

THE OLD BOAT.

A worsted boat upon the shore. The children's playground is its new. The treacherous waves are its new. It lies at rest like rusty plow.

A TALE OF TURGHUELA.

"Turghuela, Turghuela!" That's where Maimie Rhoades lives, and that settles the question. I'll go and change it to Maimie. So Geoffrey Daset went off there and then to the colonial office, accepting the position of the post of government medical officer in Turghuela at a salary of £200 a year.

It could surely be only the light of Maimie Rhoades eyes that attracted Geoffrey Daset from England to Turghuela, seeing that a remote, unknown scrap of a place it is, compared with which the other West Indian islands are great continents astrid with the hubbub of mighty issues.

In fact, it is so small that it is not mentioned by name in "Waltaker," nor is it otherwise indicated on a map than by a dot, surrounded by dots equally nameless, until bearing the general title of "The Virgin Islands." For fertile loveliness it is a garden of Eden.

All of these things aroused Geoffrey Daset's delight as he landed in Turghuela and was shown round the place by the new president of the island, a stately gentleman in a military uniform, an official magistrate, registrar, commandant of police and general dealer in home and colonial produce, who welcomed him with most sincere effusion, and put his house, his servants and cattle at the service of the new governor.

"Dear me," exclaimed his new friend. "The idea of knowing any one here! I suppose you mean Maimie Rhoades that was, that's married now. You never heard of it? A man called Conway—lucky beggar. Came over here a year or two ago as overseer on Mount Pleasant, married Maimie, and, on the death of her father, came into possession of the whole estate."

"That night Maimie slept at the parsonage, while her husband remained a helpless invalid at Mount Pleasant. Early the next morning Daset was summoned by a little black boy. He hurried to the parsonage, where he found Maimie very sick, and old Joe thinks it is yellow fever."

"There was no doubt of it. The ghastly yellow face, the delirious eyes and the raging fever told their own tale. Daset made a few hurried necessary arrangements in the night, and, with a messenger off to the doctor, he sat up with Maimie, telling her briefly what had occurred and peremptorily forbidding her to come near the house."

"He saw at once that it was a bad case—almost hopeless. Still his professional pride was aroused, and he intended to combat the disease with every resource at his command. He had been dining at Mount Pleasant, and it being crop time Conway had rushed off to the works, leaving the two alone on the veranda."

"I don't quite think it is that," he replied, leaning back in the moonlight and the scent of the orange blossoms in the garden. "I had no idea that Turghuela was such a paradise as far as God made it."

"You are as bad as a woman. You attack side issues instead of coming to the point. I asked you why you came out."

"He looked up quickly at her. Her head was turned aside in critical contemplation of a twig of jasmine she was twisting. Still he could not tell her the exact truth. "What makes me so silly things?" "Then it was simply your own folly that brought you here?"

to mind the vague rumors that were afloat in the island concerning Mr. Conway's domestic affairs. "It is hard enough," he wrote to his sister in England, "to see the girl one sees married to another man, but when this scamp, and shown himself to be a drunkard brute, it makes one simply frantic. And Maimie—well, she regrets, but she can't do anything. If I felt I could not trust myself, I should not write to you, or show you any more of my letters. But I must stay here. A man can't escape his responsibilities by hiding his head from them, ostrich fashion."

So Daset resolved to abide in Turghuela, and he led the play played out. Meanwhile he led an easy, pleasant life, as far as married pleasures were concerned. He doctored the large, good natured negroes to their hearts' content, and earned their sincere esteem as much by his kindness as by the uncompromising potency of his medicines, and in his leisure hours colored the time away, bathing in the many colored sea, playing tennis, and reading the papers, or, as he called it, "reading the papers."

One day they were walking by the window of the sick room when they were startled by seeing Conway in bed, and pointing toward the door. It was the first sign of vitality he had shown. "Who is that woman? How did she get here?"

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easy to put self in the background during the excitement of battling with the disease, but so contented and peaceful and tender now that the reaction had come. Still each strengthened in love and respect for the other.

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LITERARY TRAMPS.

AUTHORS WHO ARE NOTED IN HISTORY AS PEDESTRIANS.

Homer was Among the First of Whom We Have Any Record—In the Middle Ages the Singers of Ballads Moved from Place to Place on Foot.

The literary tramp is no new thing. Thousands of years ago a blind man sang of the beauty of Helen and the valor of Achilles. Neerer our own days, however, with script and scroll, did not take far from the way of the wandering, lean man of a staff, who sang of the Holy Land or home from it. Troubadours sang as they strolled from castle to castle, and became the fathers of literature. Then literature ceased to go on foot. When it could not ride, as Chaucer did, it staid at home. But roads, sparse habitations, above all, the growth of cities, did away with literary vagabondage. Literature almost forgot nature in time, and the tramp took to garrets rather than to highways and wrote lyrics in ink to keep warm. Only within the last hundred years has literature again found feet, and the pleasant spectacle of its mothers tramping alone in couples again becomes prominent.

Almost the first of literary tramps, if indeed they come within the description at all, were Shelley and Mary Godwin. They have left little trace of their adventures, yet that they could walk, or thought they could, is evident in their plans to go on foot from Paris to Lausanne. We catch a fleeting glimpse of them tramping with Jane Claverhouse in the dust and grinding literally at the evil fate and housing of vagabondage. The two women riding by trolleys on their donkey till a sprained ankle promoted Shelley himself to ride, and they had to buy "a chariot."

The poorest of tramps they must have been, for they did not carry out their plan. The natives of the country thought of them no man can say, for the girls tramped in black silk gowns and were of the hated nation. Doubtless they trudged along in the wilds of the mountains, and it is recorded and iron-busted stays that were of that day. No wonder the poet got a "sprain."

A stouter if less romantic pair of pedestrians were James and Harriet Martineau. In 1822 made a tour on foot together in Scotland, walking 200 miles in a month. Miss Martineau was always a capital walker while she had health, and Wordsworth accused her of "walking the legs off" for all that she was the most unimaginative of the moderns. "I never walked and never triumph or picnic, or to dream beneath rustling foliage. Herbert Browning and Saranna were another brother and sister who covered miles upon miles together. The peculiarity of their journey lies in the fact that they did not begin their trip until both were middle aged. They formed their companionship after Mrs. Browning's death, with whose feeble steps neither of them had ever kept pace. Browning speaks of seventeen mile walks with Saranna, and records many miles accomplished in less than two hours, which certainly required more than the usual "manly stride" from his companion.

The Wordsworths, brother and sister, were splendid examples of literary tramping. They were in the habit of walking together. The fact that William and Dorothy sometimes walked forty miles a day. Tours on foot were a large part of their experience together. The first thing they did after their return in 1794 was to start off upon a little stroll, of which Dorothy wrote, "I walked with my brother for several days. Graeme, eighteen miles, and afterward to Keswick, fifteen miles, through the most delightful country that ever was seen." In November, 1797, they started upon a pedestrian tour with Coleridge along the coast.

A little later in the same month, the three set out at 4:30 of a dark and cloudy afternoon, walking eight miles for a start, while the two posts laid the plan of a ballad, with the sale of which they hoped to pay the expenses of the excursion. The Wordsworths, brother and sister, were in the habit of walking together. The fact that William and Dorothy sometimes walked forty miles a day. Tours on foot were a large part of their experience together. The first thing they did after their return in 1794 was to start off upon a little stroll, of which Dorothy wrote, "I walked with my brother for several days. Graeme, eighteen miles, and afterward to Keswick, fifteen miles, through the most delightful country that ever was seen."

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"GENESIS FIFTY-ONE."

A Spiritual Chapter That Has Puzzled Biblical Scholars for Years. For the past 50 or 60 years the following interesting chapter of the Bible has been a puzzle to biblical scholars, and today were it read aloud in any mixed company, it is questionable if its fragmentary nature would be discovered, so beautiful is the spirit and language of the Old Testament. It is Genesis 51:1-54.

1. And it came to pass after these things that Abraham went in the door of his tent at about the going down of the sun. 2. And he beheld a man, bowed with age, who came from the way of the wilderness, leaning on a staff, and he bowed himself with his face to the earth. 3. And Abraham arose and went to meet him, and he bowed himself with his face to the earth. 4. And he said unto Abraham, My lord, I have heard that thou art a prophet of God. 5. And Abraham answered and said, I do not worship the God that thou speakest of. 6. And when Abraham said that the man bowed himself, he said unto him, Wherefore doest thou not worship the most high God, creator of heaven and earth? 7. And the man answered and said, I do not worship the God that thou speakest of. 8. And when Abraham said that the man bowed himself, he said unto him, Wherefore doest thou not worship the most high God, creator of heaven and earth? 9. And the man answered and said, I do not worship the God that thou speakest of. 10. 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