

The Buddha's Eyes

By FRANK FILSON

Yes, old Colonel Hartley had quarreled with his son, but I am not satisfied that the will was his. He was not the sort of man to leave everything to his Indian butler.

"Ram Gus had been with him for years. The signature has been verified by all who knew the colonel."

"I shall run down to Haverham, with your permission, and make an investigation."

The lawyer shrugged his shoulders. James Pyne was an old Indian acquaintance of the late colonel, and his friend's shocking death had depressed him greatly. The circumstances were as follows:

Colonel Hartley, living in retirement near Haverham with his Indian butler, Ram Gus, had quarreled violently with his only son, Arthur, over the girl whom Arthur had subsequently married. He had cut him out of his will. The will seemed to be genuine. Even Pyne, after examining the signature, was compelled to accept the general opinion of this effect.

But he believed the colonel had made another will, that Ram Gus had murdered him and stolen it. The colonel had dropped dead in front of his great bronze Buddha, eleven feet high, which occupied one end of his library. The Buddha was supposed to bring sudden death to anyone who owned it. The colonel had taken it from its shrine in Amritsar.

Pyne, arriving at the house, found Ram Gus in full possession. He explained briefly that he had come to investigate the circumstances of his master's death. Ram Gus, a surly fel-



He Stood Alone in the Library.

low in a turban and frock coat, sneered maliciously.

"The doctors' certificate was apocryph," he said. "Am I under suspicion?"

"Yes," answered Pyne frankly.

The butler shrugged his shoulders. "Stay as long as you like," he said.

The investigation meant everything to Arthur Hartley, and his wife, a pretty, brown-eyed girl, who, at Pyne's request, had taken up her abode in the village. Pyne spent days investigating, with the following result:

The Buddha was set back against the wall. There was no mechanism by which a person, concealed there, could discharge a bullet. And the examining physicians had satisfied themselves that there were no marks of violence.

The room next to the library, used as a pantry by the butler, had been recently repapered and painted, and at the time of the colonel's death had been empty. Ram Gus having moved his pantry to a little unused chamber across the hall.

Doctor Gummidge, who, with his son, had certified to the cause of death, informed Pyne that it was undoubtedly cerebral apoplexy, the temporal artery having broken, leaving a small round stain at the front of the ear, due to suffused blood.

The net result was nothing. And yet Pyne became more convinced that Colonel Hartley had been murdered.

He stood alone in the library, looking into the shining, inscrutable eyes of the Buddha, which seemed to whisper hints of something diabolical. He entered the renovated pantry and sounded the wall. There was only lath and plaster. The painter stated that he had only papered and painted; the wall had been absolutely un injured.

Pyne was almost in despair when a chance remark of a townsman gave him a clue. Three years before a party of Veddahs, the aborigines of Ceylon, had been on show in London, and the authorities had brought them for a day to the colonel's house, to have him talk with them about the intricate matters of the contract which the interpreter could not understand. Colonel Hartley had been a linguistic expert, and the Veddahs, who were now back in Ceylon, were delighted with the result of their journey.

Pyne felt the clue—but he did not see it.

"Ram Gus, I am satisfied that you had nothing to do with the colonel's death," he said to the butler. And Ram Gus, who had watched him with uneasiness which he could hardly conceal, suddenly thawed out.

"It is hard to be suspected of having caused the death of a beloved master," he said.

"Very sad, and very unfortunate," answered Pyne. "Well, I shall leave tomorrow, after pronouncing my opinion in the presence of Mr. Arthur Hart-

ley. You will not object to my bringing him here?"

"Not at all," answered Ram Gus, grinning all over his black face.

That night, when Ram Gus was sleeping, Pyne crept downstairs and verified certain suspicions which had become already a moral certainty. The next morning, when Arthur Hartley arrived, with his wife, the three confronted the butler.

"I have discovered the murderer," said Pyne suddenly, and noted the start the butler gave. "Come this way."

He led them into the unused pantry. He had stripped the section of paper from the wall adjacent to the Buddha in the next room. There was a tiny circular hole in the plaster, too small to have been noticed by the painter. Inserting a blade of grass, Pyne pushed it clear to the end.

Ram Gus, who had remained in consternation at the door, gave a sickly smile and sat down on a kitchen chair which was in the room.

Pyne led the others into the library. He went up to the Buddha and pressed the beady red eyes. They fell backward upon their tiny hinges, revealing—the end of the grass blade at the back of the right eye.

"Here is where Colonel Hartley was standing when he met his death," said Pyne, taking up his position on the floor. He was killed through the right eye. He was observed from the next room through the left eye, by means of a slender tube."

"But how was he killed?" questioned Arthur Hartley, thunderstruck.

"By an overdose of curare," answered Pyne. "It is a drug well known to the Veddahs of Ceylon, and discharged with fatal effect by means of a blowpipe. Here," he ended, taking a little reedy tube from his pocket.

"Is the blowpipe which I discovered inside the head of the Buddha. The butler had left it there—and but for the Veddah clue I should never have suspected its existence. The blowpipe discharges a dart impregnated with poison, so tiny that it passes into the flesh and is immediately hidden like a thorn. The end of the barb can be broken off. That accounts for the suffusion of blood on the temple."

He led them back into the pantry. Ram Gus was still in his chair, in the same position that he had adopted when he sat down.

"I am authorized to arrest you, Ram Gus," said Pyne, touching the butler on the shoulder.

But Ram Gus made no answer, only his head drooped, and he suddenly toppled to the floor. Then they saw, upon his forehead, a tiny, circular mark as of suffused blood. And Ram Gus' forehead was already almost cold.

Idea Quickly Catches On.

Hilda Jensen rushed up to Officer Cohen.

"Officer, that man is following me!"

"Faith, then, I'll folley th' man an' see why he's folleyin' ye!" spoke Officer Cohen, who had been a member of the force for some time.

A crowd of small boys, seeing a policeman following a man, started in pursuit and followed the policeman.

At that a crowd of men, seeing a crowd of boys, followed the crowd of boys.

The rest of the city, observing all these people following one another, took the procession for a parade and soon had the sidewalks roped off and themselves lined in dense banks behind the ropes to enjoy the spectacle.

The board of education, hearing of a parade, declared a holiday and thousands of children ran trooping out of the schools. Catching the infection, banks closed and general jubilation reigned.

When Officer Cohen caught up to the strange follower of Hilda Jensen, it developed that he had only been endeavoring to return her handkerchief, which she had dropped, but that time it had once again been demonstrated that all an idea needs in this dear old country of ours is a good start.—Puck.

When the Tibetan Bathes.

Near the ancient wall across the road at Yatung, Tibet, there are some remarkable hot springs, the water in some cases registering boiling point.

Many Tibetans congregate around these springs to bathe, and the water, which is highly charged with sulphur, is considered specially efficacious in cases of skin disease.

Bathing is a simple process on the part of the Tibetan. All that is considered necessary is to scoop out any depression in the deposit round any spring, and this, filled with water, makes the bath. A tent is sometimes thrown over it, and the whole family—men, women and children—sit for hours in the steaming water, and they look a different color after a prolonged immersion, the process removing several layers of dirt.

Doc Wasn't on the Job.

A few years ago a party of tourists from the U. S. A., among whom was an Iowa doctor who could always be depended upon to say the unexpected, were visiting in Stratford and were being shown through Shakespeare's home. As they came to a certain room the pompous guide halted and in a very impressive manner announced: "This is the room where the great poet was born." One of the party in a very subdued tone exclaimed: "Well, doc, what do you think of that?" The M. D. shook his head and sadly replied: "I'm afraid I'm a little late."

Among the Hopi.

Among the numerous tribes of Indians native to North America few have more interesting characteristics than the Hopi, the name being a contraction of Hopitzi, which means "peaceful ones." The last remnants of this once powerful tribe are to be found in the northeast section of Arizona, United States of America, where, on a reservation of about 2,500,000 acres, they occupy six villages, or pueblos, which have a population of about 2,000.

Mental Process.

"You must admit that I am one of the thinkers of the day."

"Yes," replied Miss Cayenne; "but some men manage to think so thoughtlessly."

In Woman's Realm

Coats Adapted for Youthful-Appearing or Matronly Wearers Are to Be Had in Appropriate Designs—Pretty Combing Jacket That May Be Fashioned From a Bath Towel and Heavy Mercerized Cotton Yarn.

Those who are gifted with the faculty for creating styles must also be able to adapt styles to women of various ages. They contrive to interpret them in many ways, so that garments bespeak youthful or older wearers. In the picture two coats are shown. The checked model leaves no doubt in the mind that it is suited to and made for a young woman. The coat of covert cloth is not quite so decided in character.

These coats are recommended to meet the general needs of every day for young women. The checked model is in black and white, bordered and banded with black satin. The rolling

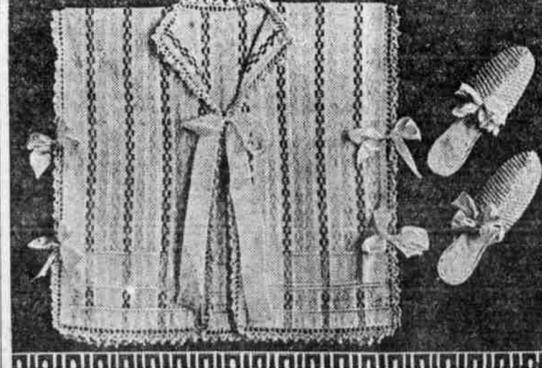


YOUTHFUL LINES IN SUMMER COATS.

collar is faced with satin. White celluloid buttons banded with black in three sizes are used for decoration and for fastening the coat. The model fits the figure vaguely above the waistline and is generously wide below. The front sets trimly, with the fullness at the sides and back, held in place by a belt of satin, and the checked material. In the model of covert cloth the sleeves are cut in one with the body of the coat and the garment is hardly more definite in adjustment to the figure than a shawl. The collar is very high at the back and is faced with taffeta silk. It has an open throat. There could hardly be anything more pretentious than a big bath towel and heavy mercerized cotton yarn are needed to make a pretty combing jacket like that shown in the picture. These practical and familiar things of sturdy quality are wrought in to many articles for personal use and for furnishings. The bedroom slippers shown with the jacket are crocheted

In the picture and promises a busy career.

Designers have already turned their thoughts to coats for fall and winter, so that we may expect no further innovations in styles for this summer, crocheted with close-set firm stitches and sewed to the soles with silk thread. They are finished with bows of ribbon like that on the jacket. In slippers and jackets of this kind there is much comfort, for they are durable and practical and dainty as well.



BATH-TOWEL COMBING JACKET.

of mercerized yarn, and the two make the sort of gift that one friend likes to receive from another.

A long bath towel with blue and black broken stripes on a white ground was chosen for the jacket pictured. It is a very simple matter to convert a towel into a jacket. The towel is folded crosswise at the middle of its length, and a slash six inches long cut for the neck. A slit is cut from this neck opening to the bottom of the towel to form the front opening. All the raw edges are finished with a hem a half-inch wide.

The mercerized cotton yarn used for the crocheted edge matches the blue stripe in the towel in color. Wide lingerie ribbon, in blue satin with a

dolls, dressed in ruffled pink silk skirts, and poke bonnets with nodding roses, stand guard over the electric lights that illumine the dresser in a charming boudoir. The glow of the light through the pink petticoats is alluring.

In a New York Trousseau.

Black taffeta was used in a dress in a New York bride's trousseau. It was sprinkled over at intervals with delicate pink rosebuds made of chiffon. The skirt was cut pannier fashion and trimmed in front with a little silver lace apron. The bodice was of pink velled in silver lace and there was a huge ruff of pink tulle around the dropped shoulders.

Dark Dresses or Suits.

Dark dresses or suits can be cleaned beautifully by this method: Boil a number of ivy leaves until the water becomes almost black; when cold lay the clothes on a table and brush all over with the liquid, press with a hot iron.

Favorite Design.

The bluebird, emblem of hope, is a general favorite with needleworkers. It is drawn in blue and makes a very attractive design.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SEILER, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago.)

LESSON FOR JUNE 11

SOWING AND REAPING (TEMPERANCE LESSON.)

LESSON TEXT—Galatians 6. GOLDEN TEXT—God is not mocked; for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

We turn aside today to consider the second temperance lesson for the year. Paul's letter to the churches of Galatia strongly contrasts law and grace. Its key verse is ch. 2:16, and its most prominent word is "law." Many claim verse one of Chapter 5 as its golden verse. This final chapter is a most practical one and rich in suggestion regarding our social relations. Let each member come prepared to give a temperance application or to ask a temperance question.

I. "Bear Ye One Another's Burdens" (vv. 1-5). If a man trespass, he is surprised in a sin, he caught in the very act, or surprised into committing a sin, "ye which are spiritual" (literally, "ye which are governed by the spirit; ch. 5:16-25) are to restore such a one. This is to be done, not by cutting off or casting aside the erring one, but as a dislocated limb is restored to its place, so we are to "restore" that one to his place as a believer; each believer being a member of the body of Christ (I Cor. 12:12, 14, 27); one who falls into sin is a dislocated limb or member, and the stronger ones are to restore him to his proper place. This must be done, however, not with any sense of our own infallibility, but in meekness, gentleness and with great tenderness. (See II Tim. 2:24-26). Paul's reason for this, "lest thou also be tempted" should lay low the pride any of us who have not fallen might feel (v. 1; Math. 7:2-5; Jas. 2:13). Instead of exclaiming, "I could never have done any such act," we ought rather to say, "But for the grace of God I might have done even worse than that." (I Cor. 10:13). The burdens (v. 2) or weights which we are to bear are not the unnecessary details of the Mosaic law (Math. 23:4; Acts 15:10) but rather they are the temptations, weaknesses and failures of others. The master "came not, to be ministered unto but to minister" and was "tempted in all points," "touched with a feeling of our infirmities" and in our thus sharing with each other we but follow in his steps (Ch. 5:4; John 13:34, 15:12; Romans 15:3). This is the "law of Christ," not onerous, not a grievous burden, not necessarily an obligation, but a "law" because he, our "file leader," fully and perfectly exemplifies it (Phil. 2:5-8). It is chiefly self-conceit and spiritual pride (v. 3) which stands in the way of gentle forbearance in dealing with our erring brothers. Such pride does not usually deceive others (Jas. 1:22-24) and he who is so controlled, "deceiveth himself." We are to put our accomplishments, not because of our brother's failure, but in the work of others. Few of us can glory much in ourselves, and all are to glory in that which is the death to self, the cross of Christ (v. 14). Paul's reason for this self-testing is that every man must bear the "load" (v. 5 R. V.) of his own responsibility, and is not held responsible for the failure of any but himself. (Rom. 12:12). The word "burden" (v. 5) is not the same as that in verse two. We are to help our brother bear his "burden" of temptation, but must each bear the "load" of his own responsibility to God. Each must answer for his own work.

II. "Whatsoever a Man Soweth" vv. 6-8. While each must bear his burden, yet those who are taught are to help those who teach to bear their burdens by contributing "in all good things" (Rom. 15:27; I Cor. 9:11-14). Paul sounds a solemn warning to those who refuse thus to help forward the work of righteousness, those who fail to support others and think that their selfishness will accrue to their advantage (v. 7). The natural world has many illustrations of this immutable law. Men may mock (sneer at) this law, but find eventually that there is no escape from its operation. The one in the context is, first, a physical one (v. 8), a most familiar one to us all. The same is true spiritually, and has been repeatedly illustrated throughout the history of the Christian church. (II Cor. 9:5-6; Prov. 11:24). In all of our actions, physical, mental, moral, social and spiritual, we reap what we sow; like in kind, sown sparingly we reap sparingly; abundantly, and we reap in abundance.

III. "We Shall Reap, If We Faith Not" vv. 9-18. Paul now proceeds to make the practical application. If we act under the leadership of the Spirit (See ch. 5:16-25) we avoid carnal-mindedness, and we are sowing to the Spirit and of the Spirit (who is life John 6:63; II Cor. 3:6), we shall reap "life eternal," i. e., life which is endless in duration and divine in its essence. There must be, however, persistence. We must not withhold the good seed nor refrain from sowing it if we are to reap the reward suggested in verses nine and ten. If we do so withhold, or should we sow ought but the "good seed," we will surely reap the awful harvest suggested in verses 7 and 8. Temporal weariness or discouragement will not excuse us for any negligence.

Some fall to reap because of laxity; others continue cultivation too long; still others, by overlooking their "opportunity" to do good (v. 10) and hence having not sown, they cannot reap.

Paul suggests (v. 12) that the sowing of which he speaks is not for any outward show, nor for conformity to the edicts and regulations of men in order to avoid persecution. (v. 12 R. V.).

HANDICRAFT FOR BOYS AND GIRLS

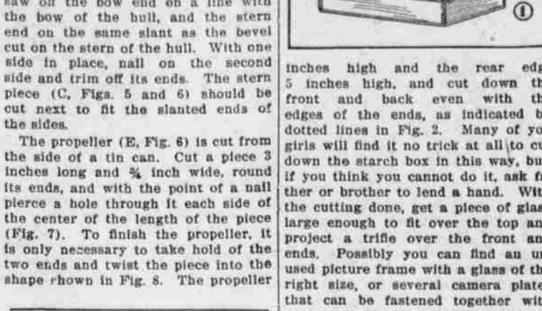
By A. NEELY HALL and DOROTHY PERKINS

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A TOY MOTOR BOAT. MINIATURE GREENHOUSE FOR STARTING SEEDS INDOORS.

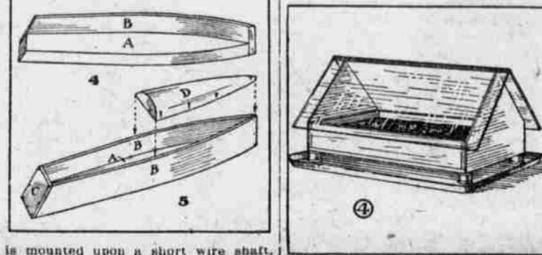
The toy motor-boat shown in the illustrations is propelled by a tin propeller run by a rubber-band motor. First cut out the hull from a piece of wood 1 inch thick, making it of the shape and dimensions shown in Fig. 3. Be careful to curve the side edges the same. The stern end should be sawed off on a bevel as shown in Fig. 4.

The sides of the boat (B, Figs. 4 and 5) are thin strips 2 1/2 inches wide. Nail one to one edge of the hull, then



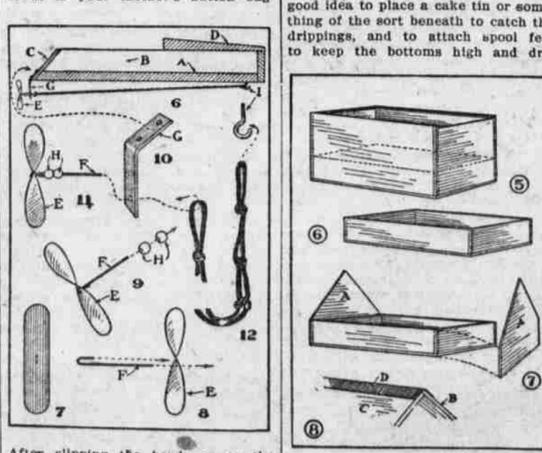
saw off the bow end on a line with the bow of the hull, and the stern end on the same slant as the bevel cut on the stern of the hull. With one side in place, nail on the second side and trim off its ends. The stern piece (C, Figs. 5 and 6) should be cut next to fit the slanted ends of the sides.

The propeller (E, Fig. 6) is cut from the side of a tin can. Cut a piece 3 inches long and 3/4 inch wide, round its ends, and with the point of a nail pierce a hole through it each side of the center of the length of the piece (Fig. 7). To finish the propeller, it is only necessary to take hold of the two ends and twist the piece into the shape shown in Fig. 8. The propeller



is mounted upon a short wire shaft, one end of which is bent into a hook (F, Fig. 8). Stick the long end of this shaft through one hole in the propeller, and the hooked end through the other hole, then twist the hooked end over on to the main part of the shaft, as shown in Fig. 9.

The propeller is supported upon the bearing plate G (Figs. 6 and 10). Cut this out of a piece of tin 1 1/2 inches wide by 3 inches long, bend it in half crosswise to give it stiffness, and then bend it lengthwise to the angle shown so it will fit over the slanted stern of the boat. Punch two holes through the upper end for nailing to the stern, and a hole at the lower end for the propeller shaft to run through. A couple of beads must be slipped over the shaft between the propeller and plate G, to act as a "thrust bearing" (H, Figs. 9 and 11). Probably you can find a couple of glass beads in your mother's button bag.



After slipping the beads on to the shaft, and sticking the shaft end through the hole in bearing plate G, bend the end of the shaft into a hook; then screw a small screw-hook into the bottom of the hull of the boat, at the bow end (I, Fig. 6), and you will be ready for the rubber-band motor. Rubber bands about 1 1/2 inches in length are best for the purpose. Loop these together end to end (Fig. 12) to form a strand that will reach from hook I to the hook on the propeller-shaft; then form three more strands of this same length, and slip the end loops of all four strands over the hooks.

Foreign Substances in the Eye.

Dust, cinder or other foreign matter may be removed sometimes by grasping the upper eyelashes and drawing the eyelid downward, allowing it in returning to come in contact with the lower so that they may act as a broom or brush. If the foreign body is on the ball, this will not remove it. Frequently it is sufficient to rub the other eye vigorously. Thus by causing sympathetic movements of the injured eye, an increase of tears may help to wash out the offending particle. Do not in any case rub the injured eye. Some make a practice of inserting a flaxseed in the eye, the seed moving around and removing the foreign matter.

Marital Amnities.

He—I am not going to let anybody make a fool of me today.

She—Don't be afraid. Nobody would try to improve on such a thorough joo as it stacca.

Half the people of Maryland live in Baltimore.