

# A STUDY IN SCARLET

BY A. CONAN DOYLE.

## PART II—Chapter I—Continued.

"Cocks and hens," cried the little girl, gleefully, pointing at their ill-omened forms, and clapping her hands to make them rise. "Say, did God make this country?"

"In course he did," said her companion, rather startled by this unexpected question.

"He made the country down in Illinois, and he made the Missouri," the little girl continued. "I guess somebody else made the country in these parts. It's not nearly so well done. They forgot the water and the trees."

"What would you think of offering up prayer?" the man asked diffidently.

"It ain't right yet," she answered. "It don't matter. It ain't quite regular, but He won't mind that, you bet! You say over them ones that you used to say every night in the wagon when we was on the plains."

"Why don't you say some yourself?" the child asked, with wondering eyes. "I discerned them," he answered, "I haven't said none since I was half the height of 'ou say. I guess it's never too late. You get them out, and I'll stand by and come in on the chorus."

"Then you'll need to kneel down, and me, too," she said, laying the shawl out for that purpose. "You've got to put your hands up like this. It makes you feel kind of good."

It was strange sight, had there been anything but the buzzards to see it. Side by side on the narrow shawl knelt the two wanderers—the little, prattling child and the reckless, hardened adventurer.

Her chubby face and his haggard, angular visage, both turned up to the cloudless heaven in heartfelt entreaty to that dread being with whom they were face to face, while the two voices—the one thin and clear, the other deep and harsh—united in the entreaty for mercy and forgiveness.

The prayer finished, they resumed their seats in the shadow of the bowler until the child fell asleep, nestling upon the broad breast of her protector.

He watched over her slumber for some time, but Nature proved to be too strong for him.

For three days and three nights he had allowed himself neither rest nor repose.

Slowly the eyelids drooped over the tired eyes, and the head sunk lower and lower upon the breast, until the man's grizzled beard was mixed with the golden tresses of his companion, and both slept the same deep and dreamless slumber.

Had the wanderer remained awake for another half hour a strange sight would have met his eyes.

Far away on the extreme verge of the alkali plain, there rose up a little spray of dust, very slight at first, and hardly to be distinguished from the mists of the distance, but gradually growing higher and broader until it formed a solid, well-defined cloud.

This cloud continued to increase in size until it became evident that it could only be raised by a great multitude of moving creatures.

In more fertile spots the observer would have come to the conclusion that one of those great herds of bisons which graze upon the prairie land was approaching him.

This was obviously impossible in these arid wilds. As the whirl of dust drew nearer to the solitary bluff upon which the two castaways were reposing the canvas-covered tilts of wagons and the figures of armed horsemen began to show up through the haze, and the apparition revealed itself as being a great caravan upon its journey for the West.

But what a caravan! When the head of it had reached the base of the mountains the rear was not yet visible on the horizon.

Back across the enormous plain stretched the straggling array, wagons and carts, men on horseback, and men on foot. Innumerable women who staggered along under burdens, and children who toddled beside the wagons or peeped out from under the white coverings.

This was evidently no ordinary party of immigrants, but rather some nomad people who had been compelled through stress of circumstances to seek a new country.

There rose through the clear air a confused clattering and rumbling from this great mass of humanity, with the creaking of wheels and the neighing of horses.

Lead as it was, it was not sufficient to rouse the two tired wanderers above them.

At the head of the column there rode a score or more of grave, iron-faced men clad in sombre homespun garments and armed with rifles.

On reaching the base of the bluff they halted and held a short council among themselves.

"The wells are to the right, my brothers," said one a hard-lipped, clean-shaven man with grizzly hair.

"To the right of the Sierra Blanco—so we shall reach the Rio Grande," said another.

"Fear not for water," cried a third. "He who could draw it from the rocks will not now abandon His own chosen people."

"Amen! Amen!" responded the whole party.

"They were about to resume their journey when one of the youngest and keenest-eyed uttered an exclamation and pointed up at the rugged crag above them.

From its summit there fluttered a little wisp of pink, showing up hard and bright against the gray rocks behind.

At the sight there was a general raising up of horses and unslunging of guns, while fresh horsemen came galloping up to reinforce the vanguard. The word "Redskins" was on every lip.

"There can't be any number of Indians here," said the elderly man, who appeared to be in command. "We have passed the Pawnees, and there are no other tribes until we cross the great mountains."

"I'll go forward and see, Brother Stangerson," asked one of the band.

"And I," and I," cried a dozen voices.

"Leave your horses below and we will wait you here," the elder answered.

In a moment the young fellows had dismounted, fastened their horses, and were ascending the precipitous slope which led up to the object which had excited their curiosity.

They advanced rapidly and noiselessly, with the confidence and dexterity of practiced scouts.

The stagers from the plain below could see them fit from rock to rock until their figures stood out against the sky-line. The young man who had first given the alarm was leading

with the voice of Joseph Smith, which is the voice of God."

## CHAPTER II.

This is not the place to commemorate the trials and privations endured by the immigrant Mormons before they came to their final haven.

From the shores of the Mississippi to the western slopes of the Rocky mountains they had struggled on with a constancy almost unparalleled in history.

The savage man and the savage beast, hunger, thirst, fatigue and disease—every impediment which Nature could place in the way had all been overcome with Anglo-Saxon tenacity.

Yet the long journey and the accumulated terrors had shaken the hearts of the stoutest among them.

There was not one who did not sink upon his knees in heartfelt prayer when they saw the broad valley of Utah bathed in the sunlight beneath them, and learned from the lips of their leader that this was the promised land, and that these virgin acres were to be theirs for evermore.

Young speedily proved himself to be a skillful administrator as well as a resolute chief.

Maps were drawn and charts prepared, in which the future city was sketched out.

All around farms were apportioned and allotted in proportion to the standing of each individual.

The tradesman was put to his trade and the artisan to his calling. In the town streets and squares sprang up as if by magic.

In the country there was draining and hedging, planting and clearing, until the next Summer saw the whole country golden with the wheat crop. Everything prospered in the strange settlement.

Above all, the great temple which they had erected in the center of the city grew ever taller and larger.

From the first blush of dawn until the closing of the twilight, the clatter of the hammer and the rasp of the saw was never absent from the monument which the immigrants erected to Him who had led them safe through many dangers.

The two castaways, John Ferrier and the little girl who had shared his fortunes and had been adopted as his daughter, accompanied the Mormons to the end of their great pilgrimage.

Little Lucy Ferrier was borne along pleasantly enough in Elder Stangerson's wagon, a retreat which she shared with the Mormon's three wives and with his son, a headstrong, forward boy of twelve.

Having rallied, with the elasticity of childhood, from the shock caused by her mother's death, she soon became a pet with the women, and reconciled herself to this new life in her moving canvas-covered home.

(To be continued.)

## CONTENDING FOR A PRINCIPLE.

Good Example of the Quibbles That Prevail in Legal Practice.

An English writer gives a good example of those quibbles in legal practice that have a sort of fascination for certain minds. Some years ago, while traveling on the continent, he met the principal lawyer for the government of one of the principalities, who told him of a curious legal question. It had reference to a railway station at the boundary between two principalities.

Someone standing outside the window of the ticket office had put his hand through and robbed the till inside. The boundary line lay between where the thief stood and the till, so that he was actually in one territory while the crime was committed in another. Here was a nice nut for the gentlemen learned in the law to crack. Which of the principalities should undertake the prosecution of the criminal?

At it they went in good earnest, and the arguments on either side were long and vehement, till the whole case was embalmed in many volumes. At last one side yielded so far as to say:

"We will permit you, as an act of courtesy, to prosecute, while at the same time reserving all our sovereign rights."

At this point of the recital I asked: "And how did the prosecution end?"

"Ah! That is quite another matter," said my friend. "There was no prosecution; we were only arranging what we should do when we caught the robber; but we never caught him."—Youths' Companion.

## Fearful Cold of Siberia.

There are still many drawbacks to travel on the great Siberian railway, but one of the greatest is the discomfort to which third-class passengers, especially native Chinese, are subjected.

The past winter was unusually severe, yet the rolling stock is so inadequate that the Chinese ride in open freight cars. In January and February, when the thermometer registered from 30 to 40 degrees below the freezing point, the Chinese sat in crowds on the frozen trucks and frequently froze to death.

On one terrible night in February 15 Chinese perished and about 150 others suffered terribly from frost bites and exposure.

## The Trappists.

Many letters come to the monastery announcing the death of relatives of the monks; these are seen by the abbot only, and at chapter he may simply announce: "The mother of one of our number is dead; let us pray for her soul."

Never to his dying day does the beloved Trappist learn that he was praying for his own mother.

## The Money of Babylon.

The great and ancient empires of Assyria and Babylonia adhered for ages to primitive blocks of copper and ingots of gold and silver and did not, therefore, have an imperial coinage. They possessed a system of banking, however, which was complete and well developed.

## Dangerous Medicines.

Certain medicines—including cinchona salts, salicylic acid, mercury, tobacco, alcohol, carbonic oxide, lead, chloroform and ether—have been reported especially dangerous to hearing and liable to cause deafness.

## Pineapple Juice.

The best lubricant for the organs of the throat is pineapple juice. It is said that people living in countries where the cone shaped fruit is grown never suffer from bronchial affections.

## Lettuce.

The mineral salts contained in lettuce, its refreshing, cooling properties and its easy digestion make it a most wholesome addition to the more solid foods.

## NEBRASKA RELIGIOUS FANATICS.

The "Figites" an Addition to the Various "Holiness" Societies.

Nebraska has added another to the various "holiness" societies with which the land is already overrun. The "Figites," as they call themselves, from the name of their leader, Louis Figg, are a lot of religious enthusiasts who have banded themselves together and live in a swamp near Great-nod so very far from Omaha. People in their neighborhood have tarred and feathered the leaders, and have hauled them into court time and again with little result, except divorcees.

The Figites say the Holy Ghost watches over them and tells them what to do and assert that the whole world is not able to turn them from what they regard as their plain duty. They consider themselves to be the chosen of the Lord, and condemn all other persons and sects to everlasting damnation. In spite of the fact that the law is continually after them, the society is growing and may soon be compelled to seek larger quarters. They do absolutely nothing unless directed by the "voice," and consider themselves as being the very acme of perfection.

The Figgites lived at Greina some years ago, and had money and a good home. What started them on this fanatical religious turn is not exactly known, but it is a fact that suddenly both Figg and his wife showed signs of the "spirit" and their house became the rendezvous of many impressionable women who developed into enthusiasts as great as the Figgites themselves. There were people in Greina, however, who did not think much of their doings, and booted them out. A couple of years ago there was considerable whitewashing and after a dose of tar and feathers Figg gathered up his female adherents and fled to a swamp, where he built a rough shack, in which the crowd still lives. Strange to say, there are still found women enough to keep the colony in a state of healthy growth. They leave good homes to go with Figg to his miserable shanty, which contains but four rooms, two below and two upstairs, where they sing and shout and conduct their fanatical ceremonies with less regard for the proprieties than is called for in a strict interpretation of the rules of law and order. These four rooms are crowded always, no men being among the enthusiasts except Figg and his two grown sons.

The first principle of the Figg religion is regeneration by the Holy Ghost. When that is accomplished, the whole life of the devotee hangs on the "voice." The "voice," which is supposed to come from the Holy Spirit, directs every move of their daily lives, and whatever the "voice" directs them to do, is done without question.

The Figites believe that all creeds and forms of worship are wrong, as well as any set way of meeting. They have a way of working themselves into a high state of excitement, when the "voice" will command one of their number to go and stir up a meeting being held in some church near by. There is usually something doing of very warm character when the fanatic shows up and begins to denounce the congregation.

The tract of 225 acres which are included in this reservation was purchased by Harvard University with funds bequeathed to that institution by James Arnold, of New Bedford, says the Boston Herald. At that time it was a piece of rough, uncultivated land, overrun with a wild growth of native shrubbery, and with little timber growth, except scattering hardwood, which latter still remains the crowning glory of the collection.

The arboretum is a department of Harvard University, and was originally established with a view to provide opportunity for the scientific study of tree life, yet so carefully has the work been planned, and so artistically have these carefully wrought out plans been executed, that the scientific value of the collection is almost lost sight of in its picturesque beauty.

At no other place in this country—probably nowhere else in the world—is there such a collection of living trees and shrubbery, carefully disposed for both study and enjoyment.

Twenty-five years ago knowledge of the characteristics, geographical distribution and economic and horticultural value of the trees of North America was vague and hardly within the reach even of those anxious to acquire such knowledge, but, as a result of the work done at the Arnold arboretum, it may be fairly said that to-day the trees of no other country have been so carefully studied and are so well known.

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for the road when it should have been constructed. Now, however, a trolley system is in successful operation in the Dead River region in the roughest part of Somerset County and is engaged in hauling heavy loads of spruce logs—a greater burden than any ordinary electric line has to carry, writes a Bangor correspondent of the New York Tribune.

The electric log-hauler is the invention of A. O. Lombard, of Waterville, who is a mechanical genius and has made a fortune from various inventions in the last ten years. Some years ago Mr. Lombard conceived the idea of building a steam log-hauler and made a careful investigation of the subject before he began work upon the machine that he had in mind. He found that more than fifty years ago a Maine man had built a steam log-hauler, but that it had failed to work on account of some manifest faults in its construction. This first steam log-hauler had a boiler and engine mounted upon a set of driving wheels five feet in diameter, with spikes in the rims of the wheels to prevent them from slipping, but when the machine was hitched to a load of logs the bearing of weight was on so small a portion of the rims that the wheels whirled around like those of a locomotive on a wet rail, while the spikes would dig so deeply into the snow that the machine would become stalled in hollows of its own making and be unable to move its own weight, not to speak of a load of logs.

To obviate this difficulty Mr. Lombard provided his machine with a sort of self-laying rail—a set of endless lags, carried on ball bearings—which, while preventing the wheels from digging into the snow, affords them a friction hold, giving traction power sufficient to draw loads of logs aggregating 90,000 feet. The forward end of the hauler is carried by a sled, to which is attached a pole. A pair of horses is hitched to this pole and driven ahead to guide the machine, but the horses do no hauling.

Learn Natural Science at Arnold Arboretum in a Booky Bower.

Unique among the various reservations which go to make up Boston's wonderful system of parks and parkways, and beautiful, in its way, beyond all others, the Arnold arboretum is just now coming into the full bloom of its surpassing loveliness.

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