

HARPER'S - 10/1/1881

little cabin. The children were playing out-doors, and she closed and bolted the door behind her as she went in. Then she motioned to Sim to sit down opposite her. Her keen, indignant eyes searched him through and through. He looked back at her for a moment with all the foud joy of an expectant bridegroom. Then the purpose of her gaze seemed to penetrate him. The light went out from his face, his eyelids drooped, his head fell. Then he groaned aloud, and she knew that Mrs. Jenks's story was true.

"Sim," she said, softly, "is it true? Tell me as you would tell your Maker;" and there was a ring in her low tone which compelled him to be honest with her. "Did you take that money that Jake Torrey left you for his daughter, and pretend that it was your own?"

"Oh, Raldy," he began, weakly, "not all—oh, not nearly all. You can write—"

She interrupted him sternly. "Did you take any of that money, Sim?"

"Just enough," he said, pleadingly—

"just enough to pay me for doing the business, you know, Raldy—not much, you know. Oh, Raldy, you won't cast me off for that, will you?—oh, not now, Raldy—not now!" and the man, putting his head in her lap, wept bitterly.

She stroked his hair tenderly, but her firm face did not weaken.

"I have thought a great deal of you, Sim," she said, in a dry, hard voice, suddenly rising and pushing him from her, "but now that I find that you are a mean and dishonest man—that you can cheat the dead, Sim—that's all over. I hope you'll get somebody to take care of the children, Sim, for I must go. I reckon I'll go down to Fond du Lac or Milwaukee, and go out to service. Mart's married, and"—wearily—"I might as well."

And she turned before his face, unlatched the humble door, through which an hour hence she had thought to walk as a bride, and before he could open his paralyzed lips to speak, she was gone. And Sim Peebles never saw her again.

THE MORMON SITUATION.

FOR an American to study the situation of affairs in Utah is a task which brings only a reward of grief and indignation, and these feelings increase as the subject is more and more investigated and understood. One is grieved over the welding of such a superstition upon thousands of people, incensed at the degradation of poor women, and indignant that in the United States a system is being encouraged and strengthened annually which kills the clear sense of right in young minds, and taints childhood with errors which can never be eradicated. The system was founded in the most transparent fraud of the century; the men who first gave it prominence were creatures whose brutal impulses were the only guide to their lives; the prominent leader who in Utah for thirty years was hailed as a prophet of the Lord was simply a despoiler of his people, and the most obscene and brutal of men; while the present chiefs are men whose lives are covered with falsehood and guile. And still while this thing called the Mormon Church is revealing a record as dark as that of the Thugs, reducing woman to the condition she occupied before the Saviour's teachings emancipated her, offering the reward

that Mohammed offered to men's lusts, debasing the tender and plastic minds of childhood, and while the leaders of this system, through the lusts and superstition of their followers, are able to enthrall the minds and absorb the earnings of tens of thousands of deluded mortals, the men and authorities of this republic stand by and watch with apparent indifference the cloud which is rising among the mountains of mid-continent, which if let alone will break at last in tears and blood, and drench the whole land.

To give a clear understanding of the present position of the Mormon people and the influences which control them, together with the outlook for the future under that control, is a most difficult task. I can tell what I know, what ten thousand people around me know, and while knowing that it is all true, often find it almost impossible to support the statement with the proofs which a legal or prejudiced mind would demand. Hence in what I shall say below only facts perfectly well known will be stated. A writer on this theme is in the same position that the courts in Utah are when they attempt to punish a man for the offense of having at the same time two or

twenty wives. Every resident may know the fact, the children of the different "wives" may be seen daily at play about the streets, the Mormons themselves will tell what the maiden names of the women were; and still, arraign that man and charge him with the crime, and those very women will come into court and on oath declare that they were never married to the man, and if necessary (as they have before now) swear that they do not know who is the father of their own children. Of course the court is baffled, and justice is defeated. The Mormons will prove by their "sacred" books that they may not lie or commit violence, that a good Mormon can not help but be a truthful, God-fearing man. But such things always have with them a double meaning. With them it means simply that to a brother Mormon they must be true, while to an outsider the rule does not apply. In private the more candid of them will admit this, and will cite examples by the score from the Bible to prove how from the first it has been the rule for God's people to deceive and spoil the heathen. There is a double meaning or a chance for a reservation everywhere in their professions and statements. Their Church itself is a *double entendre*. They went to Utah poor; they have sought no way to acquire wealth except from the products of the soil; the coming of strangers was a signal for the most cruel persecutions by them, those persecutions taking the form of ostracism, of open murder, and secret assassination. For years Gentiles carried their lives in their hands; the prayers in the churches on the Sabbath were that the Gentiles might be destroyed; Governors and judges and other United States officials were driven away; to prospect for minerals in the hills of Utah was death; and though the Gentiles, against this opposition, and while wronging no one, opened the mines and made a market for Mormon produce, gave employment to Mormon laborers, paying in gold, and making the present wealth of Utah except the value of the naked land, within the last three months the Premier of the Mormon Church, a man who claims to be an apostle of the Lord, furnished to a distinguished magazine of the East an article in which he directly claims that not only against the barbarism of the wilderness, but against the most merciless and continued persecutions, the pa-

tient and long-suffering Mormons have builded for themselves homes in the desert. As this man is really the controlling spirit of the Mormon Church, a brief reference to some of his statements will give the reader a fair estimate of the worth of any Mormon's statement concerning Mormon affairs.

He says of Joseph Smith: "He had the courage of his convictions, and did all that mortal man could do to prove to the world that he knew that his teachings were true—he died for them."

The truth is, Smith was arrested as any other culprit might be, and died as any criminal might, and certainly as much against his own will or intention as ever did felon of greater or less degree at the rash hands of an outraged community.

Of Brigham Young this man says: "The man who had the courage to lead an expatriated people through the wilderness, the statesmanship to found a great commonwealth, and the truthfulness and probity to make his word among business men have the value of a bond, can not be injured by malicious envy." The courage of going to Utah was nothing more than thousands of others dared, the statesmanship displayed was simply in claiming divine power, and making some hundreds—and later some thousands—of people work for him; and while his word was good where he could not afford to break it, Salt Lake City is full of people of both sexes whom he deliberately robbed. The writer of the foregoing extract was the man who delivered the funeral eulogy over Brigham Young's remains. In that eulogy he declared his full belief in the integrity and divinity of the dead "prophet." Within a few days afterward, however, he was one of the parties to a suit which compelled the heirs of the "prophet" to make restitution of more than one million dollars stolen from a deluded people. Again, this writer denies that the Mormons in Idaho were ordered how to vote last year. At the time, a Mormon bishop stated that against their will they were ordered to vote, and the result of the election showed that every Mormon obeyed.

The same writer asserts that the Mormons are attached to the Constitution of the United States, and claims, therefore, that they are good Americans. They do claim that under the Constitution polygamy, or any other cant or fraud under the

name of religion, is allowable, and thus far and no farther are Mormons Americans. When the civil war was raging, Brigham Young, in the Tabernacle one day at Salt Lake City, said: "The men of the South pray to God for the destruction of the men of the North; the men of the North beseech God to bring destruction upon the men of the South; I say amen to both prayers." These words reveal fully the love which the Mormon people bear to the people and government of the United States.

Further on in his article the Mormon Premier says: "Every person was at liberty to do as he pleased about prospecting and opening mines." The truth is that Lawrence and Golbe were cut off from the Church for advocating mining. Men who tried to prospect were murdered or driven away, and the first mines opened in Utah were only opened under guard of United States soldiers. He claims that in the early days of Utah there were no liquor or gambling saloons or prostitutes in the Territory. Brigham Young early engaged in the manufacture of liquor, and it was openly sold (a most vile compound) in Mormon stores that bore the sign of "Holiness to the Lord" and "the all-seeing eye" over the doors. There were no houses of public prostitution, for such houses can not exist where there is no money; but that there were ample materials to supply such houses is manifest from Brigham Young's old sermons, one of which is before this writer as he writes, but which by its obscurity is preserved from reproduction.

He praises the Mormon schools of Utah, when the testimony of Gentile teachers is unanimous that they are of the very lowest type.

He further says: "From the time when travel across the continent to California commenced, it has been a constant custom in Utah to invite ministers of repute of every denomination who were passing through to preach in the various places of worship." It has been the custom occasionally to ask ministers to preach one sermon in Salt Lake City; these sermons have been themes for ridicule on the succeeding Sabbaths. But to show the real Mormon spirit I will cite one case. A young Presbyterian minister came to Utah a few years ago to try to regain his lost health. He went to San Pete Valley, where there were no schools,

where there were boys and girls nearly grown to manhood and womanhood who were totally ignorant of the rudiments of an education, and opened a school. Hearing of it, Brigham Young and his nearest counsellors repaired to San Pete, and before a full congregation on the Sabbath day Young instructed his hearers to kill the offending minister. George Q. Cannon, who made the above statement of Mormon liberality, sat by and heard Young's order, as did also the Rev. Mr. McMillan, against whom the order was directed, and who, despite three attempts upon his life, still lives and continues to teach and preach in San Pete. Mr. Cannon also tries to charge the Mountain Meadows Massacre upon John D. Lee and the Indians. There is nothing better known in Utah than that Lee was but a mere instrument in the hands of his superiors, that he would not have dared to act without orders, that the murders were planned in Salt Lake City, and that many of the effects of the victims were carried to that city and sold. More, in a meeting of the seventies in Salt Lake City, Brigham Young justified the massacre.

I have cited the above extracts to show just how much a Mormon's word is worth to the outside world. The man I have quoted from is second in place in Mormon authority, claims to be an apostle of the Lord, and to speak with an inspiration received direct daily from God. His brother, who is also high in authority in the Church, but a few days since, under oath, declared that he did not know that his brother was living in polygamy, and that he knew the names of no women who claimed to be his brother's wives except his first wife. There is hardly a child in Salt Lake City who does not know four women who are Cannon's wives, and their children.

Mr. Cannon denies that in Utah there is any union of Church and state, while under date of January 6, 1881, John Taylor, President of the Mormon Church, in a communication to Henry Randall Waite, special United States Census Agent, admits that the Mormon Church has full control over the temporal as well as the spiritual affairs of the Mormon people. This same thing is preached weekly in the Mormon churches.

The first colony that went to Utah was composed of only a few hundred people; now the Church claims that it rules some one hundred thousand followers in the

Territory. The first comers had a large percentage of Americans, who were drawn into the toils before the full enormities of the institution were divulged, but of those who have connected themselves with the Mormon Church during the past thirty years quite nine-tenths have been from Europe, and from the very lowest classes of European society. The immigration has increased from a few hundreds annually to a few thousands. Last year more than three thousand came, and this year a heavy increase over that number is expected. The children of school age, as returned by the Mormon authorities, number forty thousand. Those too young to attend school, together with those above school age and still under the age of twenty-five years, must number quite thirty thousand more. It is clear that the Mormon kingdom in Utah is composed of foreigners and the children of foreigners. It is necessarily so. It is an institution so absolutely un-American in all its requirements that it would die of its own infamies within twenty years, except for the yearly infusion of fresh serf blood from abroad. Few Americans could ever be made to bear the unquestioned and unquestioning obedience which is exacted from this people. The government is an absolute despotism. Every ward in the city, every small precinct in the country, is under the control of a bishop. To him the people have to submit all their affairs, temporal as well as spiritual. His advice amounts to a command, and a command which must be obeyed. The bishops report to the elders, the elders to the seventies, the seventies to the high priests, the high priests to the presidents of stakes, they to the patriarchs, they to the twelve apostles, and they to the president and his high counsellors. Down the same scale the orders are sent. These leaders are the same as God to the blinded thousands of Utah. At the last October conference the burden of the harangues to the people was to impress upon them that the chiefs, being daily and regularly inspired by God, could make no mistake, could do no wrong. The discourse of Elder Orson Pratt is full of this business, and he did not fail to warn all who doubted that they would be damned. At the same conference another elder explained that the people must obey their leaders in financial as well as spiritual affairs, even as the people did in the days of Moses.

Through such a system it is easy to see how an ignorant and fanatical people are held under absolute control by the heads of the organization. In Brigham Young's time, he was a more absolute ruler than was ever the Czar of Russia. Since his death, the president, John Taylor, and his first counsellor, George Q. Cannon, make the controlling power, and give direction to the whole system. Both are Englishmen. A favorite expression of Brigham Young's used to be, "We follow the forms of a republic, but this is a kingdom." It is a kingdom, or rather a despotism, so all-embracing that intelligent Americans at a distance do not believe the truth about it when it is told.

The sentiment throughout the country is that however misguided the Mormon leaders may be, they are entirely sincere, that their religious convictions are a part of their lives, and that in treating with them this fact must never be lost sight of. There are many among the ignorant followers who are sincere, and there are many who, at the command of John Taylor, would go out with only staves and pitchforks, against a fully armed and disciplined army corps, and expect to conquer, for they are thorough fanatics, and are steeped in superstition. The fact that for years they have worked uncomplainingly, while their leaders have absorbed all the profits of the toil, is a convincing proof of their sincerity. But with the leaders, that is, with four-fifths of them, the case is altogether different. With them their Church is simply a colossal political and commercial machine through which a few leaders may hold control over the minds and earnings of the followers, through steady appeals to their fanaticism and superstition, by holding over them the terrors of excommunication, and the promises of sensual indulgences in this world, and a Mohammedan paradise after death if they are but faithful. It is an absolute theocracy; it holds itself above the government of the United States, or any other government; teaches its adherents that "all governments founded merely by men are illegal"; claims that its founder was a prophet inspired by Omnipotence; that as he died his mantle descended upon his successors, with all its divine powers; that as he could do no wrong, they, in his place, and the direct custodians of his powers, can do no wrong, and that when men, poor and weak, and

groping in the darkness of this world, make laws which are contrary to their desires, or which conflict with their plans, they are not only not under the slightest obligations either to obey or respect them, but have a perfect right to commit perjury or any other crime to avoid obeying them. So, while within the republic, claiming all its protection and advantages, these leaders are teaching their followers steadily to look forward to the time, in the near future, when the dominion of the whole land shall be theirs—not only the spiritual dominion, but the political and commercial dominion. Their contempt for the government of the United States has been and is being shown in a hundred ways. Their election law giving the ballot to women is a sample. Under that law girls under age, and alien women with the odor of the emigrant ship still upon their clothea, without ever having taken an oath of allegiance to the United States, without the slightest idea of the meaning of the act they are performing, or what is intended by it, cast their votes as they are instructed to, in some tongue unknown to ordinary Americans, and go away dazed. During the past eighteen months more polygamous marriages have been consummated in Utah than ever before in the same length of time. Every day, in Salt Lake City, can be seen women, still girls in years, carrying in their arms infants the fathers of which they would not, under torture, reveal. The Mormon leaders and Mormon journals take the ground that a person can not be punished for the crime of polygamy until his guilt is established by direct proof in a court of competent jurisdiction, and jeeringly defy the authorities to obtain the proof. Daniel H. Wells, one of the oldest leaders and highest officers of the bogus Church, and the chief custodian of the Endowment House records at Salt Lake City, swore in court there that he knew of no record of Mormon marriages. Brigham Young, when arraigned, swore that he had but one wife, that he never was but once married. Every Mormon knows how desperate was the perjury which these men committed, and every one of them justifies their acts.

A few years ago, in Salt Lake City, late at night, a physician was called from his home, as he was informed, to attend upon a wounded man. He was met a few steps from his own gate by a body of men, and

murdered. Next morning Brigham Young headed a subscription with \$500 as a reward for the arrest and conviction of the murderers. Other prominent Mormons signed large sums. On that same morning Brigham Young could have had those murderers brought before him in five minutes, had he so desired. A few days later, in a public assemblage, Young bewailed the murder, and declared that he would give a large sum to have the perpetrators brought to justice; all the time the murderers were smiling up at him from the congregation, and he knew them, and knew what they had done. The physician's offense had been the location of a few acres of land and some springs that the Mormons wanted. Crimes as open as this have been somewhat relinquished during the past few years in the main centres of Utah, but the old spirit remains just the same. The present policy of the organization is to put on the outward forms of peace, to assume before the world the mien of martyrs and non-combatants, and to tell of the cruel persecutions they have suffered, and of the slanders that are hurled at them. In secret they are as aggressive as of old, and are only waiting for strength to make their purpose too pronounced to be mistaken. Joe Smith wanted to imitate Mohammed—to raise his flag and go out and conquer a kingdom. He was persuaded by his more prudent followers to relinquish a plan so rash; but the mixed Puritanism and Mohammedanism in the soul of Smith, and which gave origin and direction to the Mormon institution, still control the spirit of affairs in Utah. By Puritanism we mean, above, that kind that burned witches, and compelled men to worship God one way. It is but a little while ago, in a village but a few miles from Salt Lake City, that a woman was shot for being "a witch." With a spirit as full of fanaticism as ever warmed a Thug to kill bodies in order that souls might be saved, the first years of Utah, after the coming of the whites, were full of assassinations and cruelties to all that were outspoken in opposition to the Mormon faith, or who questioned the divinity of the Mormon religion. The presence of the United States flag over Camps Douglas and Cameron, the soldiers garrisoning those posts, the knowledge that in case of trouble the Gentile miners in Utah would be a difficult element to manage, together with the present facilities

for concentrating a government force there, have changed the outward bearing of the Mormons, but the old spirit is still the moving principle. Great as is the effort to conceal it, now and then it breaks out in muttered threats, or in exclamations of open defiance. At the last October conference Apostle Cannon defied all the powers of earth and of hell to interfere with the Mormon Church or its customs. He was talking to the assembled thousands in the Salt Lake Tabernacle, and he meant that his words should have full effect upon the fanatics before him.

The superb organization of the Church is held complete in all its details; nothing is permitted to be neglected. No general ever held an army under more perfect control than Taylor and Cannon hold the whole body of the Mormon people. Through tithes a tremendous fund is secured annually, with which the priests strengthen any weak spot in their position. Their lines are solid from within, and toward the world the organization bristles everywhere with the defiance of disciplined strength. More and more missionaries are sent out annually, and the annual increase of bigoted, priest-enslaved foreign creatures to join the "kingdom" in Utah is very great. From Utah colonies are selected, and sent wherever a place presents itself. In this way the valleys of Colorado, and Arizona, Idaho, Wyoming, Montana, and Washington Territories, are being swiftly appropriated, and wherever these colonists go, they carry with them joyfully their badge of slavery to a few men in Salt Lake City who, as they believe, are the vicegerents on earth of the living God.

Another feature of the system is that the people are taught that the whole Gospel was not revealed to Joseph Smith, but that those who follow in his footsteps, like him, are inspired, and liable, even as Joseph was, to receive covenants and laws from Heaven at any time. No mortal man can tell when the Mormon religion will be fully completed, or what new jugglery may be added to it before the final patent shall be applied for. It is now nearer what the Mohammedan Church was at the time of Mohammed's death than anything else ever was. Its aim is universal dominion. Its leaders contemplate the time when they will absolutely direct, over whole States, the political, commercial, religious, and social affairs

of the people, in utter defiance of the laws of the country. More: they believe that in the near future the control of the republic itself will pass into their hands, and this they are careful to keep impressed upon their people. This is preached from every Mormon pulpit; this is the settled belief of the Mormon thousands. Some little time before Brigham Young died he announced from his pulpit that before twelve years he would dictate the person who would be elected President of the United States. They are but waiting until they can gain political control of one State. With that accomplished, the country would soon understand what Mormonism means. Polygamy would be legalized, the offices would be distributed exclusively among polygamists, free thought would be strangled, a free press would not be permitted to exist for a day, and within six months from the time that full power was placed in Mormon hands all the region within the lines of that State would be as absolutely foreign as are the Barbary States to-day; that is, it would be so if no violent resistance were to be interposed by resident Gentiles. There are impetuous Gentiles in Utah who, understanding the Mormon system thoroughly, as well as the ways and purposes of the Mormon leaders; who have been lied about, traduced, and wronged; who have watched as the government, year after year, has trifled with this mighty wrong; who have seen men high in authority, civil and military, lend their sympathy and encouragement to the men who in Utah are defying the laws and plotting the overthrow of the republic—who would welcome Statehood to Utah if the government would but agree to keep its hands off, and leave the people to adjust the differences which would follow. In that case there would be a speedy surrender by the Mormons of the two baneful features of their creed, polygamy and Church rule, or there would be a repetition of what transpired in Missouri or Illinois some years ago. Otherwise, the Mormons would make laws which would render the presence of Gentiles in Utah impossible; and if resisted, they would, as the legal authorities, call for help from the Federal government. Politicians already pander to them. They understand perfectly the art of managing corporations to keep them friends. It is their expectation that members of Congress who are also railroad attorneys will pre-

vent in the future, as in the past, any legislation hostile to them. The railroad press of the country is preaching conciliation, kindness, and the extending of schools as the only means through which to subdue or change the spirit of the Mormon people. While pretending to be horrified at polygamy and Church rule, the moment that anything is proposed which threatens to be a real blow at either, the cry is raised that force, violence, or harsh means never were effective in influencing men's religious convictions, and never can be. They ignore the fact that the Mormon Church is merely a gross political machine; that it is changed, expanded or contracted, at any time, to suit its leaders; that kindness and conciliation are lost upon its members; that their purpose is perpetually aggressive; that they mean to destroy free government in the United States, and reproduce in this country such a state of affairs as rules in Mohammedan countries; and that there is but one thing they respect, which is irresistible power. The masses of the Mormon people are kept so poor, and their minds are so enslaved with the teachings of their leaders, that they can not be reached by the usual means of enlightenment, except in a most limited degree. The great mass can not read English books or newspapers: they would not if they could. Out of the slums of Europe they have been brought to a land which supplies them with fresh vegetables, meats, and comfortable clothing, and the change to them seems so nearly a miracle that they do not wish to question its genuineness. So steeped are they in superstition and ignorance that they obey without question all orders from the heads of the organization. But for the steady influx of foreigners—low, base-born foreigners, hereditary bondsmen—the two dreadful features of the Mormon Church, polygamy and the exalting of the church over the state, would die out in America in two generations. As it is, not half of the daughters of Mormons who have grown up amid a large population of Gentiles will ever enter into polygamy, but among the masses in the country districts fanaticism is as strong as ever.

It may safely be affirmed that there never was an institution so demoralizing to the religious sentiments of humanity as this Mormon Church. The spectacle of one hundred thousand people in the midst of

this republic who believe implicitly that some cunning rogues are real priests and apostles of the Lord, who believe they can cure the sick by touching them, that repeated miracles have been performed by them since the days of Joe Smith, who heed none of the teachings of the past eighteen hundred years, on whom modern progress makes no impression, may well make men ask, if all this is possible under the electric light, with the magnetic telegraph clicking, with the power-press sounding, with the locomotive whistling, with the world full of books and daily journals, what might not cunning priests eighteen hundred or three thousand years ago have concocted?

And while this system is spreading and being daily strengthened, while something is going on in Utah which, if left exclusively to itself, would, in a generation, bring women to the auction block, and utterly brutalize men, the people of the East do not seem to be greatly worried. Though the Gentiles of Utah never wronged the Mormons, though they have given to Utah its prosperity and accumulated wealth, though they own quite two-fifths of the property of the Territory, and though they have never asked anything of the Mormons except that they obey the laws, still, the sentiment of the East is that they are a predatory set, and that the Mormons are entitled to peculiar and tender consideration, because they, when their presence and customs had become intolerable to the people among whom they dwelt, started out into the wilderness and established a thriving Territory.

While doing this the Mormons have shrunk from no crime, recoiled at no falsehood, have murdered and robbed Americans in secret, and laid the crime to savages, and still, while despoiling Americans, have shed crocodile tears over their own extreme sufferings. They have disobeyed and derided the laws, and still continue to do so; they have insulted and driven away United States officials for no offense except that of trying to do their duty under their oaths, and all this has been performed by the orders of less than thirty men, who, in the mean time, have absorbed so much of the earnings of the people that they possess more money and property than five times twenty thousand of their dupes possess. Worse than all, they have again forged the chains of an ignominious slavery on the wrists of wo-

men; what they call their religion offers a perpetual premium for men's lusts; their teachings kill the germ of chastity in the hearts of childhood before it is ever warmed into life, and destroy the honor and sacredness of home.

The men of the East should consider these things, and should remember that once before there was an institution in this country around which there was a shield of sympathy; its divine rights were declared from a thousand pulpits; Congress was too sordid and too cowardly to deal with it; wholesale merchants and great corporations lent their influence to perpetuate it, and a venal press rang with anathemas against any who dared to denounce it. But there came a day at last when men had to choose which should live and rule, that institution or this nation.

The history of what followed is fresh in all minds; and little as the masses believe it now, there will come a time, if this monster in Utah is left to grow, when there will be another call for volunteers and for money; and, as before, tens of thousands of brave young men will go away, never to return; as before, there will be an enormous debt incurred; as before, the country will be hillocked with graves, and the whole land will be moistened by the rain of women's tears.

"FAINT HEART NE'ER WON
FAIR LADY."

I WISH to introduce my readers to Miss Marion Laurie, born in New Jersey, but as perfect a little Scotch beauty as if she had been born among the Grampians. Indeed, her forefathers may have been the indigenous growth of that locality, for Deacon David Laurie "allowed" they were there when King Fergus pre-empted the Cairngorm tracts—a circumstance touching prehistoric times.

David Laurie, however, seldom permitted himself to speak of such unpractical matters; those blue hills belonged to his childhood and youth, staves which he had nearly forgotten, the more so as the bonnie lassie he wooed and won among their golden brooms had been long dead, and there now remained no visible link between the shadowy past and the intensely real present.

Excepting—and I make the exception with all respect—Miss Janet Monteith,

a "far-awa' cousin" of Mrs. Laurie's, who had filled the dubious position of maid and companion to that lady, and after her death a somewhat similar one to her two daughters, Julia and Marion. But whatever her position, she had discharged its duties with an unselfish devotion that would have dignified the humblest service. True, Janet had grumbled somewhat through her twenty years' care, but grumbling with her was merely a habit, without necessary causes or consequences.

And she had always had two stock subjects for grumbling about. First, the flat country: it was a constant irritation to her; and if Janet had possessed the faith that could move mountains, doubtless the Grampians would now be in New Jersey. Second, the still, stealthy river: had it been a river of any sensibility, it would have risen against the comparisons she was always making between its sullen-looking waters and the wimpling, rattling, clear-running streams of Scotland.

But the river did its business—that is, it run the great cotton and silk mills of David Laurie in an admirably consistent, regular manner; and David was not ungrateful; he had always a word of apology for his aid. "It will not make a picture, Janet," he would say; "but then it's just like yoursel', woman—better than it's bonnie." Yet Janet in her white lace cap and neckerchief was no uncomely picture, for instinctively she knew that age surrounds itself with a kind of youth in garments that are always sweet and fresh. So, though she was a contrast, she was not an unpleasant one, to the lovely girl cuddling among the crimson damask cushions in the same room with her.

This girl is Marion Laurie. I have been prosy about my introduction, but a beauty, like a queen, requires some ceremony. Now you may look at her dimpled face, oval in shape, pink and sweet as a rose just bloomed. There is in it something fairly luminous; say it is the glory of her eyes—large blue eyes—bright and clear as heaven; or say it is the glory of her hair—pale golden-brown hair—like the aureole of a saint. No one would care particularly to analyze any creature so exquisite; it would be like pulling a flower to pieces to find out where the perfume dwelt.

But as she lies with her small hands crossed above her head, and her small