

# JACOB AUGUST RIIS

OUT OF MULBERRY  
STREET: STORIES OF  
TENEMENT LIFE IN NEW  
YORK CITY

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# Jacob A. Riis

## Out of Mulberry Street: Stories of Tenement life in New York City

### PREFACE

Since I wrote "How the Other Half Lives" I have been asked many times upon what basis of experience, of fact, I built that account of life in New York tenements. These stories contain the answer. They are from the daily grist of the police hopper in Mulberry street, at which I have been grinding for twenty years. They are reprinted from the columns of my newspaper, and from the magazines as a contribution to the discussion of the lives and homes of the poor, which in recent years has done much to better their lot, and is yet to do much more when we have all come to understand each other. In this discussion only facts are of value, and these stories are true. In the few instances in which I have taken the ordering of events into my own hands, it is chiefly their sequence with which I have interfered. The facts themselves remain as I found them.

*J. A. R.*

301 Mulberry Street.

# MERRY CHRISTMAS IN THE TENEMENTS

IT was just a sprig of holly, with scarlet berries showing against the green, stuck in, by one of the office boys probably, behind the sign that pointed the way up to the editorial rooms. There was no reason why it should have made me start when I came suddenly upon it at the turn of the stairs; but it did. Perhaps it was because that dingy hall, given over to dust and drafts all the days of the year, was the last place in which I expected to meet with any sign of Christmas; perhaps it was because I myself had nearly forgotten the holiday. Whatever the cause, it gave me quite a turn.

I stood, and stared at it. It looked dry, almost withered. Probably it had come a long way. Not much holly grows about Printing-House Square, except in the colored supplements, and that is scarcely of a kind to stir tender memories. Withered and dry, this did. I thought, with a twinge of conscience, of secret little conclaves of my children, of private views of things hidden from mama at the bottom of drawers, of wild flights when papa appeared unbidden in the door, which I had allowed for once to pass unheeded. Absorbed in the business of the office, I had hardly thought of Christmas coming on, until now it was here. And this sprig of holly on the wall that had come to remind me,—

come nobody knew how far,—did it grow yet in the beech-wood clearings, as it did when I gathered it as a boy, tracking through the snow? “Christ-thorn” we called it in our Danish tongue. The red berries, to our simple faith, were the drops of blood that fell from the Saviour’s brow as it drooped under its cruel crown upon the cross.

Back to the long ago wandered my thoughts: to the moss-grown beech in which I cut my name and that of a little girl with yellow curls, of blessed memory, with the first jack-knife I ever owned; to the story-book with the little fir-tree that pined because it was small, and because the hare jumped over it, and would not be content though the wind and the sun kissed it, and the dews wept over it and told it to rejoice in its young life; and that was so proud when, in the second year, the hare had to go round it, because then it knew it was getting big,—Hans Christian Andersen’s story that we loved above all the rest; for we knew the tree right well, and the hare; even the tracks it left in the snow we had seen. Ah, those were the Yule-tide seasons, when the old Domkirke shone with a thousand wax candles on Christmas eve; when all business was laid aside to let the world make merry one whole week; when big red apples were roasted on the stove, and bigger doughnuts were baked within it for the long feast! Never such had been known since. Christmas to-day is but a name, a memory.

A door slammed below, and let in the noises of the street. The holly rustled in the draft. Some one going out said, “A Merry

Christmas to you all!" in a big, hearty voice. I awoke from my reverie to find myself back in New York with a glad glow at the heart. It was not true. I had only forgotten. It was myself that had changed, not Christmas. That was here, with the old cheer, the old message of good-will, the old royal road to the heart of mankind. How often had I seen its blessed charity, that never corrupts, make light in the hovels of darkness and despair! how often watched its spirit of self sacrifice and devotion in those who had, besides themselves, nothing to give! and as often the sight had made whole my faith in human nature. No! Christmas was not of the past, its spirit not dead. The lad who fixed the sprig of holly on the stairs knew it; my reporter's note-book bore witness to it. Witness of my contrition for the wrong I did the gentle spirit of the holiday, here let the book tell the story of one Christmas in the tenements of the poor:

It is evening in Grand street. The shops east and west are pouring forth their swarms of workers. Street and sidewalk are filled with an eager throng of young men and women, chatting gaily, and elbowing the jam of holiday shoppers that linger about the big stores. The street-cars labor along, loaded down to the steps with passengers carrying bundles of every size and odd shape. Along the curb a string of peddlers hawk penny toys in push-carts with noisy clamor, fearless for once of being moved on by the police. Christmas brings a two weeks' respite from persecution even to the friendless street-fakir. From the window of one brilliantly lighted store a bevy of mature dolls in dishabille

stretch forth their arms appealingly to a troop of factory-hands passing by. The young men chaff the girls, who shriek with laughter and run. The policeman on the corner stops beating his hands together to keep warm, and makes a mock attempt to catch them, whereat their shrieks rise shriller than ever. "Them stockin's o' yourn'll be the death o' Santa Claus!" he shouts after them, as they dodge. And they, looking back, snap saucily, "Mind yer business, freshy!" But their laughter belies their words. "They gin it to ye straight that time," grins the grocer's clerk, come out to snatch a look at the crowds; and the two swap holiday greetings.

At the corner, where two opposing tides of travel form an eddy, the line of push-carts debouches down the darker side-street. In its gloom their torches burn with a fitful glare that wakes black shadows among the trusses of the railroad structure overhead. A woman, with worn shawl drawn tightly about head and shoulders, bargains with a peddler for a monkey on a stick and two cents' worth of flutter-gold. Five ill-clad youngsters flatten their noses against the frozen pane of the toy-shop, in ecstasy at something there, which proves to be a milk-wagon, with driver, horses, and cans that can be unloaded. It is something their minds can grasp. One comes forth with a penny goldfish of pasteboard clutched tightly in his hand, and, casting cautious glances right and left, speeds across the way to the door of a tenement, where a little girl stands waiting. "It's yer Chris'mas, Kate," he says, and thrusts it into her eager fist. The black

doorway swallows them up.

Across the narrow yard, in the basement of the rear house, the lights of a Christmas tree show against the grimy window-pane. The hare would never have gone around it, it is so very small. The two children are busily engaged fixing the goldfish upon one of its branches. Three little candles that burn there shed light upon a scene of utmost desolation. The room is black with smoke and dirt. In the middle of the floor oozes an oil-stove that serves at once to take the raw edge off the cold and to cook the meals by. Half the window-panes are broken, and the holes stuffed with rags. The sleeve of an old coat hangs out of one, and beats drearily upon the sash when the wind sweeps over the fence and rattles the rotten shutters. The family wash, clammy and gray, hangs on a clothes-line stretched across the room. Under it, at a table set with cracked and empty plates, a discouraged woman sits eying the children's show gloomily. It is evident that she has been drinking. The peaked faces of the little ones wear a famished look. There are three—the third an infant, put to bed in what was once a baby-carriage. The two from the street are pulling it around to get the tree in range. The baby sees it, and crows with delight. The boy shakes a branch, and the goldfish leaps and sparkles in the candle-light.

“See, sister!” he pipes; “see Santa Claus!” And they clap their hands in glee. The woman at the table wakes out of her stupor, gazes around her, and bursts into a fit of maudlin weeping.

The door falls to. Five flights up, another opens upon a bare

attic room which a patient little woman is setting to rights. There are only three chairs, a box, and a bedstead in the room, but they take a deal of careful arranging. The bed hides the broken plaster in the wall through which the wind came in; each chair-leg stands over a rat-hole, at once to hide it and to keep the rats out. One is left; the box is for that. The plaster of the ceiling is held up with pasteboard patches. I know the story of that attic. It is one of cruel desertion. The woman's husband is even now living in plenty with the creature for whom he forsook her, not a dozen blocks away, while she "keeps the home together for the childer." She sought justice, but the lawyer demanded a retainer; so she gave it up, and went back to her little ones. For this room that barely keeps the winter wind out she pays four dollars a month, and is behind with the rent. There is scarce bread in the house; but the spirit of Christmas has found her attic. Against a broken wall is tacked a hemlock branch, the leavings of the corner grocer's fitting-block; pink string from the packing-counter hangs on it in festoons. A tallow dip on the box furnishes the illumination. The children sit up in bed, and watch it with shining eyes.

"We're having Christmas!" they say.

The lights of the Bowery glow like a myriad twinkling stars upon the ceaseless flood of humanity that surges ever through the great highway of the homeless. They shine upon long rows of lodging-houses, in which hundreds of young men, cast helpless upon the reef of the strange city, are learning their first lessons

of utter loneliness; for what desolation is there like that of the careless crowd when all the world rejoices? They shine upon the tempter, setting his snares there, and upon the missionary and the Salvation Army lass, disputing his catch with him; upon the police detective going his rounds with coldly observant eye intent upon the outcome of the contest; upon the wreck that is past hope, and upon the youth pausing on the verge of the pit in which the other has long ceased to struggle. Sights and sounds of Christmas there are in plenty in the Bowery. Juniper and tamarack and fir stand in groves along the busy thoroughfare, and garlands of green embower mission and dive impartially. Once a year the old street recalls its youth with an effort. It is true that it is largely a commercial effort—that the evergreen, with an instinct that is not of its native hills, haunts saloon-corners by preference; but the smell of the pine-woods is in the air, and—Christmas is not too critical—one is grateful for the effort. It varies with the opportunity. At “Beefsteak John’s” it is content with artistically embalming crullers and mince-pies in green cabbage under the window lamp. Over yonder, where the mile-post of the old lane still stands,—in its unhonored old age become the vehicle of publishing the latest “sure cure” to the world,—a florist, whose undenominational zeal for the holiday and trade outstrips alike distinction of creed and property, has transformed the sidewalk and the ugly railroad structure into a veritable bower, spanning it with a canopy of green, under which dwell with him, in neighborly good-will, the Young Men’s

Christian Association and the Gentile tailor next door.

In the next block a “turkey-shoot” is in progress. Crowds are trying their luck at breaking the glass balls that dance upon tiny jets of water in front of a marine view with the moon rising, yellow and big, out of a silver sea. A man-of-war, with lights burning aloft, labors under a rocky coast. Groggy sailormen, on shore leave, make unsteady attempts upon the dancing balls. One mistakes the moon for the target, but is discovered in season. “Don’t shoot that,” says the man who loads the guns; “there’s a lamp behind it.” Three scared birds in the window-recess try vainly to snatch a moment’s sleep between shots and the trains that go roaring over-head on the elevated road. Roused by the sharp crack of the rifles, they blink at the lights in the street, and peck moodily at a crust in their bed of shavings.

The dime-museum gong clatters out its noisy warning that “the lecture” is about to begin. From the concert-hall, where men sit drinking beer in clouds of smoke, comes the thin voice of a short-skirted singer warbling, “Do they think of me at home?” The young fellow who sits near the door, abstractedly making figures in the wet track of the “schooners,” buries something there with a sudden restless turn, and calls for another beer. Out in the street a band strikes up. A host with banners advances, chanting an unfamiliar hymn. In the ranks marches a cripple on crutches. Newsboys follow, gaping. Under the illuminated clock of the Cooper Institute the procession halts, and the leader, turning his face to the sky, offers a prayer. The passing crowds

stop to listen. A few bare their heads. The devoted group, the flapping banners, and the changing torchlight on upturned faces, make a strange, weird picture. Then the drum-beat, and the band files into its barracks across the street. A few of the listeners follow, among them the lad from the concert-hall, who slinks shamefacedly in when he thinks no one is looking.

Down at the foot of the Bowery is the “pan-handlers’ beat,” where the saloons elbow one another at every step, crowding out all other business than that of keeping lodgers to support them. Within call of it, across the square, stands a church which, in the memory of men yet living, was built to shelter the fashionable Baptist audiences of a day when Madison Square was out in the fields, and Harlem had a foreign sound. The fashionable audiences are gone long since. To-day the church, fallen into premature decay, but still handsome in its strong and noble lines, stands as a missionary outpost in the land of the enemy, its builders would have said, doing a greater work than they planned. To-night is the Christmas festival of its English-speaking Sunday-school, and the pews are filled. The banners of United Italy, of modern Hellas, of France and Germany and England, hang side by side with the Chinese dragon and the starry flag—signs of the cosmopolitan character of the congregation. Greek and Roman Catholics, Jews and joss-worshippers, go there; few Protestants, and no Baptists. It is easy to pick out the children in their seats by nationality, and as easy to read the story of poverty and suffering that stands written in more than

one mother's haggard face, now beaming with pleasure at the little ones' glee. A gaily decorated Christmas tree has taken the place of the pulpit. At its foot is stacked a mountain of bundles, Santa Claus's gifts to the school. A self-conscious young man with soap-locks has just been allowed to retire, amid tumultuous applause, after blowing "Nearer, my God, to thee" on his horn until his cheeks swelled almost to bursting. A trumpet ever takes the Fourth Ward by storm. A class of little girls is climbing upon the platform. Each wears a capital letter on her breast, and has a piece to speak that begins with the letter; together they spell its lesson. There is momentary consternation: one is missing. As the discovery is made, a child pushes past the doorkeeper, hot and breathless. "I am in 'Boundless Love,'" she says, and makes for the platform, where her arrival restores confidence and the language.

In the audience the befrocked visitor from up-town sits cheek by jowl with the pigtailed Chinaman and the dark-browed Italian. Up in the gallery, farthest from the preacher's desk and the tree, sits a Jewish mother with three boys, almost in rags. A dingy and threadbare shawl partly hides her poor calico wrap and patched apron. The woman shrinks in the pew, fearful of being seen; her boys stand upon the benches, and applaud with the rest. She endeavors vainly to restrain them. "Tick, tick!" goes the old clock over the door through which wealth and fashion went out long years ago, and poverty came in.

Tick, tick! the world moves, with us—without; without or

with. She is the yesterday, they the to-morrow. What shall the harvest be?

Loudly ticked the old clock in time with the doxology, the other day, when they cleared the tenants out of Gotham Court down here in Cherry street, and shut the iron doors of Single and Double Alley against them. Never did the world move faster or surer toward a better day than when the wretched slum was seized by the health-officers as a nuisance unfit longer to disgrace a Christian city. The snow lies deep in the deserted passageways, and the vacant floors are given over to evil smells, and to the rats that forage in squads, burrowing in the neglected sewers. The "wall of wrath" still towers above the buildings in the adjoining Alderman's Court, but its wrath at last is wasted.

It was built by a vengeful Quaker, whom the alderman had knocked down in a quarrel over the boundary-line, and transmitted its legacy of hate to generations yet unborn; for where it stood it shut out sunlight and air from the tenements of Alderman's Court. And at last it is to go, Gotham Court and all; and to the going the wall of wrath has contributed its share, thus in the end atoning for some of the harm it wrought. Tick! old clock; the world moves. Never yet did Christmas seem less dark on Cherry Hill than since the lights were put out in Gotham Court forever.

In "the Bend" the philanthropist undertaker who "buries for what he can catch on the plate" hails the Yule-tide season with a pyramid of green made of two coffins set on end. It has been a

good day, he says cheerfully, putting up the shutters; and his mind is easy. But the “good days” of the Bend are over, too. The Bend itself is all but gone. Where the old pigsty stood, children dance and sing to the strumming of a cracked piano-organ propelled on wheels by an Italian and his wife. The park that has come to take the place of the slum will curtail the undertaker’s profits, as it has lessened the work of the police. Murder was the fashion of the day that is past. Scarce a knife has been drawn since the sunlight shone into that evil spot, and grass and green shrubs took the place of the old rookeries. The Christmas gospel of peace and good-will moves in where the slum moves out. It never had a chance before.

The children follow the organ, stepping in the slush to the music,—bareheaded and with torn shoes, but happy,—across the Five Points and through “the Bay,”—known to the directory as Baxter street,—to “the Divide,” still Chatham street to its denizens though the aldermen have rechristened it Park Row. There other delegations of Greek and Italian children meet and escort the music on its homeward trip. In one of the crooked streets near the river its journey comes to an end. A battered door opens to let it in. A tallow dip burns sleepily on the creaking stairs. The water runs with a loud clatter in the sink: it is to keep it from freezing. There is not a whole window-pane in the hall. Time was when this was a fine house harboring wealth and refinement. It has neither now. In the old parlor down-stairs a knot of hard-faced men and women sit on benches about a deal

table, playing cards. They have a jug between them, from which they drink by turns. On the stump of a mantel-shelf a lamp burns before a rude print of the Mother of God. No one pays any heed to the hand-organ man and his wife as they climb to their attic. There is a colony of them up there—three families in four rooms.

“Come in, Antonio,” says the tenant of the double flat,—the one with two rooms,—“come and keep Christmas.” Antonio enters, cap in hand. In the corner by the dormer-window a “crib” has been fitted up in commemoration of the Nativity. A soap-box and two hemlock branches are the elements. Six tallow candles and a night-light illuminate a singular collection of rarities, set out with much ceremonial show. A doll tightly wrapped in swaddling-clothes represents “the Child.” Over it stands a ferocious-looking beast, easily recognized as a survival of the last political campaign,—the Tammany tiger,—threatening to swallow it at a gulp if one as much as takes one’s eyes off it. A miniature Santa Claus, a pasteboard monkey, and several other articles of bric-à-brac of the kind the tenement affords, complete the outfit. The background is a picture of St. Donato, their village saint, with the Madonna “whom they worship most.” But the incongruity harbors no suggestion of disrespect. The children view the strange show with genuine reverence, bowing and crossing themselves before it. There are five, the oldest a girl of seventeen, who works for a sweater, making three dollars a week. It is all the money that comes in, for the father has been sick and unable to work eight months and the mother has her

hands full: the youngest is a baby in arms. Three of the children go to a charity school, where they are fed, a great help, now the holidays have come to make work slack for sister. The rent is six dollars—two weeks' pay out of the four. The mention of a possible chance of light work for the man brings the daughter with her sewing from the adjoining room, eager to hear. That would be Christmas indeed! "Pietro!" She runs to the neighbors to communicate the joyful tidings. Pietro comes, with his newborn baby, which he is tending while his wife lies ill, to look at the maestro, so powerful and good. He also has been out of work for months, with a family of mouths to fill, and nothing coming in. His children are all small yet, but they speak English.

"What," I say, holding a silver dime up before the oldest, a smart little chap of seven—"what would you do if I gave you this?"

"Get change," he replies promptly. When he is told that it is his own, to buy toys with, his eyes open wide with wondering incredulity. By degrees he understands. The father does not. He looks questioningly from one to the other. When told, his respect increases visibly for "the rich gentleman."

They were villagers of the same community in southern Italy, these people and others in the tenements thereabouts, and they moved their patron saint with them. They cluster about his worship here, but the worship is more than an empty form. He typifies to them the old neighborliness of home, the spirit of mutual help, of charity, and of the common cause against the

common enemy. The community life survives through their saint in the far city to an unsuspected extent. The sick are cared for; the dreaded hospital is fenced out. There are no Italian evictions. The saint has paid the rent of this attic through two hard months; and here at his shrine the Calabrian village gathers, in the persons of these three, to do him honor on Christmas eve.

Where the old Africa has been made over into a modern Italy, since King Humbert's cohorts struck the up-town trail, three hundred of the little foreigners are having an uproarious time over their Christmas tree in the Children's Aid Society's school. And well they may, for the like has not been seen in Sullivan street in this generation. Christmas trees are rather rarer over here than on the East Side, where the German leavens the lump with his loyalty to home traditions. This is loaded with silver and gold and toys without end, until there is little left of the original green. Santa Claus's sleigh must have been upset in a snow-drift over here, and righted by throwing the cargo overboard, for there is at least a wagon-load of things that can find no room on the tree. The appearance of "teacher" with a double armful of curly-headed dolls in red, yellow, and green Mother-Hubbards, doubtful how to dispose of them, provokes a shout of approval, which is presently quieted by the principal's bell. School is "in" for the preliminary exercises. Afterward there are to be the tree and ice-cream for the good children. In their anxiety to prove their title clear, they sit so straight, with arms folded, that the whole row bends over backward. The lesson is brief, the answers

to the point.

“What do we receive at Christmas?” the teacher wants to know. The whole school responds with a shout, “Dolls and toys!” To the question, “Why do we receive them at Christmas?” the answer is not so prompt. But one youngster from Thompson street holds up his hand. He knows. “Because we always get ‘em,” he says; and the class is convinced: it is a fact. A baby wails because it cannot get the whole tree at once. The “little mother”—herself a child of less than a dozen winters—who has it in charge cooes over it, and soothes its grief with the aid of a surreptitious sponge-cake evolved from the depths of teacher’s pocket. Babies are encouraged in these schools, though not originally included in their plan, as often the one condition upon which the older children can be reached. Some one has to mind the baby, with all hands out at work.

The school sings “Santa Lucia” and “Children of the Heavenly King,” and baby is lulled to sleep.

“Who is this King?” asks the teacher, suddenly, at the end of a verse. Momentary stupefaction. The little minds are on ice-cream just then; the lad nearest the door has telegraphed that it is being carried up in pails. A little fellow on the back seat saves the day. Up goes his brown fist.

“Well, Vito, who is he?”

“McKinley!” shouts the lad, who remembers the election just past; and the school adjourns for ice-cream.

It is a sight to see them eat it. In a score of such schools, from

the Hook to Harlem, the sight is enjoyed in Christmas week by the men and women who, out of their own pockets, reimburse Santa Claus for his outlay, and count it a joy—as well they may; for their beneficence sometimes makes the one bright spot in lives that have suffered of all wrongs the most cruel—that of being despoiled of their childhood. Sometimes they are little Bohemians; sometimes the children of refugee Jews; and again, Italians, or the descendants of the Irish stock of Hell’s Kitchen and Poverty Row; always the poorest, the shabbiest, the hungriest—the children Santa Claus loves best to find, if any one will show him the way. Having so much on hand, he has no time, you see, to look them up himself. That must be done for him; and it is done. To the teacher in this Sullivan-street school came one little girl, this last Christmas, with anxious inquiry if it was true that he came around with toys.

“I hanged my stocking last time,” she said, “and he didn’t come at all.” In the front house indeed, he left a drum and a doll, but no message from him reached the rear house in the alley. “Maybe he couldn’t find it,” she said soberly. Did the teacher think he would come if she wrote to him? She had learned to write.

Together they composed a note to Santa Claus, speaking for a doll and a bell—the bell to play “go to school” with when she was kept home minding the baby. Lest he should by any chance miss the alley in spite of directions, little Rosa was invited to hang her stocking, and her sister’s, with the janitor’s children’s in the school. And lo! on Christmas morning there was a gorgeous

doll, and a bell that was a whole curriculum in itself, as good as a year's schooling any day! Faith in Santa Claus is established in that Thompson-street alley for this generation at least; and Santa Claus, got by hook or by crook into an Eighth-Ward alley, is as good as the whole Supreme Court bench, with the Court of Appeals thrown in, for backing the Board of Health against the slum.

But the ice-cream! They eat it off the seats, half of them kneeling or squatting on the floor; they blow on it, and put it in their pockets to carry home to baby. Two little shavers discovered to be feeding each other, each watching the smack develop on the other's lips as the acme of his own bliss, are "cousins"; that is why. Of cake there is a double supply. It is a dozen years since "Fighting Mary," the wildest child in the Seventh-Avenue school, taught them a lesson there which they have never forgotten. She was perfectly untamable, fighting everybody in school, the despair of her teacher, till on Thanksgiving, reluctantly included in the general amnesty and mince-pie, she was caught cramming the pie into her pocket, after eying it with a look of pure ecstasy, but refusing to touch it. "For mother" was her explanation, delivered with a defiant look before which the class quailed. It is recorded, but not in the minutes, that the board of managers wept over Fighting Mary, who, all unconscious of having caused such an astonishing "break," was at that moment engaged in maintaining her prestige and reputation by fighting the gang in the next block. The minutes contain merely a formal resolution

to the effect that occasions of mince-pie shall carry double rations thenceforth. And the rule has been kept—not only in Seventh-Avenue, but in every industrial school—since. Fighting Mary won the biggest fight of her troubled life that day, without striking a blow.

It was in the Seventh-Avenue school last Christmas that I offered the truant class a four-bladed penknife as a prize for whittling out the truest Maltese cross. It was a class of black sheep, and it was the blackest sheep of the flock that won the prize. “That awful Savarese,” said the principal in despair. I thought of Fighting Mary, and bade her take heart. I regret to say that within a week the hapless Savarese was black-listed for banking up the school door with snow, so that not even the janitor could get out and at him.

Within hail of the Sullivan-street school camps a scattered little band, the Christmas customs of which I had been trying for years to surprise. They are Indians, a handful of Mohawks and Iroquois, whom some ill wind has blown down from their Canadian reservation, and left in these West-Side tenements to eke out such a living as they can weaving mats and baskets, and threading glass pearls on slippers and pin-cushions, until, one after another, they have died off and gone to happier hunting-grounds than Thompson street. There were as many families as one could count on the fingers of both hands when I first came upon them, at the death of old Tamenund, the basket-maker. Last Christmas there were seven. I had about made up my mind that

the only real Americans in New York did not keep the holiday at all, when, one Christmas eve, they showed me how. Just as dark was setting in, old Mrs. Benoit came from her Hudson-street attic—where she was known among the neighbors, as old and poor as she, as Mrs. Ben Wah, and believed to be the relict of a warrior of the name of Benjamin Wah—to the office of the Charity Organization Society, with a bundle for a friend who had helped her over a rough spot—the rent, I suppose. The bundle was done up elaborately in blue cheese-cloth, and contained a lot of little garments which she had made out of the remnants of blankets and cloth of her own from a younger and better day. “For those,” she said, in her French patois, “who are poorer than myself”; and hobbled away. I found out, a few days later, when I took her picture weaving mats in her attic room, that she had scarcely food in the house that Christmas day and not the car-fare to take her to church! Walking was bad, and her old limbs were stiff. She sat by the window through the winter evening, and watched the sun go down behind the western hills, comforted by her pipe. Mrs. Ben Wah, to give her her local name, is not really an Indian; but her husband was one, and she lived all her life with the tribe till she came here. She is a philosopher in her own quaint way. “It is no disgrace to be poor,” said she to me, regarding her empty tobacco-pouch; “but it is sometimes a great inconvenience.” Not even the recollection of the vote of censure that was passed upon me once by the ladies of the Charitable Ten for surreptitiously supplying an aged couple, the special object

of their charity, with army plug, could have deterred me from taking the hint.

Very likely, my old friend Miss Sherman, in her Broome-street cellar,—it is always the attic or the cellar,—would object to Mrs. Ben Wah's claim to being the only real American in my note-book. She is from down East, and says "stun" for stone. In her youth she was lady's-maid to a general's wife, the recollection of which military career equally condones the cellar and prevents her holding any sort of communication with her common neighbors, who add to the offense of being foreigners the unpardonable one of being mostly men. Eight cats bear her steady company, and keep alive her starved affections. I found them on last Christmas eve behind barricaded doors; for the cold that had locked the water-pipes had brought the neighbors down to the cellar, where Miss Sherman's cunning had kept them from freezing. Their tin pans and buckets were even then banging against her door. "They're a miserable lot," said the old maid, fondling her cats defiantly; "but let 'em. It's Christmas. Ah!" she added, as one of the eight stood up in her lap and rubbed its cheek against hers, "they're innocent. It isn't poor little animals that does the harm. It's men and women that does it to each other." I don't know whether it was just philosophy, like Mrs. Ben Wah's, or a glimpse of her story. If she had one, she kept it for her cats.

In a hundred places all over the city, when Christmas comes, as many open-air fairs spring suddenly into life. A kind of Gentile Feast of Tabernacles possesses the tenement districts especially.

Green-embowered booths stand in rows at the curb, and the voice of the tin trumpet is heard in the land. The common source of all the show is down by the North River, in the district known as "the Farm." Down there Santa Claus establishes headquarters early in December and until past New Year. The broad quay looks then more like a clearing in a pine-forest than a busy section of the metropolis. The steamers discharge their loads of fir-trees at the piers until they stand stacked mountain-high, with foothills of holly and ground-ivy trailing off toward the land side. An army-train of wagons is engaged in carting them away from early morning till late at night; but the green forest grows, in spite of it all, until in places it shuts the shipping out of sight altogether. The air is redolent with the smell of balsam and pine. After nightfall, when the lights are burning in the busy market, and the homeward-bound crowds with baskets and heavy burdens of Christmas greens jostle one another with good-natured banter,—nobody is ever cross down here in the holiday season,—it is good to take a stroll through the Farm, if one has a spot in his heart faithful yet to the hills and the woods in spite of the latter-day city. But it is when the moonlight is upon the water and upon the dark phantom forest, when the heavy breathing of some passing steamer is the only sound that breaks the stillness of the night, and the watchman smokes his only pipe on the bulwark, that the Farm has a mood and an atmosphere all its own, full of poetry, which some day a painter's brush will catch and hold.

Into the ugliest tenement street Christmas brings something of

picturesqueness as of cheer. Its message was ever to the poor and the heavy-laden, and by them it is understood with an instinctive yearning to do it honor. In the stiff dignity of the brownstone streets up-town there may be scarce a hint of it. In the homes of the poor it blossoms on stoop and fire-escape, looks out of the front window, and makes the unsightly barber-pole to sprout overnight like an Aaron's rod. Poor indeed is the home that has not its sign of peace over the hearth, be it but a single sprig of green. A little color creeps with it even into rabbinical Hester street, and shows in the shop-windows and in the children's faces. The very feather-dusters in the peddler's stock take on brighter hues for the occasion, and the big knives in the cutler's shop gleam with a lively anticipation of the impending goose "with fixin's"—a concession, perhaps, to the commercial rather than the religious holiday: business comes then, if ever. A crowd of ragamuffins camp out at a window where Santa Claus and his wife stand in state, embodiment of the domestic ideal that has not yet gone out of fashion in these tenements, gazing hungrily at the announcement that "A silver present will be given to every purchaser by a real Santa Claus.—M. Levitsky." Across the way, in a hole in the wall, two cobblers are pegging away under an oozy lamp that makes a yellow splurge on the inky blackness about them, revealing to the passer-by their bearded faces, but nothing of the environment save a single sprig of holly suspended from the lamp. From what forgotten brake it came with a message of cheer, a thought of wife and children across the sea waiting their

summons, God knows. The shop is their house and home. It was once the hall of the tenement; but to save space, enough has been walled in to make room for their bench and bed. The tenants go through the next house. No matter if they are cramped; by and by they will have room. By and by comes the spring, and with it the steamer. Does not the green branch speak of spring and of hope? The policeman on the beat hears their hammers beat a joyous tattoo past midnight, far into Christmas morning. Who shall say its message has not reached even them in their slum?

Where the noisy trains speed over the iron highway past the second-story windows of Allen street, a cellar door yawns darkly in the shadow of one of the pillars that half block the narrow sidewalk. A dull gleam behind the cobweb-shrouded window-pane supplements the sign over the door, in Yiddish and English: "Old Brasses." Four crooked and moldy steps lead to utter darkness, with no friendly voice to guide the hapless customer. Fumbling along the dank wall, he is left to find the door of the shop as best he can. Not a likely place to encounter the fastidious from the Avenue! Yet ladies in furs and silk find this door and the grim old smith within it. Now and then an artist stumbles upon them, and exults exceedingly in his find. Two holiday shoppers are even now haggling with the coppersmith over the price of a pair of curiously wrought brass candle-sticks. The old man has turned from the forge, at which he was working, unmindful of his callers roving among the dusty shelves. Standing there, erect and sturdy, in his shiny leather apron, hammer in hand, with

the firelight upon his venerable head, strong arms bared to the elbow, and the square paper cap pushed back from a thoughtful, knotty brow, he stirs strange fancies. One half expects to see him fashioning a gorget or a sword on his anvil. But his is a more peaceful craft. Nothing more warlike is in sight than a row of brass shields, destined for ornament, not for battle. Dark shadows chase one another by the flickering light among copper kettles of ruddy glow, old-fashioned samovars, and massive andirons of tarnished brass. The bargaining goes on. Overhead the nineteenth century speeds by with rattle and roar; in here linger the shadows of the centuries long dead. The boy at the anvil listens open-mouthed, clutching the bellows-rope.

In Liberty Hall a Jewish wedding is in progress. Liberty! Strange how the word echoes through these sweaters' tenements, where starvation is at home half the time. It is as an all-consuming passion with these people, whose spirit a thousand years of bondage have not availed to daunt. It breaks out in strikes, when to strike is to hunger and die. Not until I stood by a striking cloakmaker whose last cent was gone, with not a crust in the house to feed seven hungry mouths, yet who had voted vehemently in the meeting that day to keep up the strike to the bitter end,—bitter indeed, nor far distant,—and heard him at sunset recite the prayer of his fathers: “Blessed art thou, O Lord our God, King of the world, that thou hast redeemed us as thou didst redeem our fathers, hast delivered us from bondage to liberty, and from servile dependence to redemption!”—not until

then did I know what of sacrifice the word might mean, and how utterly we of another day had forgotten. But for once shop and tenement are left behind. Whatever other days may have in store, this is their day of play, when all may rejoice.

The bridegroom, a cloak-presser in a hired dress-suit, sits alone and ill at ease at one end of the hall, sipping whisky with a fine air of indifference, but glancing apprehensively toward the crowd of women in the opposite corner that surrounds the bride, a pale little shop-girl with a pleading, winsome face. From somewhere unexpectedly appears a big man in an ill-fitting coat and skull cap, flanked on either side by a fiddler, who scrapes away and away, accompanying the improvisator in a plaintive minor key as he halts before the bride and intones his lay. With many a shrug of stooping shoulders and queer excited gesture, he drones, in the harsh, guttural Yiddish of Hester street, his story of life's joys and sorrows, its struggles and victories in the land of promise. The women listen, nodding and swaying their bodies sympathetically. He works himself into a frenzy, in which the fiddlers vainly try to keep up with him. He turns and digs the laggard angrily in the side without losing the meter. The climax comes. The bride bursts into hysterical sobs, while the women wipe their eyes. A plate, heretofore concealed under his coat, is whisked out. He has conquered; the inevitable collection is taken up.

The tuneful procession moves upon the bridegroom. An Essex-street girl in the crowd, watching them go, says

disdainfully: "None of this humbug when I get married." It is the straining of young America at the fetters of tradition. Ten minutes later, when, between double files of women holding candles, the couple pass to the canopy where the rabbi waits, she has already forgotten; and when the crunching of a glass under the bridegroom's heel announces that they are one, and that until the broken pieces be reunited he is hers and hers alone, she joins with all the company in the exulting shout of "Mozzel tov!" ("Good luck!"). Then the *dupka*, men and women joining in, forgetting all but the moment, hands on hips, stepping in time, forward, backward, and across. And then the feast.

They sit at the long tables by squads and tribes. Those who belong together sit together. There is no attempt at pairing off for conversation or mutual entertainment, at speech-making or toasting. The business in hand is to eat, and it is attended to. The bridegroom, at the head of the table, with his shiny silk hat on, sets the example; and the guests emulate it with zeal, the men smoking big, strong cigars between mouthfuls. "Gosh! ain't it fine?" is the grateful comment of one curly-headed youngster, bravely attacking his third plate of chicken-stew. "Fine as silk," nods his neighbor in knickerbockers. Christmas, for once, means something to them that they can understand. The crowd of hurrying waiters make room for one bearing aloft a small turkey adorned with much tinsel and many paper flowers. It is for the bride, the one thing not to be touched until the next day—one day off from the drudgery of housekeeping; she, too, can keep

Christmas.

A group of bearded, dark-browed men sit apart, the rabbi among them. They are the orthodox, who cannot break bread with the rest, for fear, though the food be kosher, the plates have been defiled. They brought their own to the feast, and sit at their own table, stern and justified. Did they but know what depravity is harbored in the impish mind of the girl yonder, who plans to hang her stocking overnight by the window! There is no fireplace in the tenement. Queer things happen over here, in the strife between the old and the new. The girls of the College Settlement, last summer, felt compelled to explain that the holiday in the country which they offered some of these children was to be spent in an Episcopal clergyman's house, where they had prayers every morning. "Oh," was the indulgent answer, "they know it isn't true, so it won't hurt them."

The bell of a neighboring church-tower strikes the vesper hour. A man in working-clothes uncovers his head reverently, and passes on. Through the vista of green bowers formed of the grocer's stock of Christmas trees a passing glimpse of flaring torches in the distant square is caught. They touch with flame the gilt cross towering high above the "White Garden," as the German residents call Tompkins Square. On the sidewalk the holy-eve fair is in its busiest hour. In the pine-board booths stand rows of staring toy dogs alternately with plaster saints. Red apples and candy are hawked from carts. Peddlers offer colored candles with shrill outcry. A huckster feeding his horse by the

curb scatters, unseen, a share for the sparrows. The cross flashes white against the dark sky.

In one of the side-streets near the East River has stood for thirty years a little mission church, called Hope Chapel by its founders, in the brave spirit in which they built it. It has had plenty of use for the spirit since. Of the kind of problems that beset its pastor I caught a glimpse the other day, when, as I entered his room, a rough-looking man went out.

“One of my cares,” said Mr. Devins, looking after him with contracted brow. “He has spent two Christmas days of twenty-three out of jail. He is a burglar, or was. His daughter has brought him round. She is a seamstress. For three months, now, she has been keeping him and the home, working nights. If I could only get him a job! He won’t stay honest long without it; but who wants a burglar for a watchman? And how can I recommend him?”

A few doors from the chapel an alley sets into the block. We halted at the mouth of it.

“Come in,” said Mr. Devins, “and wish Blind Jennie a Merry Christmas.”

We went in, in single file; there was not room for two. As we climbed the creaking stairs of the rear tenement, a chorus of children’s shrill voices burst into song somewhere above.

“It is her class,” said the pastor of Hope Chapel, as he stopped on the landing. “They are all kinds. We never could hope to reach them; Jennie can. They fetch her the papers given out in the Sunday-school, and read to her what is printed under the pictures;

and she tells them the story of it. There is nothing Jennie doesn't know about the Bible."

The door opened upon a low-ceiled room, where the evening shades lay deep. The red glow from the kitchen stove discovered a jam of children, young girls mostly, perched on the table, the chairs, in one another's laps, or squatting on the floor; in the midst of them, a little old woman with heavily veiled face, and wan, wrinkled hands folded in her lap. The singing ceased as we stepped across the threshold.

"Be welcome," piped a harsh voice with a singular note of cheerfulness in it. "Whose step is that with you, pastor? I don't know it. He is welcome in Jennie's house, whoever he be. Girls, make him to home." The girls moved up to make room.

"Jennie has not seen since she was a child," said the clergyman, gently; "but she knows a friend without it. Some day she shall see the great Friend in his glory, and then she shall be Blind Jennie no more."

The little woman raised the veil from a face shockingly disfigured, and touched the eyeless sockets. "Some day," she repeated, "Jennie shall see. Not long now—not long!" Her pastor patted her hand. The silence of the dark room was broken by Blind Jennie's voice, rising cracked and quavering: "Alas! and did my Saviour bleed?" The shrill chorus burst in:

It was there by faith I received my sight,  
And now I am happy all the day.

The light that falls from the windows of the Neighborhood Guild, in Delancey street, makes a white path across the asphalt pavement. Within there is mirth and laughter. The Tenth Ward Social Reform Club is having its Christmas festival. Its members, poor mothers, scrubwomen,—the president is the janitress of a tenement near by,—have brought their little ones, a few their husbands, to share in the fun. One little girl has to be dragged up to the grab-bag. She cries at the sight of Santa Claus. The baby has drawn a woolly horse. He kisses the toy with a look of ecstatic bliss, and toddles away. At the far end of the hall a game of blindman's-buff is starting up. The aged grandmother, who has watched it with growing excitement, bids one of the settlement workers hold her grandchild, that she may join in; and she does join in, with all the pent-up hunger of fifty joyless years. The worker, looking on, smiles; one has been reached. Thus is the battle against the slum waged and won with the child's play.

Tramp! tramp! comes the to-morrow upon the stage. Two hundred and fifty pairs of little feet, keeping step, are marching to dinner in the Newsboys' Lodging-house. Five hundred pairs more are restlessly awaiting their turn up-stairs. In prison, hospital, and almshouse to-night the city is host, and gives of her plenty. Here an unknown friend has spread a generous repast for the waifs who all the rest of the days shift for themselves as best they can. Turkey, coffee, and pie, with "vegetables" to fill in. As the file of eagle-eyed youngsters passes down the long

tables, there are swift movements of grimy hands, and shirt-waists bulge, ragged coats sag at the pockets. Hardly is the file seated when the plaint rises: "I ain't got no pie! It got swiped on me." Seven despoiled ones hold up their hands.

The superintendent laughs—it is Christmas eve. He taps one tentatively on the bulging shirt. "What have you here, my lad?"

"Me pie," responds he, with an innocent look; "I wuz scart it would get stole."

A little fellow who has been eying one of the visitors attentively takes his knife out of his mouth, and points it at him with conviction.

"I know you," he pipes. "You're a p'lice commissioner. I seen yer picter in the papers. You're Teddy Roosevelt!"

The clatter of knives and forks ceases suddenly. Seven pies creep stealthily over the edge of the table, and are replaced on as many plates. The visitors laugh. It was a case of mistaken identity.

Farthest down-town, where the island narrows toward the Battery, and warehouses crowd the few remaining tenements, the somber-hued colony of Syrians is astir with preparation for the holiday. How comes it that in the only settlement of the real Christmas people in New York the corner saloon appropriates to itself all the outward signs of it? Even the floral cross that is nailed over the door of the Orthodox church is long withered and dead: it has been there since Easter, and it is yet twelve days to Christmas by the belated reckoning of the Greek Church.

But if the houses show no sign of the holiday, within there is nothing lacking. The whole colony is gone a-visiting. There are enough of the unorthodox to set the fashion, and the rest follow the custom of the country. The men go from house to house, laugh, shake hands, and kiss one another on both cheeks, with the salutation, "Kol am va antom Salimoon." "Every year and you are safe," the Syrian guide renders it into English; and a non-professional interpreter amends it: "May you grow happier year by year." Arrack made from grapes and flavored with aniseed, and candy baked in little white balls like marbles, are served with the indispensable cigarette; for long callers, the pipe.

In a top-floor room of one of the darkest of the dilapidated tenements, the dusty window-panes of which the last glow in the winter sky is tinging faintly with red, a dance is in progress. The guests, most of them fresh from the hillsides of Mount Lebanon, squat about the room. A reed-pipe and a tambourine furnish the music. One has the center of the floor. With a beer-jug filled to the brim on his head, he skips and sways, bending, twisting, kneeling, gesturing, and keeping time, while the men clap their hands. He lies down and turns over, but not a drop is spilled. Another succeeds him, stepping proudly, gracefully, furling and unfurling a handkerchief like a banner. As he sits down, and the beer goes around, one in the corner, who looks like a shepherd fresh from his pasture, strikes up a song—a far-off, lonesome, plaintive lay. "Far as the hills," says the guide; "a song of the old days and the old people, now seldom heard." All together

croon the refrain. The host delivers himself of an epic about his love across the seas, with the most agonizing expression, and in a shockingly bad voice. He is the worst singer I ever heard; but his companions greet his effort with approving shouts of “Yi! yi!” They look so fierce, and yet are so childishly happy, that at the thought of their exile and of the dark tenement the question arises, “Why all this joy?” The guide answers it with a look of surprise. “They sing,” he says, “because they are glad they are free. Did you not know?”

The bells in old Trinity chime the midnight hour. From dark hallways men and women pour forth and hasten to the Maronite church. In the loft of the dingy old warehouse wax candles burn before an altar of brass. The priest, in a white robe with a huge gold cross worked on the back, chants the ritual. The people respond. The women kneel in the aisles, shrouding their heads in their shawls; the surpliced acolyte swings his censer; the heavy perfume of burning incense fills the hall.

The band at the anarchists’ ball is tuning up for the last dance. Young and old float to the happy strains, forgetting injustice, oppression, hatred. Children slide upon the waxed floor, weaving fearlessly in and out between the couples—between fierce, bearded men and short-haired women with crimson-bordered kerchiefs. A Punch-and-Judy show in the corner evokes shouts of laughter.

Outside the snow is falling. It sifts silently into each nook and corner, softens all the hard and ugly lines, and throws the

spotless mantle of charity over the blemishes, the shortcomings.  
Christmas morning will dawn pure and white.

## 'T WAS LIZA'S DOINGS

JOE drove his old gray mare along the stony road in deep thought. They had been across the ferry to Newtown with a load of Christmas truck. It had been a hard pull uphill for them both, for Joe had found it necessary not a few times to get down and give old 'Liza a lift to help her over the roughest spots; and now, going home, with the twilight coming on and no other job awaiting, he let her have her own way. It was slow, but steady, and it suited Joe; for his head was full of busy thoughts, and there were few enough of them that were pleasant.

Business had been bad at the big stores, never worse, and what trucking there was there were too many about. Storekeepers who never used to look at a dollar, so long as they knew they could trust the man who did their hauling, were counting the nickels these days. As for chance jobs like this one, that was all over now with the holidays, and there had been little enough of it, too.

There would be less, a good deal, with the hard winter at the door, and with 'Liza to keep and the many mouths to fill. Still, he wouldn't have minded it so much but for mother fretting and worrying herself sick at home, and all along o' Jim, the eldest boy, who had gone away mad and never come back. Many were the dollars he had paid the doctor and the druggist to fix her up, but it was no use. She was worrying herself into a decline, it was clear to be seen.

Joe heaved a heavy sigh as he thought of the strapping lad who had brought such sorrow to his mother. So strong and so handy on the wagon. Old 'Liza loved him like a brother and minded him even better than she did himself. If he only had him now, they could face the winter and the bad times, and pull through. But things never had gone right since he left. He didn't know, Joe thought humbly as he jogged along over the rough road, but he had been a little hard on the lad. Boys wanted a chance once in a while. All work and no play was not for them. Likely he had forgotten he was a boy once himself. But Jim was such a big lad, 'most like a man. He took after his mother more than the rest. She had been proud, too, when she was a girl. He wished he hadn't been hasty that time they had words about those boxes at the store. Anyway, it turned out that it wasn't Jim's fault. But he was gone that night, and try as they might to find him, they never had word of him since. And Joe sighed again more heavily than before.

Old 'Liza shied at something in the road, and Joe took a firmer hold on the reins. It turned his thoughts to the horse. She was getting old, too, and not as handy as she was. He noticed that she was getting winded with a heavy load. It was well on to ten years she had been their capital and the breadwinner of the house. Sometimes he thought that she missed Jim. If she was to leave them now, he wouldn't know what to do, for he couldn't raise the money to buy another horse nohow, as things were. Poor old 'Liza! He stroked her gray coat musingly with the point of his

whip as he thought of their old friendship. The horse pointed one ear back toward her master and neighed gently, as if to assure him that she was all right.

Suddenly she stumbled. Joe pulled her up in time, and throwing the reins over her back, got down to see what it was. An old horseshoe, and in the dust beside it a new silver quarter. He picked both up and put the shoe in the wagon.

“They say it is luck,” he mused, “finding horse-iron and money. Maybe it’s my Christmas. Get up, ’Liza!” And he drove off to the ferry.

The glare of a thousand gas-lamps had chased the sunset out of the western sky, when Joe drove home through the city’s streets. Between their straight mile-long rows surged the busy life of the coming holiday. In front of every grocery-store was a grove of fragrant Christmas trees waiting to be fitted into little green stands with fairy fences. Within, customers were bargaining, chatting, and bantering the busy clerks. Peddlers offering tinsel and colored candles waylaid them on the door-step. The rack under the butcher’s awning fairly groaned with its weight of plucked geese, of turkeys, stout and skinny, of poultry of every kind. The saloon-keeper even had wreathed his door-posts in ground-ivy and hemlock, and hung a sprig of holly in the window, as if with a spurious promise of peace on earth and good-will toward men who entered there. It tempted not Joe. He drove past it to the corner, where he turned up a street darker and lonelier than the rest, toward a stretch of rocky, vacant lots fenced in by

an old stone wall. 'Liza turned in at the rude gate without being told, and pulled up at the house.

A plain little one-story frame with a lean-to for a kitchen, and an adjoining stable-shed, over-shadowed all by two great chestnuts of the days when there were country lanes where now are paved streets, and on Manhattan Island there was farm by farm. A light gleamed in the window looking toward the street. As 'Liza's hoofs were heard on the drive, a young girl with a shawl over her head ran out from some shelter where she had been watching, and took the reins from Joe.

"You're late," she said, stroking the mare's steaming flank. 'Liza reached around and rubbed her head against the girl's shoulder, nibbling playfully at the fringe of her shawl.

"Yes; we've come far, and it's been a hard pull. 'Liza is tired. Give her a good feed, and I'll bed her down. How's mother?"

"Sprier than she was," replied the girl, bending over the shaft to unbuckle the horse; "seems as if she'd kinder cheered up for Christmas." And she led 'Liza to the stable while her father backed the wagon into the shed.

It was warm and very comfortable in the little kitchen, where he joined the family after "washing up." The fire burned brightly in the range, on which a good-sized roast sizzled cheerily in its pot, sending up clouds of savory steam. The sand on the white pine floor was swept in tongues, old-country fashion. Joe and his wife were both born across the sea, and liked to keep Christmas eve as they had kept it when they were children. Two little boys

and a younger girl than the one who had met him at the gate received him with shouts of glee, and pulled him straight from the door to look at a hemlock branch stuck in the tub of sand in the corner. It was their Christmas tree, and they were to light it with candles, red and yellow and green, which mama got them at the grocer's where the big Santa Claus stood on the shelf. They pranced about like so many little colts, and clung to Joe by turns, shouting all at once, each one anxious to tell the great news first and loudest.

Joe took them on his knee, all three, and when they had shouted until they had to stop for breath, he pulled from under his coat a paper bundle, at which the children's eyes bulged. He undid the wrapping slowly.

"Who do you think has come home with me?" he said, and he held up before them the veritable Santa Claus himself, done in plaster and all snow-covered. He had bought it at the corner toy-store with his lucky quarter. "I met him on the road over on Long Island, where 'Liza and I was to-day, and I gave him a ride to town. They say it's luck falling in with Santa Claus, partickler when there's a horseshoe along. I put hisn up in the barn, in 'Liza's stall. Maybe our luck will turn yet, eh! old woman?" And he put his arm around his wife, who was setting out the dinner with Jennie, and gave her a good hug, while the children danced off with their Santa Claus.

She was a comely little woman, and she tried hard to be cheerful. She gave him a brave look and a smile, but there were

tears in her eyes, and Joe saw them, though he let on that he didn't. He patted her tenderly on the back and smoothed his Jennie's yellow braids, while he swallowed the lump in his throat and got it down and out of the way. He needed no doctor to tell him that Santa Claus would not come again and find her cooking their Christmas dinner, unless she mended soon and swiftly.

They ate their dinner together, and sat and talked until it was time to go to bed. Joe went out to make all snug about 'Liza for the night and to give her an extra feed. He stopped in the door, coming back, to shake the snow out of his clothes. It was coming on with bad weather and a northerly storm, he reported. The snow was falling thick already and drifting badly. He saw to the kitchen fire and put the children to bed. Long before the clock in the neighboring church-tower struck twelve, and its doors were opened for the throngs come to worship at the midnight mass, the lights in the cottage were out, and all within it fast asleep.

The murmur of the homeward-hurrying crowds had died out, and the last echoing shout of "Merry Christmas!" had been whirled away on the storm, now grown fierce with bitter cold, when a lonely wanderer came down the street. It was a boy, big and strong-limbed, and, judging from the manner in which he pushed his way through the gathering drifts, not unused to battle with the world, but evidently in hard luck. His jacket, white with the falling snow, was scant and worn nearly to rags, and there was that in his face which spoke of hunger and suffering silently endured. He stopped at the gate in the stone fence, and looked

long and steadily at the cottage in the chestnuts. No life stirred within, and he walked through the gap with slow and hesitating step. Under the kitchen window he stood awhile, sheltered from the storm, as if undecided, then stepped to the horse-shed and rapped gently on the door.

“Liza!” he called, “Liza, old girl! It’s me—Jim!”

A low, delighted whinnying from the stall told the shivering boy that he was not forgotten there. The faithful beast was straining at her halter in a vain effort to get at her friend. Jim raised a bar that held the door closed by the aid of a lever within, of which he knew the trick, and went in. The horse made room for him in her stall, and laid her shaggy head against his cheek.

“Poor old ’Liza!” he said, patting her neck and smoothing her gray coat, “poor old girl! Jim has one friend that hasn’t gone back on him. I’ve come to keep Christmas with you, ’Liza! Had your supper, eh? You’re in luck. I haven’t; I wasn’t bid, ’Liza; but never mind. You shall feed for both of us. Here goes!” He dug into the oats-bin with the measure, and poured it full into ’Liza’s crib.

“Fill up, old girl! and good night to you.” With a departing pat he crept up the ladder to the loft above, and, scooping out a berth in the loose hay, snuggled down in it to sleep. Soon his regular breathing up there kept step with the steady munching of the horse in her stall. The two reunited friends were dreaming happy Christmas dreams.

The night wore into the small hours of Christmas morning. The fury of the storm was unabated. The old cottage shook under

the fierce blasts, and the chestnuts waved their hoary branches wildly, beseechingly, above it, as if they wanted to warn those within of some threatened danger. But they slept and heard them not. From the kitchen chimney, after a blast more violent than any that had gone before, a red spark issued, was whirled upward and beaten against the shingle roof of the barn, swept clean of snow. Another followed it, and another. Still they slept in the cottage; the chestnuts moaned and brandished their arms in vain. The storm fanned one of the sparks into a flame. It flickered for a moment and then went out. So, at least, it seemed. But presently it reappeared, and with it a faint glow was reflected in the attic window over the door. Down in her stall 'Liza moved uneasily. Nobody responding, she plunged and reared, neighing loudly for help. The storm drowned her calls; her master slept, unheeding.

But one heard it, and in the nick of time. The door of the shed was thrown violently open, and out plunged Jim, his hair on fire and his clothes singed and smoking. He brushed the sparks off himself as if they were flakes of snow. Quick as thought, he tore 'Liza's halter from its fastening, pulling out staple and all, threw his smoking coat over her eyes, and backed her out of the shed. He reached in, and pulling the harness off the hook, threw it as far into the snow as he could, yelling "Fire!" at the top of his voice. Then he jumped on the back of the horse, and beating her with heels and hands into a mad gallop, was off up the street before the bewildered inmates of the cottage had rubbed the sleep out of their eyes and come out to see the barn on fire and burning up.

Down street and avenue fire-engines raced with clanging bells, leaving tracks of glowing coals in the snow-drifts, to the cottage in the chestnut lots. They got there just in time to see the roof crash into the barn, burying, as Joe and his crying wife and children thought, 'Liza and their last hope in the fiery wreck. The door had blown shut, and the harness Jim threw out was snowed under. No one dreamed that the mare was not there. The flames burst through the wreck and lit up the cottage and swaying chestnuts. Joe and his family stood in the shelter of it, looking sadly on. For the second time that Christmas night tears came into the honest truckman's eyes. He wiped them away with his cap.

"Poor 'Liza!" he said.

A hand was laid with gentle touch upon his arm. He looked up. It was his wife. Her face beamed with a great happiness.

"Joe," she said, "you remember what you read: 'tidings of great joy.' Oh, Joe, Jim has come home!"

She stepped aside, and there was Jim, sister Jennie hanging on his neck, and 'Liza alive and neighing her pleasure. The lad looked at his father and hung his head.

"Jim saved her, father," said Jennie, patting the gray mare; "it was him fetched the engine."

Joe took a step toward his son and held out his hand to him.

"Jim," he said, "you're a better man nor yer father. From now on, you'n I run the truck on shares. But mind this, Jim: never leave mother no more."

And in the clasp of the two hands all the past was forgotten and forgiven. Father and son had found each other again.

“Liza,” said the truckman, with sudden vehemence, turning to the old mare and putting his arm around her neck, “Liza! It was your doin’s. I knew it was luck when I found them things. Merry Christmas!” And he kissed her smack on her hairy mouth, one, two, three times.

# THE DUBOURQUES, FATHER AND SON

IT must be nearly a quarter of a century since I first met the Dubourques. There are plenty of old New-Yorkers yet who will recall them as I saw them, plodding along Chatham street, swarthy, silent, meanly dressed, undersized, with their great tin signs covering front and back, like ill-favored gnomes turned sandwich-men to vent their spite against a gay world. Sunshine or rain, they went their way, Indian file, never apart, bearing their everlasting, unavailing protest.

“I demand,” read the painted signs, “the will and testament of my brother, who died in California, leaving a large property inheritance to Virgile Dubourque, which has never reached him.”

That was all any one was ever able to make out. At that point the story became rambling and unintelligible. Denunciation, hot and wrathful, of the thieves, whoever they were, of the government, of bishops, priests, and lawyers, alternated with protestations of innocence of heaven knows what crimes. If any one stopped them to ask what it was all about, they stared, shook their heads, and passed on. If money was offered, they took it without thanking the giver; indeed, without noticing him. They were never seen apart, yet never together in the sense of being apparently anything to each other. I doubt if they ever spoke,

unless they were obliged to. Grim and lonely, they traveled the streets, parading their grievance before an unheeding day.

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