

A MOUNTAIN- WHITE HEROINE

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A mountain-white heroine by James R. Gilmore (Edmund Kirke)

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BY

JAMES R. GILMORE

(EDMUND KIRKE)

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"THE REAR-GUARD OF THE REVOLUTION" ETC.

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INTRODUCTION.

OUR country offers hospitality to all civilized nations. It opens wide its doors to every man who desires civil and religious freedom, and is willing to assimilate with our people, and support our free institutions. It accords to him every right of property, and, after a brief probation, the same voice in shaping our governmental policy that is enjoyed by our native-born population, whose fathers laid the foundations of our Republic, and who have themselves erected it into a great nation. But, like prudent householders, our native citizens do not give cordial welcome to the foreign beggar, burglar, incendiary, and cutthroat. And yet, recent investigations, conducted under the authority of Congress, disclose the fact that European governments are vomiting upon our shores their criminal and worthless characters in startling numbers. Their highways and by-ways are ransacked for paupers, and their jails and penitentiaries are emptied of dangerous vagabonds, to be thrust into our large cities in idle and lawless crowds, there to form an element that is a menace to the peace and security of any civilized community.

The presence of this element has already obliged every one of our larger municipalities to so augment its police force, as to greatly increase the tax-burden of its order-loving citizens.

This is an element sufficiently dangerous to cause alarm; but it is far less dangerous to us as an American people than those firebrands of Europe—the Anarchists and Socialists—whom foreign governments are scattering broadcast among us. The paupers and criminals threaten our security as individual citizens; the Anarchists and Socialists are a menace to the stability of our Government, and the integrity of our very civilization.

John Most, the high priest of American anarchy, in his recent examination before the Congressional Immigration Committee, expressed the opinion that there are fifty millions of Socialists in Europe, and he stated that two million Anarchists are already domiciled in the United States, and are being reinforced by every ship that arrives from the Continent. The number of Socialists already here he did not state; but they are undoubtedly more numerous than the Anarchists. When asked to define the difference between socialism and anarchism, Most replied that the Socialist seeks to change the whole system of society. He does not seek to abolish individual ownership, but—what is the same thing—he would have the earnings of property equally distributed among the people. Under this system he believes there would be no necessity for laws, nor any need of a government. Every man would become a law unto himself, and the State would soon go out of existence. The Anarchist,

on the other hand, according to Most, believes in the equal distribution of all property, and the immediate and total abolition of all State government.

The mere statement of these doctrines is enough to show that these people are the natural enemies of our American civilization. They are simply destructives. License with them is liberty; and freedom the ability of the poor to pull down the rich, and to revel idly on the avails of other men's industry. Both Socialists and Anarchists are largely sceptics and atheists, and drawn, as they mainly are, from the most ignorant and degraded population of Europe, they are the ready instruments of designing demagogues who would build themselves up on the ruin of society. What enormities they would commit if once freed from restraint, may be seen in the recent developments in Chicago, and in the atrocities attending the great riots in Pittsburg and New York city.

But I conceive that the peril to which the country is exposed from this disorganizing element, lies not so much in its violent uprising, as in the peaceful spread of its opinions — the silent infusion of its poisonous virus into the veins of the great body of our working population, till they shall mistake French Communism, or German Socialism, or Russian Nihilism, for Anglo-Saxon freedom. The danger is that the country shall thus lose its national character, be un-Americanized, swung away from the traditions of our fathers, and from the English liberty, English law, and English religion, which have given us all our greatness as a nation.

This calamity may not be possible in our Eastern and Middle States, where the foreign element is a minority, and every school-boy knows that true freedom is liberty regulated by law, and its most characteristic trait a strict regard for the property and rights of other men. The natural field for these destructive theories is the West, where the foreign-born population is a much more potent element, and New England ideas have not so thoroughly leavened the community. In that section, which in the near future will hold the political power of the country, these atheistic and destructive principles are strongly aggressive, and gaining ground with astonishing rapidity. In Chicago alone there are now, according to Professor Samuel Ives Curtiss, forty thousand Anarchists, who openly counsel resistance to law, and support vile journals in which are reproduced the writings of Thomas Paine, the shallow utterances of Robert G. Ingersoll, and ribald parodies of all that is most sacred in human literature. These journals distinctly proclaim that property is theft, the future life a delusion, Christianity a fable, and God Himself merely a scarecrow, invented to keep the poor out of the rich man's cornfield.

All along the Great Lakes this fetid exhalation from the cesspools of Europe is spreading, and it threatens to soon taint the atmosphere of the entire West. And the misfortune is that the spread of the poison cannot be checked. No capitation tax will keep these men out of the country, and we cannot deny them a free expression of their opinions when they are in it. If we were to set zealously about the work we might convert a few of them

to our political creed ; but the chances are that when we had made one proselyte two others would spring up in his place, armed at all points with false logic, and backed by the moral support of that European reserve of fifty millions.

But it is doubtful if any genuine Anarchist can be converted to our American idea of freedom. Hatred of the rich he has drunk in with his mother's milk, and the iron heel of the governing classes in his native country has so scarred his very soul, that he has come to regard all who are better-conditioned than himself as his natural enemies. He cannot be made to understand that there can be no tyranny where every man wears a crown, no actual inequality where all are equal before the law, no exclusive possession of riches where moderate intelligence, and persistent industry, will speedily bestow them upon the poorest and most illiterate. He is incapable of understanding this, and hence, is unable to appreciate either the rights or the duties of an American citizen. This being so, and these men increasing in number in a more rapid ratio than our native population, and every one of them having the ballot in his possession, how shall we during the coming years preserve our national character, and keep intact our American institutions ? The question is of vital moment to this nation, and it concerns not only every patriot, but every Christian who has at heart the upward progress of the human race, and would see his country achieve its high mission as the standard bearer of civil and religious freedom.

There can be but one answer to this question, and that is — *The safety of our American institutions depends*