

The SANDMAN STORY

THE WICKED WITCH.

ONCE upon a time there was a wicked witch who lived in a cave in the forest because she did not like anyone and wanted to be all by herself.

She did not like the birds, she disliked the animals, and if anything or anybody ventured near her cave she promptly changed them into stones. After a while the cave was surrounded by little piles of stones.

One day into the forest there wandered a little girl. When she saw this strange stony looking place in the midst of the great green trees she wondered who could live in such desolation; and, being curious, she went to the cave and looked in.

"Ha, ha!" said the old witch. "So you have dared to come to my cave? You shall pay for this. A black kitten you shall be." And before the little girl could run away the old witch had charmed her song of enchantment and a little black kitten ran under the table.

The very wicked witch had long wanted a black cat, but only a pretty girl could be used on which to work



"A Little Black Kitten You Shall Be."

the spell, and as none had come to the forest before the old witch had been catless until now.

The poor little black kitten learned many strange things about the magic arts in the time she lived with the wicked witch, but she had never found the way to break the spell that held her in the form of a cat.

One day while she was wandering about near the cave the black kitten heard the sound of a horse's feet and the next thing she heard was a cherry voice saying, "Hello, Kitty. How did you wander into this place?"

Now at the time the very wicked

witch changed the girl into a kitten she forgot to throw over her a spell to make her forget how to talk, and when the black kitten looked up and saw the handsome man and heard his kind words she thought of what would happen when the witch saw him.

"Go back!" she said, but she had hardly spoken when she saw the old witch coming through the forest.

"It is too late," said the black kitten. "But don't let her know I can speak. If I can I will save you."

There was no time to say any more, for by now the wicked witch was chanting her magic song and in another minute the handsome man and his horse had become a pile of stones.

The poor little black kitten was now in deeper trouble than ever, for she had fallen in love with the man—who had spoken the first kind words she had heard in many a long day—and she wanted to save him.

That night when the old witch held her wild witch dance she took her kettle and the black cat to the place where she had changed the man and horse into a pile of stones, instead of dancing by the door of her cave as she nightly did.

When all was ready and the fire was burning under her kettle the wicked witch began to sing and the black kitten, creeping close to her, listened harder than ever to what she said.

When the wild dance was over she seemed to have forgotten the kitten and, standing before the pile of stones she had newly made, she said in a high pitched voice:

A prince you never shall appear, Until these magic words you hear.

Then the black kitten heard the witch saying softly to herself, "Aldebaron, Maldebaron, change" and again she began her wild dance.

But the black kitten held the key to the magic art the witch had guarded and she began to chant the song that changed the poor victims into stone and slower and slower the witch danced until she fell a heap of stones upon the ground.

Then, running to the stones that had been the horse and rider, the

Peggy Shaw



This little "movie" star is a brilliant representative of the American girl of today—plucky, talented, ambitious. Several years ago Miss Shaw went to New York to study for the stage, and soon afterward became a Follies beauty. Her grace and charm attracted the attention of motion picture producers. She has been seen in a number of popular productions.

black kitten very softly whispered the magic words she had heard the wicked witch repeat and up from the ground sprang the handsome man and the horse, while beside them no longer stood the black kitten but a pretty blushing girl.

Before she went away with the prince the pretty girl had given to all the victims of the wicked witch their forms again. Before they had ridden to the edge of the forest the prince had made her promise to be his wife and told her she should be so happy she would soon forget the wicked old witch and all that happened in the forest.

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IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)
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LESSON FOR JANUARY 13

THE LONG SOJOURN IN EGYPT

LESSON TEXT—Gen. 47:1-12.
GOLDEN TEXT—The Lord shall preserve thee from all evil; he shall preserve thy soul.—Ps. 121:7.
INTERMEDIATE AND SENIOR TOPIC—From Slave to Prime Minister.
YOUNG PEOPLE AND ADULT TOPIC—Joseph and the Migration to Egypt.

The seed promised Abraham, through which the world was to be blessed, was fulfilled in the giving of Isaac. Of Isaac's two sons, Jacob, the younger, was chosen. To Jacob was given twelve sons. They became the heads of the Twelve Tribes of Israel. Joseph, a son of Rachel, Jacob's beloved wife, was especially loved by his father. Because of the partiality shown by Jacob, Joseph's brethren hated him. This hatred was fanned into flame by his making known to his brethren certain dreams. Therefore, when his father sent him to inquire after the welfare of his brethren, they sold him a slave to Midianite merchantmen who in turn sold him to the Egyptians. Under a false charge, made by Potiphar's wicked wife, he was cast into prison. Through the interpretation of a dream of one of Pharaoh's servants, and later Pharaoh's dream, Joseph was providentially exalted to be Prime Minister of Egypt. He put on a great conservation scheme, which provided against the bitter famine which came upon all that country. This sojourn in Egypt taught Israel in a new way to trust God, welded them into a nation, transformed them from a nomadic to a settled life, and gave them acquaintance with the material advancement of their time.

1. Joseph Presents His Father and Five Brethren to Pharaoh (Gen. 47:1-6).

1. Pharaoh's Invitation (Gen. 45:10-15). Jacob and his sons were in Egypt by Pharaoh's invitation. Joseph went out to the land of Goshen to meet them. Though now occupying an exalted position, Joseph was not ashamed of his father even though he was a plain country man.

2. Joseph's Tact (vv. 1, 2; cf. 46:30-34).

(1) In introducing his father and brethren in a personal way, thus capitalizing his own influence in favor of his kin. Pharaoh had high regard for Joseph; therefore would do much for them for Joseph's sake. God does much for us for Jesus' sake.

(2) In having his father and brethren come to Goshen (Gen. 45:10). Since possession is "nine points of the law," they were already in Goshen before asking Pharaoh for permission to occupy it (v. 4).

(3) In coaching his brethren (Gen. 46:34). He taught them beforehand what to say, because he knew how awkward they would be in the presence of the great king. Our Joseph, Jesus Christ, teaches us how to pray and what to pray for.

(4) In choosing five, not all (v. 2). In all probability he chose the five who would make the best appearance. He knew the great importance of first impressions.

3. Their Request to Pharaoh (vv. 3, 4). Joseph anticipated Pharaoh's questions and put the proper words into their mouths to use in making their desires known to Pharaoh: "Let thy servants dwell in Goshen."

4. Pharaoh's Response (vv. 5, 6).

(1) His gracious offer. They were to enjoy the best of the land according to their choice. He dealt with them very liberally.

(2) Positions of trust offered to capable men among them. He knew how capable Joseph was and furnished that some of his brethren might be likewise gifted. This gracious offer was because they were related to Joseph.

11. Jacob Blessing Pharaoh (vv. 7-10).

Though Pharaoh was the great king and Jacob now a supplicant at his feet receiving natural blessings, yet morally Jacob was above Pharaoh and therefore conferred blessings upon him. This humble saint of God is higher in dignity than earth's greatest king. Jacob discloses his own estimate of the earthly life of the believer. He calls it a pilgrimage of short duration.

111. Joseph Nourishes His Father and Brethren (vv. 11, 12).

1. He placed them in the best of the land, according as Pharaoh had commanded (v. 11).

2. He nourished them (v. 12). Since there was no bread in all the land he obtained except as dispensed by Joseph, he distributed to them according to their needs. Our Joseph, Jesus Christ, supplies all our needs according to his riches in glory.

Need of Prayer. Deeper than the need of men, deeper than the need of money, aye, deep down within this spiritless life of ours is the need of world-wide prevailing prayer.—Robert E. Speer.

Steadfast. What men may think or say or do cannot silence him who is filled with the grace of God.—S. J. Patton.

A Means of Escape. A lie is always the coward's way out of difficulty.—Christian Cynosure.

"What's in a Name?"

By MILDRED MARSHALL

FACTS about your name; its history; meaning; whence it was derived; significance; your lucky day and lucky jewel

HILDA

OF SPLENDID old Norse lineage is Hilda. The chief of the Valkyrs was Hildur and the names of Hild and Hilda were given to other war maidens. Hilda is said to signify "battle" by a literal translation, which probably means "war-like spirit" under a broader interpretation.

The Teutonic world claims the name and insists that it means "support," giving it to one of their principal war maidens. The real origin seems difficult to settle upon, but it is generally conceded that Hilda and peace are not synonymous.

For a time Hilda was one of the commonest terminations to feminine names in the Teutonic world and gradually the word came to mean "maiden" and was used interchangeably. It was

much used in the north of England also, where the Deiran princess, Hildur, became the holy abbess, Hilda of Whitby, succeeding St. Begga and leaving a reputation for sanctity.

Though Clara de Clare could not see it, a vision of the holy abbess can be seen under certain conditions of light in the Whitby chapel today; the ammonites which are believed to have been serpents turned to stone at the prayer of the abbess are also there. Around Whitby, Hilda is still the most popular of feminine names, in honor of the holy woman who bore it.

The mother of Rolf Ganger was the Norwegian Hildr. Indeed the name has confined itself largely to the peoples of the North. It suggests the splendid strength of the Valkyries; the romance of the land of the midnight sun; the haunting melancholy of the Gothic races. It is one of the few names without diminutives or derivatives.

Coral is the jewel assigned to those who bear the name of Hilda, if they would have health and prosperity. The deep pink stone shares the vitality of the wearer to such an extent that it is supposed to pale or grow more vivid, accordingly as its owner is possessed by weakness or good health. It is also used to stop the flow of blood from wounds. Safety for traveler is the promise of coral. Tuesday is the lucky day for its wearer and 8 the lucky number.

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Two Rugs Valued at \$50,000 Stolen.

Two silk Oriental rugs valued at \$50,000 were stolen from the home of Frank B. Carpenter of Cleveland while the family was spending the week-end out of the city. Silverware and other valuables were not taken by the thieves.

To Pipe Ore to Mill.

A Montana mining company is building a pipeline to the top of a mountain in which it plans to bring down copper and silver ore to the mill.

A LINE O' CHEER

By John Kendrick Bangs.

SHEER WASTE

OUR tears we waste on that which might have been, And in the midst of useless miseries Forget to seize the prize we may win If we but make the best of that which is.

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The Why of Superstitions

By H. IRDING KING

BABY AND THE LOOKING-GLASS

THAT it is bad luck to allow a child to look into a mirror before it is a year old is a superstition common all over the country. In some sections it is believed that it will cause the child's death before it completes its first year and in other sections the evils which will follow range all the way from severe illness to trouble in teething.

This superstition is based on the same idea as the many others which exist with regard to mirrors—the conception of primitive man of the re-

flexion of a person as something partaking of his own physical and spiritual personality; a sort of exterior soul and "astral body" combined. The conditions which surrounded the life of primitive man must have rendered infant mortality extremely high. Observing that fact and ignorant of the real cause thereof primitive man concluded that the infant's soul was but loosely fixed in the body which it had so recently come to occupy. Also the general helplessness of infants with respect to physical things led to the conclusion that the young child was equally helpless in ghostly matters—an easy prey to malign spirits. The many hundreds of current superstitions with regard to children which survive today from a remote past all prove this. Therefore a tender infant looking into a mirror runs the risk of having his "external soul or astral body" stolen from it or of losing it through lack of power to draw it back into himself, or at least of having it "hoodooed" by some evil spirit.

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Just for Curiosity

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Rather. Type of Wrongdoing.

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Demand

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