakes to keep us safe from their bites."

And as they walked on the trail the old man would say:

"You see, back in the days when the sun was so angry with the people that she stopped every day up in the middle of the sky and glared down until many of the people fell sick, it was a rattlesnake who said he would go up to the house of the daughter of the sun and when the sun stopped there for dinner on her next trip across the sky he would bite her and she would die.

"And so the rattlesnake went up and coiled beside the door of the house of the daughter of the sun. It was not the sun who was bitten, but the sun's daughter, and it was a long time before the sun got over mourning for her daughter. But never again did the people suffer from the angry sun.

"Well, for a long, long time the rattlesnake was the good friend of man and he would not bite any of us. But one day a woman heard her little child, who was playing outside the house, scream. She ran out to see what was the matter and found a big rattlesnake coiled up close to the child. She did not know that the rattlesnake was going to teach the child a song and she picked up a big stick and killed the rattlesnake.

"That night when the hunter came home he met some rattlesnakes in the trail near his home and they told him that he would have to go home and set a task for his wife because she had killed their brother. And that task was one long life-time of working day after day in the fields.

"When the rattlesnakes saw that the woman was carrying out the hard tasks her husband had set for her, they called a council of all the people. It was the great black rattlesnake who sat in the chief seat at the council, and after everybody had taken their places he got up and told how their brother had been killed and how the woman was working even then in the fields to pay for it.

"And the great black rattlesnake told the people that never, so long as the women worked in the fields, would the rattlesnakes bite them. But he told them that whenever any of the people met a rattlesnake they were to sing a certain song. And if a rattlesnake ever bit any of the people by accident they were to go to that person and sing that song over him and he would be well."

And when the old man had finished telling the little boy this story the little boy would ask:

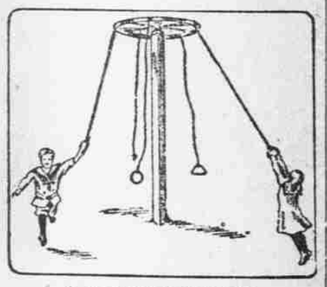
"What was the song which the rattlesnake taught the people?" But the old man would shake his head and say:

"That song is a sacred song, and it cannot be learned by little boys. Until you grow up to be a man you must walk always with your eyes wide and looking at the ground where you step, so you will not risk making our friends angry by stepping on them."

POLE FOR MERRY-GO-ROUND

Streamers of Different Colors and Flowers for Special Occasions May Be Attached.

An inexpensive merry-go-round can be made of a single pole set in the ground where there is sufficient vacant space for the running of the ropes. The pole may be of gas pipe or wood, long enough to extend about



A Merry-Go-Round Pole.

12 feet above the ground. An iron wheel is attached on the upper end so that it will revolve easily on an axle which may be an iron pin driven into the post. A few iron washers placed on the pin under the wheel will reduce the friction.

Ropes of varying lengths are tied to the rim of the wheel. The rider takes hold of a rope and runs around the pole to start the wheel in motion, then he swings clear of the ground. Streamers of different colors and flowers for special occasions may be attached to make a pretty display.

Status of Teachers.

There was a time in the history of the race when the teacher was regarded as a most distinguished person, observes the Kokomo Dispatch. The wisest of men were glad to be known as teachers. Nowadays the teachers' profession has in a large measure lost caste. Bank presidents, for example, are popularly supposed to outrank teachers. Mine superintendents are rated as men who have a better job than the average college professor. But when the value of education is considered, is not the teacher, after all, the most important factor in our social state? It would seem that it must be concluded from the fact that teachers have in a measure lost caste, that it follows that education is not as highly regarded as it once was. Surely the value we place upon education would have connection with the value we place upon teachers.

BREACH OF TABLE MANNERS

Extremely Rude to Find Fault With Refreshments Provided at Friend's Birthday Party.

"I don't think we're having half as much fun as we did at Anna's party," one girl whispered in the ear of another, when the two were eating the refreshments provided at a friend's birthday party. And the other whispered back, "No, and this ice cream isn't as nice, either." Perhaps the two did not realize how rude it was to find fault with what their friends had prepared in order to give them pleasure, but it is worth while to quote the conversation, rude as it was, in order to put other girls on their guard. People who accept the hospitality of others, and then find fault with it, prove themselves undeserving of any such kindness. If you go to a party where you do not enjoy yourself, do not let anybody know it. For if you do, you will lower yourself in the opinion of all who know what good girls are.—Girl's Companion

Chess.

Chess is known as the royal game and observe its name. It is the oldest of games, having been played in approximately its present form for more than 1,000 years; in exactly its present form for centuries. Its devotees are found the world over. England, Germany, Austria, France, Russia, Cuba and the United States being represented in the St. Petersburg tourney. It is a game of pure skill and infinite opportunities for profound thought and depths of resource, and the only objejction to it, perhaps, is that it is too serious for a game, not serious enough for a profession. Nevertheless it gives delight to thousands the world over, and as a means of storing up happines for old age it is probably unsurpassed. — Baltimore Sun.

Take the Sunny Side.

As a rule you can take your choice between walking in the sunshine or in the shadow. There are some paths through the woods that are always shaded and sometimes when the sun is high overhead, it is hard to find a shady spot, but as a rule you can take whichever you please. And very often the girl who grumbles because she has a harder time than most girls, or who complains that other girls have a better time than she does, needs only to learn to take the sunny side, instead of that which is dark and cheerless.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director Sunday School Course, Moody Bible Institute, Chicago.)

LESSON FOR OCTOBER 4

CHRIST ANOINTED FOR BURIAL.

LESSON TEXT—Mark 14:1-11.
GOLDEN TEXT—She hath done what she could. Mark 14:8.

Event crowds fast upon event during this the world's most tragic week. Two days before the passover occurred, the chief priests and other leaders entered a conspiracy how to rid themselves of this troublesome Nazarene. This plot mentioned in the first two verses of the lesson probably occurred four days later than the anointing. Note the separating paragraph mark; also look up carefully a good harmony of the Gospels. Following the Olivet discourse Jesus said to his disciples, "In two days the passover." At that very time Judas was scheming with the rulers for his arrest. John, in his Gospel, tells us that the feast was six days before, and that it was in connection with this that Judas had left the company to go to the priests.

Judas Iscariot was angry at our Lord and this incident led immediately to the betrayal. Nowhere else in all history is there a blacker picture of the human heart or the length of iniquity to which it will go. Everything at this hour is electric and strange. Events rapidly converge towards the cross. For that, grace has been planning and sin is plotting.

Amazed the Disciples.

I. Mary Criticized, vv. 3-5. Jesus had his inner circle of friends and his favorite places of abode and none was evidently more precious than that home of Mary, Martha and Lazarus. In this supreme hour Jesus came to this home to bring it a confirmation of faith and some further spiritual gift. From that time of Peter's confession, several months previous, the Lord has constantly reaffirmed his statement then made, that he must go to Jerusalem, die, and be raised the third day. This teaching amazed the disciples and filled them with fear. Jesus did not, however, awaken faith and then quench it with fear, or allow it to languish and die, John 4:46, 54. Now as the darkest hour approaches there appeared this one touch of appreciative sympathy. Bethany was of but little dignity but there lived there a man who had been raised from the dead—Lazarus. There also resided one who brought comfort to the heart of Jesus—Mary. She had listened to him, she understood him, believed and loved. With a woman's keen intuition she seems to have realized that he was really going to his death. What that meant to the hopes and aspirations she seems to have divined, and realized, more than all others, his viewpoint. How to tell him was her desire. Out of that love she purchased a box of ointment representing in value about fifty dollars, an immense sum and the full extent of her treasure. Ordinary action will not suffice. The hour and occasion demanded the extraordinary. To it she yielded herself, lavishly pouring upon him the wealth and fragrance of that sacred ointment intended for kings. She had sat at his feet, Luke 10:39, and was ready for this the proper hour for anointing, John 12:7. It was her all, but love does not have the calculating cunning and prudence of Judas. No doubt other wise ones deprecated such lavishness and suggested a better use of so much money, John 12:4-6, for there are always plenty of Iscariots ready to criticize the acts of others, and that spirit often carries with it all others in its company even as the disciples caught the contagion of the criticism of Judas. Neither Judas nor the disciples could understand the spirit nor the significance of Mary's act, and envy seems to have dominated their atitude. Her act was so far above and beyond them that they could not understand it. It was not "waste" and often it speaks poorly of our love of Jesus to suggest such a subterfuge. To suggest the ever present poor and to neglect the soon to depart Christ, was shallow indeed. There are plenty who never give of their own who are ever ready to criticize both the motive and method of those who do give.

"Memorial of Her."

II. Mary Commended, vv. 6-9. The story is beautiful in the record we have of our Lord's words. Mary's compensation for the criticism called for by her conduct was the commendation of her Lord. We do not censure the disciples who did not understand but we are thankful for the words of the Master which their criticism called forth. Jesus realized the true meaning of the act and he named it when he said, 'she hath done what she could, she hath anointed my body aforehand for burying." Notice that Jesus received the true meaning of her act as for himself, still it was for the world, for he said, "this that she hath done shall be spoken of for a memorial of her." This was not merely a reward for Mary, it was that her act should be an inspiration to incite his followers to like activities and attitudes throughout all the ages. This is all that is asked of any disciple (II Cor. 8:12). Love forgets self, surroundings, cost or criticism. Love pours out itself to the uttermost and its fragrance fills not alone the house but the whole of creation, for who can measure the utmost bounds of its influence? Mary understood the Master's message, though those about her understood it not, viz., that he was about to die for her (v. 8).

III. Judas Conspires, vv. 10, 11. This tender story ends with the terrible account of Judas. He had no sympathy for Mary, primarily because he was not in sympathetic relations with Jesus. Rebuked for his complaint he left the company at Bethany and went out to the dark details of the betrayal.

The Natural History of Sin

By REV. JAMES M. GRAY
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TEXT—Genesis 3:1-7.

In the opening verses of the third chapter of Genesis we have what might be called the natural history of sin.

1. Its Origin. "Now, the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman—" The serpent was the origin of sin so far as the record goes. But, of course, there is here more than the serpent, as we know not only from his intelligence and reasoning powers and faculty of speech, but from the definite testimony of Scripture which identifies him with the devil and Satan (Rev. 12:9, 20:2). There are many in these days who say that there is no devil nor Satan, but the wise understand and are governed by the word of God in this matter. Read especially Ephesians 6:12.

2. Its Nature. "And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?" The denial of God's word is the essence of all sin. When Satan employed the interrogation point in this case, it were equivalent to saying, "God hath not spoken anything, and if he hath done so, who cares?" Is not this, in the last analysis, what every sin amounts to? Is it not declaring that we have no authoritative revelation of the divine will, and if we have, "Who is the Almighty, that we should serve him?" Nor is this the conviction and the boast chiefly of our unregenerate civilization, but the teaching of some so-called pulpits under the blight of a rationalistic theology. Speaking of that theology, one of its prominent exponents recently said, "While recognizing the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book." This is what explains the lawlessness characterizing all classes of society today, and which will continue to characterize them until the lawless one himself has been revealed.

3. Its Object. "God doth know that in the day ye eat thereof, then ye shall be as God, knowing good and evil." Aye! there's the rub! If the nature of sin is the denial of God's word, the object of it is the dethronement of God altogether. It was by pride that Satan himself fell, thinking the godhead a prize to be grasped at, and it was by pride in the same direction that he dragged man down after him. The raison d' etre of sin, so far as the race is conscious of it, is the deification of humanity. When at the end of this age the lawless one shall be revealed, he will be found sitting in the temple of God, showing that he himself is God (II Thes. 2:4). But who is the lawless one? He is simply humanity deified in the concrete. And the trend of the false theology just referred to is all in this direction. Its starting point is belief in the immanence of God and the essential oneness of God and man. It believes there is no real distinction between humanity and deity, and that our being is the same as God's. How much this sounds like an echo from the garden of Eden!

4. Its Method. "When the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise—" The method of sin is threefold. I John 2:16 describes it as "the lust of the flesh, the lust of the eyes, and the pride of life." It was along this line that the second Adam was tempted as well as the first (Luke 4:1-13), and it is along this line that Satan works with all of us. He cares not whether he takes us with a coarse sieve or a fine one, if only he takes us. Some are overcome through the lower and baser appetites of the body, the lust of the flesh. Others are of a finer grade, though still coarse, and are overcome by the vain glory of the world, its sparkle and beauty, its wealth and luxury, its fame and power, the lust of the eye. But there is a third class, the finest of all, over whom the flesh and the world have little power, and with whom the pride of life is the exaltation of their own reason above the revelation of God. These affect to point out a new way to attain unto highness that men seek, a new kind of and a new approach unto righteousness is the desideratum they have before them. They are philosophers and scientists it may be; they are reformers and religionists, some are honest and sincere in what they teach, and clean and upright in their lives. They fall from the high pinnacle, but their end is the same, and that of those who fall with them.

May God keep us true to the Bible and his revealed word, and true to Jesus Christ as the only and official Savior of our souls.

World Moving Upward.

Graft and selfishness and scandal are only incidents, phases that will pass away as the intelligence of the people increases and the lessons they teach are learned. We have made enormous strides during the last 50 years, and the present promises even greater progress in the future. We believe that democracy will with each passing decade establish a clearer and clearer title to that divine right which kings at one time monopolized.—Christian Endeavor World.

Now That Autumn Is Here

THE most satisfactory wraps for demi-season wear are those cut along the simplest lines. And for the cool days of autumn those of taffeta silk will be found appropriate for all sorts of wear. As taffeta is more pliable than other weaves of silks used for wraps, coats made of it are cut somewhat shorter than coats of heavier materials. Plain silks and satins are often used as a trimming and for making collars and cuffs on coats of figured taffeta. And this order is reversed when figured silks or satins are used for garnishing plain taffeta.

Among the prettiest of the wraps developed with taffeta are those made of a good quality of this silk in a changeable weave. Coats of this kind are prettiest when finished with collar and cuffs of velvet. Combinations of dark green and black, or royal blue and black, or blue and green, are examples of those that are at once brilliant and elegant. The bronze tones are effective, and all of these can be finished with collars and cuffs of the predominating color in the silk or with black velvet.

For dressy wear coats of taffeta are prettily finished with ruffles of chiffon, short capes of lace, or with silk nets. In the coat shown in the picture given here the silk is of black taffeta over which small flower sprays are scattered. It is trimmed with ruffles of plain black satin. A short rounded cape is shaped to fall to the waist line in front and is curved over the shoulders, leaving the sleeves uncovered. It is finished with a ruffle like that of bottom of coat. A draped collar of satin finishes the neck

Coats of this kind are lined with lightweight qualities and soft weaves of satin or silk. When a plain taffeta in dark color is used for the coat bright Roman-striped silks make attractive linings. Broad stripes in contrasting colors, as black and green, or black and white, are also used, with black and white a great favorite.

A good quality of taffeta will make a between-seasons wrap that will give much service. As days grow colder additional warmth is possible by wearing knitted vests under the coat. Taffeta wraps are cut on loose and easy-hanging lines which a small under garment does not interfere with.

Aside from its wearing qualities taffeta is most to be recommended because it will not harbor dust. But only the good qualities are to be relied upon for durability. The cheaper taffetas are all right for a garment which is to see only short service. One does not expect much of inexpensive dresses in the way of wear. Little coats of the cheaper grades of taffeta may be made to do service for a few weeks in the fall.

Concerning Veils and Veilings

NO one knows the source of all the fads that women indulge in, when it comes to the manner of wearing their clothes. But variety is the spice of life and the present generation believes in much spicing. This is evident by the way in which fashions change and is especially noticeable when an eccentricity with no real reason for being, becomes a fashion.

Just now there is a fad for wearing veils, such as are classed as "complexion veils," so that they cover only half the face. Nearly all of these veils are made of large-meshed but very fine thread silk-meshed veilings. Nearly all of them are black and are bordered with a row of chenille dots at the edge. They are narrow and just long enough to reach about the close-fitting hats with which they are worn.

The veils just described are the most sensible of the varieties that are worn in this way. They are inconspicuous and do not interfere with the eyes. This cannot be said of lace veils, rather heavy in pattern, that are worn by more daring devotees of the mode. One of them is shown in the illustration which is given here.

A praiseworthy effort at harmony is carried out in veils selected to match the prevailing color with which the hat is to be worn. This is seen again in veils selected to match colored facings in black hats. In colored veilings the amethyst shades, nattier blue, and taupe are found to be most becoming and are therefore favorites among nets. The latest veiling displays cream-white, Shetland and figured nets with a lace pattern border. This pattern is outlined with black silk thread or embellished with embroidered dots. The best effects in veilings are those in which the mesh is simple and borders are worked out in chenille dots.

In chiffon veils, which are worn for protection, the choice of colors is much wider than in face veils of net. One may indulge in any sort of blue, all the amethyst and many of the green shades. Taupe is a great favorite, as are gray and white. These quieter colors predominate, but occasionally cerise and other brilliant hues seem to suit exactly the style of the wearer. JULIA BOTTOMLEY.

To Hang Up Bedspreads.

When space is precious, one can make a pretty holder to receive the bedspreads at night. A length of curtain pole or broom stick to match the woodwork in the room, and just a little less in length than the width of a door, can be tied at each end with pretty ribbon, secured there, then the ribbons tied and hung on the door from a little brass screw. In this way the spreads are hung over it, and are out of the way and still in good condition when wanted.

Success Secret.

Apropos of the bad effects of business on the health, a millionaire contractor, said in a Y. M. C. A. address in Cleveland: "The bad effects of business on the health of business men is such that I confidently inform all our salesmen that, in order to win infallibly the friendly interest of any business man over forty, the one thing to do is to commence the interview by producing for examination and discussion a box of some new kind of dyspepsia cure."

TEMPERANCE NOTES

(Conducted by the National Woman's Christian Temperance Union.)

STORY IN SALOON STATES.

The following is an excerpt from a letter received not long ago by the superintendent of the Anti-Saloon league in the state of Washington:

"I have just returned from a railroad camp in the mountains. I have $100 in my pocket. I need $50 worth of clothes. I know I should buy them today. I am trying to make myself think I will buy them today, but I know in my heart that I will not buy them. In two hours from now I will be drunk. I do not want to get drunk, but the thirst within me is so dreadful that I cannot make you understand it. Those in my condition know it well. Hundreds of thousands of moderate drinkers will some day understand it, but those who do not drink at all will never know.

"Before the week is out a friend will advance me money to get back to my work. I will return to the city within a couple of months and I will do this same thing over again.

"Temperance may not save me, but had there been no saloons fifteen years ago I should have been today a respected citizen. Total abstinence will save thousands of boys now growing up, and the father or mother who votes to retain this most cursed of all curses is not worthy the name of either father or mother.

"If you could feel the thirst in my throat at this minute you could understand the words I have written, but I hope you will never know it, nor your children, nor your children's children."

There is nothing new about this letter, remarks the superintendent, except that the writer was able to express the horror of his life in better English than men in his condition can usually command.

GET RID OF THE SALOON.

At a hearing before the Detroit city council upon a pending ordinance restricting saloons in residence and factory districts, representatives of a number of big industries gave their views. Mr. Henry M. Leland of the Cadillac Motor Car company declared that every saloon near the plant costs the company $10,000 per year. But he had another reason for urging restriction.

"Here is a friend of mine," he said, "with five growing boys. He has settled in a clean neighborhood, purchasing a house which he thinks will be far from any saloon. This is a serious matter with him—for he wants his boys to grow up clean and sober, unaffected by any such influence as a saloon exercises over youth. But a saloonman gets a transfer, and moves in right next door to this man's five growing boys. The men of the common council should consider these parents—and, more, they should consider these children."

All of the manufacturers affirmed that drink lowered the efficiency of their employes in a marked degree. Only one man, says the Detroit News, spoke against the ordinance and he was a pitiful specimen of a man "under the influence of drink."

USE OF TAX MONEY.

The mayor of Grand Forks, N. D. (a temperance state), says: "We have one of the cleanest, most up-to-date little business cities in the Union. Our population is only about fifteen thousand, but our bank clearances are more than those of most cities of 25,000 or 30,000 people." He enumerates their municipal utilities and public improvements, among which are modern, up-to-date school buildings, and tells us that they have practically no paupers. "On the other side of the river, in Minnesota," he says, "they have about thirty-five saloons and everything else that goes with them. Their improvements amount to very little, their taxes are as high as ours, and no decent person wants to live over there; in fact, a large number of their business people live on this side of the river, with their families."

Minnesota tax money takes care of her paupers and other dependents. North Dakota's tax money goes for schools, filtration plants, street lighting, good roads and other public improvements.

EMPLOYMENT FOR MORE MEN

One West Virginia brewer seems to have solved the problem so often propounded by the liquor interests, "What will become of all the men employed in the distilleries and breweries when the nation goes "dry?" This big brewer, according to Victory, in anticipation of the going into effect of the temperance law July 1, converted his brewery into a packing house and now employes ten times the number of men that he employed in the brewery.

ON THE WATER WAGON.

"I am on the water wagon," says Ex-Congressman Fred Landis of Indiana. "They used to be scarce in the United States, but now you can hail them at every corner. They are more numerous even than small automobiles And they run a profit-sharing scheme that beats them all. It is the easiest money in the world. All you do is stay on. The money is the smallest part of what you get. Health, happiness, decency await you and the folks at home, God bless them, get 365 thanksgiving days in every year."

Fried Tomatoes.

Cut stem end from firm ripe tomatoes. Cut into thick slices, then season with salt and pepper and dip into a saucer of flour. Saute in a hot pan in good butterine, or part butter and sweet beef drippings. Cook slowly so flour will not scorch.

When You Have Pineapples.

The knife used in peeling a pineapple should not be used in slicing it, as the peel contains an acid that will cause a sore, swollen mouth. Salt is an antidote for this acid.