

THE TRAMP'S LOVE STORY

TRAMP he was—he would have told you so himself—but no broken-down, dirty outcast from society. His sunburnt face was clean as soft river water could make it; his clothes were old, but with a decent grain, as free from all taint of frownsness.

So, indeed, it was—an old violin, slumbering, but ready to wake and sing and steal all hearts at the bidding of its master.

And if you had asked him if he were happy, he would have told you, "In summer time, happy as the day is long. I wander through the villages playing in the market-places, and they look for my coming and regret my going. But in the winter—no. Last year, when it was so cold, I played every evening in a room in the West End of London—underground—and my nose was filled with cheap scents and the fumes of beer and wine, and the tobacco smoke stung my eyes, and—ah! do you smell the hay?"

And then he would be laughing again and say: "But a man must live; Oh, yes, he must live through the winter so that he may enjoy the summer again. Only, if I had been a dormouse, or a hedgehog, or to sleep. It was unkind not to make me a hedgehog."

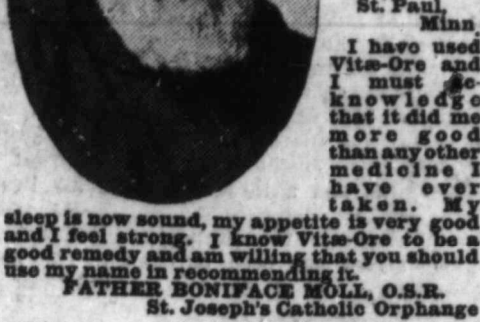
At that he would have bowed elaborately and introduced himself as "Signor Contradini," then whispered, laughing.

"But my father's name was Robinson. If I had been Robinson, too, I should have sat on a stool, and then, perhaps, in a leather chair, driving hard bargains and filling my pockets with money. But I—I am Signor Contradini, and I have nothing but my fiddle. I am a disappointment, a good-for-nothing, whose name in never mentioned by his family. But one day I will rise and go to my father, not to say I have sinned, because I haven't—not a bit of it—but to say to him, 'Oh, yes, I will play to him and we shall see. My little friend here'—and he would hold the old brown violin lovingly—'shall you look the gate of Paradise—not yet.'"

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at his heels. Sir Charles, grave and stately, thanked him for his music, said nothing about the prosecution of trespassers, and held out five shillings.

But Contradini had not made music for five shillings, nor yet was he Robinson. So Sir Charles, the fine old gentleman, begged him to be his guest to the extent of some refreshment, and this he did and enjoyed himself hugely.

"Have you far to go for your lodging?" asked Sir Charles, when he parted from his guest.

It is needless to tell of the evenings Contradini played behind his bush. Sometimes, driven by the necessity of obtaining money for food (for he would take nothing from Sir Charles), he would wander away, but never to be absent more than a few days.

On an August evening in the year following a carriage stopped at Sir Charles' door and a gentleman alighted. Dressed wholly in black, his appearance was that of a man of wealth—but it was Contradini. Sir Charles for a moment did not recognize him; but Phoebe, peeping over banisters, ran and hid herself in her bedroom, for no other reason than that she knew he had come for her, and that he must not know how glad she was.

Over the dinner table Contradini made history for Sir Charles and Phoebe, telling them how he had gone back to his father and played to him and been forgiven. He had found him an old man, rich, but full of care, and he loved the music that could soothe and rest him. So, through the winter, Contradini had worked with his elder brother in his father's business. But the old man died before the spring came, and, scarcely three months afterwards, his brother, seeking trade over seas, had been drowned; so that to him, the prodigal, had come all the wealth.

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ROME AND THE GREEK CHURCH

Commemoration of the Ninth Century of the Abbey of Grottaferrata

Just now, when the national Church of Russia is receiving little sympathy from the rest of Christian Europe, it is interesting to note the commemoration of the union of early christianity on Jan. 28 last, in Rome, when a rare and interesting event took place in the Consistorial Hall at the Vatican. The commemoration of the 9th century of the Greek Abbey of Grottaferrata was marked by a series of lectures or discourses on themes closely connected with monastic institutions, and the Oriental churches. The last of the series, on "The Abbey of Grottaferrata and the Union of the Churches," was delivered by the Abbots of Grottaferrata, Don Arsenio Pellegrini in presence of His Holiness Pius X.

When the Holy Father entered Cardinal Serafino Vannutelli, President of the Committee, delivered a brief address to His Holiness, to which the latter responded expressing the great satisfaction he had in assisting at this Conference, and thereby giving a new proof of his deep interest in the high idea which has inspired this commemoration.

The discourse of the Abbot Pellegrini lasted for nearly an hour. He reviewed the relations between the Abbey and the Holy See, beginning at its foundation and continuing during the past nine centuries. The work still goes on, and the Abbey continues to be, as it were, a refuge and asylum to the scattered brethren of the sons of the Greek Church.

This Abbey, said the speaker, is a record of the union of the Greeks and Latins of other times; in that record life, and life is action, and hope and promise. Here he quoted the words of Cardinal Satolli, who opened the series of Conferences last year: "The Abbey of Grottaferrata is the pledge and symbol of a triple harmony, between the diversity of Rites and the unity of the faith, between the diversity of religious morality; between the diversity of science, letters, and arts, and the unity of Christian principles."

Learn to Stand Well

Women who wish to preserve the slowness and contour of their figures must begin by learning to stand well. That is explained to mean the throwing forward and upward of the chest, the flattening of the back, and the shoulder blades held in their proper places, and the definite curving in of the small of the back, thus throwing the whole weight of the body on the hips. This in a great measure, preserves the figure, because it keeps the muscles firm and well strung and prevents the sinking down of the flesh round the waist, so common in women over 30, which is perfectly easy to escape. Another thing to avoid is a bad habit of going upstairs, as most women do, bent forward, with the chest contracted, which, as well as being an indolent, slouching manner of walking, is injurious to the heart and lungs.

ENGLAND AND TURKISH RULE

Lord Lansdowne Warns the Sultan's Government Over the Bulgarian Atrocities.

Christian sympathy with Japan is affording the Sultan his long looked for opportunity of a free hand in Macedonia. In this connection the British Foreign Office has just issued a Blue Book dealing with the affairs of Macedonia, and it is the most formidable indictment of Turkish rule in that stricken country that has yet been published. From innumerable reports by Consuls and other officials the following was supplied by the Foreign Minister at Suda: "The village of Popenka was plundered and pillaged and the cattle carried off. Some women, who had hidden in a house in order to escape violation, were burned alive in it. Fifteen girls were carried off and taken to the camp. The inhabitants, who had taken refuge on the mountain, were surrounded and forced to return to the village, where they were massacred. Only four families were able to escape. The village of Serghene was set on fire (no distinction being made between Greek and Bulgarian houses); the inhabitants are in the mountains. Many of the women in their flight had to abandon their children, so that they might not be discovered on their way owing to the weeping and cries of the poor little wretches. The refugees are in a state of complete destitution; four must be procured for them." There is one point of great significance in this report—the parenthesis in which it is shown that the Greek and Bulgarian houses were treated in the same way.

One remarkable feature of the Blue Book is the reply of Lord Lansdowne to the Turkish Ambassador when the latter begged him to veto the collection of relief funds in British countries. "I told his Excellency," writes the English Foreign Minister, "that it was perfectly true that funds were being collected by benevolent persons in this country for the relief of the widespread distress which now prevailed in parts of the Balkan Peninsula. His Majesty's Government would certainly not discourage a movement of this kind, and I confessed that it shocked me beyond measure to find that the Turkish Government apparently desired to deny such assistance to the thousands of homeless people who were now scattered throughout the country, mainly in consequence of the conduct of the Turkish troops, upon the pretext that such assistance might encourage the promoters of the insurrection."

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New Chapel Dedicated

At St. Mary's Academy, Windsor, by Bishop McEvay. Windsor, Feb. 16.—Attended by about twenty-five priests from Detroit and the Diocese of London, Bishop McEvay, this morning dedicated the new chapel of St. Mary's Academy, Windsor. A rather elaborate musical programme had been prepared for the occasion, but the Pope's recent decree that all operatic effects in church music were to be eliminated made it impossible for the programme to be rendered in full. Rev. Fr. Aylward of London celebrated the Mass, and Fr. A. Dumouchelle delivered the sermon. Last night the new wing of the school building was formally opened, when the pupils gave an entertainment to a large audience—than Windsor has seen for many a day.

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Scientific American. Winter Birds I watch them from my window, I watch them so keenly bow, How merrily they twitter And revel in the snow! In brown and ruffled leathers They dot the white around, And not one motting comrade Among the lot I've found. "Cherp! Cherp!" their tiny voices Sernp thankfully to say: "A blessing to the Giver, We sing upon our way, Through skies are dull and stormy, To sigh would never do: For He who sends the winter Will send summer, too." Ah! may I be as cheerful As yonder winter birds, Through hills and petty crosses, With no repining words! So, teaching me this lesson, Away, away they go, And leave their tiny footprints In stars upon the snow. —Scholars' Magazine.

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