

# SLEEPY-TIME TALES THE TALE OF TOMMY FOX

BY ARTHUR SCOTT BAILEY

## CHAPTER I

### Tommy Enjoys Himself

Tommy Fox was having a delightful time. If you could have come upon him in the woods you would have been astonished at his antics. He leaped high off the ground, and struck out with his paws. He opened his mouth and thrust his nose out and then clapped his jaws shut again, with a snap. Tommy burrowed his sharp face into the dead leaves at his feet and tossed his head into the air. And then he jumped up and barked just like a puppy.

If you could have hid behind a tree and watched Tommy Fox you would have said that he was playing with something. But you never could have told what it was, because you



He grew quite excited, did Tommy Fox.

couldn't have seen it. And you may have three guesses now, before I tell you what it was that Tommy Fox was playing with. It was a feather! Yes—Tommy had found a downy, brownish feather in the woods, which old Mother Grouse had dropped in one of her flights. And Tommy was having great sport with it, tossing it up in the air, and slapping and snapping at it, as it drifted slowly down to the ground again.

He grew quite excited, did Tommy Fox. For he just couldn't help making believe that it was old Mother Grouse herself—and not merely one of her smallest feathers that he had found. And he leaped and bounded and jumped and tumbled about and made a great fuss over nothing but that little, soft, brownish feather.

There was something about that feather that made Tommy's nose twitch and wrinkle and tremble. Tommy sniffed and sniffed at the bit of down, for he liked the smell of it. It made him feel very hungry. And at last he felt so hungry that he decided he would go home and see if his mother had brought him some-

thing to eat. So he started homeward.

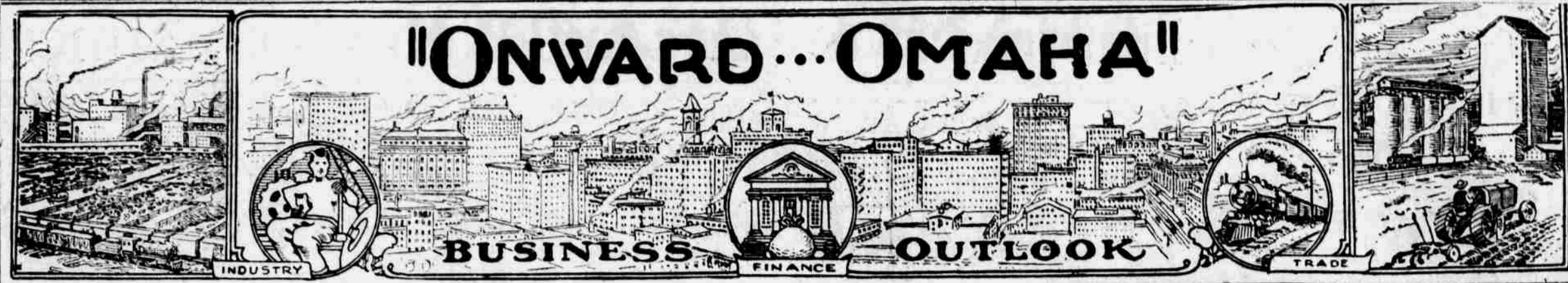
I must explain that Tommy lived with his mother and that their house was right in the middle of one of Farmer Green's fields, not far from the foot of Blue Mountain. When Tommy was quite small his mother had chosen that place for her house, which was really a den that she had dug in the ground. By having her house in the center of the field she knew that no one could creep up and catch Tommy when he was playing outside in the sunshine. Now Tommy was older, and had begun to roam about in the woods and meadows alone. But Mrs. Fox liked her home in the field, and so she continued to live there.

Tommy was so hungry, now, and in such a hurry to reach home, that you might think that he would have gone straight toward his mother's house. But he didn't. He trotted along in the easy, and sudden sort of a swiftness which carried him several feet away from the straight path he had been following. Again he trotted ahead for a short distance. And then he wheeled around and ran in a circle. And after he had made the circle he jumped to one side once more, and ran along on an old tree which had fallen upon the ground. He was not playing. No! Tommy Fox was just trying to obey his mother. Ever since he had been big enough to wander off by himself she had told him that he must never go anywhere without making jumps and circles. "It takes longer," she said; "but it is better to do that way, because it makes it hard for a dog to follow you. If you ran straight ahead, Farmer Green's dog could get smelling along in your footsteps, and if he didn't actually catch you he could follow you right home and then we would have to move, to say the least."

Tommy was so afraid of dogs that he almost never forgot to do just as his mother told him. He was half-way home and passing through a clump of evergreens, when he suddenly stopped. The wind was blowing in his face, and brought to his nostrils a smell that made him tremble. It was not a frightened sort of tremble, but a delicious, joyful shiver that Tommy felt. For he smelled something that reminded him at once of that feather with which he had been playing. And Tommy stood as still as a statue and his sharp eyes looked about around him. At first he could see nothing. But in a minute or two he noticed something on the ground, beneath one of the evergreen trees. He had looked at it carefully several times; and each time he had decided that it was only an old tree root. But now he saw that he had been mistaken.

Yes! It was old Mother Grouse herself!

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Just as in older and more aristocratic lands, there has been a class which looks down on what it calls "trade," so there are in our own country some who speak of business with contempt. Yet it is by business that each of us makes his living. The influences of economics, sociology and ethics are at work to humanize what once was nothing more than a struggle for existence; to distribute the burdens and rewards more equitably, and to make it a matter of co-operative effort.

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A great industrial magnate, asked which was the most important factor in his business—labor, capital or management—replied with the question: "Which is the most important leg on a three-legged stool?" Such is the modern theory that is coming more and more into practice.

Little can be accomplished unless men work together with a common purpose. Self-interest, of course, will bring about disagreements, but these more and more will come to be settled by arbitration and in mutual good will. Destructive criticism of business, criticism that does not see the gradual rise of commercial ethics nor view the possibility of the growing understanding that the relations of employer and employe are more than economic, but are ethical and personal as well, is not helpful toward a solution.

Men of vision today do not join in the condemnation of business, but see in it possibilities for the future that are not generally recognized. The modern industry, if properly managed, considers its community relationship as one of its vital problems. The business man who thinks of his employes as so many tools or machines to be worked to the utmost and then scrapped, is not favorably regarded either by the public or his associates.

The dignity of labor has been a phrase frequently heard, and the dignity of business may well be listed as a companion term. Years ago, the good, gray poet, Walt Whitman, in "Democratic Vistas," glorified the spirit of business, the industrial and mercantile activity of his race as one of the necessary and splendid qualities of humanity. He said:

"I perceive clearly that the extreme business energy and this almost maniacal appetite for wealth in the United States are part of amelioration and progress, indispensably needed to prepare the very results I demand. My theory includes riches and the getting of riches, and the amplest products, power, activity, inventions, movements."

In a note among his manuscripts, this further word was found:

"In modern times the new word, business, has been brought to the front and now dominates individuals and nations (always of account in all ages, but never before confessedly leading the rest as in our nineteenth century). Business—not the mere sordid prodding, muck-and-money-making mania, but an immense and noble attribute of man, the occupation of nations and individuals (without which there is no happiness), the progress of the masses, the tie and interchange of all the peoples of the earth. Ruthless war and arrogant dominion-conquest were the ideals of the antique and medieval hero. Business shall be, nay is, the word of the modern hero."

Here is the thought of the poet of democracy, whose joy it was to sing the new continent. Ahead of his time, he glimpsed a development under which, as Harrington Emerson, the famous efficiency engineer has declared, "The employer no longer exists merely to aggrandize and extend the personality of the employer, but the latter exists solely to make effective the totally different function of the employe."

Business, indeed, with the years is taking on a dignity of its own. It is not for the best that it should be scoffed at or nagged, but it is to be hoped that where these tendencies toward democratization and co-ordination of interests are discerned they should be encouraged.

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**Romance in Origin Of Superstitions**

By H. IRVING KING.

Jonahs.

Though it is not the custom today to throw overboard people who are suspected of being the cause of storms and disasters at sea, yet the belief in Jonahs still flourishes, and deep water sailors still have a lingering opinion that the weather conditions would be vastly improved if the suspected persons were jettisoned. In less enlightened times they would have been even as was the prophet son of Amittai.

The Jonah superstition is older than Jonah. The prophet was merely the victim of a Phoenician superstition, ancient even before his day; but being a "celebrated case," his name has clung to it ever since. It is the old idea of the appeasing of an angry god by a human sacrifice. Human sacrifice to Baal was the main feature of Phoenician worship, and the Phoenicians were the great seafaring people among the ancients; they took their religion to sea with them. In Jonah-like the victims appears to have been chosen by lot, but subsequently he came to be designated by personal peculiarities or by coincidence. It is thus that a "Jonah" is indicated today.

The writer once knew a young naval officer who because of the mishaps which occurred to a series of ships to which he was successively attached became known throughout the service as "Jonah" So-and-so. Not so long ago a sailor on a coasting schooner caught in a storm cried out that the tempest was because of his wickedness and jumped overboard. The storm still continuing, the sailors threw his dunnage after him—and the tempest ceased! Of such stories "the name is legion."

The fact that it is getting on to three thousand years now since Phoenicia ceased to exist affords another example of the superiority of the vitality of a superstition over that of empires and races.

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**WHY—**

Does a Cat Arch Its Back When It Meets a Dog?

Practically all the instinctive actions of domesticated animals may be traced back to what they did in the days when they roamed wild in the forests and were forced to defend themselves at a moment's notice. For example, even a pomegranate, probably the most petted of dogs, will turn round and round on its down-filled pillow before curling up to go to sleep—a revision to the days when its ancestors had to trample down the grass in order to make a bed for themselves.

In like manner, the instinctive arching of the back, noted whenever a cat meets a dog with which it is not on friendly terms, is at once an indication that the cat has recognized its traditional enemy and an involuntary position of defense against the expected attack. The fact that the cat is terrified, is apparent by the bristling of the fur, while arching the back brings the feet close together and gives the claws a firmer grip on the ground, thus permitting exceptionally rapid movements in any direction. Moreover, the cat knows instinctively that the dog will seek to sink its teeth in the back of its neck, so it withdraws its head as far as possible, and thus accentuates the arched back through an additional posture of defense.

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**Jewel, Flower, Color Symbols for Today**

By MILDRED MARSHALL.

Today's talismanic stone is the agate, which according to Cardano, brings refreshing sleep and pleasant dreams to the one who wears it. It also guards its wearer against accident, and warns of the approach of evil.

The cat's-eye is the natal stone of those born on an anniversary of this day, and is especially potent in protecting its wearer from harm arising from the evil thoughts of others. An ancient legend tells us that the cat's-eye loses its power for good, however, if its wearer engages in deceitful practices of any kind.

Green is the fortunate color for today. It is symbolic of youth and hope.

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