

Cutting from Graphic  
Address of Paper, N. Y.  
Date, Jan 4. 89.

Judge Albion W. Tourgee, who has earned a wide reputation in literature by his series of historical Southern novels, has settled down at Mayville, on Lake Chautauqua, in Western New York, from which place he is writing notes for the newspapers on current topics. General Tourgee's experience in the South was that of other Northern men who went there after the war in the hope of becoming a part of the new growth that seemed certain to follow its devastation. He tried planting. When that failed he took up his pen and drew such graphic portraiture of Southern life as it existed during the "carpet bag period," that the entire country became saturated with the Southern question. He is still writing about the South, and here are some of his recent clear-cut sentences: "The South is on the up-grade, not because her people believe in progress and are willing to get behind and push, but because the world is moving, and no matter how heavily it hangs back in the breeching the South must move too. The progress of the South morally, intellectually and materially is very largely the result of mere friction with Northern enterprise, aspiration and sympathy. Northern capital, Northern brain, and very often Northern brawn, have fought their way through the crust of Southern life and made unaccommodated stir among its particles which seems phenomenal to its people. Some have felt the twirl of the new impulse and been swept on towards prosperity and common sense. These do a deal of boasting of their own achievements. Like the apples which floated down the river, they are in love with their own natatorial powers. They boast of their Birmingham, Atlanta and Chattanoogaes, as if they were natural products of Southern life and inclination, instead of being the result of a quarter of a century of Yankee doggedness and persistence. The South has moved because Yankee impulse, Yankee energy and Yankee activity have been moving it. The progress in its laws, its institutions, its charities and its material development is mainly due to the never ceasing pressure of Yankee ideas and Northern helpfulness and willingness to forget."

commented upon. So Mr. HURLBURT's unfriendly feelings were disclosed through his newspaper habit of making a point. The "Arthur Richmond" papers are understood to have had a number of authors, none of them, however, bearing the name of BROWN. "Gail Hamilton" is credited with at least two of them. Mr. CLARK, one of the editors of the *North American Review*, is believed to have written the "Arthur Richmond" - Delaware paper. JAMES REDPATH is credited with another, and so is Judge TOURGEE, who is also believed to be the author of one or more articles signed editorially.

from Independent  
of Paper, N. Y.  
Jan. 3. 89.

*Letters to a King.* Albion W. Tourgée (Phillips & Hunt), is a political treatise in epistolary form, the outgrowth of a letter of congratulation addressed to a young man upon his attaining his majority. Every American citizen of the male sex becomes a king when he reaches the age of twenty one, according to the theory of this book, a proposition not altogether easy to reconcile with majority rule, and somewhat incompatible with the doctrine that "responsibility is not lessened by partition." The first duty of this potentate is to attach himself to some political party—for government otherwise than by party is unthinkable, and there always have been and probably always will be, two great parties in this country. Mr. Tourgée does not give advice as to which of these parties the king should join, but confines his attention to directions for subsequent conduct. "It is as a *partisan alone* that the citizen exercises power, and the party organization is the *only* weapon by which political good may be accomplished or political evil averted." This remark was probably directed against the "Mugwumps" and those who abstain from voting, but it seems to apply to the press in general and to this book in particular. Nevertheless Mr. Tourgée emphatically approves rebellion against bad nominations and corrupt practices. In general we may say that his advice is sound and sensible, altho his political philosophy is a good deal confused. There is much to approve in his arraignment of those who take no part in politics as well as of those who take a dishonorable part. There is a good deal of lurid description of battle scenes, and much "fine writing"; but if these elements were lacking Mr. Tourgée's readers would hardly recognize the book as the product of his pen.

map and enlarging upon the theme. The train  
sped on, the Cabinet ministry, generals and  
illustrious nobles, remained standing out  
of respect to the Czar and casting glances of  
horror at the American's disregard of imper-  
ial etiquette. When the muttered in-  
dignation of the courtiers reached the ear of  
Nicholas, he is said to have turned to the  
group and declared, "You are wrong, gen-  
tlemen. This man is a king; you are only  
subjects. He may be the ruler of his people  
to-morrow; you can never be more than the  
servants of your Sovereign."

To a monarch of this imperial description Judge Tourgée has indited these thoughtful letters. The author mentions the terse definition of the word "citizen" by the Supreme Court of the United States to be "one of the sovereign people, a constituent member of the Sovereignty" (With Howard, 405). The volume grew out of a letter of congratulation addressed to the son of an old comrade on his twenty-first birthday. The letters are designed to impress the fact of individual responsibility upon all young men. The man who makes a perfunctory exercise of the ballot is compared to a soldier who fails to take aim, and thereby fails to make his shot effective. The writer, therefore, concerns himself largely with political instrumentality. A quite fair notion of "working politics" may be obtained from these letters. While affirming that partisanship is the foremost duty of the citizen, the letters are not subservient to the interest of any party; the principles inculcated being universal and applying to either grand division in politics. The most striking feature of the work is the new doctrine that politics is the broadest, richest and most important field of Christian endeavor. Judge Tourgée insists that in performing the duties of a citizen the individual is always subject to the obligations of Christian morality. A man, he argues, cannot be a good Christian in a republic unless he faithfully perform his public duties—"for these, even more than his private acts," may be made effectual for the fulfillment of the Christian idea of universal benevolence.

In speaking of the duty of the juror, Judge Tourgee pays a high compliment to the superiority of the Southern men. A 35 years' residence at the South enables him to say that the Southerner rarely seeks release from civic duty on the plea of personal advantage. In contrast with the Southerner's readiness to serve the public is shown the experience of the courts of Northern States, and the subtleties offered by the "free citizens" to evade unpleasant public duties. Possession of this thoughtful book is a privilege; study of it should make clear to all that self-government is a priceless trust which it is the highest duty to transmit unimpaired and improved to the next generation of American citizens.

g from Journal  
ss of Paper. Minneapolis Minn.  
Dec. 27. 88.

Albion W. Tourgee, the author of "A Fool's Errand," has obtained a patent for a hydraulic motor. It must be that Judge Tourgee purposes lecturing again. He wants something to draw a crowd—but perhaps you can see the point.

Cutting from \_\_\_\_\_  
Address of \_\_\_\_\_  
Date, \_\_\_\_\_

THE JANUARY NUMBER of the *North American Review* contains another "Arthur Richmond" letter to Mr. BAYARD. The authorship of this latest effusion may not be easily traced, as was a former one, signed in the same way and addressed to the Secretary of State. In that paper there was reference made to "a white champagne bottle." Mr. BAYARD detected the authorship by this allusion. He and Mr. A. HARRISON were present on one occasion at a social dinner party. In the course of the evening the latter said:

Public Ledger  
per, Philadelphia Pa.  
Dec. 8. 59.

**Letters to a King.** By Albion W. Tourgée. LL. D. New York: Phillips & Hunt.

The story is told of the Czar Nicholas that, when the first section of railway built in Russia was completed, the great Czar made a tour of inspection over it, accompanied by a brilliant suite of courtiers. An American engineer, who had presided over the construction of the road, accompanied the party and was called upon by Nicholas to explain the work on roads. So interested did the engineer become in the narrative that he unconsciously walked himself beside the Czar, and in this way, while talking the

e Oarnel  
 Kansas City, Mo  
 Jan 11 1889

## Struggles of the Man Without an Ancestry.

A. W. Tourgee in December Forum.

As soon as the American negro seeks to rise above the level of the former time, he finds himself confronted with the past of his race and the woes of his kindred. The white man traces his ancestry back for generations; knows whence they came; where they lived; and guesses what they did. To the American negro the past is only darkness replete with unimaginable horrors. Ancestors he has none. Until within a quarter of a century he had no record of his kindred. He had no father, no mother—only a sire and dam. Being bred for market, he had no name. Only a distinguished appellation like that of a horse or a dog. Even in comparison with these animals, he was at a disadvantage; there was no "herdbook" of slaves. The remembrance of this condition is not pleasant and can never become so. It is exasperating, galling, degrading. Every freeman's life is colored by this shadow. Thus the life of the negro, as a slave, freedman and racial outcast, offers undoubtedly the richest mine of romantic material that has opened to the English-speaking novelist since the Wizard of the North discovered and depicted the common life of Scotland. The negro as a man has an immense advantage over the negro as a servant, being altogether less characterized in fiction.

Prayer  
New Orleans La  
Jan 6-89

#### POACHING ON OUR PRESERVES.

Judge A. W. Tourgee, writing in the December Forum, emphasizes the fact that at present the South presents the richest field for fiction writers. He fails to admit, however, the equal fact that many of the best places in current literature are now being held by Southern writers. The list of these, whose names are as familiar as household words everywhere the magazines go, could not be counted on all of one's fingers. We are furnishing poets and novelists and story writers, an essayist or so—even a historian—and we only draw the line at philosophers. The most of these have a pleasant style—many of them are delightful to read; their English may be a trifle warmer and more flowery than that which pendrrips from a Hartford or a Concord or a Boston study table, but it is all the better for that. The South is full of writing folk, and they write well because they wisely write of the things they know best—of the life about them and the people who are their people.

A Southern story, as yet, it seems, must contain a negro, a person of mixed or suspected blood, a Creole who persists, even in the bosom of his own family, in talking something that passes for English. It must contain bad grammar and bad spelling, tumbled cabins, dismantled mansion and a picturesque and aesthetic poverty. These, properly used, are good material. The best stories that are written of any country are those that describe the people who live freest and nearest to nature. Such a story will have some of the real passions of life in it. The confessions of literature—the crystallized violets and preserved rose leaves of good society—do not sting the palate nor animate the senses sufficiently. There is nothing in American fiction more beautiful and more touching than some of the tales that have been written of the negro as he is since the war, of the decayed gentle folk whose slave he was and whose lifelong friend and comforter and servitor he will be.

Mr. Tourgee suggests that almost all writers save Mr. Howells and Mr. James now come South for their material, or to be exact, "hardly a novelist of prominence except Mr. Howells and Mr. James but has found it necessary to yield to the prevailing demand and identify himself with Southern types." This is all very well, and very true, but when these others come poaching on our preserves, in Heaven's name let the game they carry off be worthy of us! It is true that Longfellow wrote "Evangeline" without ever having seen the Teche or the Atchafalaya; but it is not every one who possesses the divine gift of intuition. Miss Constance Fenimore Woolson is a notable poacher. From her snow-roofed home in the far-off she writes things she thinks to be Southern stories, and these are published in the best magazines, having therefore the countenance and the sanction of our literary authorities. It would be interesting to know by what pattern or information Miss Woolson creates the remarkable individuals she passes off as types of Southern women and Southern "niggers." She has about

as absolute a misconception of the Southern dandy, his mode of thought, his speech, his actions, as one could possibly have. Our colored population, even in the rural districts, are not given to going naked, nor next thing to it, and "Unc' Abram" in the flesh would not know his rich, greasy mother tongue under Miss Woolson's dialect.

"Dere now, doan yer like coffee?" inquired Uncle Abram. "For my part," he went on, meditatively gazing on the fire which he had just replenished, "I ain't nebber took nuff in all my borned days—no, not et one time. Pints wouldn't de me. Nor yet korta. I ain't nebber had a gallon."

In this same story, "Jupiter Lights," Miss Woolson makes a pretty, if unlikely picture of sweet, dried up, poverty-stricken Miss Sabrina decorating her graves on Christmas. "First came Miss Sabrina in her bonnet, an ancient structure of large size, trimmed with black ribbon. . . . She likewise wore a long scarf, which was pinned with two pins low down on her sloping shoulders, its broche ends falling over her gown in front; her hands were encased in black kid gloves much too large for her, each fastened with one white button. Behind her came Pewolyn, Pomp and Plato carrying wreaths of holly."

The wreaths arranged, the small Confederate flags stuck up, Miss Sabrina takes a small prayer-book from her pocket, opens it, coughs a little and begins to sing a hymn. It is pretty to read but it is misleading, for the Southern gentlewoman, however meek and submissive, is not a sun-dried fool.

Miss Woolson's Southern stories, like those of other writers in the North, lack local color. She gives us types that are unrecognizable to us. Poaching on our preserves will do her no good, and she is too fine an artist to be caught in the trap of writing anything merely for money.

from Register.  
of Paper. Mobile, Ala.  
Jan. 16. 89.

Judge Albion W. Tourgee is still writing about the South. He said lately: "The South is on the up grade, not because her people believe in progress and are willing to get behind and push, but because the world is moving, and no matter how heavily it hangs back in the breaching the South must move too. The progress of the South morally, intellectually and materially, is very largely the result of more friction with Northern enterprise, aspiration and sympathy. Northern capital, Northern brain, and very often Northern brawn, have fought their way through the crust of Southern life, and made unaccustomed stir among its particles which seems phenomenal to the people." In making this statement Judge Tourgee has done the South great injustice. Southern pluck and energy

have had just as much to do with the progress of the South as Northern capital, in fact more to do with it. But Judge Tourgee is not fond of doing justice to

ing from the Herald  
ess of Paper. Birmingham  
Jan 9-89

#### "Judge" Tourgee Again.

"Judge" Tourgee, who deems it his special mission to write about the South, to the great annoyance of this section, has recently declared that there is no progress in the South, "except that inspired by Yankee energy and activity," and that Birmingham, Atlanta and Chattanooga are products of "Yankee doggedness and persistency."

In this instance "Judge" Tourgee repeats an exploded fabrication. It has been repeatedly shown in response to such claims made by Northern papers that Birmingham is purely a Southern product; that the men who are the leading spirits in its industries are Southern, and that Southern pluck and Southern capital has made it what it is.

We have Northern citizens here whom we esteem and value very highly and we want more like them. We want all who will come, but Birmingham can't in any sense be said to be a product of Northern energy or Northern money.

The Republicans who persist in considering the South a Nazareth out of which no good thing can come, fall into some strange contradictions in their misrepresentations of this section. They say in the first place that there is no tolerance of Northern people in the South, that we ostracize them and that conditions are such that they don't dare to come here to live. They also say that Southern people are lazy and thriftless, but when the South shows unmistakable signs of prosperity they say it is all due to Northern immigration.

This same "Judge" Tourgee is the author of a book called "The Fool's Errand," in which he represented it as a hopeless task for Northern people to succeed in any undertaking in the South, he having himself made the experiment. This last effusion, if it were true, would falsify his former position or else prove himself a dead failure where others have met with easy and rapid success.

The truth is, the Southern people are very much like all Americans, the only difference between this section and the North is a difference in conditions that have nothing to do with the character of the white people of the two sections. The South is struggling manfully and succeeding amazingly in building up her own country, but she earnestly invites help from the North or any where else that it will come.

Advertiser.  
er. Boston, Mass.  
Jan 10-89.

#### "Letters to a King."

"Letters to a King." By Albion W. Tourgee. (Cincinnati: Cranston & Stowe.)  
This is a series of talks to young voters on the duties which on becoming citizens of the United States they are called upon to perform. What says Mr. Tourgee writes is well worth reading.

and this latest volume is no exception. Plain, earnest, straightforward, he is easily understood, and so valuable are these talks that men older than the young voters for whom they are intended may find in them many things on which to ponder. The author skillfully avoids one common error in books of this nature; he does not allow his own personal political views to influence his work; his words are intended for every one, are written for the general good of all. Since our country is ruled by party government, and doubtless will be so ruled for many years to come, it is of little use for the citizen to carry and bawil the fact; let him rather accept the inevitable and range himself on that side which in principle and practice most nearly approaches his own personal views of what constitutes good and pure government, and then be loyal to that party so long as its nominees are honest men of fair capacity and its principles unchanged. Self-styled independents are severely condemned, and the writer holds that every voter should adhere to his own party even though it may not be quite his ideal, or else go resolutely over to the other side. In either case he should vote in that way which is "the best he can do for the country in the circumstances in which he is placed." "The greatest good for the greatest number," says Mr. Tourgee, and he calls upon all voters for courage, honesty and zeal to make better and more nearly perfect this government, which is "of the people, for the people and by the people."

Common Bulletin  
per. Boston Mass.  
Jan. 5. 89.

#### Literary Matters.

Andersonville Violets. By Herbert W. Collingwood  
Boston: Lee and Shepard.

This is the best story on the North and the reconstructed South that has yet been written. It is devoid of the hostility to the South that lies between the lines of Judge Tourgee's books, and yet it does not, as do most of the stories from the new Southern school of literature, condone nor excuse the faults and weaknesses of Southern methods.

The hero is a Maine soldier who is wounded by a sentinel while picking some violets for a dying comrade at Andersonville. The sentinel who declined to shoot him for the act was dismissed the service in disgrace. Returned from the war, the soldier at first settles down again upon the farm in Maine, but being offered a better opportunity migrates to the fertile district of Mississippi. There he meets the kindly sentinel whose sentiment, so absurdly misplaced at Andersonville, brought disgrace in the eyes of fellow-soldiers and exclusion from all society in civil life. The most interesting part of the book treats of the struggle of the Northern man not against Southern politics but against Southern agricultural methods.

Those whose business has led them to the South know how traffic is monopolized in that section by the Israelites because the natives lack the tireless industry demanded by modern methods. The mortgaged condition of every growing crop of cotton, the shiftlessness of farming methods, the unwholesome food, the overmastering uncleanness of the dwelling-places, the prejudice against the negro and the impossibility of existing without him, are all features more or less familiar to all who have dwelt in the old Slave States since the war. They are not familiar to the general reader, however, or they are presented in so lurid a fashion as to leave no light for the kinder traits of our Southern brothers.

The generation of the war is passing away and with it the issues which separate still to some extent the two sections. Northern capital is opening mills and factories through the Southern States and though the negro vote is still suppressed, the white vote is beginning to recognize the community of interest of both sections. The negro question is the most threatening one in the United States. The South naturally fears a return to the horrors of carpet bag rule. As the healing hand of time soothes the angry prejudices of years it may come about in the not distant future that the South will recognize that it is better to create the negro and at him for citizenship than to hold him in subjection. The negro is a force that is sometimes physical and sometimes moral.

Mahan  
per. Jan 3-89

Letters to a King. By Albion W. Tourgee, LL.D. Cincinnati: Cranston & Stowe; New York: Phillips & Hunt.

THOSE who have read the previous works of Mr. Tourgee will scarcely need to be told what qualities distinguish the present volume. There is the same childlike delight in military similes and metaphors, the same tawdry splendor of diction, the same profuse verbiage, the same "bumptiousness," and withal the same flashes of vigorous common sense. If the author would confine himself to the humble office of giving practical advice, he might exert a considerable influence; but he must needs set up as a political philosopher, a part which he is fitted neither by temperament nor by education to assume. Whether he has read the works of Rousseau or not we cannot say; but the theories that he propounds belong to the era of the French Revolution. They have been modified to suit American conditions, but their essence is of unmistakable origin.

The "king" to whom these letters are addressed is the individual voter of this country, and his sovereignty consists in the exercise of the right of suffrage. In plain language, what Mr. Tourgee attempts to do is to urge the voters of this country to discharge their trust conscientiously; but in order to enforce his suggestions he constructs an elaborate scheme of political maxims, the merit of which is open to considerable question. Thus he lays it down that popular government is based upon certain postulates, viz., that a majority of the people will always be wise enough to know what is right, honest enough to demand it, and vigilant enough to secure it. *Vox populi, vox dei.* With such a creed as this, no political morality is possible except the merest opportunism. Equally unsatisfactory is the theory that there always has been and always will be one and the same issue in national politics, upon which

there must be an eternal division of the people into two parties. History needs to be violently strained in order to countenance such a theory as this.

Having divided his "kings" into two parties, to one of which it is a religious duty for every man to belong, Mr. Tourgee easily demonstrates that the caucus is as sacred an institution as the party, and thus his constructive work is apparently complete. Every voter must belong to a party, attend the primary, and vote for delegates to the conventions. When the conventions have nominated, it is the duty of the voters to support the candidates of their party. This is simple enough, but Mr. Tourgee's passion for theorizing leads him to introduce some needless complications. The party, it appears, has entered into a contract with every one of its members that the will of the majority shall be honestly ascertained, that it will devote itself to the great issue upon which it was formed, that it will adopt only proper measures, and employ only capable, reputable, and loyal representatives. This "contract social" is, of course, a mere fiction, and a confusing one. That abstraction, "the party" cannot enter into a contract, nor could there be any sanction for such a contract if it were entered into. Young Americans will get no good by groping among such theories as this, and they will be likely to understand their Government better by bearing it constantly in mind that a party can by no possibility have any existence except in the minds of the men that compose it.

Taking it for granted, however, that Mr. Tourgee only means that when a number of men combine for a common purpose, they must do so upon certain terms, express or implied, he yet seems to become hopelessly involved upon the question of party allegiance. The member of the party, after all, is obliged to support the party only "so far as it is possible to do so without the sacrifice of convictions which he deems of paramount importance to those his party represents." This concession is inconsistent with the theory of the book, and is fatal to strict party discipline. It expresses very nearly the views of the independent voter, and the rant over the Mugwumps might as well have been omitted. Mr. Tourgee would have done wisely to study the history of the Protestant Reformation, and especially the history of their rival doctrines of authority and of individual judgment, before grappling with this question.

Commencement  
per. Louisville Ky  
Jan. 7. 89.

#### Two Views of the South.

When the retailers of opinions are not constricting a Cabinet for Gen. Harrison they are kindly arranging the affairs of the South. The New York Herald, always fair and generally conservative, pays a tribute to the Southern press that is a welcome change from the usual attentions paid this section:

Last year was especially noticeable in Southern journalism for two converging currents. Everywhere throughout the South the improvement in the daily press was unprecedented, until now there are many Southern papers which compare favorably with the oldest and greatest of metropolitan dailies.

The truth seems to be that this is a period of great mental and commercial activity in the South. The papers have been the first to feel the wave, and the enterprising ones are going ahead at a tremendous rate, while the laggards are dropping out.

The progress of any community can be gauged by the prosperity of its newspapers. They are the mirrors of the world's sorrow and its happiness, of its poverty and its wealth. The Southern press has kept time with the march of new ideas in the South, or, to be more accurate, the newspapers have led the way out of the wilderness of old fogeyism, and the people have followed.

In contrast with the Herald's views are the opinions of Judge Tourgee, the author of "A Fool's Errand," a man whose business, political and social failures have dipped his pen in gall:

The South is on the up-grade, not because her people believe in progress and are willing to get behind and push, but because the world is moving, and no matter how heavily it hangs back in the breaching the South must move too. The progress of the South morally, intellectually and materially is very largely the result of mere friction with Northern enterprise, aspiration and sympathy. Northern capital, Northern brain, and very often Northern brawn, have fought their way through the crust of Southern life, and made unaccustomed stir among its particles which seems phenomenal to its people. Some have felt the twirl of the new impulse and been swept on toward prosperity and common sense. These do a deal of boasting of their own achievements. Like the apples which floated down the river, they are in love with their own natural powers. They boast of their Birmingham, Atlanta and Chattanooga as if they were natural products of Southern life and inclination in-



stead of being the result of a quarter of a century of Yankee doggedness and persistence. The South has moved because Yankee impulse, Yankee energy and Yankee activity have been moving it. The progress in its laws, its institutions, its charities and its material development is mainly due to the never-ceasing pressure of Yankee ideas and Northern helpfulness and willingness to forget.

Northern capital and energy have done much to strengthen and make the new

order of things in the South, but the Yankee has not done it all. If his shrewdness has shown the way the young men of the South have not been slow to see their opportunity. The South is ready to welcome all classes bringing money, energy, or ideas. It is even prepared to welcome such bigoted critics as Tourgee, who has made merchandise of his malice, if he will speak only half the truth.

A more tolerant spirit is alive in the South. Old hatreds, old social extravagances, old commercial methods are being wiped out, and in their place stand peace, liberality and strict business principles.

#### TOURGEE ON THE NEGRO QUESTION.

BEVILDER, Ill., Jan. 23.—Special Telegram.—The Hon. A. W. Tourgee, the "Bystander" of THE INTER OCEAN, lectured to a large audience in Union Hall here to-night. He devoted his entire attention to the negro problem from the time of the African's first appearance in this country up to the present. He stated that the solution of the colored question was the most important one with which the American people would have to deal, and that it was no more settled now than it was before the war of the rebellion. Judge Tourgee's lecture was terse, earnest, and interesting throughout, and the facts that he stated in support of his argument were graphic and startling. The question is one of which but little is realized or understood by people generally, and there has been much private discussion here since the talk of last night. It is pronounced to be the best lecture of the many which have been delivered here this winter. The proceeds were for the benefit of the high school.

from *Age Herald*  
of Paper, *Birmingham Ala*  
Jan 19/89

#### We Go It Alone.

If there is any place in the South where Northern men and Northern enterprise are in the ascendancy it is Chattanooga. Yet we find the Times of that city—which is edited by a Northern man—stoutly denying Albion W. Tourgee's assertion that the prosperity of this section is all borrowed from the North.

The Times' article in this regard is worth copying and we give it full below:

Mr. Tourgee clearly knows nothing of the South; he draws on his preconceptions, prejudices and ignorance whenever he writes or talks on Southern men and affairs. If he was of any account as an observer he would know that not only are Southern men at the head of the majority of great Southern industrial operations, but that they have risen to the top of the ladder in commercial and financial affairs in New York, Baltimore and Philadelphia. It is ludicrously untrue that the young men of the South, who found themselves impoverished by the war in 1865, waited for or needed the stimulus of Northern example. They went to work at once, and soon convinced the owners of Northern capital that they could be safely trusted to handle large investments. They have handled them and the millions of Southern and Northern money in them, with skill,

energy, success. Southern business talent, Southern executive talent, have manipulated the building of nearly 20,000 miles of Southern railway lines in the last ten years. Southern men manage nearly all our furnaces, iron mills, cotton mills and the like enterprises. Of course they could not have accomplished much but for the aid of Northern confidence and cash; and the controllers of Northern cash have been wiser than the Northern scribbler in this regard. The bankers and investors of New York, Philadelphia, of Ohio, Indiana and Illinois, learned soon after the war that the Southerner was a man to put faith in, and they have acted accordingly. They know there is no essential difference in American citizens in respect of business sense and integrity, as their Southern investments prove.

The difficulty with the Northern writer, as a rule, who essays to tell all about the South, is that he is incapable of comprehending the impossibility of the phenomenal growth of the South, materially, morally, financially, socially and in population, without the hearty co-operation of Southern brawn and brain with the wielder of Northern money. The Northern editor, as a rule, is a hopeless-bourbon wherever Southern men and matters are concerned. He can not comprehend the fact of the New South, its achievements and possibilities. He can see nothing but the South of 1860-61.

The Times gives credit for a larger proportion of Northern capital than has actually been invested in the South. Southern money as well as Southern brain and brawn has done by far the greater portion of the work. Such aid as we have had from the North, in men and money, has been highly appreciated and we would be glad to have a great deal more of both—but it is altogether erroneous to credit the progress that has been made in this section altogether to Northern assistance.

from *Hot Blast*  
of Paper, *Union Ala*  
Jan 29/89

It makes one very weary to read such stuff as this in an article from Albion W. Tourgee, published in the *Chicago Inter-Ocean*.

The South is on the up-grade, not because her people believe in progress and are willing to get behind and push, but because the world is moving, and no matter how heavily it hangs back in the breeching the South must move too. The progress of the South, morally, intellectually and materially, is very largely the result of more friction with Northern enterprise, aspiration and sympathy. Northern capital, Northern brawn, and very often Northern brains, have fought their way through the crust of Southern life, and made unaccustomed stir among its particles which seems phenomenal to its people.

There is no denying that Northern capital and confidence have contributed to Southern development, but the facts prove that the first advance in Southern progress was due to Southern pluck, enterprise and money, and the display of shrewd business and financial ability, and the success of Southern men first attracted the attention and enlisted the confidence of Northern capitalists. In every growing city in Alabama the most prominent and influential

are Southern men. Mr. Tourgee should have greater regard for the truth in his brilliant effusions.

#### "GIVE USA REST."

Judge Tourgee Speaks on the Rushing Character of American Life.

The fifth entertainment in the Y. M. C. A. course was given at the Methodist church Saturday evening when Hon. Albion W. Tourgee delivered his lecture entitled, "Give us a Rest," to an audience that completely filled the church. The subject announced beforehand was "Yours and Mine" or "Socialism and its Allies", and the advisability of changing it without notice of any sort may be seriously questioned. The lecturer was introduced by Mr. O. P. Ray and said that he had an especial fondness for this lecture because he had the consolation of knowing that at some period during its delivery, or at least by the time the end was reached, his audience would agree with him that there was need of a rest. Owing to the inordinate length of the lecture the audience found no difficulty in agreeing with the speaker about half an hour before it closed. The thoughts expressed during the first half hour of the lecture, true and well put though they were, had only a remote connection with the subject in hand and had the speaker proceeded directly to his subject without this preliminary skirmish all would have been better pleased.

The lecture proper was an earnest and forcibly delivered plea for more rest and recreation, both mentally and bodily, in our lives. The speaker said that it was well to give some attention to the question of immortality on earth. Every moment of time that has been recorded by human heart beats since the world began is in our lives. Out of yesterday comes every to-day and out of to-day must spring all the future, just as certainly as the oak springs out of the acorn. Our whole lives have been built up out of the past and not only is the past in us and of us but out of us must come all the future. Americans have been slow to learn this fact of immortality upon the earth. Our relations to the to-morrow are infinitely more important than our relations to to-day.

Rest as a factor in human life has never received any attention at our hands. Art and religion are given some recognition and to them we commit the care of our bodies. Until a recent period it has not been recognized that the law of God affecting the strength of any nation demanded that into every nation should go a certain amount of rest. We hardly realize how the changes in our methods of living have affected the consumption of nervous energy. But we have learned that a man may die with every bodily function in good working order simply because his nervous energy is all worn out. In reviewing this question of the loss of nervous energy we must consider what a man intends to do, and what he does without intending to do it. Up to within half a century ago the Almighty occupied the position of timekeeper for humanity. The mere question of artificial light and the importance which the question has attained shows how we have extended the day into the night. The sun is supposed to rise and set every day, but comparatively few know this to be a fact from personal observation. The day begins when the whistle blows and ends when we turn out the gas. We lose nervous energy too in that greed of possession which has pushed the American people along towards the setting sun, founding cities and building empires. We lose nervous energy in taking into our midst every year 1,000,000 lives from every point from which life can ooze. Although they become thoroughly Americanized after three generations, this assimilation is a tax on our nervous energy. Our varied American climate even is a tax on every form of nervous energy. We do not realize how the excitement

any form of knowledge exacts something of the nervous system. Even the perusal of the newspaper of to-day is an unintentional tax on the nervous energy. We do not realize how much of the world's knowledge we take in unconsciously. We have been led to believe that all that is needed in this world is a polished brain. The American boasts of two things—of the figures that represent our national wealth and of our ability to get on ahead. Just as long as our only means of locomotion were the stage coach, or the raging canal there was no danger of national dyspepsia. We do not realize how these new conditions have changed our lives until we compare the present time with half a century ago. The man who performs even the functions of trade to-day carries an amount of general information that would make Stephen Girard's attainments in this line seem of the most trivial character. If a man had started out 50 years ago to form a trust in any branch of business one half of the men engaged in that particular branch would have died before the existing means of communication would have enabled him to get their consent to it. In our religious meetings we speak of the body as a fit dwelling place for the holy spirit, but in our everyday life we treat it as a worthless affair, of no account whatever. Many a family is willing to exchange a child for a school diploma. Seventy per cent. of our people must live by means of the brain working out through the finger tips. The one thing that the average American knows least about is his children. He must give every golden minute of every golden day toward the accumulation of the golden dollar or some part thereof. He sends his children to the school teacher and trusts to the mechanism of education to turn them out all right. Solomon did not say that every child should be trained up in the same way but that each one should be trained according to his or her own way. The speaker severely criticised the present school system as in vogue in many places as detrimental to the future health of the growing child, and in concluding said that with the help that science gives us toward that end it is incumbent upon us to make our lives better, longer and more complete than those that have gone before.

#### MARRIAGES FOR LOVE.

This is the way Count Tolstor, the Russian novelist, philosopher and philanthropist, "sizes up" love marriages, according to Editor STREAN of the *Pall Mall Gazette*, who has lately been visiting him.

Not in one case out of a hundred does romantic love result in a life-long happy union. The young people whose lives lie in different orbits are drawn together by this evanescent reason. They marry. For a month they are happy—perhaps even for a year, or two years, never longer. Then they hate each other for the rest of their lives, spending their time in paying homage to the respectabilities by concealing the truth from their neighbors.

This is truly depressing, and we fear that Count Tolstor drew a blank in the matrimonial lottery—or perhaps it was Mrs. Tolstor who drew the blank.

If marrying for love brings things to this dreadful pass, marrying for money can't be much worse as regards personal happiness, and it has its collateral advantages.

But as long as love is love there will be marriages for love. The Creator of the world seems to have ordained it so. And very few will regret that Tolstor didn't have anything to say about it.

Judge Tourgee makes the point very well. The fact that we have built up all our cities, our business, our industry, our wealth, our power, our civilization, our progress, our science, our art, our literature, our music, our drama, our religion, our philosophy, our politics, our law, our government, our society, our life, our death, our everything, on the basis of the nervous system, is a fact that we cannot ignore. We are a nervous nation, and we must have rest. We must have a chance to get on ahead, to get on top, to get on the inside of the wheel. We must have a chance to be the first, the best, the greatest. We must have a chance to be the American people.

#### TOURGEE'S TALK.

The Author of "A Fool's Errand" Talks to a Jacksonville Audience on "Give Us a Rest."

Judge Albion W. Tourgee's talk in Court Street M. E. church, last night, was both a disappointment and a most agreeable surprise in many respects. A fine audience of literary-loving people had assembled, who for two hours were most agreeably entertained by the free and easy off-hand and altogether common place style of the illustrious author and orator.

Some might say it was a disconnected effort, but most, if not all, who heard it, will say that it was a masterpiece of word painting, and true to life. His remarks upon the American school system did not meet with hearty approval, but they were true, nevertheless, and ought to meet with profound attention at the hands of parents and all those who care for the efficiency of popular education. According to the speaker's observation the American people, old and young, and the latter in particular, were doomed to early graves from anxiety and overwork. Society demanded it, politics demanded it, the professions demanded it, even the church gave no rest, and the various institutions which make and perpetuate modern society, each and all came in for a chaste-tongue lashing which was refreshing. It was one of the best lectures ever listened to in this city, and the ladies of the Chautauqua Circle deserve much credit for giving our citizens a chance to hear Mr. Tourgee.

#### THEY DON'T BELIEVE IT.

Prominent Hebrews in This City Refuse to Countenance the Alleged Claims of the Modern Messiah.

A dispatch from Paris stating that Baron Hirsch, the celebrated philanthropist, has arrogated unto himself the title of Messiah, has created not a little discussion in Jewish circles in this country, although the authenticity of the dispatch is not generally credited. The dispatch further says that the Baron states that his hopes and plans include the practical obliteration of the Jews as the only possible solution of the Jewish question, and that their only salvation is in their assimilation and amalgamation with Christianity. "Let the fusion be complete. Let Jewish isolation be broken down. Let the Jews as a distinct sect disappear. This will be a blessing to civilization," are the concluding words accredited to him.

In conversation this morning with a representative of THE JOURNAL, Rabbi Hirsch said: "I do not think the Baron ever made the statement that he is the Messiah. We Reformed Jews do not believe in the coming of a personal Messiah. As to the rest of the dispatch, I can only say I accord with it. We, of course, do not desire to have our religion obliterated, but we believe that the solution of the Jewish question lies in assimilation, and this state is being gradually attained. And I think that in another hundred years it will be accomplished. The Baron speaks of fearing opposition from Russia. I presume he has reference to the people he desires to establish there, and for which he has donated 20,000,000 francs. Jews in Russia now are either pawnbrokers or saloon-keepers, and the Baron desires to elevate them."

Mr. Lowenthal, President of the International Bank, said: "I don't think the Baron ever made such a statement. He is orthodox, and from what I know of him the sentiments ascribed to him are wholly at variance with his thoughts and opinions."

Banker Lazarus Silverman said: "The correspondent who wrote that dispatch never saw Baron Hirsch. The Baron is no more of a Messiah than I would be were I to give ten million dollars for the benefit of the poor of my race. He never made any such statement."

Henry M. Wolf said: "I can hardly believe that Baron Hirsch made such a remark as his being a Messiah. We do not look for a personal Messiah, and its consideration does not enter into our life. The Messiah to us is synonymous with the millennium. As to the Jewish question spoken of, I should say he had reference to Eastern Europe and Western Asia, where race distinction is such as is wholly unknown in this country. The Baron is a most charitable man, as you know, very rich and far too practical to call himself a Messiah. We do not look, as I say, for a personal Messiah to come to lead us back to Jerusalem. And if one should come, I don't believe many here would care to exchange their comfortable positions for a seat in Jerusalem on a mountain under a fig tree. I know I wouldn't."

Ellis Kaufman, lately with Siegel Brothers, was seen in the midst of a preparation for a long trip on the Pacific coast. He said: "I don't believe in the dispatch. No sane man would make such a claim. The Messiah will come in the shape of a universal religion of good fellowship; an amalgamation of Jews and Christians, in which the chief doctrine will be 'do unto others as you would have them do unto you.'"

from *Herald*  
ess of Paper, *St Paul Minn*  
Jan 26/89

Judge Albion W. Tourgee has just been granted a patent for a hydraulic motor to be placed in streams or tide ways and to be used in running a washing machine or turning a churn.—Current Personal.

This will be cheering news to Republican county committees in future campaigns, because it was high time that Tourgee patented something to offset his wind which proved so costly to some of them. A writer in the *Chicago Tribune* proclaims that Tourgee's bill and Tourgee's expenses, it is no violation of confidence to say, were a painful surprise to the Cook County Campaign Committee. Tourgee himself is exposed as a Republican for revenue mainly. He is a mercenary out of spoils. His public relations to the Republican party are merely those of a professional lecturer. He charges for his speeches more than he can get for all his lectures, and he is on precisely the same basis as any other stipendiary orator of the campaign. The party owes him nothing. It has paid in cash for all he has done.

The St. Louis "Christian Advocate" classes G. W. Cable with Judge Tourgee, and says: "They are two writers who have gained some notoriety as writers by their abuse of the south."



## SUMNER AND CLUSERET.

Unpublished Letters of the Great Senator to the French Radical.

How Sumner Wrote to His Soldier Friend of Men and Policies.

Sumner's Estimate of Johnson, Sherman, Hooker, Fremont and Others—Western Sentiment.

### IN WAR TIME.

PARIS, Dec. 31, 1888.—Special Correspondence.

AST summer I purchased the private papers of General Cluseret, the celebrated revolutionary soldier and agitator who, after serving under Garibaldi in Italy, reached the grade of brigadier general in our civil war and finally crowned his erratic military career by becoming Minister of War during the Commune. And now,

at the age of 66, he enters politics—having been just elected Deputy—at a time when new dangers threaten the very existence of the third republic. General Cluseret, therefore, will probably be heard from again before he dies.

While in Languedoc last autumn I found time to sort and examine these Cluseret papers, and I discovered among other interesting correspondence a series of letters written by Charles Sumner, and covering the period of ten years, extending from 1862 to 1872, the most important decade in the busy life of the great Massachusetts Senator. I give below, with some introductory and explanatory comments, the most interesting portions of this batch of letters:

SENATE CHAMBER, April 23, 1864.—I have your letter covering the letters of young Fariola, which I now return.

It is sad to see how much we lose by the absence of a broad, generous, freedom-loving policy. I beg to call your attention to a recent debate in the Senate where Republicans have vindicated slave-hunting. The bill to sweep away all statutes for the rendition of fugitive slaves has been bitterly opposed; and ten Republicans have voted to keep alive the slave-hunting statute of 1793, while Mr. Foster, of Connecticut, has made an elaborate vindication of the statute. It seems to me that all papers that love freedom ought at once to call for a total repeal of all slave-hunting statutes. Anything short of this would be a disgraceful compromise with slavery.

Boston, Mass., Sept. 24, 1864.—The lines are now drawn and the question is between Lincoln and McClellan. There is no doubt about our duty, and I do not think there is any doubt that Lincoln will be re-elected. So clear is this, that the election seems already decided. The next letter is addressed to General Cluseret at the office of the *New Nation*, of New York, of which ephemeral and radical sheet the General was editor.

Boston, Nov. 12, 1864.—I can not venture to counsel you, except to be very cautious how you become pecuniarily responsible for a newspaper. Long ago I learned that no one could venture to start a newspaper who had not money which he was willing to lose; and as I had none I have kept out of all such entanglements. Liberal ideas will need support by voice and pen. Every new journal which is devoted to them must tell for the good cause. It is, therefore, with delight that I hail any such organ.

Of course, wherever you are, your convictions will not allow you to be inactive. But it is rare that anybody passes with success like yours from the sword to the pen.

What do you say to Sherman's supposed campaign to Savannah? Long ago this seemed to be his next move. Thus far he has shown the talent

for such an expedition. But once on the coast, I do not see why Charleston, Wilmington and Richmond must not all fall, and the war be ended."

A day or two after this last paragraph was written, Sherman destroyed Atlanta and started on his famous "march to the sea," and in less than five months Charleston, Wilmington and Richmond had fallen, and the war was ended.

The reference in the first paragraph in the next letter is to the immense procession which escorted Lincoln's body through New York City on April 25, 1865.

IV.  
WASHINGTON, April 27, 1865.—I read all that you write with especial interest. I enjoyed your account of the procession and the overthrow of prejudices. The appearance of colored persons on that occasion was a triumph.

Of course, we must give them a vote, and I do not doubt that it will be done. This is the next question for discussion. During the coming summer the public mind must be prepared for this great act of justice and security.

I am entirely satisfied that the votes of the colored people will be needed in order to organize stable governments in the rebel States. The whites will for a long time scorn upon the National Government. The colored people, if admitted to the electoral franchise, will be a just counterpoise.

What say you on the question of punishment? What shall be done with Lee? And if we catch Davis and Benjamin, how shall they be treated? I shall value your ideas on this important question.

The late Henri Martin mentioned in the next letter is the celebrated historian, "the Bancroft of France."

V.  
WASHINGTON, May 7, 1865.—The opinion of Henri Martin on the merit of recent events is very important. Let me confess my gratitude for the friendship he has always shown to our cause.

The reference in this and succeeding letters is to a newspaper enterprise, which contemplated the purchase of the *New York Sun*, and converting it into a radical Republican paper. But Mr. Dana secured the coveted journal, and, although General Cluseret had succeeded in interesting in his venture Thaddeus Stevens, Wendell Phillips, General Schenck, and a number of other Republican antagonists of President Johnson, the scheme was abandoned, and General Cluseret left for England, where he became involved in a Fenian fiasco.

VI.  
BOSTON, July 31, 1865.—As I have no money to offer to the chances of a newspaper, I hesitate to advise others to encounter such risks. But I am free to express my joy that we are to have again a paper in New York which will be brave and constant in the support of human rights.

Of course, you will insist that the rehabilitation of the rebel States shall be only according to the everlasting principles of justice and humanity. Now is the time to build for eternity; but such a structure must be founded on eternal principles.

The demands of the revenue must for a long time prevent the application of the principles of free trade, which are so fascinating in many respects; but on this question I am no dogmatist. After so much war, I hope more than ever for peace. But the French Emperor must withdraw from Mexico. I think he will be prudent enough to do so before the meeting of Congress. With England we have also outstanding questions, but there, too, I trust that good sense will prevail over prejudice.

VII.  
BOSTON, Sept. 22, 1865.—I hope the freedmen will organize, attend meetings, and prepare for citizenship. It is their right and it will be a mode of education.

I am astonished at what you have been able to accomplish for the new paper. I will see if I can find an Abolitionist for an ally. Could not the Rev. Dr. Channing help you?

The policy of the President is a prodigious blunder! I will speak to the Commonweal.

The last paragraph of the preceding letter refers to President Johnson's pacific policy, which

was opposed to centralization and favored State rights.

The following brief note refers to the growing fear among Radical Republicans that President Johnson's aim was to undo the result of the war.

VIII.  
BOSTON, Oct. 7, 1865.—Courage; this Republic can not be lost; *Aurum corda*.

IX.  
BOSTON, Oct. 24, 1865.—I do not remember any criticism which I made on the *New Nation*. I might have said that, for myself, I should not break with the President unless public duty required it. I feel it better to win him if possible to our cause.

You have my policy in my published speeches. I have just written an article for the *Atlantic Monthly*, touching on some points, entitled, "Clemency and Common Sense." I hope to speak again very soon.

To my mind the President's policy is very mischievous and is full of peril. There is one objection which will prevail, unless I mistake, at the West; it is against giving power to rebels. People will not consent to this.

Mr. Parker Pillsbury, of the *Anti-Slavery Standard* is a true, devoted, thorough Abolitionist, in whom you can put absolute trust.

X.  
WASHINGTON, Dec. 28, 1865.—If I were rich I might help to found a paper; but my field of labor is elsewhere. I shall do my duty whether supported or not. I shall persevere, and fight the great battle to the end. Of this be sure. Thus far I have not been on the losing side. I do not believe now that our cause is to fail. Courage.

The next letter is written after President Johnson's famous "swinging round the circle," and after the Congressional elections of the autumn of 1866 had gone strongly in favor of the Republicans and against "my policy."

XI.  
BOSTON, Oct. 10, 1866.—The President is thoroughly defeated in the election. What next? Is there in all history the instance of a ruler so vulgar, false, and mischievous?

The next letter has to do with the Cuban insurrection of 1868-78 and Sumner's opposition to the recognition of the provisional government and to the annexation of the island, which would have followed. He was attacked from many quarters for this stand, and especially by his Abolition friends, who saw that, by annexation to the United States, Cuban slavery must end.

XII.  
BOSTON, Sept. 14, 1869.—From all that I hear I fear that the Cuban question is becoming more complicated and difficult. I am satisfied that Spain can not continue to hold Cuba long. But how to bring about the separation at least hazard of treasure and life? This is the question.

You recount the hostile criticism to which I am exposed. It has been so always. But have I ever failed to sustain the Republican idea in every practical way wherever it was manifest? I will let friends of mine answer the calumny that I have not stood by them.

I believe in peace. This is my standing policy. I believe also in the Republic, which is also my standing policy. And I never fail to support both.

Great events are at hand, and I wish my country to be able to exercise the influence which belongs to it.

The following extract from a letter addressed to General Cluseret, who was then a refugee in Switzerland, the Commune having fallen, was written during Sumner's last visit to Europe:

XIII.  
PARIS, Sept. 27, 1872.—The story of the Governorship of Massachusetts is a mistake. It is impossible for me to think of any such place.

Sumner was nominated for Governor by the Democrats and Liberal Republicans, who met at Worcester on Sept. 11, 1872. But he declined the honor.

The batch of letters consists several written in French, during the first year or two of General Cluseret's sojourn in America, and before he had acquired a knowledge of the English language. I give below two of these letters, partly on account of the subject-matter and partly to show Sumner's French style, which, while naturally not that of a Victor Hugo, a Bonaparte, or a Jules Simon, is nevertheless remarkably good for an active, busy statesman.

In the first letter the reference is to the defeat of the Union army at Chancellorsville and to Hooker's recrossing of the Rappahannock.

WASHINGTON, ce Mai 16, 1863.—Mon cher General.—Avec plaisir je vous enverrais les documents que vous desirez.

Je lis vos lettres toujours avec intérêt quoique je ne suis pas militaire. Vous êtes sévère. Mais souvent je me trouve absolument de votre avis. Par exemple, quand Hooker a changé de l'offensif en défensif il a fait une faute—pire qu'un crime, ou pourrait bien dire—Lui-même il attribue la défaite au pan des Allemands. Mais, n'est-ce pas que la défaite a déjà commencé?

Les soldats sont bons, et parmi les officiers il y en a qui sont bons aussi. J'espère que la réputation de Hooker n'est pas perdue tout à fait. Mais il faut qu'il fasse quelque chose pour se replacer où il était avant; et là, j'en suis sûr.

Faites mes amitiés toujours à M. Henri Martin, que j'estime infiniment.

Agreez l'assurance de mon amitié,

CHARLES SUMNER.

(Translation.)  
WASHINGTON, May 16, 1863.—My Dear General: It gives me pleasure to send you the documents you ask for.

I always read your letters with interest although I am not a military man. You are very severe. But I am open to your opinion. For instance, when Hooker abandoned the offensive for the defensive, he made a blunder, which, one might say, was worse than a crime. He himself attributes his defeat to a panic among the Germans. But hadn't the defeat already begun?

The soldiers are good and among the officers are also many good ones. I hope Hooker's reputation is not entirely lost. But he must do something to get himself back where he was before; and I am sure that he will do something.

Always send me best regards to M. Henri Martin, whom I esteem in the highest esteem. Believe me, your friend,

CHARLES SUMNER.

XV.  
WASHINGTON, ce 1 mai, 1863.—Cher General: Les affaires sont en la vérité deviant de jour en jour plus forte. La question d'une armée noire jusqu'à 200,000 hommes est résolue. Mais on s'agit de commander. Le Président m'a promis d'offrir ce commandement à Fremont. Pour moi, il n'y a rien de plus beau par lui-même que de commander; et je crois que vous êtes de mon avis. La tête d'une pareille force, sans exemple, deviendrait l'objet et le but de toutes les intrigues du monde civilisé, parce que son succès amènerait le triomphe d'une race. Si le général Fremont est bien inspiré, il acceptera cette tâche; et il aura besoin des officiers de la même trempe. Il serait bon que vous le visitiez aussitôt que possible. Votre dévoué,

CHARLES SUMNER.

(Translation.)  
WASHINGTON, May 31, 1863.—Dear General: Matters are moving and the truth is growing stronger every day. The question of a black army of 200,000 men is decided. But where are the generals? The President promised yesterday to offer the command to Fremont. In my eyes there isn't a finer position in all our commands; and I think you are of my opinion. The head of such an unexampled force would have upon him the eyes of the civilized world, because his success would bring about the triumph of a race. If General Fremont is happily inspired he will accept this task, and he will need officers of the true stamp. It would be well if you were to see him as soon as possible. Your devoted

CHARLES SUMNER.  
The following letter, sent to General Cluseret when he was on the point of leaving New York for Europe, is half in French and half in English:

XVI.  
WASHINGTON, March 31, 1866.—My Dear General: Mr. Bigelow at Paris represents Mr. Seward and the President through him. Laboulaye and others have been brought over. On écrit de Paris que Laboulaye et les autres sont très animés contre M. Sumner. Voilà un véritable changement parce qu'il était dans l'autre sens. Le *Journal des Débats* est pour le Président. Votre dévoué,

CHARLES SUMNER.

(Translation.)  
They write from Paris that Laboulaye and the rest are much excited against Mr. Sumner. This is a complete change, for he was on the other side. The *Journal des Débats* is for the President.

The reference in this paragraph is to the decided stand taken by Sumner and the Radical Republicans in Congress to defeat President Johnson's policy of extreme leniency to the South.

THEODORE STANTON.

A clever woman is quoted by the *Commercial Advertiser*: "I clean and curl all my ostrich feathers, and think that the best milliner cannot do it much better. In a solution made of good castile soap and soft water (boiled and beaten into foam) the feathers are washed, having some time before soaked them in clear water. After that process, I put them on a clean table and rub them carefully with a fine linen cloth or simply pass them through my hands a few times; then I lay them between two linen cloths, beat them gently till they are dry, when I pull them apart and hold them over a bed of red-hot coal to curl. This must be done very carefully and not too near the coal, as the downy feathers are very easily singed. A bit of sulphur thrown on the coal when white feathers are to be cleaned, assures a pure white. This process seems bothersome, but is very simple and quickly done."

## HOW TO HAVE PRETTY HANDS

"Smooth as Curd, White as Bisque, Soft as Chamouis."

### GLOVING ONESELF WITH BEAUTY

The Best Thing to Do with Neglected Hands—How to Get Bad Nails Into Good Shape. Toilet Aids.

A neglected hand, which is solely a convenience to its owner, may be surprisingly improved by continuous care. The first point is to make and keep it clean. You may think your hands well washed, yet after submitting them to a manicure they come out so much whiter that one feels they never were clean before. To put a careless hand in good condition may require half an hour's work three times a week for a fortnight, in which time the new skin should grow whiter and finer than before.

True, I can quote the example of one of the Four Hundred, a gentleman who counts his descent from Eric the Dane, whose wife is proud of the fact that he spends an hour daily in caring for his hands, which are undeniably aristocratic and faultless in condition. But with most of us life is too short and full of pressing duties to allow more than the minimum of time for cares which must be repeated daily, and fifteen minutes a day for the hands is wanton waste. Five minutes spent once a week—trimming the nails of fingers and toes is all that most of us can afford, time being scarcer than money. But the daily toilet should be made with military dispatch and military neatness.

#### The First "Good Wash."

Soak ill-kept hands in hot bathing soap-suds with half a teaspoonful of borax in the water, which acts wonderfully in removing grime. The hotter the water the sooner it will remove grime and old particles. I think the use of a stiff brush on the back of the hands, as well as the use of vaseline at night, fosters the growth of hair. Those who have used the rubber hand brushes will never want anything else. Rubber clings to the surface with a sort of suction and carries away every trace of grime with it. The common washing powders of different names quickly bleach the hands, but leave them harsh and dry unless rubbed with lemon juice or vinegar and water. A strong solution of oxalic acid should be kept to remove deep stains which result from cutting fruit or vegetables, though there are few which resist washing soda. There are some which defy cyanide of potassium, which will take out stains of iodine, aniline or nitrate of silver itself. Being a most powerful poison, its use should be confined to such stains as nothing else will remove.

#### As to Softening Hands.

Having whitened the hands and dried them well, let us proceed to soften them. Half the harshness of the skin comes of half drying hands after washing them, and the best use of almond meal comes in. It is nice to rub on the hands while rinsing them, rubbing the backs with it as if it were soap. But while the hands still feel moist from the towel, rub the dry almond meal over them, giving the backs a little friction, and they are left in a delightful state from the soupcon of oily powder, worked into the pores. The callous growth round the nails is to be rubbed down with pumice-stone, or still better a fine sandstone. Or start the emery wheel of the sewing machine and rub the fingers down with it. In time the little sandstone, worked by foot power will be one of the manicure's indispensable aids. The small grindstones for kitchen use serve good purpose in rubbing down rough or horny hands to smoothness. Not only do they wear away roughness but the friction stimulates the skin, and supplies the hands. The Romans knew

most that was worth knowing about the toilet and they used pumice and sandstone all over their bodies to secure the marble smoothness of flesh we hear of but seldom see.

#### Bad Nails.

The best way to treat agnails is to cut them close with fine sharp scissors, soak the first joint of the finger in very hot soapsuds for five or ten minutes, keeping it hot as can be borne, and touching, when dry, with cold cream. So far from being injurious to cut or pare the "selvage," as the French call the rim of skin next the nail, when they are imperfect the best way is to trim them close with sharp slender-pointed scissors, first cutting the skin free of the nail without bleeding. The nails can be trimmed to a fine oval on almost any fingers, by pressing the flesh away at the corners, and paring these closer day by day till they lose unsightly breadth. Then the fingers, by frequent pressure at the sides of the upper joint, will take a taper instead of a spreading tip. It is useless to develop a taper finger till the nail is in oval shape.

To keep the nails thin, polished and firm, keep them trimmed, never allowing them to project beyond the finger ends, a rim of white two lines beyond the flesh being the most beautiful way of wearing them. The pointed long nails, however, fashionable with the few, are cruel looking, and suggest usefulness, accidents and breakages any how. Imagine an artist or a statue with long pointed nails. When we grow three corner finger ends the pointed nail will be in keeping, not till then. You will not see the "talon cut" of nails on the hand of any court beauties photographed to-day. The files used by ordinary manures are much too coarse for finger nails. The "Sitt" practice uses only the finest, appropriately called velvet files. Scrapping the nails or filing their surface thickens them; they should only be rubbed down with the fine emery and cinabar powder, which is used for polishing shell and ivory. The nails are an index of the health. When they thicken, grow ridged or brittle, the system is out of order, to which careful diet and few Turkish baths will usually restore it. The effect of the bath is seen at once on the finger nails, which seem thinner, more delicate and firm for a week after. The Sitt method forbids the use of acid or sharp metal points about the finger nails, which are cleaned with pointed orange wood sticks, also used for pressing back the selvage of skin at the base of the nails.

#### An English Recipe.

I conclude with an English recipe for keeping hands smooth, which is two table-spoonfuls of lemon juice, one of glycerine and the same of almond oil—colorless oil by the way, for experience lends reason to the idea that most oils and vaseline discolor and darken the hands. *En passant*, hot foot baths nightly, and purgatives with coarse bread are the best regime to secure white hands.

Honey balsam is a nice preparation English lady's maids compound to whiten and soften hands. It is made of eight table-spoonfuls of pale strained honey heated gently, and two table-spoonfuls of vegetable glycerine melted into it when cold, two table-spoonfuls of rectified spirit and three drams of pure citric acid are added, with a few drops of any rich essence to perfume. Dissolve the acid crystals in the spirit before pouring into the other mixture and bottle at once.

These toilet arts afford new avenues of employment to women, but it is indispensable that the best methods be learned and practiced with the utmost refinement. A hair-dresser or manicure in dress ever so slightly soiled, whose presence betrays by scent, if not by sight, the need of personal attentions, repels at once, and if to this she adds indifferent, mechanical treatment, carelessly kept implements and ill-smelling applications, she may be certain customers will not willing seek her services a second time. A good manicure, who has also knowledge of a facial massage, can command \$5 a day at moderate estimate by private practice in cities, going from house to house, and few callings require so little effort, only that effort must be given with delicate skill and exacting care.



## "A CHRISTIAN SOCIALIST."

Judge Tourgee Attempts a Picture of a Ministering Angel on Earth.

It is ten years since a story bearing the remarkable title, "A Fool's Errand; by One of the Fools," made its appearance. The man who had the courage to proclaim himself "a fool" wrote a very clever book, one that attracted universal attention, and, better still, savage criticism from a large percentage of readers throughout the country. That the book was grossly unfair to the Southern people was true, but the directness with which the experiences of a Northern carpet-bagger were told showed that the writer was a story-teller of more than average ability. Since 1879 Judge Albion W. Tourgee has written and compiled exactly a baker's dozen of books dealing with all phases of social and political questions that have interested this country since the anti-slavery movement first began. Some of these books contain work of real strength, but every one of them is padded with narrow-chested dogmatism, prejudice and cant. The one thing that Judge Tourgee needs is a cold-blooded blue-pencil friend to handle his manuscript, before it goes into book form.

He has just issued from the press of Fords, Howard & Hulbert, New York, another "social study" entitled, "Murrelle Eastman, Christian Socialist." It claims to deal with the different questions of "capitalism, labor, speculation, journalism, &c." The book is not cast exactly on the lines of "Robert Elsmere," but it possesses one merit which that very widely read volume did not possess, namely, it can be read with interest.

Murrelle Eastman is a preacher in a Western parish. He is called to the metropolis to succeed a distinguished Englishman, who has been imported, regardless of expense, to minister to the spiritual wants of one of the most aristocratic congregations in New York. It is not satisfactorily explained how Mr. Eastman acquired his social and scholastic knowledge, or how his reputation reached the metropolis. However, in New York we find him because the moneyed man of the Church of the Golden Lilies, named Kishu, has declined to engage a professional evangelist. Apparently Mr. Tourgee has struggled with an impulse to give the reader an etching of this sensational preacher who did not get the pulpit. It is creditable to his judgment that he resisted the impulse, and here is discovered the single evidence found in the book that the blue-pencil editor was not needed.

The church, which was known as Mr. Kishu's Church, prospered from the instant that the Rev. Eastman ascended the pulpit. He had been a college athlete, and the author describes him as "square-shouldered, somewhat above the average height, bronzed face, with muscles like whipcord; a man who relished storms as well as sunshine. He develops evidences of good breeding. Men liked him, women admired him. Morally, he was solid rather than brilliant; morally, he seemed to have an unconscious reliance upon God, and an utter contempt for the devil." In other words, he is the fighting parson of Dr. MacDonald's books, transplanted from a country parish into a bustling city.

While he is attracting communicants to the church he is devoting his spare time not to visiting the wealthy members of his congregation but to delving among the tenement-houses in search of that philosopher's stone known as the Cause of Discontent. He finds that the poor are not satisfied. He discovers, as others alas, have done, that the car drivers are poorly paid, and that life among the laboring classes is not an "idyllic dream." When the Church of the Golden Lilies has recovered all its prestige, the new parson does a remarkable thing. A strike of the greatest magnitude exists in the street-railway companies throughout the city and local traffic is at a standstill. Mr. Eastman secures from the church wardens a leave of absence and disappears from the public view. In a few days one of the great lines, whose workmen have not joined the strikers, have an addition to its force in the shape of a "man with a strong arm, scarcely above the average height, bronzed face, with muscles like whipcord." He carries a dinner-pail with unusual grace, and evinces a car-hook as if it were an Indian club; he holds the reins that control

the fiery steeds as if he were an "anchor" man on a tug-of-war; he is prompt to the minute in reporting for duty and strangely indifferent about knocking off work when the hours of service are ended. Nobody knows where the man comes from, and nobody suspects his identity, for although a bank-cashier may be missing, they are seated in vestibule cars journeying northward rather than looked for on the front platform of street-cars.

The emergency for which the author has introduced this heroic car-driver into the story now appears. A crisis in the strike occurs. A great mob, composed of thousands of men, women and children forms in the neighborhood of the stables of the Company, which has given the strikers offense to the strikers, and an attempt is made to destroy the buildings with all the horses and property therein. The car-driver, who has already become a trusted leader among the disaffected men, appears upon the scene, controls the strikers by a word of command and ends the disturbance. The managers of the car Company credit him with having saved their lives. He immediately goes into the company's office, where he is offered the position of superintendent of the hand-car lines. It is here that the car-driver conducts a meeting of the street-car drivers, who are induced to accept a very humane and practical way of settling the strike. The difficulties are compromised and the circulation of the street-car system is resumed. It is needless to say that the following Sunday the Rev. Murrelle Eastman reappears in the pulpit of the Golden Lilies.

Of course there is a love episode involved. The young parson does not marry the daughter of the speculator, Kishu, but a mature widow of experience, because the young girl prefers, naturally enough, a young newspaper reporter. This brings us to a part of the story about which an opinion can be expressed with confidence. Mr. Tourgee does very well when he discusses a theological, political or social problem, but when he attempts a description of the scenes and incidents that occur in a daily newspaper office he ventures into the slough of inexperience. He grows very enthusiastic regarding Percy W. Seale, of the *Morning Breeze*, and describing him with a particularity of detail which makes it evident that he intends to make it a portrait. By a stroke of the pen the young man is raised from the position of star reporter to managing editor. The author surrounds him with flatteries of all kinds, who unceasingly attempt to make him of him. The editor becomes the counsellor and social intimate of the Rev. Eastman. The author grows so enthusiastic in the study of the rapidly rising newspaper man that he describes him as "blue-eyed" on page 153, and "gray-eyed" on page 410. If we were to quote pages 410 and 411, wherein the work of the managing editor of a newspaper is described, we are sure that every working journalist in the country would see the justice of the criticism.

To the great mass of struggling humanity, to men who rise early and at late hours seek the sleep of physical exhaustion, to men of simple, trusting faith in God, this book of Judge Tourgee's must appeal with force. It is a clear-headed, sensible effort to show the working classes how they can make the best of their estate, and all such books are to be welcomed.

## MURRELLE EASTMAN CHRISTIAN SOCIALIST.

By Albion W. Tourgee. (New York: Fords, Howard & Hulbert.) This is a strong, dramatic story, as original and with as strong an individual flavor as anything Judge Tourgee has written. In one sense the title is misleading. Murrelle Eastman, the hero, is not a socialist in the common acceptance of the term. He is a clergyman believing in the simple fundamental teachings of Christ, and animated by a desire to apply to modern every-day life, the precepts enlarged upon in every Christian church. Eastman is not a theorist, not an enthusiast, not a crank. He is an earnest, practical, every-day sort of a man, with a strong and pure motive, with strength of character enough to stand by his principles, and enough of a man of affairs to work intelligently against antagonistic ideas. In short, Murrelle Eastman is not a demagogue, but a plain-spoken, eloquent man, who condemns the existing order of society so far as it favors the concentration of wealth and power in a few hands, and limits the opportunities of the many by unnecessary restrictions. He believes that the faults of the present system should receive the churches' earnest consideration, that there should be an organized effort on the part of the churches, urging upon their members the practical

obligation of the commandment, "Do unto others as you would that they should do unto you." He urges the State to repeal or amend all laws which tend to favor the rich at the expense of the poor. He would have church and State attempt to ameliorate social conditions in harmony with the teachings of Christ. In doing this he would encourage individualism rather than any form of so-called socialism. In one of his sermons he is quoted as saying:

"Community of goods implies not merely a lessening of individual burdens, but a restriction on the domain of individual duty. The tendency of Christianity is in exactly the opposite direction, toward the expansion of individualism and the extension of individual responsibility. All heartfelt progress in the church, and in the civilization that Christianity has colored, has been in that direction. The communism of the early Church at Jerusalem was only a first experiment in which Christian believers sought to find out a way to carry into effect Christ's teachings as to human conditions."

"The social function of Christianity is not merely to relieve want or exercise charity, but to incline the hearts of men in their individual, corporate and political relations, to refrain from doing evil, and induce them to assist rather than to oppress the weak. \* \* \* I believe it is the present duty of the church to turn away for a time from the 'mint and cummin' of religious theory, forget for a while the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness. \* \* \*

"The common duty of man is to help his fellow, and the measure of help he is called upon to give is the surplus of his strength, knowledge, and wealth—what he could spare without detriment to his own health, comfort, growth, and the duty he owes his family and dependants. To refuse it is to disobey the divine injunction. This is the personal, individual side of this behest, the responsibility thrown upon every believer as to his own individual action."

"The function of the church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government, the duty of society. The function of the church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ-spirit to collective human relations."

In the case of a strike Murrelle Eastman is with the scabs; in the case of the wealthy deacons of his church versus the poorer members he is with the latter; in the case of the millionaire, who secured the advantage of a good start at the expense of a man of equal intelligence, who lost his chance by volunteering in the Union army, Murrelle Eastman is with the poor veteran and against the aristocrat and millionaire.

Eastman is only one of the striking characters in the story. He furnishes what we may call the argument of the author, but around him are grouped characters that play leading parts in a drama of thrilling interest. The story is a love drama, with all the romance and interest attached to such narratives. The educated, intelligent man, with great force of character working against depressing circumstances, is placed in contrast with the less scrupulous man, who succeeded through a weak sense of duty where the other man failed because of a keen sense of his own duty to his fellow man. There is opportunity for fine work in the story, and this is done without exhibition of bitterness, of cynicism, or the hardness of heart that creeps into so many stories in which reform figures as the animating purpose or motive. "Murrelle Eastman" is a romance, pure and simple, independent of anything connected with the development of the idea of Christianity as a protector of the individual. Those who are not interested in such an idea will find the story quite as attractive as those who are.

Those who have followed Judge Tourgee in other stories know that he never allows his earnestness of conviction, or his tenacity of purpose, or his enthusiasm in any cause to interfere with the art of story telling. In this case he had a story to tell and he grasped the conditions present everywhere. He treats the conditions without extravagance, without bitterness, and uses them simply as a foundation for a bright and interesting, and touching story of every-day American life, and in doing this he stands by one of his precepts in writing to the effect that American life is full of romance and interest.

MURRELLE EASTMAN, Christian Socialist. By ALBION W. TOURGEE. (New York: Fords & Thayer, Los Angeles.) For sale by Stoll & Thayer, Los Angeles.

No intelligent reader of Judge Tourgee's works but will accord him a place in the very highest ranks of American writers of fiction. There is that in his style and method of treatment of whatever theme he handles, that compels attention. Keen, incisive, logical, and possessing the marvelous skill of a great word painter, he startles us into attention with facts that it is well for us to know.

The volume before us shows him to have been a deep student of the problem which is confronting the civilized world, and demanding a solution. No thoughtful student of the times in which we live, and no lover of humanity but will recognize the questions of which he treats as of infinite importance to our national well-being, and as questions which we dare not and cannot ignore. What he terms Christian Socialism his hero thus defines: "Christian Socialism is merely an extension of Christian individualism, that the world is made better not merely by collective efforts, but by the stimulation of individual endeavor. One of the difficult problems of our time, as it seems to me, is to find some practical substitute for the old relations of neighborhood. It did not mean mere vicinity; it was a willingness to aid—arising not merely from kindness, but from a recognized mutuality of relation. Today there is no neighborhood nor neighborhood. There may be friends, cronies, partners, but there are no neighbors."

"It is well to organize 'charity' to relieve destitution, but it is a thousand times better to practice that charity—'kindness' is the true rendering—'Love thy neighbor as thyself'—which tends to prevent destitution. We have reversed the Master's lesson, and given more prominence to the divine than to the human element of Christianity. Christianization has been its chief aim; the betterment of human conditions only an incident."

Very truly, in all its varied bearings, does the author deal with the great question of human relationship and human obligations, and the vexed problem of the relations between labor and capital, and yet into his book does he weave enough of romance and of pathos to enlist the attention of even the most careless reader. The work can but take root upon the public mind.

From his country home in Mayville, N. Y., Judge Albion W. Tourgee sends forth a new volume through the press of Fords, Howard and Hulbert. MURRELLE EASTMAN, Christian socialist, is the title and indicates the new line of vital questions which he is studying. Judge Tourgee is always timely. His FOOL'S ERRAND fell as a spark on prepared tinder. His MURRELLE EASTMAN will rattle the dry bones in many a "Christian church" that worships by theology instead of by the Gospel of the Nazarene and will show both rich and poor, capitalists and laborers, lockers out and strikers conservative of "what is" and demagogues who would destroy all things, that there is a simple way out of the tangles of selfishness. His pictures of life and character in this book are full of his old fire and dramatic instinct. 16 mo. \$1.50.

The extent of the dissatisfaction with our present civilization is shown by the number of books in which the unequal distribution of wealth is discussed. This discussion is not confined to serious works such as Mr. Morris' work from which we have already

quoted, but is the warp and woof of Judge Tourgee's new novel, "Murrelle Eastman, Christian Socialist," which is published by Fords, Howard & Hulbert, New York. While it would be a mistake to say that "Murrelle Eastman" is a novel, it is a question that it deals with topics which are much more alive than the subjects which formed the basis of the earlier novel, "Christian and Scientist," both had, of far beyond the range of Robert Elsmere's limitations, but Judge Tourgee's novel presents to the church an immediate pressing and vital question, namely, whether the church has failed to make the teachings of Christ a rule of life and whether it should not make an effort to bring the strained relations of man growing out of the power of wealth and dependence of labor into harmony. The hero of Judge Tourgee's novel is a clergyman who finds out by trying the life himself how the laboring man lives. He swings his church to the side of labor, and his influence results in the establishment of co-operative factories, the means which Mr. Morris thinks are to prove the solution of the wealth problem. The novel is addressed primarily to ministers and Christians. It is an appeal to the church to exert itself, and it contains even an intimation that the church has been crippled by its dependence upon wealth. As to the artistic qualities of "Murrelle Eastman," it is unnecessary to speak. It is a novel with a purpose which is most earnestly presented.

This is the last work of Judge Tourgee, and will add to his reputation as a novelist, reformer and philanthropist. The story itself is highly interesting, and, at the same time, is as full of instruction as a text book on sociology and Christianity. The hero is a young clergyman, pastor of a strong, wealthy, aristocratic, exclusive church, who becomes thoroughly imbued with the spirit of humanitarianism as applied to the social problems of the day. He spends his vacation as a car driver on the city street railroad. In order to find the inside merits of the labor question. Here he meets with some wonderful experiences, saves the life of the President of the road when threatened by the rage of a striking mob of workmen and their wives, takes the place of an injured driver for a month and turns the wages over to the injured man, and thus, putting both employers and employed under obligation to him, he secures better conditions for the employed and greater security for the employers. Then he goes back to his church and astonishes his hearers with a sermon on the relations of man to man and the duties growing therefrom, as taught in the Gospel of Christ. This action startles the selfish, angry the purse-proud, and leads to the withdrawal of the aristocratic, but it brings in that middle class of thinking men who believe that true Christianity consists in helping men to better conditions of living here as well as hereafter.

Evidently Judge Tourgee intended to portray in this book the doctrine of a Christian socialism which can lift society to a higher plane of living, and the members of society to a greater equality in individual standing. To this end he teaches that it is better to help men in their struggles against poverty and evil than it is to stand idly by until they have fallen into poverty and sin and then rush to their relief. His is the doctrine that "an ounce of prevention is worth more than a pound of cure"—a fact which the Christian Church has not properly recognized in its practical efforts. The Church has been busy striving to

save sinners than trying to prevent men from becoming sinners. It has sought to relieve poverty by doled-out gifts of charity and paid little attention to the work of helping men in their struggles against poverty. It is time the Church learned a new lesson of wisdom; the lesson of prevention in preference to that of cure. Nor will the Church be true to its mission, or hold the respect of thinking men, or win triumphs until it learns and practices this lesson. Hence this book of Judge Tourgee is timely and healthful and worthy of a wide circulation. Every Christian, philanthropist, humanitarian and believer in the possibilities of a higher and better life for the masses should read it.

Social, political, or religious questions are generally the basis of the modern novel. Judge Albion W. Tourgee some years ago took a prominent place among writers of fiction—who grappled with serious issues. "Murrelle Eastman, Christian Socialist," is his latest contribution to this class of literature. In many respects it shows his early vigor, and one is glad to recognize some of the writer's best and strongest work in the story. Murrelle Eastman is a young reverend, the pastor of the Church of the Golden Lilies, recently imported from a more obscure parish. Wilton Kishu, a prominent layman, "runs the church," which shelters the rich and cultured; in fact, he was so active that the church was known as "Kishu's Church." It is impossible even to outline the story, which does not depend for its interest upon a plot, suffice it to say that Murrelle Eastman shocks the Golden Lilies with his hand-to-hand ideas about Christian socialism, but finally triumphs over his opponents, and to a degree inoculates others with his advanced notions. Several side issues give place for character-sketches that are cleverly done, and the entire book is alive with interest. In describing the state of the Church of the Golden Lilies, Judge Tourgee strikes out boldly and gives his readers some plain pictures which, unfortunately, many of us can apply to churches within our knowledge. The quotation is too true and sharp to be passed: "The one thing that the Golden Lilies needed to complete its renown among the churches was a revival. Strenuous efforts to secure one had repeatedly been made, but without success. Numerous plans had been adopted for special work among the young people, meaning thereby the young men of the congregation. Singularly enough, the larger portion of the young women were already members of the church. It seemed to be a matter of course with them, as if it were hardly respectable that they should remain out of the fold. But the young men—that is, the young men of the best families—seemed strangely indifferent, although the sons of the worshippers at the Golden Lilies were no worse than other young men of their wealth and position. Of course, young men of means could not be expected to lead the lives of anchorites. Such things do not happen in these



days. Mr. Kishu has frequently been heard to say that he would gladly give five thousand dollars if the Golden Lilies could have a real, old-fashioned revival. Considering that he could have no personal interest in the matter himself, all the members of his household being, as he was wont to say, already within the shelter of the fold, this was considered an extremely liberal offer for divine blessing. But neither this nor repeated conferences and prayer-meetings, nor even the persistent use of 'Moody and Sankey hymns,' had served to produce the desired result. More than once the question had been mooted of procuring a professional 'evangelist,' and turning the church and congregation over to him, to 'run' as he saw fit, until the object of their desire had been attained. This proposition, to his credit be it said, Mr. Kishu always vigorously and successfully opposed. The Church of the Golden Lilies, he declared, could not consistently adopt such methods—tricks of the trade, if he might be allowed to call them such—which would be entirely proper for a church occupying a less prominent position. Besides, though there might be a good many conversions at such meetings, he doubted if they would be of a kind that would be of much advantage to the Golden Lilies. What they needed, if he might speak plainly, was a revival among their own set. All of which is a parable. There is much strength in this book, and it will furnish food for thought, even to those who cannot accept its theories. (Fords, Howard, & Hulbert, New York. 12mo. \$1.50.)

The publication of a new book by a popular author is an interesting event in the book world. It makes something to talk about, calls readers into the book stores all over the country, who, while buying the newest book, may also conclude to take another not quite so new. Such an event has occurred recently in the publication of "Mervale Eastman, Christian Socialist," by Albion W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," and "Hot Plowshares." This book, which comes from the press of Messrs. Fords, Howard & Hulbert, will no doubt be very widely read, as Judge Tourgee's works have been.

On a thread of a story, the author discusses on many timely topics, such as wealth and poverty, capital and labor, journalism, speculation, etc. The story is a simple one of every-day life. The chief characters are a consumptive car-driver and his patient wife, a millionaire and his beautiful daughter, and Mervale Eastman, the manly, noble-hearted young pastor of "The Church of the Golden Lilies," who studies the labor problem by driving a horse-car and living with the men. There are many varied and exciting scenes, car-strikes, labor riots, a capital scene among newspaper reporters in the "City department," a graphic love-tale, etc. They all are designed to teach true Christianity to the oppressed and suffering.

MURVALE EASTMAN: Christian Socialist. By Albion W. Tourgee. New York: Fords, Howard & Hulbert.

The hero of this story, Mervale Eastman, pastor of the Church of the Golden Lilies, a parable that is a singular piece of irreverence on the part of a novelist, who seeks to describe the work of a Christian Socialist.

Another Story by Albion W. Tourgee—Clara Louise Burnham's "Young Males and Old"—The Death of Alms Millet—Notes.

Too Much, Too Little, Time.  
[Atlantic Monthly.]  
She'd so much time it hung upon her hands!  
She caught the glass, and shook its lazy sands.  
When would the idling, listless hour be done?  
Its slow cascade seemed ever just begun.

She had so little time! bid her delay  
To solace give or grace a holiday—  
Ah, but the sands about ran swiftly through—  
The hour's at ebb, and still so much to do!

She'd so much time (God wot!) she'd little time!  
As notes that lag or hurry in a chime,  
So through her every motion, mood and plan  
A little dissonance pervasive ran.

It has been some time since a pretensions work has issued from the pen of Albion W. Tourgee. It is therefore interesting to say something of his latest book, "Mervale Eastman, Christian Socialist," a story in which he shows himself a careful student of the social conditions of the country and a not unworthy proposer of amending means. While Mervale Eastman is the character around which the story naturally revolves, there are other interesting figures in the dramatic setting. It must be confessed that the theme is rather religious than political, rather visionary than practical, and yet it throws out hints that cannot fail to be of interest to those who are awake to the growing necessity of social reform. Eastman is a minister, and one who has a profound belief in the golden rule, and one who practices it. While he attends to the functions of his pulpit he has time to mingle with his people and to feel their needs, and altogether he has a more practical view of life than most ministers of the gospel have. He is not a socialist in the generally accepted meaning of that term, but he is awake to the dangers of the concentration of wealth and urges upon his people and all with whom he comes in contact the necessity of favoring the poorer classes, both for religious and social reasons. He advises the repealing of all laws that favor the millionaire at the expense of the wage worker. Among other things in one of his sermons he says:

"Community of goods implies not merely a lessening of individual burdens, but a restriction on the domain of individual duty. The tendency of Christianity is in exactly the opposite direction, toward the expansion of individualism and the extension of individual responsibility. All healthful progress in the church, and in the civilization that Christianity has colored, has been in that direction. The communism of the early church at Jerusalem was only a first experiment, in which Christian believers sought to find out a way to carry into effect Christ's teachings as to human conditions."

"The social function of Christianity is not merely to relieve want or exercise charity, but to incline the hearts of men in their individual, corporate and political relations, to refrain from doing evil, and induce them to assist rather than to oppress the weak. \* \* \* I believe it is the present duty of the church to turn away for a time from the 'mint and cummin' of religious theory, forget for a while the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness. \* \* \* The common duty of man is to help his fellow, and the measure of help he is called upon to give is the surplus of his strength, knowledge and wealth—what he could spare without detriment to his own health, comfort, growth, and the duty he owes his family and dependents. To refuse it is to disobey the divine injunction. This is the personal, the individual side of this behest, the responsibility thrown upon every believer as to his own individual action. The function of the church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government, the duty of society. The function of the church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ-spirit to collective human relations."

The story is full of romance as well as dramatic and philosophic interest. It is well told after the manner of Judge Tourgee's clever narrative writing. He does not sacrifice the continuity of character interest to exploit his views on social questions nor does he dip his pen in venom. The entire work is one of earnestness and conservative methods that must command respect and thought. (New York: Fords, Howard & Hulbert.)

## LITERATURE.

### Judge Tourgee's New Book.

MURVALE EASTMAN, CHRISTIAN SOCIALIST. By Albion W. Tourgee. New York: Fords, Howard & Hulbert.

Upon this latest of his works Judge Tourgee has evidently employed his best powers as a social reform agitator and a writer of romance. Its prominent purpose is to show how the socialist movement may be directed by Christian faith and sincerity. This is illustrated in the persons of Jonas Underwood, the poor, suffering street car-driver and his family, and of Mervale Eastman, the pastor of the beautiful church of the Golden Lilies. In the development of this plan, Underwood and Eastman grow in moral and intellectual stature. There are other finely-drawn characters who appear and are associated with these central figures, and they all move in an intricate but clear and not impossible web of romance. The story is an attractive one that fixes the attention and excites the sympathy of readers. The social problem that is involved in it is not completely solved, but it seems to become more intelligible and solvable as the relations of the characters are evolved. This is as much as can be accomplished by a fiction in any reform movement like that which the Socialists have undertaken. The persons engaged in it are reasonable beings, not angry radicals. Eastman himself is a noble, self-sacrificing, earnest hero, who has to contend in his famous church with all sorts of impeding characters, including a worldly millionaire, Wilton Kishnu, who is a capital typical representative of the church-goer who puts his profession and conscience to sleep when there is money to be made. An interwoven love-plot is well designed and carried out, the conflict of the tender passion with the sense of filial and other duties giving occasion for many incidents that are highly dramatic. Some of these are not above criticism. A mysterious and magical opal is too mystical for a story of modern life. For the kidnapping of Underwood's little daughter a more natural and agreeable device might have been substituted. But these are minor defects. The story is fine in motive and in execution, and the characters are such as might be found in any American city. We regard it as altogether the best of Judge Tourgee's romances, and one that may direct all reformers to the true path: that which Christ showed nearly two thousand years ago.

### JUDGE TOURGEE'S LATEST.

MURVALE EASTMAN, CHRISTIAN SOCIALIST, is the title of a new book by Judge Tourgee, published by Fords, Howard and Hulbert, New York. It is attracting great attention throughout the country, and is favorably criticised by the press.

The Richmond Times gives it an extended notice. That journal has no friendly political recollections of the Judge, but its comments signify appreciation of the book.

The Times says: This is a book on the order of the famous "Fool's Errand," by the same author, which created so much discussion several years ago. He naturally is not popular in the south, because of his unsavory connection with the so-called reconstruction period; but the book is no attack upon the south, but upon the social abuses more especially confined to the plutocrats of the north.

It opens with a graphic description of a poor street-car driver who had been terribly injured by a mob because he had taken the place of one of the drivers out on a strike. He was an ex-

Union soldier, who had been wounded in the war, but denied a pension on the ground that the claim was fraudulent. The claim was the only means by which he could hope to live. He had been an honest, hard worker all his life, but unsuccessful in everything. A powerful young fellow had rescued him and taken the car back to the company's stables. During his sickness this same fellow, known as "No. Forty-Six," drove for him and turned over the entire weekly earnings to him. This saved him and his wife from actual starvation.

The ex-Union soldier is Jonas Underwood, and the "No. Forty-Six," is finally discovered to be Mervale Eastman, the pastor of the Golden Lilies, a fashionable church. He used his summer vacation to study the strike in this way, and while he is believed to be absent on the seashore he is driving the street cars for the injured man, and is forming what his congregation are destined to think dangerous socialistic ideas. On his first appearance in the church after this experience he was about to preach a routine sermon which he had carefully prepared, when his eyes fell upon the text in Greek over his study door: "Grant unto Thy servants, that with all boldness they may speak Thy word." So, throwing away his manuscript, he dashed into the troublesome questions of modern life. It was almost as startling as the celebrated sermon, which was an exposure of his life, preached by Dean Maitland.

In fact, in spite of yourself, in perusing the book you cannot help thinking that Tourgee drew his inspiration from the famous English novel, The Silence of Dean Maitland. He wants to apply some of the evolution theories to Christianity so as to make the church respond to the demands of modern life and thought. Finally the view culminates in the foundation of a "Society of Christian Socialists." One cannot help sympathizing with any honest effort to better the condition of humanity, though the conclusions reached are not exactly healthy. As a literary production it is not equal to Bellamy's "Looking Backward." The love scenes are fairly good, though the women would not do for models.

There is a great law suit in which poverty has to fight in the courts against wealth and influence. The millionaire defendant counted on the chances a beggar would have in court, and he thinks, "even if his cause was just, he knew that justice is a costly article to buy in the market cart of an American court, though honestly dispensed, and given without money, and without price." \* \* \* Justice under our system pre-supposes in the poor when matched against the rich, the power to outlive delay and conquer both genius and corruption.

But Tourgee's book, on the whole, is clever, and when he warns us to fix our ideals in the aspirations of to-day and the future, and the nadir of the past, his warning should be heeded. He thinks that modern thinkers rely upon the encyclopedia for information, and that before entering the lists they don it like a steel helmet.

His book is a strong effort to broaden the field of opportunity for the individual. It is not an attack on capital, and is not in favor of the labor, except in so far as he tries to aid individualism. The accumulation of immense wealth in a few hands he con-

siders the great danger of our civilization. It is a book which can be read with interest and profit by almost any one, for it is highly speculative and suggestive.

## Danville Advertiser

THURSDAY, FEBRUARY 5, 1891.

MURVALE EASTMAN: Christian Socialist, or, The Church of the Golden Lilies. By Albion W. Tourgee. 645 pp., 12 mo. Fords, Howard & Hulbert, New York.

This is the title of Judge Tourgee's last book. Against a background of wonderful facts such as no writer of yesterday could summon, this trenchant writer of to-day has traced certain characters which strangely move and thrill the thoughtful citizen. "The most tremendous forces," says the author in his preface, "have moved with unprecedented energy toward the subjection of the individual. During the last half century the segregation of capital in a few hands has been equaled only by the restriction of opportunity. A few already control one-half the valuation of the country: the many must be content with the other moiety. But fewer still control the opportunities for labor—the avenues of profit. \* \* \* Organization has practically eradicated the individual. The small manufacturer has almost disappeared. The small dealer has been absorbed. The small manufacturer has become a foreman; the small merchant an agent."

With these conditions come others—moral and political, social and intellectual, which color every life—high and low. Those who serve and those who control are being separated by sharper lines and more inflexible barriers. "What shall the end be?" is the universal refrain of thought to-day. \* \* \* We have applied the basic principle of Christianity to half the relations of life: the result has been personal liberty—the equal right of every individual to control his own energies. Is the world ready to apply the same immutable principle to another field of human relation—the field of opportunity as well as of human endeavor. This is the question formulated in these pages, simply because it is the paramount question which is struggling for answer in these our times—the most real fact in every day life. Mervale Eastman, pastor of the Church of the Golden Lilies, young, enthusiastic, broad-shouldered, brave-hearted, is the hero of this strong story of to-day. He was ready to and did apply the principles of his Christianity to strike the shackles from the limbs of the slaves of the new environment. Eastman is a magnificent example of what a minister should be, and the story tells with unflinching interest the story of what such a man can do. Applying the words of Jesus and Paul to every-day life he created as much excitement in the life of his church and city as though he had openly proclaimed the beliefs of the anarchist. But this work of fiction, with all its strong characters, works out the problem of Christian socialism in a most convincing as well as most entertaining way. The consumptive soldier, the millionaire and his daughter, the typical newspaper man, and a good old bigot are the principal characters. They are flesh and blood men and women of

the day. No one can read this book without being deeply stirred and becoming more thoroughly informed and more deeply concerned in the great problems which are pressing for solution.

"Mervale Eastman, Christian Socialist."—Dr. Smith's New Edition of His "Dictionary of Greek and Roman Antiquities"—Notes.

Judge Albion W. Tourgee's new novel, "Mervale Eastman, Christian Socialist" (New York: Fords, Howard & Hulbert), is not only a fresh departure from the line of fiction which first won fame for the author, but is also a conspicuous work in the extensive and extending list of stories written with a kindred motif. Though distinctively a novel with a purpose, that purpose is never obtrusive. It is stated by Judge Tourgee himself with sufficient succinctness in these words: "We have applied the basic principle of Christianity to half the relations of life, the result has been personal liberty—the equal right of every individual to control his own energies. Is the world ready to apply the same immutable principle to another field of human relation—the field of opportunity as well as freedom of endeavor?" The hero of this story attempts an answer to the question. All that he does, though rarely and nobly unselfish, is yet wholly possible. A manly young clergyman, with little of the nameless odor of sanctity about him, he bravely braves the angry tide of a mob of riotous strikers, rescues a wounded car-driver, and afterward for a month secretly does the work of the man he has befriended, sending him his wages. The result of this, after the settlement of the dispute between the men and the company, is to secure for the employees a more liberal treatment for the company a more cordial and faithful service. But this is a mere episode in the story.

The characters in the volume are many and distinct. There is a millionaire in it, named Kishu, who has a feeling of proprietorship toward Eastman's church, and who resents his pastor's Christian socialism. He owns a newspaper, and does not scruple to use it to ruin Eastman. But the managing editor of a rival sheet is friendly and altogether too much for Kishu. This newspaper atmosphere is not the best drawing in the book, but it serves. For the rest it would be neither fair nor feasible to follow the careful weaving of the thread of plot into the finished fabric. Enough to say that the eloquent preaching and exemplary life of the titular hero bears fruit in practical reforms of industrial evils; that in the happy solution of a complicated mystery he wins a charming woman for a wife, while the daughter of the millionaire has the good fortune to wed a ravishing reporter.

It is not the first nor is it the last of Judge Tourgee's novels. The subject of it is one that he could treat even more forcefully in naked essay than in fiction—treat as he treated the "Appeal to Caesar," and we surmise, the anonymous "Appeal to Pharaoh"—for the Judge has a vigorous style that squares with the thoughtful discussion of serious questions.

Mervale Eastman, Christian Socialist, or, The Church of the Golden Lilies, by Albion W. Tourgee, is a renewed attempt to make fiction serve the ends of social reform. It is "a fictitious narrative, designed to exhibit the operation of the passions, and particularly those of love." It exhibits these in very striking forms; both the evil and the good elements of human nature have, in the varied range of his characters, ample scope for showing their forceful activities—"and the chiefest of these is love." It does not seem to exhibit any "brand new" device for bettering the world—every one of which has, so far, proved a failure; it has no new theory of society, no new social organism, no panacea. It is not destructive. It is in the shape of a story, with a host of characters, an application of the rule of doing as we would be done by.



"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, the author of many well known meritorious novels, published by Fords, Howard & Hulbert, New York, is a story with a purpose. The purpose is indicated by the title. Murvale Eastman is a clergyman, and the story is written for the purpose of propagating the ideas of the Christian Socialists. The clergyman, who is the hero of the story, is an entirely impossible character with an equally impossible experience. He is the pastor of a fashionable city church, who promulgates the doctrine of the Christian Socialists from his pulpit, allying himself with working people against capitalists, and succeeds in retaining his position against the will of a very rich man to whom the church was indebted for its property. This, in the present state of opinion in the Church, is precisely the thing which could not occur. In addition to the impossible clergyman with his impossible experience, there are also an equally impossible street-car driver, newspaper reporters, a lawyer, a millionaire, and a mysterious woman in black. All these impossible characters and the improbable things which they do will make the story much more interesting to the average reader than if it were approximately true to life.

The ordinary reader will find this novel more than usually interesting as a narrative of events, entirely apart from what it is designed to teach. It has all the elements of a thrilling romance, as might have been expected, for it would be exceedingly difficult for the author to write anything that would not be entertaining as well as instructive. In it will be found all the machinery of the conventional novel. A poor and obscure man becomes suddenly rich; a rich man is brought low, as the result of a crime committed in his early youth; a hunchback-cripple, who wears goggles, figures prominently. There is the abduction of a child, and the appearance, disappearance, and reappearance of a wonderful opal; a bottle of strychnine, a dynamite bomb, the final discovery of the abducted child, the rivalry in love between the clergyman and a light-headed newspaper reporter, each of whom are interested in a girl who is not worth having, and the final marriage of the clergyman to the mysterious woman in black, who turns out to be the long lost abducted child.

All this is said for the purpose of convincing the average novel reader that he will not go to sleep over these pages. In addition to it, and closely mingled with it all, are wonderful sermons by the wonderful clergyman, and profound conversations by the street-car driver, in the course of which the doctrine of the Christian Socialists is set forth. The author attempts to make it appear that the true Christian religion, as distinguished from the orthodoxy of the Church, is admirably adapted to solve the vexed questions presented by the present strife between laborers and monopolists. The book is filled with religion and Socialism from beginning to end. I do not agree with the author either in his religion or his Socialism. I am quite sure that the labor problem never will be finally settled until the last vestige of religion disappears. I am equally sure that Socialism, in the technical sense, either with or without religion, can afford no solution to that problem; but I do not mean by this that the book is not deserving of careful reading and even study. It is a contribution to the great mass of literature issuing from the press in these days, the purpose of which is to excite thought and awaken interest regarding the most important questions of the time, and as such it should be read by every one who is not wholly satisfied with things as they are. It would be fortunate if this book were read by thousands upon thousands of persons, for it is perfectly certain that if it contains error, as I think it does, that error can do no permanent injury, and it is certainly pervaded by a spirit which must do good. Its religion and its Socialism are both propounded sympathetically with the needs of working people, and should be received in the full light of the author's purpose. If it were less conventional and more radical, it would be rejected at once by many who may read it and become sufficiently interested in the subject to think themselves through to more radical and truer grounds.

H. O. P.

MURVALE EASTMAN, CHRISTIAN SOCIALIST. By Albion W. Tourgee. Cl., 12mo, viii-545pp. New York: Fords, Howard & Hulbert.

[Murvale Eastman is a thrilling story of every-day life, presenting familiar types in the picturesque setting of romantic scenes, and like all Judge Tourgee's works, written with a purpose indicated with sufficient distinctness in the title. The term "Christian Socialism" is, in a certain sense, indefinite, inasmuch as any Socialist being a Christian, might find justification for his particular shade of Socialism in the teachings of the Master, even although its necessary organization were such as to necessitate the disruption of the existing social order; but Murvale Eastman does not lay himself open to any charge of dangerous demagoguery; he asserts in clear, unmistakable language, that the existing order of society, favoring as it does the concentration of wealth and power in a few hands, and limiting the opportunities of the many is such as to demand the Church's earnest deliberation, and to call for the organized effort of Church and State in their several spheres to remedy the evil; the Church by urging on its members the practical obligation of the commandment, "Do unto others as you would that they should do unto you," the State, by repealing or amending all laws which tend to favor the rich at the expense of the poor. Christian Socialism, as taught by Murvale Eastman, has nothing in common with the popular conception of Socialism, and is so called only because it is an attempt to ameliorate social conditions in harmony with the teachings of Christ. The Rev. Murvale Eastman is as orthodox as a banker or a coal baron on the subject of Individualism, as will be readily seen from the following extracts from his sermons.]

Community of goods implies not merely a lessening of individual burdens, but a restriction on the domain of individual duty. The tendency of Christianity is in exactly the opposite direction, toward the expansion of individualism and the extension of individual responsibility. All healthful progress in the Church, and in the civilization that Christianity has colored, has been in that direction. The communism of the early Church at Jerusalem was only a first experiment in which Christian believers sought to find out a way to carry into effect Christ's teachings as to human conditions.

The social function of Christianity is not merely to relieve want or exercise charity, but to incline the hearts of men in their individual, corporate and political relations, to refrain from doing evil, and induce them to assist rather than to oppress the weak. . . . I believe it is the present duty of the Church to turn away for a time from the "mint and cummin" of religious theory, forget for awhile the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness.

The common duty of man is to help his fellow; and the measure of help he is called upon to give is the surplus of his strength, knowledge and wealth—what he could spare without detriment to his own health, comfort, growth, and the duty he owes his family and dependants. To refuse it is to disobey the divine injunction. This is the personal, the individual side of this behest; the responsibility thrown upon every believer as to his own individual action.

The function of the Church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government, the duty of society. The function of the Church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ-spirit to collective human relations.

[The story abounds in surprises, and in scenes of dramatic interest. Murvale Eastman is affianced to Lillian Kishu, the pretty daughter of the wealthiest and most influential of his deacons, worshipping her as something too pure for earth, while she, a typical product of nineteenth century civilization, and free from illusions, has a high respect for him as a lover, but hardly thinks him up to the standard of Frank Marsh as a lover. Murvale Eastman first comes on the scene in working clothes, taking part in a strike of the street-car men; saving a scab—Jonas Underwood—from the violence of the strikers, and undertaking to drive the car for a month that Underwood, who has been pretty well shaken up, may keep his place and get a chance for recovery.

Jonas Underwood, educated, intelligent, of great force of character, lofty purpose, and stern independence, is a man beaten down in the struggle for existence, in which the self-conscious deacon has risen to the surface; and when, in the course of the story, the thread of each man's life is unravelled, it transpires that the deacon owed his start as a speculator in real estate, to money raised on an opal; which chance threw into his hands along with Jonas Underwood's girl child, while Jonas himself, animated by a sense of patriotic duty, was away fighting for the maintenance of the Union. Again, the land in which he invested the money, and which had meantime been built over and grown to be worth millions, proves to be part of a park which Jonas Underwood's father gave to the city, under conditions which had been recklessly violated on the supposition that no heirs of the donor survived. Jonas Underwood, who knew of the gift to the city, but nothing of the conditions with which it was saddled, had come back from the war with broken health and reputation, having received a bullet wound, and been taken prisoner, and entered as a deserter, while on picket duty for a comrade. A fragment of the bullet lodged in his lungs, but a pension was denied him on the ground that he was only suffering from hereditary lung disease. And so, while Mr. Kishu was achieving wealth and respectability on a loan raised on Underwood's opal, Underwood himself had struggled valiantly, but barely successfully, in keeping his wife above absolute want. But there came an eventful day during Jonas's illness when he determined to seek a little fresh air in the nearest park. Here he coughed up the fragment of lead, was borne into the vestry of the "Golden Lilies," and found in the pastor of the church the man who had taken his place on the cars.

Meantime Mr. Kishu, enraged that Murvale Eastman had gone off on a tangent without consulting him, determined to procure his dismissal, and caused Lillian to break her engagement, which entailed no great sacrifice on her, the more so that she counted confidently on Murvale, pleading for its renewal; but Underwood, having established his right to the park and discovered the missing opal on Lillian Kishu's finger, involves Kishu in lawsuits which threaten his utter financial ruin. Underwood insists on the restoration of his daughter as the price of moderation, and this is beyond Kishu's power, for all traces of her are lost. Murvale Eastman has, however, found her, and made her acquainted with her parents before the relationship is suspected. The story ends happily, as all love stories should, but, as to who married whom, that is left for the reader to discover.]

#### EXPLOITING A FAD.

MURVALE EASTMAN, CHRISTIAN SOCIALIST. By Albion W. Tourgee. Fords, Howard & Hulbert.

Mr. Albion W. Tourgee, meeting a "success of circumstance" in the publication of his first noticeable writing, *A Fool's Errand*, deceived himself and some others with the notion that his work evinced literary ability. Naturally enough, perhaps, he seems to still cling to this notion, despite the sharp experiences he has been led into, though why anybody else should continue to regard him as a power in the Republic of Letters, if anybody does, is not apparent. The wide, notoriety gained by the wide distribution of his first book as a party campaign document, has served to give an impetus to his subsequent publications which should have made them go if they had any go in them; but, all the same, they have refused to budge. With an extraordinarily fortunate send off, his literary career has been a failure. He never has shown any capacity to profit by his opportunities except that of industry. He has kept at work, and has put forth a good many writings of one sort and another, besides entering upon sundry ventures in the business of publication, but not to any purpose.

His latest undertaking is a book entitled *Murvale Eastman, Christian Socialist*, which, as its name is intended to suggest, is an imitation of *Robert Elsmere*. It is a little late for further additions to the Elsmere literature, the public having been favored with more than enough of that sort of literature already; but Mr. Tourgee adds to Elsmere, Tolstoi, and to Tolstoi, Bellamy, and to Bellamy Adler and the ethical culturists.

The fad of endeavoring to adapt Christianity to heathendom, preaching the gospel of Christian practice without Christian faith, has still a certain vogue, and Mr. Tourgee means to exploit it for all it is worth.

Lacking novelty, his attempt is not very interesting. His League of Christian Socialists, the agency by which he perpetuates the Church and brings about the millennium, has no new suggestion to offer, and is no more than Elsmere's Charity Club transposed to New York. He creates another Utopia, but it is only a rehash of the same materials; the other social reform fadists have used, warmed over and, on the whole, not unwiting.

The story, however, is more like a story than anything Mr. Tourgee has yet offered. There is quite an ingenious plot, complicated and yet credible; a first and a second love affair; a number of rather striking incidents and some attempts at character study, not altogether amiss.

"Murvale Eastman: Christian Socialist, or The Church of the Golden Lilies," is the latest work of Albion W. Tourgee. It is a novel and yet a treatise—a peculiar sample of the work of a peculiar man with perhaps peculiar ideas. The idea of the book is to discuss Christianity and Christian love in all their relations to the disturbing questions of the day. This leads to deep delving and presents many new ideas in regard to the social life of the future. It is an interesting story and around its central figure the young pastor, who is the Christian Socialist, there is woven a fascination which will be felt by all. The incidents of the story are well conceived and the characters realistic. It will surely attract great attention and that it does so and is a commendable one.

#### "CHRISTIAN SOCIALIST."

A Strong and Striking Novel by Judge Tourgee—The Latest Books—Literary Cleanings.



HATEVER his future may be, the Socialist is to-day a commanding figure in the range of the world's vision. It is in spite of conventionality, in spite of ridicule and caricature, in spite of bitter enemies, that he has thus succeeded in dominating the picture. He dwells the objects that surround him, solely because he has pushed himself into the foreground.

Will he remain there? Who can say? Time may dim every other figure and leave him standing there, erect, alert, concentrated, the all of all. Or some solid wall may make him vanish from the scene forever. It is easy to prophesy the course and end of individuals. But the Socialist is not an individual; he is not even a type. He stands for a cause, and even what we call a great vision as to the future of a cause.

To-day there is but one cause to follow: to accept Socialism as it is, not as it is said to be, and not as it should be. Has it merits? Reveal them, honestly. Has it faults? Show them plainly. Is it good? Say so. Is it an evil? Say so. If a man be part of a procession—and the world is a procession—and deliberately bandage his eyes and stop his ears, the irrevocable law of progress will make him the rearward of the file. If he, in his obstinacy, stand still, he may watch the great day until it goes from view. But it will never wheel and return to him.

So with the man who calls Socialism an ephemeral fad. He may be right in his judgment. Yet he is all wrong if, by that egotism, he refuse to study Socialism.

Perhaps he will quote some lexicographer or cyclopedist who, in his wordy wisdom, gives Socialism as a synonym of Anarchism or Nihilism or Red Communism.

"It would strike at the very root of society," he will say; "it would tear down Christianity."

Would it? Who has the right to say that? The name is nothing. If it were, the etymologist would be a safe guide. The past is no criterion. All axioms to the contrary, history never repeats itself.

The present is the time to study. There are men whom it would be well to watch; there are books which should be read. And one of these is "Murvale Eastman: Christian Socialist" by Judge Tourgee.

It is the strongest merit of this story that it practically applies the teachings of the great Teacher to a betterment of the existing social organization. Much of it concerns churches and churchgoers. With all that, it is very strong as a romance. The hero is the pastor of "The Church of the Golden Lilies," a man of decided character and great intellect, a charming lover, a sturdy social fighter, a doer of good to others and no seeker of glory to himself, a man of heart and brain. He studies the conditions of labor by driving a horse-car and taking part in a strike and riot, and finally organizes a League of Christian Socialists, which forwards the cause so glorious to him.

Murvale Eastman may have been an enthusiast, no more, and his cause a dream. But in Judge Tourgee's fashioning, he is a weapon for the good of humanity. And fiction knows no better hero.

"Murvale Eastman: Christian Socialist," Albion W. Tourgee. New York: Fords, Howard & Hulbert.

#### AMONG THE BOOKS.

Judge Tourgee, in his latest book, has told a good story, drawn a number of characters true to life, and put into definite form the notions, which, in a transitional time like this, undergo the changes of a cloud on a windy day. He is dealing with religious thoughts, and that this is a transitional time with that is evident in nearly all kinds of literature. The lighter kinds are full of it because the writers know that it is engaging the attention of multitudes. They are taking to market the wares which sell best. It would not be fair, though, to leave the impression that this is the motive of Judge Tourgee, for he has a higher one. The tone of his book is proof of that. It is the tone of earnest and sincere purpose to help men out of the ills which beset them, and to show the churches wherein they have come short of their mission by their own testimony. He has done this in an effective way, and the result will be to all who read his story a more hopeful and cheerful temper—that is, to all except those who would rather struggle against the inevitable than admit that they are mistaken. The character of the book may be inferred from its title, "Murvale Eastman, Christian Socialist." Eastman is a young orthodox minister, of we suspect, the Congregational denomination, called from a charge in Colorado to a church in an Eastern city. The character of the church may be inferred from its title, "The Golden Lilies."

The story must be left entirely for the author to tell, while only a hint can be given of the facts which he sets forth. One of these is that there is a vast work properly within the scope of the churches which they are not doing, and many of them not making any effort to do, while beyond it is a still vaster work which they cannot do as now constituted, though they may be the means of organizing agencies which can do it. This is the field of social discontent, in which are marshaling the forces hostile to religion—not hostile to Christianity, because religion is one thing and Christianity quite another. Religion is a speculation; Christianity is a practice, and a practice upon principles which command the assent of all men. Religion is a system of metaphysics imposed upon Christianity and often palmed off for it, in one shade by one sect and in another by a different. Christianity has been made a secondary matter, so that men are told that the way to heaven is not in following the footsteps of the Master, but in giving assent to the dogmas of some synod or council which assumed that it knew more than the Master. That is what men are refusing to believe, and hence the ever-widening gap between the world and the churches.

Another thing which he sets forth inferentially is that this metaphysical system which has so long dominated the mind of Christendom is completely honey-combed, that there remains of it only its waxen shell, and that outside of the churches there are multitudes with the spirit of Christianity who would gladly co-operate with them if a chance offered other than by accepting the creeds. The complacent and self-satisfied congregation of the Church of the Golden Lilies was wondrously struck when this fact was manifested by the request made by a number of educated and influential men, who later, under the direction of the liberal-minded and progressive pastor, composed the league of Christian Socialists who became efficient members of the church without becoming communicants. In all essentials they and the members were one, for Socialist with the qualifying word Christian, means something vastly different from the word as commonly understood.

And finally he sets forth the fact that this church which was existing wholly on its social pride, on its money, on the influence of its set, and driving the poor and neglected farther and farther from their doctrines which it professed to believe, took new life with the new career on which it had entered. Christianity rose from beneath the system which was offered



Christianity, and hardened hearts were touched. But meantime, and this is the thing to observe, the congregation of the Golden Lilies did not abandon its orthodox faith. It simply said: "This is our speculation concerning the unknowable. We do not wish to force it on you." There are all-important things on which we agree, and as relates to them we will work together in harmony. You can have your own speculation."

The book will be read with interest, as it deserves to be, and many a reader will be struck with the clearness with which his own perhaps hazy and ill-defined thoughts on the subject of church membership are presented by the author. It is handsomely printed and bound. Fords, Howard & Hulbert, New York.

#### Albion W. Tourgee, Christian Socialist.

Albion W. Tourgee had an important end in view when he wrote the book with the above title. It was nothing less than to bring about a wider application of the one great principle of Christianity, "Do unto others as you would that they should do unto you." It is a novel whose deep meaning cannot escape the most careless reader. It contains thoughts which more people are thinking every year, and which are based on facts that come within the knowledge of every observing man and woman. It has to deal with the abuse of the power of wealth and with the rights and the wrongs of tolling millions. The background on which it is projected is best made plain by this extract from the author's preface:

The conflict between the many and the few has hitherto been one of personal right; the citizen has been evolved from the serf; the free man from the slave. To this end all the forces of civilization have been shaped. The present is not a question of personal right, but of just opportunity. Wage-earning is not slavery, but when it becomes a fixed condition it is one of sheer dependence. The control of opportunity means the subjection of the individual just as much as did the control of his energies, but it does not trench upon the domain of his personal right. No individual laborer has a right to demand work and wages of an individual employer. It is a question between society and the employer as to the control of opportunity.

We have simply come upon a new era. The marks of the past are no longer safe landmarks. The social bases of the past are too narrow for the demands of the present. The domain of personal duty has been enlarged. The relations of the individual have been extended. The area of mutual obligation has been amazingly increased. The citizen has become responsible for direction as well as for allegiance. Personal independence is the test of social forces. A nation may grow rich beyond all precedent, and at the same time individual opportunity be constantly restricted and the area of self-direction and control be rapidly diminished. The man who labors for himself is a master; he who is dependent for opportunity upon another's will is a slave.

It was with a desire to offer some suggestions as to means by which the mass of our people may be bettered in social condition that Tourgee wrote. He deals with the poor and with millionaires, showing the subjection of the former to the latter by reason of business competition and the continued struggle of the wealthy to pile up riches. His chief character, "Murvale Eastman," is the pastor of one of the richest and most fashionable churches of a great city. In his congregation he numbers most of the prominent and wealthy men of the metropolis. Yet he is not blinded by the glitter of gold and gems, and with that love for man which Christianity teaches, he not only preached against the abuses of wealth, but the social crimes committed by the wealthy against the poor. He was not a pure theorist, for he had the courage of his convictions and practiced what he preached. During a summer vacation he drove a horse car, taking the place of an injured driver that the latter's wages might not be lost to him. He took the stand that the duty of the church is not exclusively to save souls, but that its most important work is to make a practical application of the fundamental principle of Christianity embodied in the Golden Rule. With the courage which

every purpose and love of his fellow-man had developed, he showed to the rich men of his congregation their sins of omission as well as of commission. Aristocratic feelings received a shock, and several prominent families appeared no more in church. But the new departure, the preaching of the doctrine of brotherly love with its practical exercise, soon made "Eastman's" church the most powerful in the city. The desire to do good to fellow-men was aroused, and there was soon formed the League of Christian Socialists, under which name were organized men of every faith and men of no faith, but all of whom were actuated by a desire to aid those who needed it, not by giving money or food, but by improving the social condition, by assisting the weak to help themselves, by furnishing an opportunity which the tyranny of wealth denies. The nature of its work being purely social, though the spirit which animated the workers was the one teaching of Christ, caused the adoption of the name by which the league was known. Its work was practical, its influence for good immediately felt, and its power rapidly increased. It was not an offshoot of the church; it was independent, though it did the work which the church should do, and which, as "Eastman" had preached, was its first and greatest duty. Thus was the most important Christian work begun outside of the church and by men who had no sympathy with religious bodies as now constituted and conducted. They were men who believed in the practice of a theory which is generally only preached, and believed that the practice was of a thousand-fold more importance than the preaching.

It would be impracticable in this place to give even an outline of Mr. Tourgee's book. The above will show what its tendency is, and will, it is hoped, whet the appetite of the earnest man to know more. The ideas of Christian Socialism are not put forward in a didactic manner, but are the solid basis on which is founded a very interesting story of misfortune, heroism, business success, love and crime. The story, apart from the lesson it seeks to teach, is one of more than ordinary interest.

Published by Fords, Howard & Hulbert, New York. For sale by The Bancroft Book Company.

MURVALE EASTMAN, Christian Socialist. By ALBION W. TOURGEE. New York: Fords, Howard & Hulbert. Pittsburgh: J. B. Wells & Co., 428 West street.

One cannot help but feel that the well-known author takes altogether too gloomy a view of the world and its business. He contemplates with alarm that one-half of the valuation of the country to-day is controlled by a few persons; that the small manufacturer and the small merchant have disappeared; that the manufacturers of pig iron has increased 300 per cent, and the number of establishments making it has been diminished by one-fifth.

"What shall the end be?" he anxiously inquires.

It is on this background that the author has sought to trace certain characters. The chief, Murvale Eastman, is the manly, noble-hearted, resolute young pastor of the "Church of the Golden Lilies." In order to study the labor problem, he becomes a horse-car driver, living with the men, going through a strike and riot, and finally sets his church in commotion by applying the words of the chief teachers of the New Testament to every-day life and church work.

It goes without saying that the novel is skillfully and imaginatively written, catering to the thoughtful interest and a Christian spirit.

#### BOOKS AND AUTHORS.

If one turns to the dictionary or encyclopedia to ascertain the definition of "Socialism" he naturally concludes that the word is synonymous with Anarchism, Nihilism, in fact with everything that is iconoclastic towards Christianity and that protects the sacred family relations. Perhaps this definition on the part of the dictionary-maker is justified by the fact that all sorts of schemes that have been devised during the last century or more which have had for their aim the subversion of all existing laws and customs of civilization that protect society in its domestic and business relations have been classed under the head of "Socialism." With this encyclopedic notion of Socialism deeply fixed in the mind it is little wonder that professed followers of Christ have regarded that term with holy horror; have looked upon Socialism as a device of the devil through which the Church should be destroyed and anarchism reign. But different ideas are happily becoming more and more to be understood through the present widely prevailing, earnest and thoughtful discussion of the subject by some of the ablest and most devoted Christian men and women of the world. A large proportion of the keenest brains of to-day are satisfied that great social changes must occur in the not distant future; and with this belief is dawning the fact that Socialism, in its broad sense, is simply the practical application of sociology, and in its limited sense the very antipode of Anarchism; that Christian Socialism is an eminently fitting term, because Christ's doctrine shows the way by which the betterment of social conditions may be achieved. Of all the books that have been published upon this subject, we have read nothing more powerfully written, more beautiful and satisfactory as an exposition of Christian Socialism, than the new novel by Judge Albion W. Tourgee, entitled "MURVALE EASTMAN: CHRISTIAN SOCIALIST." Not only is it a wonderfully clear and practical presentation of the application of the teachings of the great Teacher to the troublous conditions of modern life, but as a story in which Christian Socialism is so splendidly illustrated it is of the most intense interest and of very high artistic merit. The men and women who figure in the story are drawn with great skill from life, and there is a mystery connected with some of them that holds the eager attention until the complications are fully and satisfactorily disentangled. While several of the characters that play important parts are worthy of special mention, we have only space to refer to the hero, a character drawn with remarkable power and beauty—the manly, noble-hearted, resolute young pastor of "The Church of the Golden Lilies," a generous lover, a sturdy combatant, who studies the labor problem by driving a horse-car and living with the men, going through a strike and a riot, with helpfulness to others and an avoidance of glory for himself, and finally sets his church into a strange commotion by applying the words of Jesus and Paul to every-day life and church work, to salvation from the ills of time as well as eternity. He organizes, at the suggestion and with the cordial aid of some prominent citizens who are outside of the church, a League of Christian Socialists, which works in perfect harmony with the Church of the Golden Lilies, though independent of it. Here is a description in a nut shell of Rev. Dr. Phine, a good old bigot without a parish, and a keen heresy-hunter, which we must quote. He bitterly opposed Mr. Eastman's Christian Socialist movement as a destroyer of the Church and a promoter of infidelity. He is described as a "dear, simple-hearted, pure-souled, blind-eyed survivor of a past glorious in purpose, but as unfitted for to-day's conflicts as the Knight of the Round Countenance to win distinction on a battle-

field where arms of precision and smokeless powder are the implements of strife!" Judge Tourgee has struck many valiant and trenchant blows in the cause of the oppressed, but even his "Fool's Errand" will not equal in strength, scope, and thrilling interest as a story, this powerfully illustrated elucidation of the Christ-given principle of Socialism. Published by Fords, Howard & Hulbert, New York; price, \$1.50.

Murvale Eastman, Christian Socialist. By ALBION W. TOURGEE. New York: Fords, Howard & Hulbert. Price, \$1.50. For sale by Robert Clarke & Co.

Judge Tourgee's latest story has very little story in it. There is a veteran soldier who carries a bullet in his lungs, but is unable to secure a pension and becomes a street car driver, and there is also a young preacher, a "Christian socialist," who forms a league of believers and unbelievers for "the betterment of social conditions" aside from "the promotion of personal salvation," which belongs exclusively to the church. The misfortunes of the old soldier and the philanthropic efforts of the young preacher form the thread of a narrative on which are strung a series of more or less interesting essays on labor, capital, wages distribution of wealth and other problems of the day. The plot of the matter appears to be that the work of improving the social and economical conditions of society should not be mixed up with purely theological creeds nor atheistical theories, but that there should be some common ground upon which believers and unbelievers can meet and work together.

Anything from the prolific pen of the author of "A Fool's Errand," "Bricks Without Straw," etc., is always pretty sure of reading. Judge Tourgee never writes for the sake of the mere story telling—he believes that books should inculcate a great truth or illustrate the necessity of a great reform. Yet his stories lack not that quality of human interest that is needful to bring a great truth or great reform to popular attention. He is essentially the novelist of the oppressed and has struck many heavy and effective blows in their behalf.

"Murvale Eastman" is not the least of this author's work. It is a discussion—in the undercurrent—of real Christianity and its relations to the turbulent questionings of our times. Here are some of the characters—types that have the impress of reality—that figure in the rapidly moving scenes: Jonas Underwood, the consumptive car driver, and his patient wife Hannah; Wilton Kibbutz, the keen-eyed millionaire, and his beautiful daughter Lillian, with her varied, yet curiously enough—not rival, lovers; Percy Searle, the typical newspaper man of the day, warm of heart, cool of head, fertile and skillful, with his associates on the Daily Breeze; Rev. Dr. Phine, good old bigot and conscientious heresy hunter. But the chief focus of interest is Murvale Eastman himself, the manly, noble-hearted, resolute young pastor of "The Church of the Golden Lilies," generous lover, and sturdy combatant, who studies the labor problem by driving a horse car and living with the men, going through a strike and a riot, with helpfulness to others and an avoidance of glory for himself, and finally sets his church into a strange commotion by applying the words of Jesus and Paul to every day life and church work, in salvation from the ills of time as well as eternity.

It is a vital and suggestive book, and it ought to cause real Christians to see that there are many ways outside their church circles of making their faith of practical service in the affairs of a busy world.

#### Murvale Eastman.

It seems hardly possible that it is only a little more than ten years since the appearance (in 1879) of the author's "Fool's Errand," which in its way was almost as effective as "Uncle Tom's Cabin." Now Judge Tourgee comes to the front again, with a discussion, in the form of a novel (which just now seems the popular method of securing general attention to the various theological, philosophical, and sociological problems of the day), of the mutual relations to each other of the Christian and the socialist theories and methods of averting the great and threatening evils and dangers of our own time and country. It proposes no patent panacea for these ills, like a single land tax or a paternal government, but it calls attention to their existence and their magnitude; it also insists upon their immediate and careful consideration by every friend of humanity, every patriot, and every Christian with the capacity for careful thought. It urges that churches and ministers should take up these matters relating to man's temporal welfare, not in opposition to, or apart from, but in direct and natural connection with his religious and spiritual needs. It insists that the possibility of decent living is as imperative a need as right thinking and earnest belief. It then makes some suggestions as to practical measures, ways in which men and women as individuals, and in their various associated efforts can experiment in this direction. It is a book full of thought and of power, and can not fail to set the reader to thinking. If every minister would read it, and then preach some of the sermons naturally suggested by it, he would be sure of interested and thoughtful audiences; and if churches would follow the example of the "Church of the Golden Lilies," they would exert an influence in the community which many of them now fail to acquire. As a story, like all the author's writings, it is bright, parts of it quite exciting, some of its incidents and stage arrangements rather far-fetched and improbable; but, as a whole, readable and interesting, as well as thoughtful and timely.

Albion W. Tourgee branches out in a new line in his book, "Murvale Eastman, Christian Socialist." The story of the pastor of an exclusive and aristocratic church who ventures to preach directly upon the wants and wrongs of the poor multitude and his condemnation thereof is well and intelligently told. Fords, Howard & Hulbert, publishers, New York. Sold by Robert Clarke & Co., Cincinnati.

#### LATEST LITERATURE.

Express Buffalo N.Y.  
JUDGE ALBION W. TOURGEE'S  
"MURVALE EASTMAN."

A Novel Which Bids Fair to Equal "A Fool's Errand" in Popularity—A Delicartean Scrap-book.

It is now a dozen years since the reading public was discussing "A Fool's Errand," then fresh from the press. Another book by Albion W. Tourgee has just been published, for which one seems not unwarranted in predicting a success approaching even that of the book which first established the author's reputation among American writers of fiction. "Murvale Eastman, Christian Socialist" is also a book for the times. In writing it the author has entered a new field, and entered it in advance of his co-laborers in the realms of fiction. The times were ripe for such a character as that of *Murvale Eastman*. The lines by which his portrait is drawn are clear, strong, bold, and original. The other principal characters of the book are, to his, admirable foil. "Christian Socialism," the theme of the work, is one absorbing enough in itself, but aside from the solid thought on this subject, the story is highly dramatic, and the interest is not allowed to flag at any point for the sake of the discussions.

*Murvale Eastman* is the young pastor of a typical fashionable church in a city which bears every resemblance to New York, but is not so named. He is well-bred, of "good family," as the term is used; resolute and fearless; not an orator, gifted with an abundance of common sense rather than of imagination. It is the summer vacation; he is off yachting. Being quite a sportsman, he hears that a strike is imminent in a large street-railway system in the city. Being anxious to study the life and thought of the workingman at close range he returns to the city and goes to live among the workmen and their families and associates with the strikers. He lives a poor man's life in a poor man's home. One day the car of a "scab" driver is upset by the mob and the driver nearly killed. He would have been quite, but for the interposition of *Murvale Eastman*. He takes the place of this driver, who is laid up by the accident, and throughout the rest of the vacation earns his wages and sends them to the wounded man. At another time an angry mob moves upon the stables of the company to fire them. The president of the company, a brave though mistaken little man who afterward becomes one of Eastman's warmest supporters, takes his stand courageously in defense of his property. Again *Murvale* steps in, and by this time acquired much influence among the strikers and prevents another "scab" driver from being used.



Of course the papers are full of the story of the deed, but the identity of the hero is not discovered at the time.

His experience has been a revelation to him. When services are resumed in the fashionable church of which he is pastor he has the courage of his convictions. It is unnecessary to state that his views are not entirely pleasing to some of the rich men in the pews before him. One of these is *William Kisha*, one of the strongest characters of the story, the man who has given more than anybody else to the church, and who considers it his peculiar property. He has "run" it, as the phrase goes. *Murvale Eastman* is in love with his daughter. Mr. Kisha makes a fight to the death and loses. The pastor wins.

This is but the merest outline of the story and hardly even that. The plot is intricate and in its dramatic unfolding there are frequent surprises. The close of the story is disappointing. We do not become well enough acquainted with Mrs. Merion to be reconciled to her marriage to the hero. It detracts from our admiration of *Murvale Eastman*, too, that he should be able to transfer his affections from one woman to another in so brief a period.

*Murvale Eastman* is called a socialist, a "Christian socialist," but he does not preach theory; he proposes no panacea for all the ills of mankind. He simply pulls down the barricades which society, education, tradition, prejudice, have built up around the minds of men and hidden from them their duty to each other. He is not visionary. He is guided by experience and uses practical methods. His philosophy is inductive rather than deductive. He does not create a theory and cramp the world to fit it. He rather studies life as it is, learns on what plan it can be bettered. He believes that a thorough knowledge of the disease must be acquired before a remedy is prescribed. He answers Cain's query: "Am I my brother's keeper?" as every Christian, every philanthropic man must answer it, and points out the duties of men as individuals and as units of society which an affirmative answer to the question involves. Here is a sample extract from his sermons:

The social function of Christianity is not merely to relieve want or exercise "charity" but to incline the hearts of men in their individual, corporate, and political relations to refrain from doing evil and induce them to assist rather than oppress the weak. It is well to organize "charity" to relieve destitution, but it is a thousand times better to practice that charity—"kindness"—the true meaning—"Love thy neighbor as thyself" which tends to prevent destitution. Thus far the church has neglected, to a great degree, the consideration of this phase of human duty. We have reversed the "Master's lesson" and given more prominence to the divine than to the human element of Christianity. Christianization has been its chief aim; the betterment of human conditions only an incident. Yet the Master has laid down one rule by which alone the value of Christian belief may be measured: "By their fruits ye shall know them," and the "fruits" of Christianity are not merely the graces of Christian character, but the practice of Christ's teachings in regard to human duty. . . . Profoundly convinced of this, I believe it is the present duty of the church to turn away for a time from the "mint and cummin" of religious theory, forget for a while the "selfishness of salvation" and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness, and advance the standard of human duty, to labor, in short, for human elevation on earth, both as an end and as the surest method of effecting the eternal salvation of man.

Teaching such as this is not unfamiliar to the ears of Buffalo churchgoers. Almost precisely the same kind of sermon has been heard in a church hardly more than a stone's throw from the office in which this is written. Some have thought the pastor of this church to have been in the author's mind when he portrayed the character of *Murvale Eastman*, but this Judge Tourgée says was not so. Doubtless there are a dozen men in the American pulpit from whose experiences and in whose position upon the subject treated in this book suggestions for the character might have been found. [New York: Fords, Howard & Hulbert. For sale by Peter Paul & Bro. Price \$1.50.]

*Murvale Eastman, Christian Socialist*, Albion W. Tourgée's latest contribution to fiction (Fords, Howard & Hulbert, 12mo, pp. 545, \$1.50), is a vehicle for expounding the author's views on the topics of wealth and poverty, the relations of capital and labor, the mission of the church in dealing with the social problem, the responsibilities and excesses of modern journalism, the rationale of strikes, and other allied themes all more or less connected with what are called questions of the day. *Murvale Eastman*, who is the young and ardent pastor of the Church of the

Golden Lilies, has no delusions about his own place in life or the performance of the duties that lie before him. When a presumptive car-driver falls desperately ill, Eastman takes his place, driving a car and living with the men. In the strike he does good service in behalf of peace and order. A millionaire and his beautiful daughter, with whom Eastman is in love, are prominent characters in the story, which will no doubt be eagerly read, since Mr. Tourgée has the faculty through the employment of abundance of incident and lively dialogue of making his characters alive; and his motives are always of the best.

#### JUDGE TOURGÉE'S LATEST NOVEL.

THE novel is coming to be more and more an implement with which reformers labor. Formerly caricature was deemed sufficient to bite into and destroy evil institutions as well as to give the proper shock and reaction for the betterment of the public morals. Since Dickens's day, however, fiction has become more of a battering ram.

Judge Tourgée's novels have been noteworthy chiefly for their burden of complaint against social and political tendencies and for their courageously militant spirit. Certainly not one of them can be pointed to as a model of style, nor is there, from first to latest, one that shows any great evidence of the author's constructive ability, nor is his imagination magnetic.

He is in earnest, he is sincere, and he is thoughtful. What he writes has a solidity of moral purpose. The dramatic effects produced by the scenes and incidents of his stories are vivid and real, no matter if they are clumsily presented and awkwardly clothed. Enthusiasm without fervor or impatience seems to be his chief temperamental characteristic, and this gives a sort of judicial heaviness to his utterances. He has little genuine humor; but a biting sarcasm scarcely veiled by apparent gravity serves him well in its stead.

In *Murvale Eastman* we have another effort toward showing, through the prism of fiction, the fine colors of a social and religious theory the practical working of which is to reduce poverty and suffering to the minimum, and raise the sentiment of human brotherhood to the maximum power. Tolstol, Mrs. Humphry Ward and Judge Tourgée, the not to be classed together or compared, are three typical religious, social and political iconoclasts. *Murvale Eastman*, the character who gives title to the romance, is a young preacher who sets out to teach the "brotherhood of man" to the rich and the poor, the high and the low, and who takes it upon himself to study the "labor problem" in the midst of strikes or as the driver of a horse-car. He is on the right side of the question in all his efforts; but we fear that he has but a vague notion of the absolute laws of labor and wages.

Regarded as a novel *Murvale Eastman* is a work of considerable power. Some of the characters are drawn with clever boldness; all are set against a background of mingled pessimism and hope. The struggles of the poor and the apparent inhumanity of the rich are used to good effect, or at least as good effect as special pleading can produce, in the interest of the author's socialistic ideas. We may quote a sentence

from page 384 to give some sense of Judge Tourgée's way of looking at things:

"All good men and women know that civilization would perish and business be at a standstill if the law did not protect the rich in robbery and abandon the poor to oppression."

The law does nothing of the kind, the perjury and bribery and subordination do.

The story is a somewhat sensational one, and carries the reader along from first page to last without abatement of interest. Kisha, the millionaire, is a real flesh and blood character, but the Reverend Dr. Phue is overdrawn from a second-hand model or type-specimen as the genus Dryas dust Preacher. *Murvale Eastman* himself, who is, we suppose, Judge Tourgée's ideal minister of the Gospel, strikes us as more a social and moral experimenter than as a model Christian minister. Doubtless the large majority of the story's readers will give little thought to its burden of theory or to its instances of practice; but will pursue its mystery and follow its dramatic development as a matter of recreation or pleasing kill-time. These, we are inclined to believe, will be the more fortunate ones.

There is a class of readers who will ponder over *Murvale Eastman*'s experiences, and find in the strongly colored sketches of poverty and wrong scattered through the book food upon which to feed their pessimism and their lawlessness. It is doubtful if such a book as this ever does as much good as harm; its main effect is on the discontented, and these it renders the more miserable.

Judge Tourgée shows in this volume more command over dramatic materials. If the lesson of the story, and the historical coloring of it are not so strong as in "A Fool's Errand," the fiction itself is more closely woven, and its action less desultory. We might look for a great novel of American life from him were it possible for him to get rid of the hobbies that he so conspicuously rides through his stories. *Murvale Eastman*, were it born of its insistent sermonizing and special pleading, would serve a better moral purpose, and gain in force and brilliance. Art, like the athlete, does its work best when trained down to the cleanest symmetry. There is such a thing as too heavy a load of apparent muscle.

*Murvale Eastman, Christian Socialist*, by Albion W. Tourgée. Fords, Howard & Hulbert, New York. Price, \$1.50.

*MURVALE EASTMAN, CHRISTIAN SOCIALIST*, by Albion W. Tourgée. Fords, 1890. (For sale at Wharton's). Price, \$1.50.

Under the guise of a very interesting story the author cleverly discusses such timely topics as wealth and poverty, labor and capital, journalism, etc. *Murvale Eastman* is a specimen of honest manhood, a young pastor who studies the labor problem by driving a horse car, and living among the men. The characters are well drawn; the scenes of the story varied and striking, introducing labor riots and car strikes. The author claims that the background of his picture is a real one, and the figures such as one meets in real life, shown under familiar circumstances. His aim is to point out the spirit which must animate and precede any successful effort at amelioration.

If Judge Tourgée had dated his story "A Fool's Errand" as "Murvale Eastman, Christian Socialist," a few decades hence it might, in some of its aspects, be fitly classified with books of the nature of "The Crystal Ball." It is to be hoped certainly that the time will come when the lion and the lamb will lie down together, but lives there a man who expects to see, with eyes of flesh, two daily papers bowing and scraping to each other, each in its morning issue? or to see two men who have borne the mutual relations of injurer and injured, planning in their latter days, with an implicit and admitting confidence in each other, great schemes for the benefit of the people? That such things are possible nobody would so far commit himself as to deny; that they are likely to take place at the present time the most persistent optimist would hardly assert. This strong flavor of idealism makes it difficult to apply ordinary standards in judgment of the book, for it is, in many ways, realistic enough, too. There is pretty much everything in it—strikes, love-making, a lost harden and a lost child, dynamite, some detective work and sermons before. There is also some good character sketching. *Murvale Eastman* is strongly drawn and there is a certain cleverness evidenced in the author's ability to make it clear to any ordinary woman why Lillian did not love him. Jonas Underwood is an extremely good ideal sketch. In many of the characters the colors are laid on with too sanguine a touch, as in the character of Frank Pearly, and also of Eastman in some aspects. This of itself would make the book inartistic, but besides that it is cumbered with long dissertations on "Christian Socialism," which, however necessary to the purpose of the writer, detract perceptibly from the progression of the story. The Church of the Golden Lilies has a wonderful charm of its own, amounting almost to a personality, and a pleasant sense of its beauty lingers with the reader after the book is finished.

*Murvale Eastman, Christian Socialist*. By Albion W. Tourgée. New York: Fords, Howard & Hulbert.

Judge Tourgée is a vigorous and industrious writer, whose novels always show a core of fact or philosophy. None of his stories walk with "aimless test," as Tennyson coined the expression. Christian Socialism is the principal topic discussed in "Murvale Eastman," although room is found for speculations upon the nature of wealth, poverty, capital, labor, journalism, etc. Judge Tourgée looks to "Christian Socialism" as the universal solvent of these complicated problems. The story is told with the author's well-known facility for apt delineation, for, in spite of the didactic tendency, the Judge is a story-writer first and then a publicist. Like "A Fool's Errand" and "Bricks Without Straw," "Murvale Eastman" tends to excite a thoughtful consideration of the subject under discussion.

*Murvale Eastman, Christian Socialist*. By Albion W. Tourgée. New York: Fords, Howard & Hulbert. \$1.50.

Our readers will readily recognize from this title the story which appeared last year in the columns of the ADVANCE, under the heading of, Nazirema; or, The Church of the Golden Lilies. It is reproduced in this handsome volume with but slight changes from its first form. Presented here, in a compact picture as it were, instead of in a succession of views, the dramatic skill and power of the story is felt even more strongly than before. In this respect the author has been lavish of material. A story in itself could be constructed out of the case of the strange will and the final appearance of an unknown heir, out of the rise and fall of the wealthy director of the Golden Lilies, out of the romance of the missing child, out of the mysterious history of the deformed and opium-eating clerk, out of the experiences of a daily newspaper office, and out of other well-pictured scenes and finely-drawn characters, which are blended into one tale which it is thus easy to see is not likely to flag at any point in absorbing interest. But readers of Judge Tourgée's books do not need to be told that it is not his only, or his first, aim to construct a fascinating story. With the same burning intensity, and virility of thought and expression, which threw a white light on the condition of the South, and called the attention of a nation to the misapprehensions and errors of reconstruction, he here turns to a discussion of the most insistent social problem of the time, known in the now almost cant phrase as the strife between labor and capital. No one has exhibited more clearly or more sympathetically just the point of friction and the cause of this irrepressible conflict. It is shown with startling distinctness that this is a problem which the whole civilized world has got to settle. As Prof. Ely has recently pointed out, Germany slumbered in fancied security until she found herself honey-combed with socialism; England looked on in disdain until she saw herself to be almost equally affected; and America, while trusting in her free institutions, looked with surprise to see the same contagion, under the two forms of single tax and nationalism, spreading with wonderful rapidity. It would seem, then, to be the opinion of the author that we are confronted with a dilemma. Socialism is here. Whether we will have it in some form or not we cannot choose; but it rests with us to say whether it shall be an atheistic socialism or a Christian socialism. Our respect for the earnest purpose of the author is increased by the fact that he not only points out the disease, but with equal warmth urges a remedy. His

program is certainly not revolutionary. To epitomize it, it would seem to be, for Christians to familiarize themselves with the condition of the laboring classes by personal contact and examination; then to form clubs of all interested in the church and out of it, for a study of the remedy, and lastly a combination of all Christians to force the capitalists to do justice. Rev. *Murvale Eastman*, his hero, disguises himself as a car driver and studies the labor problem from the inside, then preaches from the text, "Bear ye one another's burdens," and finally becomes the head of the League of Christian Socialists, which meets in his church for the objects mentioned. Undoubtedly the strongest part of this scheme is the urging the principle, not at all new, of loving one's neighbor as one's self. This suggests one criticism which perhaps should be noted. In enforcing the duty to man, the author at times runs to the extreme of belittling the duties to God. He would claim that as long as men combine on a plan of practical philanthropy, it is of minor importance what are their beliefs as to the great truths embodied in the plan of redemption as set forth in the Scripture. Some of the sacred and cherished beliefs, without whose impulse no great movement for the alleviation of man's condition has ever been carried on, are thus rather heedlessly handled. With these unnecessary strictures of his removed, we should commend unreservedly to a thoughtful reading this honest and earnest effort in the direction of peace and good will among all conditions of men.

*MURVALE EASTMAN, Christian Socialist*, or, The Church of the Golden Lilies. By Albion W. Tourgée. Fords, Howard & Hulbert, New York.

Tourgée has left off the bad business of running a horse-drawn carriage down the back of patient readers, or offering "Bricks Without Straw" to the long suffering American public. In other words, he has abandoned the unprofitable task of waving a literary bloody shirt and ramping civil war flags for those who have long ago buried them. Instead, he has attacked with all the force that is in him the new and extremely live problem of how to stave off the social revolution which long-headed men, literary or otherwise, foresee in the not distant future, unless the ominous signs prove false. The result of Mr. Tourgée's efforts is a story of much interest—strong in its characters of lovers, villains, and the usual features of a good novel, but weak as a study of socialism, Christian or otherwise. Probably the best work of fiction embodying the so-called Christian Socialist ideas is "Karl Metzgerott, Shoemaker," by Katherine Pearson Woods, published about a year ago. Mr. Tourgée may have read that work, but if he intended his story as an exposition of Christian socialism, he cannot fail to see that it is lamentably weak as compared with "Karl Metzgerott," and as far as secular Socialism, if we may so describe it, is concerned, Tourgée seems to know little or nothing of it. His typical Christian Socialist has a number of petty plans for the temporary improvement of workmen to propose, which would leave the radical relations of capital and labor unchanged. However, it is hardly likely that one who had buried himself for so long in the dead past, refusing to believe that sectionalism had become a thing abhorred of all sensible Americans, could at once break away from his idols and do justice to a subject which concerns the present and the future, which demands sympathy with Edward Everett Hale's hopeful and inspiring motto, "Look Forward and Not Back."



MURVALE EASTMAN, CHRISTIAN SOCIALIST, by Albion W. Tourgee, New York: Fords, Howard & Hulbert.

This is by long odds the best of the many excellent books that Judge Tourgee has written. It is not political or sectional, it is not taken up with a discussion of the wrongs of the Negro and the sins of the South; it relates to mankind in the abstract and attempts to show very clearly, as it undoubtedly does show, that the religion of Christ is the religion of humanity, and that society will not attain its highest and best development until its conditions have been regulated by the precepts and example of Christ Himself, of whose gospel the command "bear ye one another's burdens" is the fundamental element. He applies with a bold but reverent hand the teachings of the great Teacher to the troubling questions of modern life. He holds that "the true function of Christian civilization is to equalize conditions and promote the general welfare of mankind," to improve collective not less than individual conditions, to place upon the shoulders of the strong the principal burdens of society so that the weak may be strengthened and prevented from growing weaker, to reduce crime by preventing pauperization, to bring all Christians into hearty co-operation for the betterment of the general welfare upon the lines laid down in the Bible and upon which the fabric of our civilization has been erected.

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## LITERATURE *America Chicago Ill* TWO VIEWS OF LABOR PROBLEMS.

THERE are a good many millionaires at large in this country, and what should be done with them is getting to be a serious question. Some people say that strong efforts should be made to reform them, while others stoutly persist in the belief that millionaires are not very much worse than other people. These two views are set forth in curiously diverse ways by two recent books of fiction.

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the public schools, and for other causes equally remarkable.

In this book we have an affecting story of a wealthy man who married a washerwoman because he believed in the equality of mankind, and who "put all of his large estate into a vast establishment, which was conducted on the profit-sharing basis of industrial partnerships." So long as there were profits in the business this plan worked very well, but when the profits ceased because of hard times all the expenses of the establishment, including the support of the partners, came out of the pocket of the philanthropist. Finally his money was exhausted and then all his partners deserted him. Here is a phase of profit-sharing with which the Rev. Mr. Eastman's reformed millionaires did not have to grapple up to the close of the last chapter of Judge Tourgee's story.

If Christian Socialism is of as much benefit as the one story makes it appear, why should the other story define Socialism as "anarchy that's had a bath without any soap," and Nationalism as "Socialism with a plug hat and a necktie on?" Though this divergence of opinion is confusing

it is at least instructive to observe that the harm-working rich men are convinced of the error of their ways under the guidance of Mr. Eastman, while the wicked Socialists wave their red flags triumphantly to the end of the rival story. Each book furnishes food for reflection and each seeks to cure abuses antipodal to those attacked by the other. Judge Tourgee's is by far the more finished production of the two. Though the story woven about the young preacher's plans for reforms is not always to be commended, still the book is a notable contribution to the literature dealing with labor problems.

A new novel by Albion W. Tourgee is always in a sense a literary sensation. It is not the past to which he devotes his attention. He addresses himself distinctively to the themes and topics and problems of today, and hence in nearly all his novels his readers see the scenes that are now moving before their eyes and the characters with whom they each day come in contact portrayed in the strong light of the author's genius and given a distinctiveness, a vividness and a meaning which, except by his aid, they could not have. His latest book is "Murvale Eastman, Christian Socialist," in which he grapples with a firm hand the social questions that more than any other at present agitate the minds of men. For these questions he has no radical or revolutionary answer. He believes they must be answered. He believes that very great changes must speedily occur, but that neither government nor the church nor society are to be destroyed nor any violent reconstruction take place. A just application of the

teachings of the great founder of Christianity is in his view all that is necessary for effecting the proper changes in social and individual conditions, and in the conduct and development of the story he indicates how this application is to be made. The incidents of the novel are of absorbing interest. Price \$1.50. New York: Fords, Howard & Hulbert; Columbus: A. H. Smythe.

Murvale Eastman, Christian Socialist, the title of Judge A. W. Tourgee's latest work. It is safe to presume that every intelligent person has read one or more of the books which has made this author's name all over the land. This new work is a startling thrust at the hypocrisy in religion, as well as a severely just criticism upon the labor question. This author startled us before with facts that it was for us to know, but never more eloquently and conclusively than in this new work. Every thoughtful citizen should ponder the question which Judge Tourgee treats in that we can not dare not, as a people, ignore the labor question. Murvale Eastman is a earnest, vigorous thinker. Murvale Eastman is a remarkably readable, with a clear and romance woven into its pages. The work of 7 volumes at \$10. sent by Fords, Howard & Hulbert, 80 West 11th St. New York.

The social movement, or, as it is generally called, the labor movement, has become a favorite topic with novelists during recent years. The economists and theorists no longer have the field all to themselves. Writers of fiction may not, as a rule, search as far into the dark corners of science as the professors, but many of them get much closer to the real life of their times—learn more of conditions which exist. So it is not small that the background upon which the novelist traces the characters of his story is a more faithful representation of social and economic situation than is presented by the compilers of heavy-weight statistics and complex theories. And I really believe the former of these two schools has done most to turn the eyes of readers in the right direction.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," and other well known works, has just been issued in book form. Many will say that this is the best of fiction's contributions on the social question. While it shows deeper research than is apparent in "Metzerott," it is not open to the objections made to "Looking Backward." Fault is found with Mr. Bellamy's book because it goes so far into details as to frighten the timid ones, who fear they will be turned out of their homes and have their individuality squeezed to death if ever its propositions are adopted. Mr. Tourgee is conservative in his statements and modest in his recommendations in "Murvale Eastman."

And yet he is not afraid to state the truth plainly. The words "socialist" and "socialism" could have been left out of the title and story and not have lessened its beauty or weakened its force, but it is to the author's credit that he was not afraid to use them, though they have been misapplied, distorted and abused. No one need be frightened at the title. Would that every pulpit in the land were occupied by a "Murvale Eastman," and that every Christian were as upright, level-headed and brave as he. "Sensationalism" cannot be applied to his sermons, nor can his proposed remedies be characterized as "harebrained schemes." An earnest Christian clergyman, he became convinced that it was his duty to help God's children to help themselves here on earth, as well as to save their souls.

The character is beautiful, and yet not in the slightest degree unnatural. It is what would be the rule instead of the exception were not man's nature deformed by his own environment. "Murvale Eastman," though conscious of man's inhumanity, fully aware that in the mad race for wealth and power men become more selfish and cruel every day, is not a pessimist. He believes in God and has faith in his creatures—when their eyes are opened and they see the way they will walk in it, and he labors to make those he can reach see it.

It is true he does not advocate any very radical measures nor inaugurate any far-reaching reforms; but he does the best that can be done today, and the story deals with the present time. He proclaims the right of every man to equal opportunity with his fellow man, and declares it to be the duty of the strong to help the weak. As to the church, I quote from one of his sermons: "The function of the church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government; the duty of society. The function of the church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ spirit to collective human relations."

"Collective obligations are the greatest of human duties, because they touch the welfare, not of one alone, but of millions of human souls. The Christian who claims to do his duty to God and shirks his duty to man is a sad failure." The duty of love is the keynote of Christianity. To do good to all men, to promote the highest welfare of all men, is its distinctive quality. Prayer and praise and creed are all subordinate, are only helps to this great end. To do is the active principle of the Christ message.

"He that has gathered with unfaltering greed until he holds the destiny of thousands in his hands may be fair in profession, honest in dealing as the law defines honesty; but he has hardened his heart, shut his eyes to his fellow's welfare and gone back to Cain's silly plea, 'Am I my brother's keeper?' He is his brother's keeper. Every soul is responsible for the good it might have done, for the sin resulting from temptation it might have removed, for the justice it might have granted or secured and did not."

With a short extract from the author's preface, which is of course his own opinion and not charged to one of his characters, I will leave the further consideration of this interesting story for another time: "Projecting the future on the lines of the immediate past, and the dullest mind perceives that the concentration of power by reason of the control of opportunity must, in a very brief period, increase the ratio of dependency to an extent never equaled in any civilized country. Already a new feudalism has been developed in which power is transmitted, not by blood, but by bequest, and in which vassalage is secured, not by an oath of allegiance, but by dependency. The barons of wealth are today more potent in molding the destinies of others than the feudal lords ever

were or ever could be. The strong arm is potent only as far as the sword can reach; the controller of opportunity cables his will around the world and grapples his dependent by the throat even at the antipodes. Fendal strife reduced the number of lords, but rarely increased the privileges of the feudatories. In like manner competition between the great lords of production, of trade and transportation lessens the number of controllers of opportunity, but increases the power of the remainder. \* \* \* The man who labors for himself is a master; he who is dependant for opportunity upon another's will is half a slave."

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, published by Fords, Howard & Hulbert, New York, is a novel of our own day which seems likely to attract as much attention, and probably exert a wider influence, as the same author's "A Fool's Errand." The hero is a young pastor of a rich man's church in a large American city, earnest, sincere, bold, sensible, oppressed with a keen sense of the inequality of conditions in our modern society, who studies the labor problem by taking, temporarily, the place of a disabled car-driver, is led to apply the injunction, "bear ye one another's burdens," to every-day life, and impressed with a belief that the best way to prepare for a life to come is to bend every effort toward bettering "the life that now is," leads his church into a movement called Christian Socialism, looking to that betterment by means not usually employed by the church, welcoming the assistance of all who try to live and help others to live, the kind of life Christ taught, no matter what their private views on doctrine, etc. There is no space to even catalogue here the various kinds of work into which these associates enter. It all looks to better conditions of living, in business, society, and every other way. In fact, there is too much of it for one book, and too much argument in support of it, fluently and cogently, often convincingly as this is all set down. The volume contains nearly 550 pages, and would have been the better for its effect had it been condensed to 400. And this, notwithstanding the ingenuity of the private, individual plot, the skill with which it is worked out, and the generally effective grouping and contrasting of characters. There are two or three underplots of love story, all of them carried forward with interest and in a natural and engaging way, but there is so much enforcing of moral, after the author's usual fashion, that it runs near to being tiresome despite the human interest of the plot. It is not best to do too much cultivating of a seed after it is once well planted. One of the leading characters in the story is a rich man, the founder of the church aforesaid, who has grown rich by the devious yet not precisely dishonest ways in which so many of our rich men have trodden, that is perhaps the best and most striking character study in the book, one that is well worthy the analytical study of many who stand in like case. The whole

book is inspired and penetrated by a profound sense that society is standing on the brink of momentous changes, and that unless existing agencies can be modified to meet pressing exigencies they will force themselves with infinite disaster to much that is good in itself, and might be made to gradually work the ends that must be met. It is fruitful of suggestion in many ways, and though too verbose is likely to work for good. These very general remarks are all that can now be said.



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## LITERATURE Amused Chicago TWO VIEWS OF LABOR PROBLEMS.

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A new novel by Albion W. Tourgee is always in a sense a literary sensation. It is not the past to which he devotes his attention. He addresses himself distinctively to the themes and topics and problems of today, and hence in nearly all his novels his readers see the scenes that are now moving before their eyes and the characters with whom they each day come in contact, portrayed in the strong light of the author's genius and given a distinctiveness, a vividness and a meaning which, except by his aid, they could not have. His latest book is "Murvale Eastman, Christian Socialist," in which he grapples with a firm hand the social questions that more than any other at present agitating the minds of men. For these questions he has no radical or revolutionary answer. He believes they must be answered. He believes that very great changes must speedily occur, but that neither government nor the church nor society are to be destroyed nor any violent reconstruction take place. A just application of the

teachings of the great founder of Christianity is in his view all that is necessary for effecting the proper changes in social and individual conditions, and in the conduct and development of the story he indicates how this application is to be made. The incidents of the novel are of absorbing interest. Price \$1.50. New York: Fords, Howard & Hulbert; Columbus: A. H. Smythe.

Murvale Eastman, Christian Socialist, is the title of Judge A. W. Tourgee's latest work. It is safe to presume that every intelligent person has read one or more of the famous books which have made this author known all over the land. This new work is a startling thrust at the hypocrisy in religious worship, as well as a severely just criticism upon the labor question. This author has startled us before with facts that it was well for us to know, but never more eloquently and conclusively than in this new work, that every thoughtful citizen should ponder. The question which Judge Tourgee treats is one that we cannot dare not, as a people ignore. Judge Tourgee is eminently patriotic, and an earnest, vigorous thinker. Murvale Eastman is a thoroughly readable, with a clever plot and romance woven into its pages. Tourgee's works of 7 volumes at \$10, sent by publishers Fords, Howard & Hulbert, 30 Lafayette place, New York.

The social movement, or, as it is generally called, the labor movement, has become a favorite topic with novelists during recent years. The economists and essayists no longer have the field all to themselves. Writers of fiction may not, as a rule, search as far into the dark caverns of science as the professors, but many of them get much closer to the actual life of their times—learn more of the conditions which exist. So it is not unusual that the background upon which the novelist traces the characters of his story is a more faithful representation of the social and economic situation than is presented by the compilers of heavy-weight statistics and complex theories. And I really believe the former of these two schools has done most to turn the eyes of readers in the right direction.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," and other well-known works, has just been issued in book form. Many will say that this is the best of fiction's contributions on the social question. While it shows deeper research than is apparent in "Metzerott," it is not open to the objections made to "Looking Backward." Fault is found with Mr. Bellamy's book because it goes so far into details as to frighten the timid ones, who fear they will be turned out of their homes and have their individuality squeezed to death if ever its propositions are adopted. Mr. Tourgee is conservative in his statements and modest in his recommendations in "Murvale Eastman."

And yet he is not afraid to state the truth plainly. The words "socialist" and "socialism" could have been left out of the title and story and not have lessened its beauty or weakened its force; but it is the author's credit that he was not afraid to use them, though they have been misapplied, distorted and abused. No one need be frightened at the title. Would that every pulpit in the land were occupied by a "Murvale Eastman," and that every Christian were as upright, level-headed and brave as he. "Sensationalism" cannot be applied to his sermons, nor can his proposed remedies be characterized as "harebrained schemes." An earnest Christian clergyman, he became convinced that it was his duty to help God's children to help themselves here on earth, as well as to save their

The character is beautiful, and yet not in the slightest degree unnatural. It is what would be the rule instead of the exception were not man's nature deformed by his own environment. "Murvale Eastman," though conscious of man's inhumanity, fully aware that in the mad race for wealth and power men become more selfish and cruel every day, is not a pessimist. He believes in God and has faith in his creatures—when their eyes are opened and they see the way they will walk in it, and he labors to make those he can reach see it.

It is true he does not advocate any very radical measures nor inaugurate any far-reaching reforms; but he does the best that can be done today, and the story deals with the present time. He proclaims the right of every man to equal opportunity with his fellow man, and declares it to be the duty of the strong to help the weak. As to the church, I quote from one of his sermons: "The function of the church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government; the duty of society. The function of the church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ spirit to collective human relations."

"Collective obligations are the greatest of human duties, because they touch the welfare, not of one alone, but of millions of human souls. The Christian who claims to do his duty to God and shirks his duty to man is a sad failure. \* \* \* The duty of love is the keynote of Christianity. To do good to all men, to promote the highest welfare of all men, is its distinctive quality. Prayer and praise and creed are all subordinate, are only helps to this great end. To do is the active principle or the Christ message."

"He that has gathered with unfaltering greed until he holds the destiny of thousands in his hands may be fair in profession, honest in dealing as the law defines honesty; but he has hardened his heart, shut his eyes to his fellow's welfare and gone back to Cain's silly plea, 'Am I my brother's keeper?' He is his brother's keeper. Every soul is responsible for the good it might have done, for the sin resulting from temptation it might have removed, for the justice it might have granted or secured and did not."

With a short extract from the author's preface, which is of course his own opinion and not charged to one of his characters, I will leave the further consideration of this interesting story for another time: "Projecting the future on the lines of the immediate past, and the duldest mind perceives that the concentration of power by reason of the control of opportunity must, in a very brief period, increase the ratio of dependency to an extent never equaled in any civilized country. Already a new feudalism has been developed in which power is transmitted, not by blood, but by bequest, and in which vassalage is secured, not by an oath of allegiance, but by dependency. The barons of wealth are today more potent in molding the destinies of others than the feudal lords ever

were or ever could be. The strong arm is potent only as far as the sword can reach; the controller of opportunity cables his will around the world and grapples his dependent by the throat even at the antipodes. Feudal strife reduced the number of lords, but rarely increased the privileges of the feudatories. In like manner competition between the great lords of production, of trade and transportation lessens the number of controllers of opportunity, but increases the power of the remainder. \* \* \* The man who labors for himself is a master; he who is dependant for opportunity upon another's will is half

a slave.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, published by Fords, Howard & Hulbert, New York, is a novel of our own day which seems likely to attract as much attention, and probably exert a wider influence, as the same author's "A Fool's Errand." This hero is a young pastor of "a rich man's" church in a large American city, earnest, sincere, bold, sensible, oppressed with a keen sense of the inequality of conditions in our modern society, who studies the labor problem by taking, temporarily, the place of a disabled car-driver, is led to apply the injunction, "bear ye one another's burdens," to every-day life, and impressed with a belief that the best way to prepare for a life to come is to bend every effort toward bettering "the life that now is," leads his church into a movement called Christian socialism, looking to that betterment by means not usually employed by the church, welcoming the assistance of all who try to live and help others to live, the kind of life Christ taught, no matter what their private views on doctrine, etc. There is no space to even catalogue here the various kinds of work into which these associates enter. It all looks to better conditions of living, in business, society, and every other way. In fact, there is too much of it for one book, and too much argument in support of it, fluently and cogently, often convincingly as this is all set down. The volume contains nearly 550 pages, and would have been the better for its effect had it been condensed to 400. And this, notwithstanding the ingenuity of the private, individual plot, the skill with which it is worked out, and the generally effective grouping and contrasting of characters. There are two or three underplots of love story, all of them carried forward with interest and in a natural and engaging way, but there is so much enforcing of moral, after the author's usual fashion, that it runs near to being tiresome despite the human interest of the plot. It is not best to do too much cultivating of a seed after it is once well planted. One of the leading characters in the story is a rich man, the founder of the church aforesaid, who has grown rich by the devious yet not precisely dishonest ways in which so many of our rich men have trodden, that is perhaps the best and most striking character study in the book, one that is well worthy the analytical study of many who stand in like case. The whole

book is inspired and penetrated by a profound sense that society is standing on the brink of momentous changes, and that unless existing agencies can be modified to meet pressing exigencies they will force themselves with infinite disaster to much that is good in itself, and might be made to gradually work the ends that must be met. It is fruitful of suggestion in many ways, and though too verbose is likely to work for good. These very general remarks are all that can now be said.



Albion W. Tourgee, whose "novels with a message" have increased to a round dozen since the appearance in 1874 of "A Royal Gentleman," adds another to the list: "Murvale Eastman, Christian Socialist" (New York: Fords, Howard & Hulbert). Wealth, poverty, capital, labor, speculation, journalism and other topics of equally momentous interest enter into the new story, or, rather, form the background on which the story is lightly sketched. Mr. Tourgee has fixed his eye upon the economic tendency toward centralization. With this in mind he has drawn with his usual skill a depressing picture of existing conditions and their probable outcome in the future, near or far. With commendable prudence he refrains from offering a remedy, thus declining to take his place outright among the "reformers" of his generation. He simply suffers and is silent. The book bears many evidences of having been written to order, but it may be read with profit out of deference to its subject, if for no other reason.

Albion W. Tourgee has once more gone actively at work with his pen and the result is a recent volume which is pretty much in the same old style as "A Fool's Errand."

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," and other well known works, has just been issued in book form. Many will say that this is the best of fiction's contributions on the social question. While it shows deeper research than is apparent in "Metzgerott," it is not open to the objections made to "Looking Backward." Fault is found with Mr. Bellamy's book because it goes so far into details as to frighten the timid ones, who fear they will be turned out of their homes and have their individuality squeezed to death if ever its propositions are adopted. Mr. Tourgee is conservative in his statements and modest in his recommendations in "Murvale Eastman."

Murvale Eastman comes first into the story as the young pastor of a high-toned church in a great eastern city. He has been called to this pastorate from a much smaller one some where in Colorado; the church, after dismissing its former pastor, the Rev. Dr. Eudemion, having decided to try a little of the Western ozone, and for two years very much to its satisfaction and delight. It, however, found at the end of the two years that it had builded better than it knew. The new pastor was not only a broad-shouldered, large-brained, eloquent preacher, but a man with very decided convictions of personal duty. This they learn on the first Sunday morning after his return from his vacation; when, under a strong impulse of duty to a class not represented to any extent in his congregation, he gave them, instead of the written sermon on "Labor and Capital" which he had prepared, an unprepared address upon the text, "There were two men in one city, the one rich and the other poor," having for his theme the duty of those blessed with riches to those oppressed by poverty, want, and suffering. The sermon made a great stir, not only in the congregation, but in the journalistic world, no less. With this good start in his story, the author finds opportunity to reproduce, as he proceeds, a great variety of the most conspicuous phases in our modern life, concentrating all upon the real theme of the book—that view of the obligations of the various classes in society to each other which to him represents the idea of "Christian

Socialism," more especially of employers to the employed, the rich to the poor, Christians to the masses of virtual heathen who toil, and suffer, and sin, and die, all around them. The story is more than commonly interesting as a story. It will be a good thing if those who read it will lay its main lesson to heart. When novelists set themselves to writing sermons, their success is not always exactly phenomenal. In his "Murvale Eastman," his latest book, Mr. Tourgee has a occasion to make a sermon for his hero. It is the sermon which the young preacher suddenly decided upon, just as he was about to go from the study to the pulpit. It was wholly unprepared—extempore, in the literal meaning of the word. The author seems to have forgotten that a sermon produced under such circumstances could never, by any possibility, "smell of the lamp." Yet this sermon does so, most decidedly. Mr. Tourgee elaborates it with great care, so that if the written sermon on another subject left behind in the study was superior to it in a literary point of view, the congregation would surely, on its delivery, have "called for its publication."

#### MURVALE EASTMAN.

JUDGE ALBION W. TOURGÉE's new novel, "Murvale Eastman, Christian Socialist," is not only a fresh departure from the line of fiction which first won fame for the author, but is also a conspicuous work in the extensive and extending list of stories written with a kindred motif. Though distinctively a novel with a purpose, that purpose is never obtrusive. It is stated by Judge Tourgee himself with sufficient succinctness in these words: "We have applied the basic principle of Christianity to half the relations of life, the result has been personal liberty—the equal right of every individual to control his own energies. Is the world ready to apply the same immutable principle to another field of human relation—the field of opportunity as well as freedom of endeavor?" The hero of this story attempts an answer to the question. All that he does, though rarely and nobly unselfish, is yet wholly possible. A manly young clergyman, with little of the nameless odor of sanctity about him, he bravely breasts the angry tide of a mob of riotous strikers, rescues a wounded car-driver, and afterward for a month secretly does the work of the man he has befriended, sending him his wages. The result of this, after the settlement of the dispute between the men and the company, is to secure for the employes a more liberal treatment, for the company a more cordial and faithful service. But this is a mere episode in the story.

The characters in the volume are many and distinct. There is a millionaire in it, named Kishu, who has a feeling of proprietorship towards Eastman's church, and who resents his pastor's Christian socialism. He owns a newspaper, and does not scruple to use it to ruin Eastman. But the managing editor of a rival sheet is friendly and altogether too much for Kishu. This newspaper atmosphere is not the best drawing in the book, but it serves. For the rest it would be neither fair nor feasible to follow the careful weaving of the thread of plot into the finished fabric. Enough to say that the eloquent preaching and exemplary life of the titular hero bears fruit in practical reforms of industrial

evils; that in the happy solution of a complicated mystery he wins a charming woman for a wife, while the daughter of the millionaire has the good fortune to wed a ravishing reporter.

It is not the first, nor is it, we trust, the last of Judge Tourgee's novels. The subject of it is one that he could treat even more forcefully in naked essay than in fiction—treat as he treated the "Appeal to Caesar," and, we surmise, the anonymous "Appeal to Pharaoh"—for the Judge has a vigorous style that squares with the thoughtful discussion of serious questions. (Fords, H. & Hulbert.)—Philadelphia Evening Telegraph.

"Murvale Eastman, Christian Socialist" is the last product of the hysterical pen of Albion Tourgee. Nobody can deny that the world needs a reconstruction in a good many important matters, but books like this are useful neither as literature nor as volumes of special pleading. There is a story of tyranny and oppression, and of its manifold and finally successful opposition, but the book has the half-heartedness of all allegory, and its characters seem like the men of straw whom Bunyan fought. Price, \$1.50. New York: Fords, Howard & Hulbert.

#### SOME NEW BOOKS.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, is essentially a story of American life of today in its ethical aspects. It is attractive as a picture of present conditions in wealth, poverty, journalism, etc., and as expressing Mr. Tourgee's ideas on social problems, which are not especially hopeful. The characters are not much more than figureheads, the style is somewhat verbose, and the authors evidently attempts to cover too wide a field for a single story. "Murvale Eastman" is decidedly inferior as a story to "A Fool's Errand" or "Bricks Without Straw," although Mr. Tourgee's reflections are always interesting reading. (Fords, Howard & Hulbert.)

"MURVALE EASTMAN, CHRISTIAN SOCIALIST." By Albion W. Tourgee. This latest volume from Judge Tourgee's able pen is worthy of taking its place with its predecessors. The theme is Christian Socialism, the hero Murvale Eastman, a young clergyman who breaks with traditional methods of church work in the Church of the Golden Fleece, preaches some searching sermons on social reform, drives a horse-railroad strike, and sends the wages derived therefrom to Jonas Underwood, a driver who had been injured in a strike. The other prominent characters are William Kishu, a pillar of the Church, and his daughter Lillian; and Mrs. Merton, a long-lost daughter of Jonas Underwood, who eventually becomes Mrs. Eastman. Apart from the story, the author formulates a League of Christian Socialists, connected loosely with the Christian Church, in which all earnest men, whether professedly Christian or not, may join to bring in the millennium of righteousness between man and his brother man. The author is somewhat severe in his criticisms of the Christian Church for its neglect of this side of human betterment, and his explanation that more women than men are in the Church because a "suffering" Christ is presented rather than a "Christ denouncing evil," we think ingenious rather than correct. The book is worthy of careful consideration. (Fords, Howard & Hulbert.)

#### NEW PUBLICATIONS.

##### TOURGEE'S NEW NOVEL.

MURVALE EASTMAN, Christian Socialist. By ALBION W. TOURGEE. New York: Fords, Howard & Hulbert, 30 Lafayette Place.

The injustice of not giving to the majority of people the "opportunity" to better their condition, is the thesis, the subject argued in this really interesting tale of New York by Judge Tourgee. It shows how hard life is to the earners of day's wages, as a consequence of the accumulation of all forms of business into great monopolies. The individual is too much subjected.

"Self-government has not only grown to be a fact, but has inspired a universal impulse for control. The individual clamors for self-direction, equality of right, of privilege, of opportunity."

But the whole tendency of affairs is to squelch this individual inborn spirit of personal freedom to carve out its own path in life. Capital is more and more being massed in a few hands. There is not that diffusion of comfortable moderate means, and above all, of "opportunity" for individual betterment, that there was, fifty or sixty years ago. That seems to be the author's argument; and how sadly such a state of things presses down upon worthy men, and crushes the heart and life out of them, is illustrated in his story of Jonas Underwood, the ill-paid, hard-working New York car-driver. The notable feature of the tale is a mysterious stranger, who steps in and relieves Jonas of his work and care, and hands him his weekly wages—that is, drives the car, long hours and late, and allows Jonas to take the weekly pay. Jonas is talking over, with his wife, his hard situation:

"There was a knock at the back door. The wife answered it and returned with a brown envelope and a messenger's card. The envelope was addressed to 'Jonas Underwood.' The man opened it and counted the money it contained."

"Six days' work—nine dollars!" he said, holding the money in one hand and the card in the other. "Full time and no looking for mistakes; that's better'n I'd have done if I'd been able to take my 'run,' Jim said. You see, they raised the wages 25 cents a day as soon as the strike was 'off.' It isn't so bad now: a man could probably average \$7 or \$8 a week. He can live on that, but he can't get much ahead for sickness or old age. Better pay the rent and get some coal, Hannah. If we're dry and warm we can chance the food."

"He signed the card and handed it to his wife."

"Now, isn't that something to be thankful for!" she asked almost gayly as she kissed his forehead and went to give the messenger his receipt."

"When she returned, her husband said: 'That's the queerest thing, Hannah, that's ever happened to me, and I've had some strange experiences, too. I can't make out why that man should do the work and send me the money. Of course, he's young and strong and probably has got lots of property, but it's no light job that he's undertaken.' He said he'd do it for a month, and I guess he meant it. Strange enough, I haven't any objection to being helped that way. It's the sort of thing I'd be willing to do myself—have done a little of it now and then—though I'd die before I'd accept charity. But I'm not going to say any kindness to the 'Unit' man, and I won't say my 'Unit' money."

"What if I do?" said Jonas. "You know what I mean. I won't say any kindness to the 'Unit' man, and I won't say my 'Unit' money."

"I know, dear," answered the husband, "that I ain't able to work if I could afford to lie still. But I'm not likely to be much better unless I can get rid of this thing here, touching his right breast with his left hand. That's all the trouble, and every time I've coughed for the last two or three days, I've thought sure I was going to get it up."

Murvale Eastman, the mysterious stranger who is thus strangely doing another man's work and handing him over the wages, proves to be a young clergyman, who wishes to see for himself, by actual experience, what a car-driver's life really is; and he gives his hearers some powerful "lessons" as a result. One newspaper says the hero, Murvale Eastman, is a young Episcopal minister, whose name, also, is mentioned; but Judge Tourgee denies it. No matter; it is refreshing to find, even in the novelist's pages, a hero who is as noble as Murvale Eastman.

##### MURVALE EASTMAN, CHRISTIAN SOCIALIST.

Confronted with the question as to which should be adopted, a nationalism like Bellamy's or a Christian socialism such as Murvale Eastman, the hero of Albion W. Tourgee's last novel, practiced, it is safe to presume that the philanthropist and the man of money alike would choose the latter.

Were it possible to place Eastmans enough in every city, it seems as if strife between employer and employed would speedily cease for want of material to work upon. Tourgee's position is, bringing the question down to its simplest form, a practical carrying out of the golden rule; by the employer, elevating the workingman in his own esteem by fair dealing, courteous treatment, and a constant appeal to his better side; and on the other and in the workingman himself by the absence of malingerers, by honest work, and a desire to further his employer's interests; and, finally, to cement the two, a fair distribution of profits. This is not a new notion; this is an old mutual forbearance and mutual help, but Tourgee places it in an exceedingly attractive form. Murvale Eastman is a manly man, who being accidentally drawn into the inner circle of a struggle between capital and wages—namely, a horse-railroad strike—for the first time looks with impartial eye on both sides, detects the flaws alike in servant and master, and is converted into a Christian socialist; his creed, to use his own words, the following: "As the Lord of the Sabbath devoted his life on earth to doing good, so he demands that his followers, of all classes and conditions, shall make the welfare of their fellows the first and highest object of life, after their own wants and the comfort of those dependent upon them. This is Christian socialism."

The process of conversion in this man is interesting and not impossible. He is the pastor of a fashionable city church; just as he is about setting off on his summer vacation he is the spectator, and, a moment later, an active participant in a strikers' riot. Seeing an old man, a driver on one of the assaulted horse cars, maltreated and apparently on the point of being murdered, out of a fine singling of sheer humanity and downright luck he goes to the rescue, saves the man, and finding him likely to be disabled for some time, offers to take his place in the interim. He is a gentleman and objects to recording to a number of his converts,

as he finds he must, objects to the total lack of personal comfort and consideration shown him by his employers, who had they been aware that "No. 46" was Rev. Murvale Eastman of the church of the Golden Lilies, would have treated him far differently. He retains his position for a month, a period which advances his education years. To him the horse-car driver had not been an object of interest before; now he begins to study him, he makes himself intimately acquainted with him and his narrow and often cheerless world. He sees the trials, temptations and wrong-doings of his mates; he knew their employers before, now he balances the obligations on either side.

When his month is over he returns to his charge, and his first sermon rudely shakes the serenity of his people. Being a modest man he does not tell them what has worked the change, but preaches his new creed, telling them that to his mind it is "the present duty of the church to turn away for a time from the mint and cummin of religious theory, forget for a while the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness, and advance the standard of human duty; to labor, in short, for human elevation on earth both as an end and as the surest method of effecting the eternal salvation of man." The horror of his parishioners may be imagined. At first all is turmoil; reasoning and ridicule are both tried, to turn the quixotic pastor. He has taken his position, however, and keeps it, and wins many over to his side, and a society of Christian socialists is formed, partly of his people and partly of outsiders.

What they did need not be told here. Eastman had plans, and practical ones, and carried them out, of course only partially, because he had interest and prejudice to battle with on every hand. It is easy to say that plans that look feasible in a book are impossible in actual life, but the schemes of an Eastman could be realized, if only the right man should take them in hand. In the mean time Tourgee may well be proud of his portion of the work. He has presented his theory nobly, and what is quite as important for its success, in a thoroughly taking way. The story viewed as a story merely is perhaps the best he has written, and deserves such a success as that of "A Fool's Errand." It is safe to say it will be one of the popular books of the season, and will benefit both the writer and his publishers, Fords, Howard & Hulbert.

In his story of "Murvale Eastman, Christian Socialist" (New York: Fords, Howard & Hulbert), Mr. Albion W. Tourgee evidently means to "boom" virtue. Supernatural luck and superhuman talent unite to make of him a luminous marvel of goodness and generosity of moral excellence. The young man is a gallant horse car driver, an irresistible lover, a brilliant detective, an eloquent preacher, a courageous publicist. He denies every one, benefits every one, endears himself to every one. Sensationally perfect and dazzlingly refined, he lives one of those acrobatic careers which it is pleasant for childish fancies to invent and difficult for mature common sense to imagine, much less to enjoy. This hero is made the mouth-piece, however, of much admirable, generous and attractive sociological ethics, in which Mr. Tourgee appeals to the best human sentiments and argues for an improving cause.



## NEW BOOKS.

### Three Books on Socialism.

The prevalence of a certain kind of literature, which in a generic way may be called socialistic, is certainly a strong indication of the general trend of thought and inquiry at the present time. This element of recent literary production has shown itself in several different forms, all, however, having the same general tendency. The number of books, picturing the condition of society at a certain future period of development, which have followed the appearance of Mr. Bellamy's "Looking Backward," all differing somewhat from his book but all attempting to portray the condition of mankind after socialism has had some years of operation, may to a certain extent be attributable to the success of his venture; for it is natural that success in any field should have many imitators. But the success of Mr. Bellamy's book is certainly due more to the fact that the subject was new to men's minds than to any literary merit or power of imagination that the author displayed. It cannot be questioned that men in the last few years have devoted much thought to socialistic questions with the hope of improving the present condition of society.

Three books that have recently come from the press show this modern tendency in three different ways. The first of this number, "Murvale Eastman; Christian Socialist," by Judge Tourgee, has already been considered in this column, and needs only a passing reference. This is a book of practical socialism, intended to show how the condition of society may be greatly ameliorated by immediate individual action. A second book, "The Crystal Button," like Mr. Bellamy's book, pictures society in the distant future, when some at least of the principles of socialism have had ample time for fruition. The author of this book is Mr. Chauncey Thomas, a scientific mechanic of this city. He draws a picture of society as it is found in the city that shall have replaced Boston, in the 49th century. The argument of the book may be briefly stated. Paul Prognosis is a builder in the city of Boston at the present time. He meets with a serious accident on Christmas eve. Being brought to his home, he has a moment of consciousness, recognizes his wife, says good-night to her, and then plunges into a period of mental darkness that lasts ten long years. While his general health is good, he sees things and talks about people and affairs entirely unknown to his friends. At the end of the ten years, he wakes up on Christmas morning, again in possession of his faculties. During these ten years, he has lived in the city of Tone, in the 49th century. Gradually the experiences of this life in the remote future come back to him, and he writes their history.

### Murvale Eastman.

CHRISTIAN SOCIALIST.

By Albion W. Tourgee.

### BOOK NOTICE.

No observant person will deny that the social question is rapidly becoming one of the most absorbing, if not the most important question of our time.

It is equally true, that, how to bring the admittedly powerful influence of organized christianity to bear upon this question, in the right

way, is an inquiry that is engaging the attention of many, in the churches as well as outside of them.

In the book above mentioned, Judge Tourgee has presented this question in a manner that cannot fail to interest all who believe "Christianity has fitted itself to human needs better than any other form of religious thought, and is broader, tenderer, and truer in its aspirations today, than ever before."

He has not attempted to present a plan, "warranted to cure" every ill and wrong that afflict mankind, as soon as put into operation.

But this book is wonderfully suggestive of serious thought, as well as a very interesting story, and will surely repay any one for its perusal. S.

**Murvale Eastman. Christian Socialist.** By Albion W. Tourgee. Each problem of existence that arises for the especial consideration of the world, calls forth a new novel by Judge Tourgee. It is impossible to gauge the precise degree of the force or value of his views, while they have the evident merit of earnestness, good will and a confident, go-ahead fashion of disposing of difficult questions. He does not amiss in grouping together with his preacher who devotes a year's sermons to the study of Christian Socialism, the lively and enterprising newspaper man, the capitalist and the poor man withheld from his rights, and even an ancient dodo astray, of the nearly extinct genus of Jonathan Edwards. Although, like other works of the author, Murvale Eastman lacks fineness and distinction of thought and literary manner, its practical application of religious principles to the problems of daily labor and life, the human interest of the personages and plot will not fail to make the book popular and useful. (New York: Fords, Howard & Hurlburt; Portland: Loring, Short & Harmon. Price \$1.50.)

## BOSTON DAYS.

### A NEW ORGANIZATION OF CHRISTIAN SOCIALISM.

Dr. Lyman Abbott, Prof. Peabody and Other Eminent Speakers—Petrarch and His Influence—The Note of the Day.

Special Correspondence of The Times-Democrat, Boston, Feb. 17, 1891.

The "Mission of the Carpenter" is the name of one of the numerous Boston societies and organizations whose purpose tends toward the development and establishment of the principle of Christian socialism. Its motto is "The Fatherhood of God, the Brotherhood of Man, the Spirit of Jesus Christ." This mission holds meetings each Sunday in the rooms of the Woman's Union, meeting at 4:45 for a song and address. At 6 there is an adjournment to supper (served at 15 cents each) in a social and simple way, after which, at 7:30, the company return to the hall for a lecture or sermon, as may be, with singing. Among the subjects for lectures have been "Modern Communism," "Purgatory or Evolution," "John Bull" and "Thanksgiving for Socialists." The object of this association is to realize in practice the principle of Christian socialism. In connection with this organization there is a class in political economy, meeting on Wednesday evenings, and various committees

on the fundamental Bible study, and other forms of work.

Whether this kind of organization is a step toward the solution of the social problem of the day is a question. Because association, in the personal sense, must be largely from personal attraction rather than from a sense of justice or duty. Social meeting is spontaneous or it is nothing. The cultivated woman of resources and experience may go to the crude and the uncultivated one to minister to her, to teach her, or to help her; but for mutual social enjoyment mutual affinities are absolutely essential, and between persons wholly unequal in experience, resources and tastes, personal association at certain definitely fixed periods is apt to result in constraint upon the one side and condescension on the other. This does not apply to the natural association of persons quite unequal in gifts or culture, when brought about by circumstances. The relation of the cultivated man or woman to the cruder or more ignorant persons employed by them; or such a relation resulting, naturally, in daily life, is a true one, and the one more favored by nature or circumstances can make every accidental meeting of this kind a moment or an hour, to be pleasantly remembered by the one less favored. It is easy and natural to exchange a pleasant and friendly word with the street car conductor, for instance, and perhaps hand him the newspaper, or magazine, you have yourself just been reading; to thus recognize in him the absolute human equality, the true principle of the brotherhood of man. But if you set apart an hour once a week to meet him in a certain hall, to elevate him by means of your society and conversation, is it not a question whether there would not be a certain constraint on the one side and condescension on the other, a lack of mutual ground on which to meet? One hesitates in formulating any doubts of any movement of this kind, because the motive is so good and the need is so great.

All efforts on the line of Christian Socialism are, as yet, experimental. It is certain that there are great needs, great evils in the present social state; it is certain that something must and will be done; but neither reformer, or scientist, or clergyman seems yet to have discovered the way. Meantime, this mission of the "Carpenters' Association" here in Boston and many similar ones unquestionably promote progress, and are the initiation of more feasible and useful projects of the future.

In one way and another these questions are being constantly considered in Boston this winter. Rev. Dr. Lyman Abbott preached here last Sunday, and expressed himself in the most radical and determined manner regarding the equal rights of all. In his discourse he said:

Another great truth is that property is a trust. Henry George himself is not radical enough to suit me. He says there should be no private property in land. I say there should be no private property at all. And yet I am not a Socialist, not even a Christian Socialist. My doctrine is easy to understand.

But there is still another great law. The body is more than raiment. Things are for men, and not men for things; or, concretely, railroads and factories are for the good of the Irishman and the German, and not Irishman and German for the good of railroads and factories. A few months ago I visited the Pennsylvania iron region. There I found men who are working twelve hours a day, 365 days in the year. Do I condemn the ironmasters? No; perhaps I should not know what to do myself; but the system that grinds up men is not right; I thank God that men of wealth are studying in shops and in counting rooms the problems I am pondering in my study.

It should be added that these radical utterances were delivered before one of the most wealthy and fashionable congregations of the Back Bay—a congregation composed largely of capitalists, of whom a proportion are genuinely and earnestly seeking light on the great problem involved in the relations of capital and labor, of man to man.

Last evening Prof. Francis G. Peabody, of Harvard, opened his course of lectures before the Lowell Institute, considering the "Ethics of Social Questions." Prof. Peabody instanced the age of Luther as that of the theological problems; of Kant as of philosophy; of Napoleon as of politics; and our



note went through every assembly and every discussion—whether it were in church, lyceum or social gathering—the need of the day in a revised recognition of the relations of humanity.

The spirit of unrest is upon the nation, and poet and prophet are uttering their message. One of the most admirable expressions of the thought of the day is in Judge Tourgee's late novel called "Murvale Eastman, Christian Socialist." The author claims boldly for Christianity the higher ideals and precepts. In the character of the hero—the young pastor of the Church of the Golden Lilies—Judge Tourgee says: "Christianity is emphatically the religion of humanity. Earth and man are its themes; justice for the strong and mercy for the weak. These were the lessons Christ inculcated. He was not concerned with power and ceremonies. He established no church, organized no cult. He prescribed no form of worship. To Him there were simply two bands of disciples to whom He had taught His great lessons of human betterment, peace, righteousness, charity. These were the grand ingredients of His message."

Again Judge Tourgee says: "The Church should be the support of society, not as it is, but as it ought to be. The staunch unflinching champion of all there is of good, and the unrelenting enemy of all there is of evil in it. It does not do its duty by singing hymns with half shut eyes, or dreaming dreams of heavenly bliss. Wide open eyes are needed, eyes that smile upon the good in life, and that seek out and blast with the heat of severe disapproval all that is bad."

The new life of Petrarch, by May Alden

Ward, which was published last Saturday, gives a truer idea of the man whose distinguishing work is that he opened to modern life the gates of antiquity, than almost any other ever written.

Petrarch was in reality the Christian Socialist of his time. He especially called attention to the true realization of man's place and power, and the responsibility that is on him for development. Though born only fifty years after Dante, he came into a totally different world.

Cicero was the favorite author of Petrarch, and next to him Virgil. Petrarch was born in July, 1306, and, now, after nearly 600 years, the appreciation of his work and influence is more adequately felt than ever before.

Rev. Dr. Phillips Brooks has opened a series of Tuesday noon meetings, for men only, in St. Paul's Church, that will continue during Lent. The great preacher addresses crowded houses, and the utmost enthusiasm prevails regarding these noonday meetings. "When we turn aside from life it is only that we may go down deeper into life," he said yesterday, and thus defined liberty and life.

It seems to me, my friends, that all this great picture of liberty into which Christ sets man, in the first place does one thing which we are longing to see done in the world. It takes away the glamor and the splendor from sin. It breaks that spell by which men think that the evil thing is the glorious thing—if the evil thing be that which Christ has told us that the evil thing is—which I have no time to tell you now—if every sin that you do is not simply a stain upon your soul but is keeping you out from some great and splendid thing that you might do, then is there any sort of splendor and glory about sin? How about the sins that you did when you were young men? How can you look back upon those sins and think what your life might have been if it had been pure from the beginning, think what you might have been if from the very beginning you had caught sight of what it was to be a man.

The Lenten season is coming into a very general observance, as a season of broad culture of mind, body and spirit. More and more is it recognized that the spiritual world is now and here; that it encompasses us about, and that we are conscious of it, and enter into it, in just the perfection to which our spiritual perceptions are unfolded. The more deeply we enter into that world of spiritual forces, the more potent becomes every energy, the more beautiful and hopeful every endeavor of life.

—J. M. W. W.

## TWO RECENT NOVELS.

Said Frederick Maurice nearly half a century ago: "God's order seems to more than ever the antagonist of man's system. Christian Socialism is, in my mind, the assertion of God's order." *Murvale Eastman* is a young clergyman whose hand with equal facility can turn the brake of a horse-car, the wheel of a yacht, and the leaves of a sermon, and who, with certain definite convictions concerning "God's order," finds himself in active antagonism with "man's system" in the organization of society, the methods of labor, and the policy of the Church. He is not as scholarly as Maurice, nor as versatile as Kingsley, nor as belligerent as Tom Hughes, the trio to whom this age owes the name and much of the power of Christian Socialism, but into him Judge Tourgee has put the luminous conscience of the first, the humane spirit of the second, and the open-air courage of the third, and has thus given us a very satisfactory hero. He interests us as an illustration of the influence of social need and injustice and maladjustment upon a mind singularly and unselfishly candid and a heart thoroughly Christian. He is the center of a familiar group—millionaires in variety, workmen both the thoughtful and the violent, agnostics who live the unselfish life of the Christian and church members who never remember the Christ, poor people who are badly housed and worse fed, and rich people who cannot perceive why the masses should be restless, dishonest folk who are the result of their own selfishness or have been pressed out of shape by social conditions, and honest men and women who believe that there is such a thing as divine justice in human affairs and that it is a large part of Christian duty to see that that justice is applied. Among these various groups and persons representative of the elements prevailing in the social life of to-day *Murvale Eastman* thinks, acts, preaches, and, by the touchstone of his own conception of the meaning of the Gospel of Christ, reveals in clear light the false and the true in the commercial, industrial, and religious spirit and forms of our time. There is an excellent plot, managed with skill and not without dramatic force. Yet possibly the ordinary reader of novels may not be attracted, for there will be for him quite too much thought in proportion to the thrill. It is not necessary in these times to traverse the barren wastes of disquisition to reach the oasis of a love scene or the sparkling page of brilliant repartee. But if one believes a novel may be a vehicle of thought, and especially if he be one to whom the social exigencies of the times have come to be questions of prime importance, he will enjoy this plot for the purpose it reaches, and will take counsel of these solid pages as a distinct and valuable contribution to the Christian study of social ethics.

Judge Tourgee feels quickly when a new emotion is stirring in the social heart, and now, as before, he gives strong utterance to the unexpressed hope of the many. It is necessary to assume that vision so direct as his comprehends all the elements or facts in a problem. The Church of the Golden Lilies, for example, is not the typical church of to-day. It is one of a small group which doubtless misrepresent Christ sadly enough. The agnostic who acts like a Christian, but does not believe as one, is not the prevailing agnostic of our times. The heresy-hunting cleric who at last sees the error of his ways is not representative in a large degree. The silly girl who has vanity enough to wish to love a man like Eastman, but lacks the heart, is one of the least fair of the creatures of our modern luxury; but for every one of her kind there are a score who lack the vanity and have the heart. The book shows us some noble-hearted poor women; it would have been stronger and completer for one truly noble rich woman. "*Murvale Eastman*" leaves upon one's mind the impression that its author is not amusing himself or us by a skillful play, with fancies and theories, but in downright earnest is dealing with living facts and forces, into which he would read a new justice—the justice of God; and a new influence, the influence of Christ. He restates, in a word, and applies to actual conditions the admirable words of Canon Fremantle concerning the reciprocal action of the individual and the community: "If the society be Christian, it will act both consciously and unconsciously upon every individual member in a Christian sense. If the individual be Christian, he will show it by incessant efforts to conduct, and to cause others to conduct, the social system in which he lives on Christian principles."

Judge Tourgee is likely to rival the late E. P. Roe in the success of his novels, and, while doing so, without intending any invidious reflection by the comparison, we are glad to think that his readers are sure of a distinctly higher grade of work in the living author. His literary activity, which has produced at least a dozen volumes in the past fifteen years, is not in itself so commendable as the steady advance in the quality of this output. Since the days of "*A Fool's Errand*" and "*Bricks Without Straw*," he has written nothing which has claimed equal attention from the public, but it is pleasant to think that he has gone on writing during the past decade, unspoiled by the notoriety of his earlier efforts and conscientiously developing the best he had in him as the pages were filled by his pen. "*Murvale Eastman*," as a literary production, is a well-knit and satisfactory story, and though devoted, as is the case with almost all his other tales, to the exposition of an idea, its ulterior purpose does not materially injure its quality as fiction. His hero, a young minister whom good fortune and the influence of relatives has put into the pulpit of a rich church in a fashionable quarter, undertakes seriously to study the labor question by taking a place himself with the workmen. Being caught by chance in a street-riot, over a horse car run during a strike, he rescues and takes the place of a wounded driver, and succeeds during the month of his employ in studying certain aspects of the social problem while preserving his disguise and appearing in his usual place on Sunday. Such an experience leads him naturally to pronounced views respecting socialism, which he fearlessly upholds in the pulpit, incurring thereby, the dislike of his richer parishioners. The story involves a rich magnate who "runs" the church by well-advertised liberality, and the conflict between him and the energetic young preacher is, in the main, worked out skillfully and truthfully. The author deals very fully with the subjects that are to-day uppermost in men's thoughts, the increment of riches, the hopelessness of vice and poverty, the insidious contamination in churches when fostered by wealthy members. His own convictions as to the part religion is to play in the conflict of the age, come out in *Murvale Eastman's* sermons, which are interesting as contributions to a great theme; as pulpit utterances, they have their limitations. From an artistic point of view, he imparts a commendable degree of realism to his novel by restraint in treatment; he not only avoids excess in portrayal, but shows kindness and humanity in eliminating from his pages the customary villain of this sort of fiction. If a blemish exists, it is in marrying the hero to a subordinate and obscure character, of whom the reader hears so little as to feel palpably cheated of his just expectation when the denouement arrives.

Judge Tourgee has taken up for consideration, in story form, a number of contemporaneous questions since the success of his best known book, the "*Fool's Errand*." In the present story he endeavors to point out a way for bettering society, and the conditions of the individual in society. He does not take Mr. Bellamy's plan of looking back from an ideal viewing place, and proposes no new creeds to aid his purposes. On the other hand, there is an every-day air to the story that makes it realistic reading, and there are incidents introduced to keep the curiosity of the reader constantly on the alert. Judge Tourgee is a man of strong views on those things which appeal to his heart and brain, and this romance will repay a reading.



Judge Tourgee is a clever essayist. His ideas are fresh and strong, and his clear, forcible way of presenting them, carries conviction to the mind of the reader. Each of his novels has been but a vehicle for the presentation of his opinions on some subject. The present volume deals with the social questions of to-day, and expresses, as his other works do, the earnest thought of the writer on the matter under discussion.

The story chosen, as a peg on which to hang these dissertations on Socialism, is so nothing a little out of the common way. It ends, to be sure, in the approved old-fashioned style of a successful love-making, but the wooing is reached by roundabout and strange roads. The lover, and principal character, Murvale Eastman, is a preacher, a Christian Socialist, and a car-driver, and distinguishes himself in each capacity. There are in the story a mystery, a stolen child, an unexpected fortune, and two lovers separated, and afterward paired with entirely unexpected partners. Some of the descriptions of character are good, although rather long-winded; here and there are clever touches good enough to cover the whole ground, if the writer had only had some one to advise the omission of the rest. Here is an instance:

"Once convinced that the Lord was ready to have a particular thing done, Mr. Kishu was the last man to stand in the way. He believed in God with a sincere, unquestioning conviction, and counted it folly to resent the Divine purpose when the Deity was really in earnest about a thing."

In his treatment of many social questions, and particularly of the injustice done by capital and by employers, Mr. Tourgee's sarcasm is keen; yet here again, one sharp thrust would have often seemed more effective than so many hacks.

But the chief part of the story does not consist of descriptions of characters nor of love-scenes. It deals with many of the vital and perplexing questions of human life and conditions of to-day. And the best part of the book is that, it is suggestive and not didactic. Many books are issued now on these same questions. Each writer has his own remedy, his patent medicine, a tea-spoonful of which will cure every evil under the sun; but each makes the same fatal mistake, viz: working his problem correctly by leaving out the main factors.

This book is unique in offering no receipt for a millennium. As Judge Tourgee puts it:

"He has not sought to indicate specific methods of amendment, or predict particular results, but merely to point out the spirit which must animate and precede any successful effort at amelioration. The general purpose is the most important element of social progress."

This is true, and it is also true that this spirit and purpose must proceed from individuals, and cannot be made to order by laws and corporations. "Christianity is a religion of individualism." Between the Individual and the Creator there can exist no machinery, no substituted representative for the one or for the other. Such possibilities, such cures for existing evils are "at best but dreams," and if such schemes could be successful for a time, so unnatural an arrangement could not be permanent.

Such are some of the ideas presented in *Murvale Eastman*. There is more practical thought and more hope for the future in such views, than in the most brilliant of visions—visions which are, fortunately, impossible of realization.

EVA LOVETT CARSON.

FEW OBSERVERS study with keener interest than Judge Tourgee the social and economic conditions of American life. *Murvale Eastman, Christian Socialist*, his latest novel, is a reflection of the present state of society in many of its aspects. Furthermore it essays to forecast the future, when the mutual relations of these forces shall have been readjusted through the medium of Christian Socialism. This instrumentality, which is the keystone of the author's theory, might be briefly described as the golden rule reduced to actual practice. Speaking of it in a sermon to his congregation, Eastman declares that "the social function of Christianity is to incline the hearts of men in their individual, corporate and political relations to refrain from doing evil and to induce them to assist rather than to oppress the weak." The plan of life thus outlined Eastman adopts, and in the course of its development we get pictures of many new and strange things—Church organism as it should be, profit-sharing, harmony and fellowship in a league, the details of a new club which shall include women and children in its bounty; and last (and, happily, least) we are shown human nature under the dominion of what is termed 'the passions.' The object of the book is to unveil the needs of the times. Its argument is that the remedy lies not in producing new machines at great expense, nor in getting the old ones at less, but in the elevation of the ethical nature of man. (\$1.50. Fords, Howard & Hulbert.)

#### JUDGE TOURGEE'S LAST BOOK.

*Murvale Eastman, Christian Socialist*, by Albion W. Tourgee, is a new attempt to solve the problem of the church of the future. It was written as a serial for the *Advance* of Chicago, and attracted great attention, not only by its interest as a story but by its vigorous effort to depict what Judge Tourgee calls "the true gospel of civilized progress." It is intended to open the way for the "reconciliation of Christian thought with social impulse," and tells how a popular young minister took the place for a time of a disabled horse-car driver, retaining the situation for him and sending the money to his family. This is the beginning of the story, but afterwards we are told how a League of Christian Socialists grew up in connection with that young minister's church, based on the principle, "Do unto others as you would that they should do to you," and with the motto, "Beneficent ends by lawful means." The Christian character of such a league and the various ends which might be attained by it are discussed at considerable length, but there is enough of a rather exciting plot to fascinate even the thoughtless reader who cares for none of these things. As a sample of the suggestiveness of the book we give the following remarks by one of the central characters:

"The tendency of society hitherto," said Underwood, "has been centrifugal: we must make the popular impulse centrifugal. Diffusion, not concentration, must be the watchword. We must encourage small producers. Advantage must be joint rather than several. Self-employment must be the aim. The laborer must become a part proprietor. As fast as he does, the conflict between labor and capital disappears, while enterprise is not checked but fostered. Instead of an enterprise making many rich it will cause many to be comfortable and independent. You know what Townley is doing?"

Mr. Kishu shook his head.

"Well, he has devoted himself and his fortune, I suppose he has four or five millions, to promoting profit-sharing. He says it has to be applied in a different way to different occupations. He has made his big carpet manufactory a profit-sharing establishment and has now arranged to sell it out-and-out to the employees. It is a very elaborate scheme, so arranged that nobody can get hold of the stock except employees and no one of them can get more than ten thousand dollars. Townley says that inside of twenty years the whole establishment will belong to the people who work in it."

In another place we are told of a scheme for "grouping many profit-sharing concerns together with a common pay and accounting department and common rent and delivery." Still another passage tells us of an immense building which would be used as a club house by, perhaps, five hundred families. It would contain a common meeting room with books, papers and writing desks, dining rooms, parlors, a gymnasium and at the very top a playroom and nursery where mothers might leave their little children for hours at a time. Nothing would be gratuitous, but it would enable a car driver, for instance, "to give a family party with comfortable and refined surroundings, which in his own home would require an income of thousands." The book is worth reading however much the reader may disagree with the conclusions reached by this able and popular novelist. The Canadian publisher of the book is Wm. Foster Brown. The price is \$1.50.

## DETROIT JOURNAL

EIGHTH YEAR.

SATURDAY, MARCH 22, 1902.

The latest and greatest book of Judge Albion W. Tourgee is *"Murvale Eastman, Christian Socialist."* It abounds in improbabilities, but lies throughout so far within the limits of the possible as to seem realistic. Its hero first appears upon the platform of the aristocratic Church of the Golden Lilies, at the close of the summer vacation, in a little wilderness of flowers and other products of field and forest.

"Square-shouldered, bronze-faced, with muscles like whipcord, the pastor of the Golden Lilies not only loved wild flowers, but liked to seek them in their own habitats. He was a man who relished storm as well as sunshine and though scarce above the average height, not one whom a blackguard would care to face when inspired by righteous wrath. Strong-armed, whole-hearted and 'level-headed,' was the popular estimate of his character. He was well bred, too—that was a matter of course, being an Eastman—a skilled sportsman and a yachtsman of renown. Men liked him; women admired him. Mentally, he was solid rather than brilliant; morally, he seemed to have a sort of unconscious reliance upon God and an utter contempt for the devil."

This was the Rev. Murvale Eastman, manly man and gentleman, as well as clergyman. Young, popular, gifted, of an old and rich family, he might have had no care in life greater than to keep his trousers from bagging. But already he had roughed it with a humble church in a lawless mining camp under the shadow of the high Rockies, and the time had now come to declare himself to the wealthy and curled darlings of the Golden Lilies. His text of the day was, "There were two men in the city, the one rich and the other poor." From his sermon we take this remarkable passage:

"The Carpenter of Nazareth was one of Penes' (the poor man's) friends. He worked for his father by day, and at night went fishing with Peter and John. His hands were hard, calloused, blistered. His nails were black and broken, and his Jewish gaberdine coarse and grimy. The sandal-strings chafed his feet, and sweat and dust defied his body. He lived in peace, after the Tetrarch died, for 30 years laboring for his daily bread. Then he wandered about, living where he might and as he might, stirring up discontent among the people. Society disowned him. The recognized interpreters of the divine will condemned him. The Romans despised him. The poor revered but distrusted him. A lover of pelf betrayed him. Society counted him a tramp; religion esteemed him a scoffer; politically he was regarded as a 'dangerous character.' Hardly one in this audience would permit his counterpart to enter the front door. The Christ whom, being risen, we worship, we would not take to our table, being incarnate. 'We have no use for rags and grime but to pity them.' He wore poverty as a crown."

The bold preacher astonishes the luxurious pews with such a discourse on the poor rich and the rich poor as they had never heard or heard of. With such tendencies of thought the result was inevitable. He becomes a Christian socialist, forms a league of Christian socialists in his church, and promises a whole year's course of Sunday morning sermons upon Christian socialism, in the first of which he says:

"The social function of Christianity is not merely to relieve want or exercise 'charity,' but to incline the hearts of men in their individual, corporate and political relations to refrain from doing evil, and induce them to assist rather than oppress the weak. It is well to organize charity to relieve destitution, but it is a thousand times better to practice that charity—'kindness' is the true rendering—'Love thy neighbor as thyself,'—which tends to prevent destitution. Thus far the church has neglected to a great degree the consideration of this phase of human duty. We have reversed the Master's lesson."



and given more prominence to the divine than to the human element of Christianity. Christianization has been its chief aim; the betterment of human conditions only an incident. Yet the Master has laid down one rule by which alone the value of Christian belief may be measured: 'By their fruits ye shall know them'; and the fruits of Christianity are not merely the graces of Christian character, but the practice of Christ's teachings in regard to Christian duty. As the Lord of the Sabbath devoted his life on earth to doing good, so he demands that his followers, of all classes and conditions, shall make the welfare of their fellows the first and highest object in life, after their own wants and the comfort of those dependent upon them. This is Christian socialism."

The reader knows by this time that he is dealing with a strong man, and very likely a strong book. Our hero quells with manly courage and tact the rebellion in his high strung church and a rebellion in his own heart when the love of his life is sent away by his brave deliverances. He takes service as a car driver, in place of an old soldier who has been reduced from competence to poverty, and by a bullet still carried in his lungs, from health to the border of the grave. He thus studies the labor questions and a strike from the inside, and in a strikers' riot saves the company's president and property, while he teaches a sharp but necessary lesson to the browbeating superintendent. He passes like a martyr through the fires of a terrific scandal, and finally marries the woman in the case, whose good name and fortune he rescues, through his memory and memoranda of one of his Rocky mountain ministrations. In the matter of the scandal there are naturally enough some spirited scenes in an editorial office, and much bright talk of newspaper men, as the following show:

"The fact that you can't tell the difference between an aria from the latest opera and the snore of a hippopotamus shouldn't make you object to a little music."

"Now, Jones, you aren't half a bad fellow, though I believe, on my soul, you'd like to be, or at least have others think you were; but you seem to have no more idea of human nature than a pig of aerostatics."

"A 'scoop' may be unexpected, but never unfortunate."

"I don't know when I've seen as pleasant a company as we had at that lunch, nor a man that I think has done so much practical good in a month as Murvale Eastman. He means just what he says, boys, and I'll tell you what, if he's going to run the Golden Lilies on that line, I'll be—hem! blamed—if I don't join the church!"

The remaining characters in the procession are worthy of their leader. Jonas Underwood, the poor-car driver, who finally coughs up his bullet and by its evidence gets his long-delayed pension, with arrears; his noble, patient, helpful wife; Wilton Kishu, the millionaire of the Golden Lilies, and his daughter Lilian, who dismisses the pastor from her regards after the wretched scandal and vainly seeks to win him back; Searle, the shrewd reporter, whose judicious and firm reticence on the scandal makes him managing editor of the Daily Breeze; the Rev. Dr. Plue, heresy-hunter, who would exorcise the young pastor with bell, book and candle, but lives to repent and become his associate of the Golden Lilies; Lampson, the faithful henchman of Kishu, distorted in soul and body—all help worthily to shape and guide the most remarkable book of the season.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, LL. D. New York, Fords, Howard & Hulbert. The all-absorbing question of the times concerning wealth and poverty, capital and labor, in its relation to the Church, forms a background full of interest in this novel. The essential principle of Christianity having given us personal liberty, are we ready to apply the same to the field of opportunity and freedom of endeavor? The solution of this problem is fearlessly sought by Murvale Eastman, the pastor of the Church of the Golden Lilies, a luxurious edifice frequented by the prosperous. Obedient to the promptings of an upright, manly nature, he makes known to his flock his belief as an apostle of Christian Socialism. Furthermore, he decides, in the morning sermons for the ensuing year, to study the Christian believer's relation to the conditions of life which affect the common welfare. This course offends many, including the most influential member of his congregation, Wilton Kisher, to the dismay of his pretty daughter Lilian, the young minister's fiancée. But Murvale Eastman, with duty close at heart and laudable devotion to his purpose, makes a brave stand for his convictions. He studies the labor question for himself, driving a street car in the service of the Belt and Cross-Cut line for a month on week-days, and proving a valuable friend to both company and men in a strike and riot. But his driver's garb and dinner-pail, which he shows in triumph to the dainty Lilian, cool her ardor. His aunt withdraws her favor, and the part of his income under her control, and he turns for sympathy to the loyal ones among his people and the many new-comers attracted by his earnestness. The scene of his resignation before the Ministerial Association but deepens the admiration due to Eastman's strength of character. That he finds a worthier object of his love in the heroine of the historic opal, is a source of satisfaction.

#### Tourgee's New Novel.

Judge Albion W. Tourgee has made a mental departure, something after the Bellamy and Ignatius Donnelly order, in his new volume, "Murvale Eastman, Christian Socialist," just published by Fords, Howard and Hulbert. Instead, however, of entering into the Utopias projected by these authors, the author of "A Fool's Errand," in his new work, has located its *mise en scene* in the ever-living present. There is no rant, no passionate appeals to brutal instincts in the volume. It is not only dignified and kindly in its tone, but even more so than that. It is based upon the noblest and strongest appeals of religion to the heart of man. It is a truly Christian work. Cant and hypocrisy have no place in it. The socialism of the hero, who is a young Episcopalian minister, is a thing of an altogether different hue to that which marks the apostles of beer and blood in this city. And there is no reason why it should not be, for in its conventional orders, the Christian Church, since its inception, has fixed its highest ideal upon that brotherly love and true bearing of one another's burdens in community life, that its devotees in the regular priesthood transformed Europe, or rather the northern portion thereof, from a state of barbarism to one of civilization. Judge Tourgee has done

well in his delightful novel by drawing the line between the rabid utterances of the disaffected and a model life patterned upon the example of the Divine Master.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee, is a story of a young minister whose enthusiasm for the brotherhood of man leads him to such acts as becoming a car-driver in order to see the world from the car-driver's standpoint. Capital and labor, speculation, journalism, are some of the themes which the book discusses, always dogmatically. But the novel-reader need not be frightened away by the fear that "Christian Murvale" will prove dull; Judge Tourgee has a certain knack of presenting pictures vividly, and his imagination provides a wealth of exciting incidents. Published by Fords, Howard & Hulbert, New York; for sale by The Bancroft Company; price, \$1.50.

"Murvale Eastman, Christian Socialist,"—The purpose of Judge Tourgee's new novel is indicated by its title. But his hero is a socialist in the broad sense of the word, not as accepting the scientific socialism of Karl Marx. Murvale Eastman is the pastor of the wealthy church of the Golden Lilies. He gets an inside view of the labor question by driving a horse-car during his vacation, taking the place of a man injured by strikers. In his subsequent sermons he illustrates "the social function of Christianity \* \* \* to incline the hearts of men in their individual, corporate and political relations to refrain from doing evil, and induce them to assist rather than oppress the weak \* \* \* As the Lord of the Sabbath devoted his life on earth to doing good, so he demands that his followers, of all classes and conditions, shall make the welfare of their fellows the first and highest object in life, after their own wants and the comfort of those dependent upon them. This is Christian Socialism." To use one word, instead of two, this is simply Christianity. The practical suggestions made by the author, such as "Employee's Day" and the "Family Club" well deserve consideration, and the book as a whole commends itself by its general fairness, as by its earnestness for the welfare of hand-workers. The novel is long, and would have been more effective if shorter; the story proper is improbable, and most of the characters are somewhat unreal. But the vigor and enthusiasm of Judge Tourgee carry the reader along, and leave him at the end of the volume satisfied that his time has been well spent. Socialism will probably occupy many more writers of fiction before it gives way to some other leading theme. It will be a piece of good fortune if most of these novels to be have as much sound sense and enlightened feeling as this story of Murvale Eastman exhibits.—Fords, Howard & Hulbert. Otto Ulbrich, Buffalo, \$1.50.

"Murvale Eastman, Christian Socialist," by Albion W. Tourgee. pp 545 \$1 50, Fords, Howard & Hulbert, New York. The social and economic problems of the time have been approached too frequently from the anti-Christian side. It has been assumed that the Church favors the grasping which makes the rich richer, and the poor poorer. Tourgee has taken the position of one who would demonstrate at once that the attacks made upon the Church, in the name of Society, are misdirected, and that the Church is making a mistake in her method of treating these matters of every-day life. From within the church, and as its friend, he points out fallacy and failure, and maintains that a literal application of the principles declared by Christ would reduce the evil to a minimum, if not extirpate it. These principles declare, he says, against the smacking of wealth by one man above his needs. A man has no right to a surplus. But the limits of a paragraph can give no room for a description of the lively, vivid power of the discussion. The book presents a strong thought, well worked out. The author has opened a field too little tilled, yet he calls for no revolution of existing institutions. He has no panacea to offer for our baying, but simply seeks to stop the waste of power which goes on increasing, because misapplied. The story is full of striking movement. The characters are vigorously drawn, and present genuine types. It is a book for many kinds of minds, from the mere story reader to the student of society.



"Murvale Eastman, Christian Socialist," by Albion W. Tourgee. In the discussion of political questions through the medium of that powerful agent, the modern novel, this author has shown such eminent ability that a large audience will eagerly listen to a similar discussion of social questions. The problems of the present differ from those of the past, but the solution will still be found in the application of the principles of true Christianity. "The present is not a question of personal right, but of just opportunity." The increasing tendency of the concentration of wealth in the hands of the few, the general swallowing up of smaller industries by great corporations and trusts, creates a different form of dependencies, as real and as galling as ever bound a feudal serf to his lord. Then the weight of responsibility that is the inseparable accompaniment of wealth is felt and acknowledged, a long step will be taken toward the remedy of these evils. But no wrong is ever righted until it is felt to be a wrong, not only by those who suffer, but by those who commit it. There is no preparatory treatment so good as rousing up the public conscience. When the evil is widely acknowledged special applications of the moral truth that brings healing, will be discovered, for as Judge Tourgee quotes in his preface, "Where there is a will there will always be found a way." The characters are well drawn, especially that of the hero Murvale Eastman, and the story will delight even those who would not willingly read anything on so abstruse a subject as social economy. Bound in cloth, uniform with Mr. Tourgee's other works, it forms a volume of 545 pages, 12 mo. Price \$1.50. Published by Fords, Howard & Hurlburt, 30 Lafayette Place, New York.

#### The New Feudalism.

Judge Albion W. Tourgee seems to have been reading THE CONSTITUTION very closely during the past few months.

From time to time in these columns we have called attention to the dangers of the new feudal system under which our plutocrats and monopolists are gradually crowding the masses into a condition of serfdom.

Tourgee sees things from our point of view. He says that organization has practically eradicated the individual.

The small manufacturer is no longer an independent factor in the business of the country.

The small dealer has been swallowed up by the big companies.

The small manufacturer is merely a foreman; the small merchant is simply an agent.

It is plain that we are living under a new feudalism. No oath of allegiance ties us to it, but our helpless and dependent condition makes us yield to its power.

There would be some dignity about this feudalism if it transmitted its rule through the blood of the same families, but its ignoble greed enables it to transfer its power by bequest or deed, exchange or sale.

With all his narrowness and prejudice, Tourgee hates slavery in every shape so bitterly that he can sniff the slightest scent of it in the air.

His nose is pointed in the right direction this time.

All Judge Tourgee's novels have been written with a purpose, and on some subject which at the time of their writing is agitating the popular mind. During the last few years there has been a small flood of literature inspired by the socialistic movement, and Murvale Eastman is our author's contribution thereto. He has heard the question, "Who bade the mud from Dives' wheel to spurn the rags of Lazarus?" but does not possess that passive order of mind that is satisfied with the answer: "Come, brother, in that dust we'll kneel, confessing Heaven that ruled it thus." Neither does he console himself with picturing a future bright with possibilities realized, but, taking things just as they are, aims to show how much may be done toward solving the social problem by any and every one who is animated by the right spirit, and possesses the courage of his convictions. The story is long, and the plot somewhat complicated, and as the hero is a clergyman there are a good many sermons preached; judging the novel from an artistic point of view this is bad, but in this particular instance we could better dispense with the story than the sermons. Murvale Eastman has a number of notions not usually considered a part of the mental or spiritual outfit of the rector of a fashionable church. One of these is, never to judge a man until you have put yourself in his place. He accordingly studies the labor problem by driving a horse car, living with the men and going through a strike and a riot; and another is that there is nothing in the prayer-book that needs heeding more than the petition to be delivered in all times of our prosperity. These idiosyncrasies naturally create more or less disturbance in the "Church of the Golden Lilies," as there was danger of its being filled with an unfashionable multitude of the poor and common people with whom its membership might be

willing to associate in heaven, but desired to put off the pleasure of their acquaintance as long as possible." The concentration of power, the power of money in the hands of the few, and the dependence of the many upon these for the opportunity to labor is the background of fact before which the characters of the story pass and the best-drawn of these, the Christian Socialist, endeavors to answer the question so often asked before: How far is it practicable to interpret the sayings of the Great Teacher literally and make them the guiding force of our lives, and how far shall we soothe our consciences by the assurance that they possess some esoteric meaning beyond our comprehension, or at best, were intended for another people living at another age of the world's history? The other characters, with two or three exceptions, are not done with equal success, and the plot is a little heavy; but the author is a man whose ideas command respect, and in writing on this subject he appeals to a large audience, and reaches it more readily by adopting the popular form of a novel; and what has been said of another may be justly applied to him: "Commend me to this preacher without orders."

Albion W. Tourgee's novel, *Murvale Eastman: Christian Socialist; or, the Church of the Golden Lilies* (Fords, Howard & Hurlburt, 12mo, \$1.50), is an attempt at a practical exemplification of the workings of Christian Socialism and the relation of the Church to the Social organism. The muscular Christian, who preaches on Sunday in an aristocratic and highly ornate church and drives a street-car on week days for the benefit of a sick car-driver whom he replaces, carries his congregation with him into a field of practical Christianity, which is somewhat in advance of anything as yet attained in real life, and acts as the hero in a good many scenes that are much less remote from the common ground of all fiction, namely, love and romantic adventure.

"Murvale Eastman, Christian Socialist." This novel, by Judge Albion W. Tourgee, was first published as a serial in the *Advance* of Chicago under the head of Nazirema; or, The Church of the Golden Lilies. It was reproduced in a volume under the name of Christian Socialism. It is becoming customary for writers on religion and moral reform to dress up their thoughts in the style of romance. This saves the trouble of exact definitions, and, perhaps, of fair and accurate representation. If Judge Tourgee would clearly tell us what he means by Christian-socialism and then show us how we are to bring about the reform which he has in view those who read his book for instruction and not merely for the story would owe him more gratitude. As it is the tendency of his book is probably to make the poor more discontented without creating much deeper sympathy with them on the part of the rich. It is easy to increase the prejudice of the laboring classes against the churches, which are doing nearly all that is being accomplished outside of State provisions for the help of the needy. If we had fewer professional reformers and more practical workers in this country all classes of the people would be greatly the gainers. In the Old World the rich are largely hedged about by the law of primogeniture and the social advantages of rank and aristocracy; but in this country the poor and industrious and economical of today are likely to belong to the wealthy and independent class twenty or thirty years hence. Meanwhile, what can be done to force the rich to exercise true benevolence towards the really deserving poor? A thousand tirades against the rich and the churches will do little or nothing to create due sympathy in the hearts of the more successful classes towards the dependent and the miserable.

Judge Tourgee has not much literary talent, but he has an earnest purpose and wields well the weapon of sarcasm, which in a good cause is a real power. But he should learn that iconoclasm and reconstruction require very different mental and moral forces. (New York: Fords, Howard & Hurlburt.)

#### "Murvale Eastman."

Novels which are written on a basis of Christian socialism have more or less to do with the discussion of modern problems, and "Murvale Eastman" is no exception to the rule. The author, Judge Albion W. Tourgee, exhibits in a fictitious narrative the operation of the grand passion, showing at the same time both the evil and the good elements in the human character. There is no lack of incident in his story, and while he does not openly discuss social problems, he attempts to do so through the thoughts and actions of his characters. They are representative types of men, and play their parts in this realistic drama with the right purpose in view. It is their example rather than their private or personal feeling that speaks to the public at large. The author aims to point out a way for bettering social and individual conditions. He does not attempt too much, but simply sows a good seed where he trusts that it will bring forth good fruit in the way of a clearer and more appreciative regard for the welfare of the laboring classes. The novel carries out its purpose, and is fairly interesting. It is too long drawn out and too much given to unimportant details to make quite the impression that the author intends, but as far as it goes it is very good. "Murvale Eastman." By Albion W. Tourgee. New York: Fords, Howard & Hurlburt.

In the story of "Murvale Eastman, Christian Socialist" (New York: Fords, Howard & Hurlburt) Albion W. Tourgee evidently means to "boom" virtue. Supernatural luck and superhuman talent unite to make of his hero a luminous marvel of goodness, a monstrosity of moral excellence. The young man is a gallant horse car driver, an irresistible lover, a brilliant detective, an eloquent preacher, a courageous publicist. He saves every one, benefits every one, endears himself to every one. Sensationally perfect and dazzlingly refined he lives one of those acrobatic careers which is pleasant for childish fancies to invent and difficult for mature common sense to imagine, much less to enjoy. This hero is made in a commonplace, however, of much admirable detail, and a certain attractive sociological ethics, in the sense of the best humanism.



## TOURGEE'S CHRISTIAN SOCIALIST.

Books, especially novels, that invite the attention of the reader to social questions, are the most popular of any form of modern literature, if being the most widely read is an evidence of popularity. Just now "Murvale Eastman, Christian Socialist," by Albion W. Tourgee, published by Fords, Howard & Hulbert, is as much talked about as any recent issue of our prolific press. Cast in the form of a story, the subjects of wealth, poverty, capital, labor, speculation, journalism, etc., are considered. Most of the preceding works of the author have been of a political and therefore of an ephemeral character. Some of them, like the "Fools Errand," "Bricks Without Straw," and "Hot Flashes," seem to have been written for a party purpose, and are not greatly esteemed by the general public. Reading the "Fool's Errand" years ago had the contrary effect, so far as party politics was concerned, than the author evidently intended it should have. It strengthened the growing conviction that the republican policy of reconstruction, or any other policy that did not leave the rehabilitation of the south to its intelligent white population, was a foredoomed failure. In relation to the evils of government Judge Tourgee has but one remedy, and that is to vote the republican ticket—just as if the hair of the dog would cure his ferocious bite. His mode of thinking is too partisan for a great novelist.

In the volume before us he has made a venture in a new field, but whether from conviction or because it is popular, is not clearly apparent. Judging from the author's current newspaper work, we cannot escape the impression that he uses his pen for the sake of the money it will bring to his purse. Still he sees the tendencies of the time as plainly as does Mr. Donnelly in Caesar's column, but less luridly than the Minnesota politician. What the Patriot has often pointed out, as the inevitable effect of our economic legislation, which is championed by Judge Tourgee, he alludes to when he says: "Already a new feudalism has been developed in which power is transmitted, not by blood, but by bequest, and in which vassalage is secured, not by an oath of allegiance, but by dependency. The barons of wealth are to-day more potent in molding the destinies of others than the feudal lords ever were or ever could be." All true, and yet this is largely the result of legislation, now stronger than ever, for the benefit of the few at the expense of the many. And, as the author says: "Those who serve and those who control are being separated by sharper lines and more inflexible barriers."

"What shall the end be?" is the almost universal thought of to-day, among those who think at all on live questions.

The saying of the late Matthew Arnold is quoted, that "We cannot do without christianity, and we can not endure it as it is." Christianity, the author thinks, has been applied to only half the relations of

life, and "the result has been personal liberty—the equal right of every individual to control his own energies. Is the world ready to apply the same immutable principle to another field of human relation—the field of opportunity as well as freedom of endeavor?"

This is the question formulated in the pages of this entertaining novel, but to which no answer is given. Can a satisfactory answer be given? We doubt it, and yet think that society cannot long endure as it is. How, with a growing aristocracy of wealth, with increasing poverty and misery, with education that stimulates discontent and promotes crime, with ever-growing political corruption and the prostitution of government to personal ambition and gain, there can be an evolution, without revolution, of a better condition of society, is something that the truth will not permit one to see. The problems that confront humanity are of tremendous significance. The Golden Rule would solve them, but society is not constructed upon its maxims. Its application would destroy society as it is, and reconstruct it upon an entirely new basis. Is this what the dreamers, and poets, and novelists mean by christian socialism? It is easy enough to ask questions. Who can answer them? Who can manufacture a social order that will do away with the survival of the fittest and the dominancy of the strongest? Back, from the dim dawn of literature until now, men have dreamed of a future golden age on this earth, and yet it seems to be as far away as ever. But such dreams have their charms for struggling humanity, and hence such books as Tourgee's "Christian Socialist" will be read with delight by many persons.

Judge Tourgee has spoiled what might have been a good story by interjecting a volume of sermons, a series of social essays into it. It is not to be expected that novel readers will tolerate the interminable discourses of the pastor of the Church of the Golden Lilies, or that they will have a greater patience with the author's own disquisitions upon problems. The Rev. Murvale Eastman, more is by no means a thinkable minister. As a Christian Socialist he had no business whatever in the Church of the Golden Lilies, which is the fashionable church—a millionaires' church—to take up Christianity or any other kind of Socialism. Then, too, the Rev. Murvale Eastman's doctrine is exasperatingly vague and crude. His Christianity and his Socialism contradict one another. His ideas of reform are most impracticable and moonshiny, and nothing could be less able than the influence he is represented as exercising over men of affairs and of the world. Mr. Tourgee's characters throughout this too didactic story, if it can be called, partake curiously of the hero's unfitness or other-worldliness, as it may be termed. It does not create the impression of everyday living and women, but seem to go through their parts and of continuing dream. It may be owing to excessive sermonizing and moralizing generally. The story does not take hold upon the reader, but is the fact, and such, we may add, is the common result of an attempt to utilize fiction for the purpose of moral or religious instruction.

## CHRISTIAN SOCIALISM.

"The control of opportunity means the subjection of the individual just as much as did the control of his energies. . . . We have applied the basic principle of Christianity to half the relations of life; the result has been personal liberty—the right of every individual to control his own energies. Is the world ready to apply the same principle to another field of human relations—the field of opportunity, as well as freedom of endeavor?"

So writes Judge Tourgee in the preface to his new novel,\* which is written to show that there are men in the Christian church who are ready to apply the principle, and how they propose to go to work.

The principal character of the work is Murvale Eastman, the manly, active and earnest young pastor of the aristocratic and exclusive metropolitan church of the Golden Lilies, who one day startles his congregation and the community generally, by preaching two burning and eloquent sermons on the inequitable and unjust distribution of wealth and social advantages, showing the inconsistency of such a state of things with the teachings of Christ, and announcing his intention of devoting the morning services of a whole year to a consideration of this problem, from the point of view of a Christian Socialist. Socialism! The word acts like a galvanic shock on the millionaire pew owners of the Golden Lilies: but in spite of the storm which follows, and the resignation of many of his richest members, Eastman persists in his course, and a league of Christian Socialists is formed in connection with the church, based on his ideas. What Eastman's ideas are, may in part be gathered from this statement of a well-known lawyer, a member of the league, to a millionaire named Kishu. He says of Eastman:

He only insists that the church, which represents the religious force in society, should stimulate the social, economic and political forces to devise and adopt measures that will steadily counteract these evils, and should itself lead, inspire and promulgate thought upon the subject. It is a tremendously strong position, Mr. Kishu. One may antagonize the position of the Single Tax, or of "Nationalism," as it is called, as a remedy for these things, on the ground that they are impracticable and absurd, and all that you know. But you can't say it is absurd to keep on trying to find remedies for admitted evils.

Eastman, we learn, would simply care for to-day, without putting a yoke on to-morrow. He thought that the moral tendency, from which amendment must arise, was a fact; specific remedies were at best but dreams, as all the Utopian schemes of the past had shown. Methods depended entirely on circumstances. To bear each other's burdens was the great duty of all men, especially Christians, and Christian Socialism, he says, simply "expects a man to use his surplus to promote the general welfare and prosperity."

As soon as the rich men of the congregation begin to realize what a harmless thing Christian Socialism is they recover from the shock and proceed to take an active hand in the League work.

Of course, "theorists," with far-reaching remedies, have no place in the League. It is too busy taking care of to-day to bother with theories about the possible future. It devotes itself to practical work. It finds that the managers of a corporation have adopted a rule that none of its employees should wear a beard. One of the employees takes cold and dies on account of this order. The League circulates a million leaflets, asking Christian men and women not to patronize a company guilty of such pagan cruelty, that is, it institutes a fashionable boycott. Another corporation makes its employees buy uniforms at an excessive price. The League calls attention to this as a piece of robbery. Meantime, the members individually accomplish great things by using their surplus for the benefit of others. For instance, Mr. Townley, a millionaire, devotes himself to encouraging profit sharing. He buys out factories and businesses, and then sells them to the employees on easy terms. He says that if he lives ten years he will change 10,000 wage-workers into 10,000 working proprietors. Millionaire Kishu, who is the pillar of the church and is only converted to the new ideas after a long struggle, determines to create a "temple of industry," in which a multitude of small shop-keepers and profit-sharing concerns shall run independent businesses, and be able to compete with the great concerns. He proposes to "help more men up the ladder of independence than half a dozen of the largest establishments in the city can drag down."

This is Christian Socialism according to Judge Tourgee. Its strength consists in the fact that it proposes no specific remedies, but trusts to the general spirit of brotherly love and the development of altruistic qualities. But if, as he says, the great pressing question is, how to equalize opportunities, why does he not show what the opportunities are to which all men have the right to an equal share?



If this question were answered, we would soon know whether there was no specific remedy. There was a specific remedy for chattel slavery; it was to give men their natural right to go free. Have men no other natural rights that are still denied them?

As a story and a picture of contemporary life "Murvale Eastman" is perhaps the best of Tourgee's books, and even though it

does not solve the problem he puts so clearly in the preface, it is a book that will do good in drawing people's attention to the social question. Looked at simply as a plea to the strong, wealthy and the influential, to do something to improve the condition of the poor and the weak, it is one of the most powerful books that have yet appeared.

MURVALE EASTMAN, CHRISTIAN SOCIALIST; by A. W. Tourgee.

On a thread of a story, the author discourses on many timely topics, such as wealth and poverty, capital and labor, journalism, speculation, etc. The story is a simple one of every-day life. The chief characters are a consumptive car-driver and his patient wife, a millionaire and his beautiful daughter, and Murvale Eastman, the manly, noble-hearted young pastor of "The Church of the Golden Lilies," who studies the labor problem by driving a horse-car and living with the men. There are many varied and exciting scenes, car-strikes, labor riots, a capital scene among newspaper reporters in the "City Department," a graphic love-tale, etc. They all are designed to teach true Christianity to the oppressed and suffering.

#### New Publications.

MURVALE EASTMAN, AND THE LEADING APRIL MAGAZINES.

MURVALE EASTMAN, CHRISTIAN SOCIALIST.

By A. W. Tourgee, (author of A Fool's Errand and other works). Montreal: William Foster Brown & Co. This story, like all Judge Tourgee's works, is clean and enter-  
taining, and contains a great deal of excellent philosophy applicable to everyday life. The writer is an enthusiastic social reformer, who believes that under a properly adjusted system of life, wealth would be more equally distributed among God's creatures than it is. The central figure of the story is the pastor of a wealthy New York congregation, who studied the labor problem by secretly taking the place of a disabled street car driver on week days and after a while startled his hearers by preaching a sermon, pointing out wherein the wealthy were not doing their duty towards the deserving poor and the laboring classes. Intermingled with the details of the minister's struggles to overcome deep-seated prejudices and reconcile the principles of socialism with the Christian doctrine are two charming love stories. The book is not only entertaining, but instructive.

Judge Tourgee has taken hold of the social question, the result being "Murvale Eastman, Christian Socialist." While no definite plan of reform is outlined in this book beyond that vaguely hinted in the phrase "Christian Socialism," there is much that is suggestive and much that is interesting in the display of social forces in the business and religious world. Judge Tourgee is distinctly successful in his purpose, which was probably no more than to set people to thinking who had not thought before.

The interest is divided between Murvale Eastman, the rich pastor of the rich Church of the Golden Lilies, and Jonas Underwood, a more than ordinarily intelligent and upright man, who has been more than ordinarily unfortunate. Underwood, driven to the wall, offered his services to a street railway company during a strike. He was set upon by the mob, thoroughly beaten, but was rescued by a stalwart young man who

afterwards befriended him. The young man is plucky and offers to drive Underwood's car for a month, the wages to go to the unfortunate. He is Murvale Eastman himself. He had left the city for the summer, but on hearing of the strike returns determined to study the labor problem in its lair. Well disguised with goggles, workingman's clothes and dinner bucket, he serves the members of his congregation as acceptably as a car-driver as in his pulpit. He also learns something about the labor problem. On his return from his vacation his first sermon is from the text: "There were two men in one city, the one rich and the other poor," whereat his congregation prick up their ears and listen. "Mr. Kishu's eyes opened; so did his mouth. A thrill of surprise—almost of horror—ran through the congregation. The sensation the manager predicted had come, but it was not of the sort he expected. What did the pastor of the Church of the Golden Lilies mean by choosing such a text at a time when labor and capital were at variance, and the strike which had been 'on' so long in the city was only half settled?" Mr. Kishu was the "manager" of the Church of the Golden Lilies. That is he was the largest contributor. It was sometimes called Kishu's Church. But the pastor broke a way from him and Kishu found that he could not "manage" the young man. So he set about to destroy him. He failed in this, however, but he made a quantity of trouble for Eastman and his "League of Christian Socialists." Murvale loved Kishu's daughter, but after his defection the marriage was forbidden. He afterward married a charming widow who had a large fund of sympathy.

Whatever may be the reader's convictions, he will not put down the book short of the last page, and it is a long story, too. Character abounds in every form. Kishu, the sleek, prosperous hypocrite, who is honest in his hypocrisy; Searle, the shrewd, straightforward newspaper man; Underwood, the unfortunate—they are all cleverly drawn, in some respects they are masterpieces. The last mentioned is introduced as a chronic grumbler, but he says suggestive things in his fits of depression. He denies that the Lord has anything to do with the antics of "the classes." "But it isn't the Lord's will. It's blasphemy to hint that the Lord wishes such things to be." And he thinks that thankfulness with people who have only life and misery is largely a matter of fashion. "God," he says, "is a fact; religion a theory. The one is divine; the other, human. God is a necessity; religion an inclination. God is a being of law; religion a thing of fashion. God's law is that selfishness shall succeed." And this last startling proposition he proceeds to demonstrate with quiet logic which may be commended to reformers who weep over the "wrongs of labor." He has no great respect for the church, but it is not without its uses. It keeps men in order and induces them "to adopt more tolerable methods, to take more civilized means of righting wrongs." Dying he is yet marvelously healthy in his thought. "There ain't anything worse than charity, Hannah. When one is sick it is no shame; it is simply the debt humanity owes to one

whom God or human carelessness or wrong has stricken. But when one having strength and willingness cannot get the chance to earn a living, it is because some class have obtained more than their share of power and privilege, and use it to restrict others' opportunity. Then the pauper becomes a slave, and he who accepts charity a dog. Then it is a man's duty to die."

["Murvale Eastman, Christian Socialist." By Albion W. Tourgee. Fords, Howard & Hulbert, New York.

A great deal of the wealth possessed by our money is acquired by conquest. They do not fight battles, go on foraging and pillaging expeditions as did the ancients, but they make conquests just the same. Instead of over-matching their opponents in numbers or physical strength they overmatch them in shrewdness. The principle is the same in both cases. It is the triumph of the strong over the weak.

Corporations are said to have no souls, and the members of them seem to think that whatever they do, in a corporate capacity, is all right. The individual members would not think of doing on their own account what they countenance and encourage on the part of the corporations to which they belong.

The struggle between capital and labor is the same in spirit that it has been, but has been modified in other respects in a marked degree. Slavery is no longer countenanced, but the laborer is compelled to work as cheaply as possible. He does not feel like the slave who belonged to a master, body and soul. If he doesn't like his wages he is not compelled to work. He can become a pauper, or starve if he prefers.

The chief advantage possessed by the employer is that he is possessed of more business tact, or shrewdness, than the employee. This gives him a great advantage over the other and the savage disposition that yet remains in his nature prompts him to make the most of it.

Speaking of the duties of churches and societies in general Judge Tourgee, in his recent popular book, "Murvale Eastman," puts the following into the mouth of the young pastor:

"Collective obligations are the greatest of human duties, because they touch the welfare, not only of one alone, but of millions of human souls. The Christian who claims to do his duty to God and shirks his duty to man is a sad failure. The soul that does not love man does not love God, who so loved the world that He gave His only begotten son to die for it. Whatever the mystery of man's eternal salvation may be it is not left for us to unfold. But human betterment, progress, growth, the development of ameliorating conditions here on earth, these things God has made dependent entirely on man's willingness to do good to man. All that He does is to coax and scourge man to willingness and activity. And this willingness He has made the touchstone whereby alone the work of His spirit in each may be surely tested."

How many of our churches can stand the test? Are they aiding the needy, seeking out such as it will be real charity to help, and doing their best for the amelioration of human misery?

They profess to be so employed, but will they stand the test? Do they go to the rescue of members who meet with financial disaster? Do they hold up the hands of those who have grown weary bearing the burdens of life?

Yes, they send their pastors to pray with them.

The young pastor goes on to say in the same connection:

"Poverty and wealth are the chief sources of vice. The man who has not enough is ever under the glare of temptation. And a full stomach is not always enough; very rarely, indeed, there is a hunger of heart and brain and soul that is even more deadly and dangerous. The man who is shut out from himself, to whom domestic comfort is an unattainable luxury, he who is denied equality of rights and parity of opportunity, whose utmost effort only saves him loved ones from shame and starvation, that man is ready to hate, and only the mighty power of inherited Christian impulses saves him from being willing to harm those whose superabundance represents his faithful sufficiency for thousands. The woman who feels herself and her children ignored, contemned and avoided because the tide of prosperity has not flowed past her door may save her virtue, may patiently submit, may rear her children to noble lives, but if she does, it is not because her fortunate sisters have not done all in their power to drive her to despair."

"Every soul is responsible for the good it might have done; for the sin resulting from temptation it might have removed; for the justice it might have secured and did not. The public, political and social duties of every man are of infinitely greater moment to man, and infinitely more important in the eyes of God than his personal relations or individual convictions or religious expressions. We have the word of Christ, and His apostles, that

#### THE QUIET OBSERVER.

The World in Need of Good Men and Woman Instead of Wealth.

The cry is, and long has been, "Give me wealth," and it will probably continue for another century. There has been the greatest incentive to the development of the countries of the world.

In Bible times money was not as plenty, nor so much sought for as at present. Lands, herds of cattle, precious stones and fine clothes were the signs of wealth. These were sometimes acquired by labor and strength, but the great wealth was generally acquired by con-



This is all gospel, but it is doubtful whether a majority of church members believe it or not. It is probable that all will assent to it, but that is not believing. To believe a doctrine honestly is to practice it, or to so live as to show by acts as well as words that the faith is not only genuine but living.

Good men and women realize that they are their brother's keepers, and that they are responsible for all the suffering, wrong and injustice they are able to prevent or to mitigate. If they can save a man from committing crime and don't do it they become his partners in it. If they can prevent suffering and don't do it they are uncharitable, which is unchristian.

While the desire to get gain has resulted in civilizing nearly every country on the face of the globe, it has caused rivers of blood and torrents of tears to flow. It has caused the hearts of many to become hardened, as was the heart of Pharaoh. It has also caused hearts to be consumed with jealousy, and other hearts to sink and utterly fail.

Now that our country is pretty well improved, as well as civilized, it is about time for us to give more time to the refinement and purification of the heart. To do this we must cultivate true philanthropy, for in this way, and in no other can selfishness be driven from the heart, and you know that selfishness and true charity, which is Christianity, are at enmity one with the other.

Such books as "Robert Elsmere" and "John Ward, Preacher" have set the people to thinking for themselves. It is possible that their thinking may prove somewhat disastrous to time-worn creeds and supernatural doctrines, yet the public will be benefited.

"Murvale Eastman," by Judge Tourgee, comes in just at a time when these thinkers are beginning to long for a practical, common-sense basis upon which to rest. The other books knocked off the old doctrinal perches and they are growing tired of flying around with no inviting perch in sight. It is true that he does not tell you which particular denomination to connect yourself with, but he leaves no doubt as to the true course to pursue.

#### A CHRISTIAN SOCIALIST.

Confronted with the question as to which should be adopted, a nationalism like Belamy's or a Christian socialism such as Murvale Eastman, the hero of Albion W. Tourgee's last novel, practiced, it is safe to presume that the philanthropist and the man of money alike would choose the latter. Were it possible to place Eastmans enough in every city, it seems as if strife between employer and employed would speedily cease for want of material to work upon. Tourgee's position is, bringing the question down to its simplest form, a practical carrying out of the golden rule; by the employer, elevating the workingman in his own esteem by fair dealing, courteous treatment, and a constant appeal to his better side; and on the other hand in the workingman himself by the absence of malingering, by honest work, and a desire to further his employer's interests; and finally, to cement the two, a fair distribution of profits. This is not a new notion; this plan of mutual forbearance and mutual help, but Tourgee places it in an exceedingly attractive form. Murvale Eastman is a manly man, who being accidentally drawn into the inner circle of a struggle between capital and wages, namely, a horse-railroad strike, for the first time looks with impartial eye on both sides, detects the flaws alike in servant and master, and is converted into a Christian socialist; his creed, to use his own words, the following: "As the Lord of the Sabbath devoted his life on earth to doing good, so he demands that his followers, of all classes and conditions, shall make the welfare of their fellows the first and highest object of life, after their own wants and the comfort of those dependent upon them."

The process of conversion in this man is interesting and not impossible. He is the pastor of a fashionable city church; just as he is about setting off on his summer vacation he is the spectator, and, a moment later, an active participant in a strikers' riot. Seeing an old man, a driver on one of the assaulted horse cars, maltreated and apparently on the point of being murdered, out of a fine mingling of sheer humanity and downright pluck he goes to the rescue, saves the man, and finding him likely to be disabled for some time, offers to take his place in the interim. He is a gentleman and objects to responding to a number like a convict, as he finds he must, objects to the total lack of personal comfort and consideration shown him by his employers, who had they been aware that "No 46" was Rev Murvale Eastman of the church of the Golden Lilies, would have treated him far differently. He retains his position for a month, a period which advances his education years. To him the horse-car driver had not been an object of interest before; now he begins to study him, he makes himself intimately acquainted with him and his narrow and often cheerless world. He sees the trials, temptations and wrong-doings of his mates, he knew their employers before, now he balances the obligations on either side.

When his month is over he returns to his charge, and his first sermon rudely shakes the serenity of his people. Being a modest man he does not tell them what has worked the change, but preaches his new creed, telling them that to his mind it is "the present duty of the church to turn away for a time from the mint and cummin of religious theory, forget for a while the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness, and advance the standard of human duty; to labor, in short, for human elevation on earth both as an end and as the surest method of effecting the eternal salvation of man." The horror of his parishioners may be imagined. At first all is turmoil; reasoning and ridicule are both tried, to turn the quixotic pastor. He has taken his position, however, and keeps it, and wins many over to his side, and a society of Christian socialists is formed, partly of his people and partly of outsiders.

What they did need not be told here. Eastman had plans, and practical ones, and carried them out, of course only partially, because he had interest and prejudice to battle with on every hand. It is easy to say that plans that look feasible in a book are impossible in actual life, but the schemes of an Eastman could be realized, if only the right man should take them in hand. In the mean time Tourgee may well be proud of his portion of the work. He has presented his theory nobly, and what is quite as important for its success, in a thoroughly taking way. The story viewed as a story merely is perhaps the best he has written, and deserves such a success as that of "A Fool's Errand." It is safe to say it will be one of the popular books of the season, and will benefit both the writer and his publishers, Fords, Howard & Hurlbert.

#### BOOKS AND AUTHORS.

##### JUDGE TOURGEE'S IDEA OF CHRISTIAN SOCIALISM.

The Story of Murvale Eastman, Who is an Interesting Clergyman—Recent Fiction.

We have been in the habit of considering socialism somewhat atheistic in character, but this has come about because of that atheistic element of society which is always attaching itself to any force which can be turned into revolutionary directions. The most virtuous force is capable of demoralization without losing all its forcibleness. So whatever good there may be in the doctrine of socialism, it has been used to represent evil tendencies. True socialism is not atheistic any more than Christianity is. It seems to be wholly overlooked by many how socialistic have been the influences of Christianity upon society. The first Christian body was communistic. The more Christianity has spread the more socialistic we have become. Protestantism was the Democratic daughter of papacy, Congregationalism carried the idea still further and at present we see symptoms of a further exposition of the individuality of religion. And there is a marked tendency among writers at present to enlarge on the socialism of Christianity. When truly applied to Christianity, socialism is altogether different from what it is to most men who have learned to associate it with anarchism, nihilism, etc. A large proportion of the keenest brains of to-day are satisfied that great social changes must occur in the not distant future; and with this belief is dawning the fact that socialism, in its broad sense, is simply the practical application of sociology, and in its limited sense the very antipode of anarchism; that Christian socialism is an eminently fitting term, because Christ's doctrine shows the way by which the betterment of social conditions may be achieved. Perhaps as readable an exposition of "Christian Socialism" as has yet appeared is a new novel by Judge Albion M. Tourgee, entitled, "Murvale Eastman; Christian Socialist." (Fords, Howard and Hurlbert, New York.) Murvale Eastman, the hero, is not a socialist in the common acceptance of the term. He is a clergyman believing in the simple fundamental teachings of Christ, and animated by a desire to apply to modern every-day life, the precepts enlarged upon in every Christian church. Eastman is not supposed to be a theorist, not an enthusiast, not a crank. He is an earnest, every-day sort of a man, with a strong and pure motive, with strength of character enough to stand by his principles, and enough of a man of affairs to work intelligently against antagonistic ideas. In short, Murvale Eastman, is not a demagogue, but a plain-spoken, eloquent man, who condemns the existing order of society so far as it favors the concentration of wealth and power in a few hands, and limits the opportunities of the many by unnecessary restrictions. He believes that the faults of the present system should receive the churches' earnest consideration, that there should be an organized effort on the part of the churches urging upon their members the practical obligation of the commandment "Do unto others as you would that they should do unto you." He urges the state to repeal or amend all laws which tend to favor the rich at the expense of the poor. He would have church and state attempt to ameliorate social conditions in harmony with the teachings of Christ. In doing this he would encourage individualism rather than any form of so-called socialism. In one of his sermons he is quoted as saying:



Community of goods implies not merely a lessening of individual burdens, but a restriction on the domain of individual duty. The tendency of Christianity is in exactly the opposite direction, toward the expansion of individualism and the extension of individual responsibility. All healthful progress in the church, and in the civilization that Christianity has colored, has been in that direction. The communism of the early church at Jerusalem was only a first experiment in which Christian believers sought to find out a way to carry into effect Christ's teachings as to human conditions.

The social function of Christianity is not merely to relieve want or exercise charity, but to incline the hearts of men in their individual, corporate and political relations, to refrain from doing evil, and induce them to assist rather than to oppress the weak. \* \* \* I believe it is the present duty of the church to turn away for a time from the 'mint and cummin' of religious theory, forget for a while the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness. \* \*

The common duty of man is to help his fellow, and the measure of help he is called upon to give is the surplus of his strength, knowledge, and wealth—what he could spare without detriment to his own health, comfort, growth, and the duty he owes his family and dependants. To refuse it is to disobey the divine injunction. This is the personal, the individual side of this behest, the responsibility thrown upon every believer as to his own individual action.

In the case of a strike Murvale Eastman is with the scabs; in the case of the wealthy deacons of his church versus the poorer members he is with the latter; in the case of the millionaire, who secured the advantage of a good start at the expense of a man of equal intelligence, who lost his chance by volunteering in the Union army, Murvale Eastman is with the poor veteran and against the aristocrat and millionaire. Eastman is only one of the striking characters in the story. He furnishes what we may call the argument of the author, but around him are grouped characters that play leading parts in a drama of thrilling interest. The story is a love drama, with all the romance and interest attached to such narratives. The educated, intelligent man, with great force of character working against depressing circumstances, is placed in contrast with the less scrupulous man, who succeeded through a weak sense of duty, where the other man failed because of a keen sense of his own duty to his fellow man. For sale by Brown & Gross.

#### Murvale Eastman, Christian Socialist.

The purpose of Judge Tourgée's new novel is indicated by its title. But his hero is a socialist in the broad sense of the word, not as accepting the scientific socialism of Karl Marx. Murvale Eastman is the pastor of the wealthy Church of the Golden Lilies. He gets an inside view of the labor question by driving a horse-car during his vacation, taking the place of a man injured by strikers. In his subsequent sermons he illustrates "the social function of Christianity . . . to incline the hearts of men in their individual, corporate, and political relations to refrain from doing evil, and induce them to assist rather than oppress the weak. . . . As the Lord of the Sabbath devoted his life on earth to doing good, so he demands that his followers, of all classes and conditions, shall make the welfare of their fellows the first and highest object in life, after their own wants and the comfort of those dependent upon them. *This is Christian Socialism.*" To use one word, instead of two, this is simply Christianity. The practical suggestions made by the author, such as "Employees' Day" and the "Family Club," well-deserve consideration, and the book as a whole commends itself by its general fairness, as by its earnestness for the welfare of hand-workers. The novel is long, and would have been more effective if shorter; the story proper is improbable, and most of the characters are somewhat unreal. But the vigor and enthu-

siasm of Judge Tourgée carry the reader along, and leave him at the end of the volume satisfied that his time has been well spent. Socialism will probably occupy many more writers of fiction before it gives way to some other leading theme. It will be a piece of good fortune if most of these novels-to-be have as much sound sense and enlightened feeling as this story of Murvale Eastman exhibits. — Fords, Howard & Hulbert. \$1.50.

#### BOOK REVIEWS. CHRISTIAN SOCIALISM.

It is a noteworthy coincidence that on the very day on which we took up Judge A. W. Tourgée's latest novel, *Murvale Eastman: Christian Socialist*, we read in a daily paper an account of the consummation in our own city of a new organization, the Brotherhood of the Carpenter, not unlike, in some important particulars, the League of Christian Socialists described by the author. That this new society has come into actual being is evidence of a public disposition on some considerable scale not merely to inquire into and study the mutual relations of men, but also to experiment; and such a disposition, which is by no means local, warrants such a volume as this many serious and teachable readers. As a story little need be said of it. The author is not a literary artist of the highest order, and in this book he has not done his best work, judging it by our recollections of his earlier writings. It is melodramatic and sensational. It is not only improbable but so defiantly improbable that the intelligent reader is likely to murmur his annoyance to himself while reading. Evidently, the writer was so intent, while at work, upon the moral and economical features of the book that he neglected or forgot to devote adequate care to the construction and development of it as a narrative. It is a story with a purpose, and the purpose dominates the story to the disadvantage of both.

Nevertheless it is a bold, strong, stimulating book which will do lasting good. It is a work which ministers will do well to read reflectively. The question which it raises is whether organizations outside of our churches, as these are constituted now, cannot do the work of Christ in the form at present most necessary upon earth better than the churches can; whether such bodies, uniting in their membership adherents of all creeds and of no creeds who are at one in devotion to the work of reforming the ills of human society, are not the agencies through which the elevation of mankind is best to be gained.

Let us not be misinterpreted. We do not understand that Judge Tourgée would do away with churches. On the contrary, probably, no one else more than he does willing honor to the truly consecrated church which is active in the Master's service. Nor do we understand him to teach necessarily that the work of social and economical reform is more important than that of inducing individual men and women to become penitent, obedient, loving servants of God. Some may draw this impression from the book, but not with good reason, in our opinion. He has undertaken to do one thing, viz.: to point out the pressing and growing need of such reform as we have just mentioned, in order to do away with the unjust, oppressive, cruel inequalities of existing social conditions. He seeks to show that the average church is not grappling with the problem directly or effectively; that this often can be done in many respects more easily and successfully by an organization in general sympathy with, but quite different in form from, the church; and how such an organization may wisely be instituted, directed and made practically and vitally fruitful. This self-imposed task he has performed with considerable discretion and ability.

He throws out some admirable suggestions in reference to the relations of employers and employes, and to methods of studying different phases of the social problem, and one lays aside the book with the conviction that its strong and valuable features outnumber its weak ones, and with an enlarged sense of the glory of the great fact of human brotherhood as an element of the divine plan for mankind. Yet the story is useful mainly for its stimulus and indirect suggestiveness. To put its hints into practical

operation at once may be possible here or there, but any general attempt to do so, desirable though this may be, can only be made safely after more preparation and education than commonly have been had. Moreover, it must not be forgotten that, after all has been said and done, the supreme work of the Christian Church is not to make people comfortable and happy, or even to secure them justice, immensely important though these objects are, but to teach and help them to become holy. In our thought, true holiness includes practical philanthropy. But it is equally true that the latter does not necessarily involve the former. The Church should study faithfully and attempt energetically every practical method of diminishing human injustice, sorrow and needless discomfort. But let it never forget that its primary mission is to save from sin. [Fords, Howard & Hulbert. \$1.50.]

The strong tendency of modern thought is curiously and not unattractively reflected in Judge Tourgée's newest novel, "Murvale Eastman, Christian Socialist." As usual this indomitable writer, always "spoiling for a fight" in the interest of the oppressed or neglected, whether the oppressed be ideas or men, is found once more attacking social difficulties, man fashion, and without fear or favor. The hero is the pastor of the "Church of the Golden Lilies," and the story turns on the anomalies and the struggles incidental to his position. Eastman undertakes to apply the teachings of Christ and St. Paul directly to modern life, somewhat as Tolstoi has done. It may thus be understood that the book has a suggestive and disseminative force in it, which must be felt, however the theories of the hero or the art of the story may be regarded. (Fords, Howard & Hulbert.)



Murvale Eastman, Christian Socialist. By ALBION W. TOURGEE. New York: Fords, Howard & Hulbert.

Christian Socialism is "in the air," and it is not a novel that it should become the inspiration of a novel. Judge Tourgee could hardly make an uninteresting novel, and this has much for which to commend it, or, rather, by which it commends itself. The plot is well devised and well wrought out, and the characters happily individualized and discriminated. The chief drawback is too much of the didactic quality. Two or three of the hero's sermons are reported in full, and the author in his own person pronounces at considerable length concerning the evils of society and the duty of Christian people to take some suitable means to remove them. He does not prescribe any new devices, as Mr. George's single tax or the schemes of paternalism framed by the Nationalists. But his aim is to impress the need of doing something—of making a strenuous effort to improve the temporal estate of men. Some of his views as to the design of Christianity as purposed by its Author, seem to us unwarranted by the New Testament. In other words, the Christianity of the socialism here advocated is open to question. But the questions raised and the motives urged for attempting their solution, with the approximate and experimental solutions suggested, are certainly worthy of attention. Burns, in his "Letter to a Friend," says of it:

"Perhaps it may turn out a sang,  
Perhaps turn out a sermon."

In this fiction we have the "sang" and the "sermon" in one, and we mistake if the homily do not prove highly persuasive.

MURVALE EASTMAN, CHRISTIAN SOCIALIST. By ALBION W. TOURGEE. Fords, Howard & Hulbert, New York, 1900. 545 pp. cloth, \$1.50.

Christian socialism, either that taught by Murvale Eastman in this novel, or that which is generally called simply socialism by ideal sociologists, is a very difficult thing to define. In Eastman's case it is a desire to make human burdens lighter and apply the teachings of Christ and Paul to everyday life. Every exponent of the idea, whether he belongs to the scientific school or is numbered among the theorists, draws a different picture of it and its possible effects on practical life. In this work the system is not exemplified, for the simple reason that it is not put into operation, except possibly in a single instance, in which Eastman, the pastor of the Church of the Golden Lilies, puts one of its precepts into practice. The pastor is a very transparent marionette, behind which Judge Tourgee is plainly visible, doing all the talking and working the figure when he wants it to act. Notwithstanding the fact, as we are given to understand, that the Church of the Golden Lilies is wholly a mythical fabrication, there are entire sermons reported from its pastor, the constitution of a new society organized within its congregation is given, and also the arguments pro and con made by the different members on its various clauses. Nothing but good can result from the influence of the book, but it ought not to be classed as a novel, a romance of life grounded on sentiment, and depicting character from the life. It is entirely ethical and didactic. So far as depicting life is concerned, almost every character in the book is on stilts of varying degrees of length, and their actions compare with those of actual people about as favorably as amateurs on these elevated walking sticks. The Church of the Golden Lilies is one of the most magnificent of structures and has an aristocratic congregation. Its pastor, Murvale Eastman, is wealthy and, to all appearance, fashionably inclined, yet he takes the place of a street car driver who is injured in a strike, drives his car for several weeks, and sends the pay to the injured man. It is said that he does this to study the labor problem, but it is an improbable action at best. The book is sound, logical, and is suggestive in every sense, except that of the romantic one, and should have been written in any form but that of the novel.

A New Tourgee Book.  
MURVALE EASTMAN, Christian Socialist; or, The Church of the Golden Lilies. By ALBION W. TOURGEE. New York: Fords, Howard & Hulbert. Rochester: Scrantom, Wetmore & Co. 545 pp. 12 mo. \$1.50.

In his new novel Judge Tourgee has taken up a living question more pertinent to the thought and struggle of today than the race and political questions in the south that he has so ably considered in some of his former works. The aggregation of business and capital in the hands of the few, with the resultant dependence of the many; the comprehensive and often crushing consequences of organization at the expense of the individual; the appearance of the railroad king, the oil king, the iron king, the land king, each of whom has his subjects by hundreds or thousands in the form of wage employees; the necessary suffering and strike that follow this inequitable and unnatural condition of affairs in an age of unprecedented popular intelligence and enlightenment, open a vast field for the pen of the novelist as well for the benevolent efforts of the philanthropist and the sagacity of the statesman. Albion W. Tourgee has shown by his former writings that he is a man of heart and brain. His pen is keen and brilliant, and his courage in the advocacy of views conscientiously held is unshakable.

But this story—"Murvale Eastman, Christian Socialist" is not a mere dry discussion of the problems that are shaking society and states to their center. It has all the elements of a stirring romance—love and hatred, dramatic interest, character and portraits and rapid movement in plot and scene. The characters represent men and women of a common humanity, but widely separated by conditions, temperament and tastes. The key note of the story, however, is the bearing of genuine Christian feeling and principle upon the questions that now agitate society. There is no attempt to formulate an entirely new system of political economy and social relations, such as has given notoriety to some recent works, but there is an earnest effort to bring to bear upon these problems a solvent which, if faithfully and wisely applied, could not fail to mitigate if not wholly remove the evils that are causing so much apprehension in church and state. Without attempting an outline of the plot or description of the characters in this notice, we may say in a general way that Judge Tourgee's latest novel is a vivid and, in many of its features, a powerful production, a story that will be read with absorbing interest by thousands who could not be induced to seriously study the great questions involved if presented under any other guise.

## ERIE DAILY TIMES

A. W. TOURGEE was at one time a citizen of Erie. Hence, anything pertaining to his name and fame commands attention here. He appears to have recovered his health, and to have returned to literary work with old-time vigor. It is said that since he gave us "The Fool's Errand" nothing from his prolific pen compares with his latest fiction, "Murvale Eastman—Christian Socialist," and that if he had never written anything but this he would be entitled to rank among great authors.

Since he gave us "The Fool's Errand" we have had nothing from the prolific pen of Albion W. Tourgee to compare with his latest fiction, "Murvale Eastman—Christian Socialist." It may have been suggested by "John W. Preacher," but it is not like it at all. All his characters are a consumptive car driver and his patient wife, a millionaire and his beautiful daughter, a typical newspaper man, a scold old preacher who spends most of his time hunting hares, and Murvale Eastman, the manly, noble-hearted, resolute, conscientious young pastor of the Church of the Golden Lilies.

This earnest young pastor has made studies of the labor problem by working in shops, mills, on street cars, going through strikes and associating with capitalists. He speaks from experience and the mastery and common-sense with which he handles the subject shows that he is thoroughly posted. Capitalists, laboring men and professional men agree that it is a fair honest presentation of the facts, and that his conclusions are sound. His religion is broad and Christian-like. He takes the chiliism of theologians and gives it a warm and hearty tone.

The story, whether the narrative is pleasant and entertaining. There isn't a heavy or dull page in the book, not even in the model sermons. If Mr. Tourgee had never written anything but this he would be entitled to rank among great authors.

"Murvale Eastman, Christian Socialist," Albion W. Tourgee's new book, is not in its ending all that it promised to be at the outset. Tourgee, in spite of his splendid intelligence, lacks art in no small degree, and while he can create strong ideas and invent powerful characters, he lacks the fine art necessary to carry them out. He is by nature a thinker; in literary habits he is an essayist, although his books have taken the form of novels. The best things in "Murvale Eastman" are the sentiments expressed in the sermons or speeches of one or the other of his two heroes. When a writer is capable of presenting fine characters, he only annoys by surrounding them with a quantity of that cheap, clap-trap known as "plot." As a worker of art, then, that is a novel, "Murvale Eastman" has many flaws. As an exposition of humane and progressive ideas, it is a book which any Christian might be proud to have written.

## NEW BOOKS.

In "Murvale Eastman, Christian Socialist, or the Church of the Golden Lilies," the author, Judge Albion W. Tourgee, develops a strong character in the central figure of the young minister himself. The work is distinctly sociological in its aims, with a good deal of quiet philosophizing as to the relations of Christianity to topics of the time and needs of the hour. The thread of the story itself is highly interesting, so that it is not merely a philosophical novel. It is, as its author styles it, "a fictitious narrative, designed to exhibit the operation of the passions, and particularly of love." "It calls," says prospectus, "for no new creed, or organization, or method; provides no panacea for all evils; demands no tearing down for reconstruction," but does aim "to point out a way for bettering social and individual conditions." But from some of its views there will be vigorous dissent. Tower, Howard & Hulbert, Publishers, New York. \$1.50. Scrantom, Wetmore & Co.



# Jamestown Journal

"MURVALE EASTMAN."

A New Novel by Judge Tourgee—Christian Socialism is the Thread of Thought Running Through It.

This new novel by Hon. A. W. Tourgee of Mayville, is we believe destined to draw out more discussion and attract to itself more interest than anything he has written. It deals with a subject that is at present agitating two great continents. It portrays with a master's hand some of the evils which pervade the conditions of modern life and which promise in the near future to be the burning questions of the day.

The story as a work of art is of a high order of merit. The characters stand out clear cut, strong in individuality, and yet such as the social life of our times furnishes the prototypes. The vigorous manhood and fearless advocacy of an unpopular cause which he believes right is such as results from the physical training which supplements the mental culture of the schools, and Murvale Eastman stands as the type of a Christian teacher who does not discard the old while pressing on to the new. He does not tear down in order to build up. He is not anxious to make his own individuality more prominent than the human interests for which he pleads. His work absorbs him and to draw others into it is his constant aim not to call at-

tention to himself. He is a worker and means that his work shall tell upon the mass of men about him. Jonas Underwood, the wounded soldier and his varied experience of fickle fortune; Wilton Kishu, the self-made millionaire with his beautiful daughter Lillian; Percy Searle representing in himself the best aspirations and success of modern journalism, as well as the other characters which play their subordinate parts are well drawn.

The plot of the story is held well in hand till toward its close and the interest in it is ever accumulating. The painful incidents which are feared would terminate in dreadful disclosures such as uncover the rottenness of social life, while man stands aghast at the display, are made to work out so as to show the better aspects of human nature, and exhibit the good there is in all men. Wilton Kishu is kept from self-murder at the time when the situation threatened the exposure to the scorn of men of the personal character which he prized so highly, and a well woven combination of circumstances preserves to him the fortune he had acquired.

The movement of the story is in keeping with the author's views of how the better social state of the future is to be brought on. It is not to be by convulsions such as those by which the freedom of races and nations has been wrought out; not by dynamite and fire and blood, but by the gradual evolution of those seeds of justice and right and love of neighbor which the Great Teacher of the ages proclaimed as part of His gospel to mankind.

The spirit and general drift of the work is well expressed in the following statement of the shrewd lawyer, Mr. Speedwell, to the millionaire who had employed him to wrest the church building by process of law from the congregation to which the young Christian socialist was preaching. The lawyer is a half-convert himself and is sure that there is something vital in it: "There is the young minister in the first place—one of the most eminently sensible men I ever knew. Not a bit of nonsense about him; doesn't pretend to know what ought to be done, but is sure something—probably a good many things—ought to be attempted, and that the church should

consolidate, unify and strengthen the forces that make for human betterment. That's the strength of his position. You cannot attack or denounce him. If he proposed a specific remedy one could pick flaws in it, don't you see? But there is no denying the evils which so many of our people suffer and every man knows to exist. He only insists that the church should stimulate the social, economic and political forces to devise and adopt measures that will

steadily counteract these evils, and should itself lead, inspire and promulgate thought upon this subject." "We call ourselves Socialists," says the young minister to the council of his brethren, "but we desire to improve social conditions, and Christian socialists, because we believe that Christ's doctrine shows the way by which the betterment of social conditions may be achieved."

An objection to the work was no doubt urged by some that while various social diseased conditions and especially those resulting from the relations of the barons of our industrial society to their workmen are portrayed in strong colors, nothing definite is proposed for a radical change. This is not entirely true. There are indications of several schemes that have been successful in limited spheres, but the working out of the whole vast problem is left to the unfoldings of the future. No one mind is competent to grasp it at present. But when the sense of justice and right is awakened to the subject far and wide, changes will be brought about. Christian socialism looks for these to come not through social convulsions, but gradually and quietly through the progressive views of Christian obligation. This work of Judge Tourgee's is likely to do as much good by correcting false impressions, as by its stimulating to what needs to be done. [New York: Fords, Howard &

*Eagle Brooklyn N. Y.*

## Notes.

Fords, Howard & Hulbert, New York, publish Albion W. Tourgee's latest humanitarian novel, "Murvale Eastman, Christian Socialist," in which the "intention" is shifted from the negro race as a beneficiary to those of all races who are less well to do than their neighbors, whether from their own fault or the greed of their richer neighbors. The author quotes Matthew Arnold's confession that Christianity is indispensable, but also unendurable as it is, and then admits that the Christian principle has effected personal liberty, or the right of each "to control his own energies," but asks for its application to the other half of life, which he calls "the field of opportunity, as well as of freedom of endeavor," and he proceeds to "formulate" the question, as the fashion is now in fiction ostensibly entertaining, in the mouths of his characters—"the many, noble hearted, resolute young pastor of the church of the Golden Lilies"; Rev. Dr. Phue, "good old bigot and conscientious heresy hunter"; Percy Searle, of the *Daily Breeze*, a good enough modern newspaper man; Jonas Underwood, a conspicuous car driver, who has for fellow car driver on occasion the manly young clergyman, Eastman; "Kishu," the millionaire, with a fairy Lillian for a daughter, and other dramatic persons. Mr. Tourgee's well known ability for effects in plot, scenes and colloquy is not wanting in the love story or its romantic parts.

Judge Tourgee's novel "Murvale Eastman, Christian Socialist," is out in a new edition. All of Judge Tourgee's novels have a practical motive. In this it is his purpose to show that the remedy for many social evils lies in prevention; in helping those who are willing to labor and anxious to help themselves, rather than in letting them sink into indigence and pauperism and then supporting them. The book contains many excellent ideas, but is of formidable bulk. [New York: Fords, Howard & Hulbert.

Judge Tourgee's latest and most popular work, "Murvale Eastman," is written in that style. Although he discusses the great questions of capital, labor, poverty, success in business, creeds, religious dogmas, Christianity and domestic economy, he does it all in a pleasing, entertaining narrative, brightened by a charming romance.

You will find narratives more interesting than involved plots, and writers have discovered that it is easier to write a narrative than a heavy, unnatural story.

Speaking of Judge Tourgee recalls the facts that his latest story, "A Son of Old Harry," is now running as a serial in the *New York Ledger*. Those who are fond of horses will like this story, because the hero was his squire in a country horse race. The scene is laid in Northern Ohio, a section of the country with which the writer is quite familiar. He writes of the people as one who was raised among them. Judge Tourgee always has other objects in writing stories besides making money—to teach a lesson and point a moral. Heretofore he has written over the heads of the masses, but now he is getting to the proper level.

The name of Judge Tourgee, associated as it is with bold and vigorous protest against various forms of oppression and injustice, has come to mean something very earnest and sincere. These books are a reminder of the old days of knight-errantry. Each of them is a dragon fight of some sort, and we have a comforting sense that the monster will get some disabling blows from that firm hand. The dragon this time is "gold, hard and heavy and yellow and cold," and the tyrannous methods by which the few amass it, while the many writhe in their cruel grasp.

The pastor of the Church of the Golden Lilies is the hero who, standing before his rich and fashionable congregation, tells them of their duty to the poor—not in the form of charity—but by recognizing the brotherhood of man. He drives a horse-car for a while, both to relieve the regular driver who is ill, and to get a nearer insight into the other side of the question, and the result is the forming of a society of Christian socialism, which is broad enough to embrace all creeds, and has for its purpose the betterment of humanity, to "incline the hearts of men in their individual, corporal and political relations to refrain from doing evil and induce them to assist rather than oppress the weak."

There is beside the main thought, or rather in the development of it, an admirably worked out plot. Wilton Kishun, the successful business man, is the portrait of any one of hundreds of men of to-day, who are much admired and respected, and who are quite sure that an action is entirely just so long as it is regular from a purely legal standpoint. In contrast to him is Jonas Underwood, the unsuccessful man, of unusual strength of character, who sacrificed business opportunity for what he believed to be his duty. There are several other men who are finely depicted, and by the varying shades of character produce the white light of truth in a striking manner.

But the women are pretty poor specimens—Lillian Kishun being as vain and frivolous and insignificant as a human can be, and there is never another to keep the balance up except that shadowy Mrs. Merton, of whom, however, we are left to imagine the virtues. Judge Tourgee is not one of those who fear to mar the artistic effect of a novel by having a definite end in view, and the effect of his books is always wholesome and beneficial, making for higher thinking, nobler living and a truer conception of our relations to our "fellow-heirs of this small island, life."

The latest and, it is safe to say, the greatest work produced by Judge Albion W. Tourgee, measured by the good it is capable of doing, is "Murvale Eastman: A Christian Socialist." He has struck many a telling blow for the down trodden and oppressed, but none of his former writings have been so timely, if, indeed, so able as this great social work. Its province is to point out plainly the existing evils of our present social order, rather than prescribe a clear way out of the difficulty. As a novel it is intensely interesting and fascinating, and as a plea for the oppressed it is powerful. Published by Fords, Howard & Hulbert, New York.

"Murvale Eastman,"

by Albion W. Tourgee (\$1.50. New York: Fords, Howard & Hulbert), a story with a moral of the most practical and vital import, aiming to indicate a method for bettering social and individual conditions by a reenactment in the individual conscience of the much neglected and oft forgotten "golden rule" of the living Christ; by long odds one of the most striking pieces of fiction from the pen of this virile writer.



"Out of the Sunset Sea" is a fresh novel by Albion W. Tourgee, the accomplished author of a dozen or more stories which have commended him to public attention for so many years. Merrill and Baker, of No. 74 Fifth Avenue, New York, are the publishers, and the book, in binding, paper and printing, would be a credit to any firm. The story which bears the above title is woven out of such threads of the history of Columbus' time as the writer found available, and carries the reader through love scenes and wild adventures by turns, in the New World and in Spain, England and other lands of the Old. The language employed in the descriptions is forceful as well as graceful, at times poetic, and the characters are drawn in bold relief.

OUT OF THE SUNSET SEA. By Albion W. Tourgee. Illustrations by Aimee Tourgee; pp. 462. Merrill & Baker, New York; John Wanamaker, Philadelphia. \$1.75.

The author of "A Fool's Errand" continues his industrious composition and this time has improved the occasion of the Columbian anniversary for a romance of Spanish discovery in the New World. The book opens with the departure of the caravels from Palos and many familiar names and incidents appear in the course of the narrative. The characters generally speak in the accepted manner of Spanish romance, though it must be confessed that some of them belong to the familiar fiction of a later period, and the author has evidently taken great pains to make an appropriate contribution to the present celebration.

MERRILL & BAKER, of New York, have just published "Out of the Sunset Sea" by Albion W. Tourgee, a story of the time of Columbus, which was originally published in THE INTER OCEAN. The intention was to have the story appear in book form in May last, but many of the drawings prepared by Miss Aimee Tourgee, the judge's daughter, were destroyed by fire and the publication was delayed. The story is the most careful study of the time of Columbus that has appeared in the form of fiction. Independent of the fact that it relates to Columbus and his associates, it is one of the most interesting and romantic novels of this era of good novels. It is profusely illustrated from drawings by Miss Aimee Tourgee, who made a thorough study of the story and the era covered by the narrative, and has achieved a triumph in dainty handling and striking, picturesque effect. It will be gratifying to the many admirers of Judge Tourgee to have the father and daughter so pleasantly associated in this last and greatest book of the author of "A Fool's Errand."

OUT OF THE SUNSET SEA.—By Albion W. Tourgee. (New York: Merrill & Baker.) This story was published originally in THE INTER OCEAN and attracted wide attention. It is now published in book form, handsomely illustrated from drawings by Miss Aimee Tourgee. The story is a vivid picture of the time of Columbus. The hero is a young Englishman who, through a spirit of adventure and interest in navigation, becomes associated with the Cabots and other Englishmen, who afterward became discoverers, and later with Bartolomeo and Christopher Columbus. Differences with his father sent him to Spain where, after some novel experience in the Moorish wars, he incurs the hostility of the extreme church party, and to escape the inquisition, enlists with Columbus under an assumed name, and goes with him on the first voyage of discovery.

The leading character is so handled as to give the reader a picture of society and a view of parties, religion, and literature in England and Spain in the fifteenth century and so as to analyze the motives and impressions of the men of many degrees who went with Columbus on his first voyage. The story is, in fact, a careful study of the condition of things at the beginning of the era of discovery, an attempt being made to transfer the reader to the time in which Columbus lived or to have him moved and influenced as one living contemporaneously with the events described. The romance extends through the several stages of the story, with the rich coloring of the Moorish camp, and the mystery of the Sunset Sea and the new world giving tone and dramatic character to the narrative. This is the best contribution of American novelists to the literature of the World's Fair year.

ESDAY, OCTOBER 3, 1893

#### OUT OF THE SUNSET SEA.

By Albion W. Tourgee with Illustrative Etchings by Miss Aimee Tourgee.

In this attractive volume of 460 pages we have the combined work of father and daughter, one wielding the pen, the other the pencil; one weaving the tale of a romantic age, the other adding quaint designs and fancy sketches which are pleasant for the eye to rest upon as one follows the course of the story, and adds to its effect.

In this romance, the gifted author has left the present times which have hitherto furnished the themes which have drawn out the best work of his pen, and has taken us back four hundred years, to the maritime adventures which led to the discovery of this continent, to the days of small beginnings whose grand consummation is the Columbian exposition of what man hath wrought since that time. The interest of the story centers around the experiences and fortunes of a young Englishman, Arthur Leake, the youngest son of a courtier of Henry the Seventh, who was by his father destined for the service of the church. The youth, full of military ardor in keeping with the traditions of his family and the spirit of the age, prefers the corselet to the cassock, and to avoid the paternal decree joins a company of his countrymen who go to Spain to assist Ferdinand and Isabella in the wars they were waging against the Moors to drive them from Christian soil. The father of Arthur gives his consent with the design of employing the Spanish Inquisition to seek out the young man and force him into the church. After a brilliant military career during which time he meets with Xarifa Zenete, the daughter of a Moorish chieftain, an event which has a romantic issue; he finds himself an object of suspicion and of search by the Inquisitors. Not knowing how otherwise to get away from Spain, he disguises himself and as a sailor embarks in the enterprise of Christopher Colon to reach the Indies by a westward route. The future experiences of our hero are blended with the results of the voyage and are full of hardships, perils, and exciting incidents, but end peacefully with Xarifa in an English home.

The design of the book is to represent the spirit of the age when a new world was opened to the eyes of civilized man. The expiring embers of the old chivalry break out brilliantly on the banks of the Guadiaro in the onset of Christian knights against the Paynim. The siege of Malaga foreshadows the changed methods of warfare due to the invention of gunpowder. The beauty of true womanhood resplendent in a rude age is seen in Donna Guadita. The commercial adventures which are to revolutionize the industries of nations are seen in

rival enterprises of England, Spain and Portugal. The glooms of the Inquisition and the blind superstitions of the people heavily clouds the south of Europe. The greed and cruelty of the discoverers of the new world darken the picture of their successes. The book is full of varied and exciting passages, and will repay a careful perusal.

Literary admirers of Albion W. Tourgee have an opportunity of renewing their acquaintance with him in "Out of the Sunset Sea," a delightfully written book, dealing with the times of Columbus and describing the sailing of the three vessels which discovered America. The Judge does not handle the motives and character of Columbus in a way which adds to the discoverer's fame and reputation. "But as a piece of fiction," founded in fact and written in the first person supposed by one who accompanied Columbus, it makes an entertaining tale. The illustrations are by Aimee Tourgee and the publishers are Merrill & Baker of New York. The book was received from Wanamaker's.

Mr. Albion W. Tourgee leaves in his "Out of the Sunset Sea" the realm of modern controversy and takes safe ground with Columbus and his precious crew of discoverers. It is about the nine hundred and ninety-ninth Columbus story of the year, and one of the best. Aimee Tourgee furnishes numerous and spirited illustrations (Merrill & Baker.)

Judge Tourgee's latest romance, "Out of the Sunset Sea," is a far remove from the glowing narrative that he had first lived out on Southern soil and afterwards put into words that fired the reader and kindled anew the Northern sympathy for the poor slave. "A Fool's Errand" was as by authority and had the true ring to it, while the present volume is a faint vein of sentiment, now apparent and now lost in a mass of historical echoes, neither the one nor the other developing power enough to win the general reader.

The story is of an English boy, out of favor with his father, straying to Spain to reach his fortune. It was in the days of Columbus, the hero taking passage to the New World on his first voyage. There is little to tell that is of a strictly personal character, and no earnest attempt is made to give the story of the voyage a new flavor. But little is said directly of the great Admiral. The courtly language of the greater part of the story is strongly marred by the introduction of an Irish character who speaks the modern brogue of Cork in a way to dispell the last vestige of the lofty and studied phrases of the other characters. The use of discord is great if it is well managed, but this use of it seems anything but a master stroke. The book is handsomely published by Merrill & Baker of New York, and well illustrated by Aimee Tourgee.

Judge Albion W. Tourgee's latest work is one of his best. It is entitled "Out of the Sunset Sea," is illustrated by his daughter and published by Merrill & Baker, New York.

There are those who read the writings of Mr. Albion W. Tourgee, who suppose, and such will find in "Out of the Sunset Sea" an attempt to use Columbus in fiction once more.



*Out of the Sunset Sea*, by Albion W. Tourgee, is another addition to the Columbian literature, and not as belated a one as it might seem, since the story has had a protracted newspaper syndicate course. It begins with the sailing of Columbus' fleet from Palos and carries the reader through a variety of strange scenes. The archaic form in which it is cast makes it, it must be confessed, rather hard reading, besides which it is ingenuously long. Some vignette illustrations by Aimée Tourgee have a certain merit. (Merrill & Baker, New York.)

"*Out of the Sunset Sea*, by Albion W. Tourgee, with pictures by his daughter, Aimée Tourgee, can be found at Peter Paul and Bros. "*Out of the Sunset Sea*" is an historical novel of the highest character dealing with the life of the Columbian epoch as seen and told by a young Englishman of that day writing fifty years afterward. The conjunction of author and artist in the persons of father and daughter give a peculiar interest to a work which is unquestionably destined to universal favor. Merritt & Baker, publishers, New York. \$1.75.

*Out of the Sunset Sea*, by Albion W. Tourgee, author of "The Fool's Errand," etc. Illustrated by Aimée Tourgee. New York: Merrill & Baker. Price \$1.75.

In this volume Judge Tourgee takes a decidedly new departure. It is a story of considerable interest and instruction, detailing the adventures of a young man who went with Columbus on his first voyage of discovery. The story is related in the first person by this man. A clever love story runs through the volume. The difficulties of writing such a story will occur readily to almost any mind and to say that Judge Tourgee has overcome them and produced a volume practically devoid of anachronisms, powerfully and interestingly written, is the highest praise that can be bestowed. The volume is printed in the highest style of modern art and profusely illustrated. For sale by the Taylor-Austin Company.

OUT OF THE SUNSET SEA. By Albion W. Tourgee. Merrill & Baker, Publishers, New York.

The story of the discovery of America has, during the past year, been made the subject of innumerable historical tales, designed to familiarize in the easiest manner, the American public with the event which is celebrated in the present year of our National history. Poets and novelists have been quick to seize upon the romantic story of Columbus as the subject of literary effort, and, as a consequence, there is rather a plethora of tales, which have the great mariner's achievements as their subject. There is always, however, room for one more, and Mr. Tourgee's book, though it comes somewhat late, is deserving of a very high place among the Columbian literature which the present year has seen.

"*Out of the Sunset Sea*" is the story of the voyage of Columbus, as told by one Arthur Lake, a young Englishman, who, on account of his father's

fish language, and his swarthy looks, recently passed as a hidalgo of Old Spain among the sharers of the Admiral's voyage.

The story is rich and gorgeous in coloring, told in quaint old English, which has a reminiscence of Ben Jonson in every line. The Senor Tollerte de Lojes, as the young Englishman's name is translated by his comrades, meets with strange adventures in the new world. He is beloved by a savage princess like others of his companions, but succeeds in escaping from her wiles and returns to Spain laden with gold. He goes to England, and unexpectedly meets there a pretty Moorish girl, whom he had given up as dead, and whom he marries, and it is to be presumed lives happily with ever after. A perusal of the work will prove very enjoyable. The facts of Columbus' voyage are strictly adhered to, the writer only resorting to imagination where it is necessary to fill out and embellish the tale. Of the many works which the Columbian year has brought forth, "*Out of the Sunset Sea*" is one of the most charming. It is safe to predict for it a wide circulation.

"*Out of the Sunset Sea*," by Albion W. Tourgee, is a story dealing with the voyages of Columbus. It is bright, entertaining, and instructive. Quaint illustrations are supplied by Aimée Tourgee. (New York: Merrill & Baker. Rochester: Scrantom, Wetmore & Co.)

MERRILL & BAKER, New York, bring out a new novel by Judge Albion W. Tourgee, entitled "*Out of the Sunset Sea*." It is a very pleasing story, handsomely illustrated, and brought out in attractive style.

#### The Romance of History.

The list of writers more or less prominent who have made "Columbus year" the occasion of a work in which the discovery of the new world is directly or incidentally involved is no short one. It is not surprising that Albion W. Tourgee should figure among the others. Like the Columbian exposition his book comes a year after the true quadro-centennial, but that is not of much consequence. Being a novel it is as good at one time as at another, provided it has merit enough as a story to float it without reference to the part Columbus plays in it. On that point a favorable verdict must be given. "*Out of the Sunset Sea*" has vigor and action and enough of the color of the age in which the scene is laid to pass muster, although defects in that respect are not difficult to find where there is the desire to seek them. Mr. Tourgee introduces a new figure among the adventurers on the famous voyage, a young Englishman of good family who had been sent abroad by his father for family reasons and who found it advisable to get away from Spain, to which he had been sent, and to conceal the knowledge of his whereabouts from friends and enemies in England and Spain and his identity from his fellow voyagers on the Santa Maria, on which he had smuggled himself to escape the too pressing attentions of the officers of the Inquisition. The narrative is professed to be written by this Englishman, Arthur Lake, who figures under various names in the course of the story. Mr. Tourgee takes the unfavorable view of the character of Columbus but allows him some redeeming traits. There is plenty of life and "go" in the story, the hero and numerous stirring adventures, and as well as the end of the volume is handsomely published by Merrill & Baker, New York, and is illustrated by chapter headings and sketches in the text drawn by Aimée Tourgee. Recommended from The Publishers' Review.

OUT OF THE SUNSET SEA. By Albion W. Tourgee. With Illustrations by Aimée Tourgee. This is an excellent addition to the many Columbian books that have appeared this year. In the attractive manner for which this author is famed the story of the great explorer's doings is described. The narrative is enriched with picturesque descriptions of men and places, and altogether it is a realistic and pleasing picture of the varying incidents of Columbus's eventful history. The illustrations are good and of a very original and suggestive character. The volume is printed on fine paper, in bold type, and the binding is of a superior style. Merrill and Baker.

Judge Albion W. Tourgee has established a reputation as a wonderfully effective novelist with a purpose hardly second to any writer of fiction of either the past or the present. His latest novel, "*OUT OF THE SUNSET SEA*," is different in subject from any of his former work, but is in some respects the most powerful story that he has yet written, and for intensity of interest it has a wonderful fascination. It is the story of an English boy whose father was created a baron and was otherwise highly honored by Henry VII. for his great bravery on Bosworth field. The boy had been set apart from infancy by his father for the church, his two elder brothers being designed for soldiers. But he loathed the idea of being a priest, having all the instincts of a soldier. When about eighteen, his father permitted him to accompany Sir Thomas Darcy to Spain to fight against the Moors, though the object of the baron was to get him under the influence of the Holy Office. But the boy evaded Sir Thomas, drew on his letter of credit, and under an assumed name, accompanied by a few followers that he had gathered, went forth to fight for Ferdinand and Isabella against the Moors. He made a brilliant record and rose to favor with his commanding officer. But the Holy Office seemed to have a grudge against the boy, and persecuted him. To escape this he entered into the service of Columbus and accompanied him on his voyage of discovery in 1492. On his return to Spain he found himself still the object of persecution, as he thought, on the part of the Inquisition, and learned other terrible news that prostrated him for many weeks upon a sick bed. As soon as he became able to move around he secretly embarked for home, and on his arrival at Bristol learned several things that utterly astounded him, and the revelation of which will be a great surprise to the reader who has followed our gallant hero through all his adventures and sufferings with ever increasing interest. It will be readily seen that with such a subject, the plot laid in a time of great deeds and daring adventure, Judge Tourgee has a rare opportunity for a display to its fullest of his remarkable genius as a novelist. The book is effectively illustrated by his daughter, Aimée Tourgee. Published by Merrill & Baker, New York; price, \$1.75.

OUT OF THE SUNSET SEA. By ALBION W. TOURGEE. New York: Merrill & Baker. Pittsburgh: J. R. Weldin & Co.

A romance based upon the adventures of a young Englishman in Spain and with Christopher Columbus; he and a fair Jewess fall into the clutches of the Spanish Inquisition, but a happy winding up in a way that makes a reader for all time.



**OUT OF THE SUNSET SEA.** By Albion W. Tourgee. Illustrations by Aimee Tourgee. 12mo, 462 pp., \$1.75. [New York: Merrill and Baker.]

After a brief canter through this book, which is all that the crowded state of our book-table at present permits, we have a strong conviction that it will prove to be a notable sensation among the many sensations of "The Columbian Year." The scene opens with "the morning of Aug. 3, in the year of grace one thousand four hundred and ninety-two. Three ships lay at anchor in the Bay of Palos." The story is told in the first person singular, by a volunteer on the ship that bore the Lord High Admiral of the Ocean Seas, Christoforo Colon—one Tallerte de Lages, a Welsh gentleman reduced to straits in this fashion: "As for myself, I had not nearly so much to fear of the voyage we were about to undertake, as of the black figures who stole noiselessly about, looking into every man's face as if in search of one fleeing from the 'misericordia et justitia' of the Holy Office." Having got fairly to sea: "Perhaps you wonder how I, a Gloster lad, not without claim to fair descent, came thus to be a shuttlecock between the poop and the forecabin on the flagship of the Spanish Admiral of the Western seas, which no Christian eye had ever beheld"; and he proceeds to tell his story, which is too continuously interesting to mutilate by quotation. Suffice it to say that it draws a picture of English home life at the accession of Henry VII., with glimpses of his court, which are valuable for historic fidelity. The hero is then transferred to the court of Ferdinand and Isabella, and distinguishes himself in the Conquest of Granada, but falls under the enmity of the Holy Office and of Torquemada himself, in a very natural way, however disagreeable, and in spite of powerful friends has to fly in disguise, and so brings up aboard the Admiral's ship in the harbor of Palos, as the story begins: "A man who looked as if he could pull a rope when ordered, and have breath enough left to do some cursing of his own accord, when the wind blew from the wrong quarter, was very welcome on the Santa Maria." This brings the reader to page 220, and the rest of the book is filled with the incidents of the voyage and of the discovery, the return to Spain, and the hero's final escape to England. If all this be "fiction," we can only say it is not a bit more fictitious than the stuff which the Roman-Americans and even some American-Romanists have been trying to crowd down American throats for the past two years. We have no right to impute motives to so distinguished an author, but we are forcibly reminded of the corrective effect of "A Fool's Errand by One of the Fools" in "Reconstruction" days, and the band that wrote both books never puts pen to paper without a wholesome purpose. The illustrations illustrate, excellently.

"Out of the Sunset Sea" is the poetic title of a recent Columbian romance. Judge Albion Tourgee repeats the story of the Great Voyage over the Western waters, and produces a truly distinct image of the Admiral and his discoveries. Contemporary Spanish customs are carefully described in "Out of the Sunset Sea." New York: Merrill & Baker, 74 Fifth Avenue. Received from John Wanamaker, Philadelphia.

Albion W. Tourgee has written a new novel, entitled "Out of the Sunset Seas." It is equal to his best works. His fine entertaining style is not the least diminished. It is illustrated by his daughter, Aimee Tourgee, who is an artist of ability. Merrill & Baker, 74 Fifth Avenue, New York. For sale by W. T. Smith & Co., \$1.75.

## The Greensboro Patriot

ESTABLISHED 1825

WEDNESDAY, OCT. 18, 1893.

**Out of the Sunset Sea: A Novel,**  
by Albion W. Tourgee, Illustrated  
by Aimee Tourgee.

The editor of the Patriot acknowledges the receipt of this, the latest of Judge Tourgee's novels, sent with the compliments of Merrill and Baker, publishers, 74, Fifth Avenue, New York.

Within the past twenty years, Judge Tourgee has written some fifteen or more novels, but as most of them were written from the standpoint of a strong political bias, they are not very popular in the South. "Out of the Sunset Sea," however, is entirely free from this objection. The author's aim is evidently to give his readers a fair and attractive history of that great panorama of events that culminated in the discovery of America. While Columbus is, of course, the central figure of the historical characters mentioned, the author is careful to place him, not among the gods, but highest among the great navigators and geographers of the 16th Century.

He is portrayed as a man of commanding intellect, powerful will, strong temper under perfect control, proud, arrogant—a man whose almost insane ambition was intensified by an unwavering faith in himself and the final accomplishment of his mission.

Incidentally the reader is brought into close contact with other historical personages, Barlotomeo the loyal and loving brother of Christopher, the Cabots, Flemming, the rich English merchant, Henry VII, Ferdinand and Isabella, Gonsalvo de Cordova the greatest Captain of his time, and Torquemada the relentlessly cruel Inquisitor General of Spain. Torquemada had no faith in Christopher Colon's plans and "would have made short work of his visions and theories had it not been for the Queen's infatuation with the 'crazy mariner' as some called him, and the fact that he was too lean on power for the

The first chapter opens quite dramatically, with Columbus about to set sail from the port of Palos, on the 3rd of August, 1492. At ebb tide, three small vessels weighed anchor and slowly drifted out of the Bay into the ocean, to undertake and accomplish the most memorable and eventful voyage ever made by man.

The story of the voyage toward the "Sunset Sea" in search of a nearer route to the "barbaric gems and gold" and spices of Cathay, and the triumphant return is graphically told in the quaint but strong English of that period, by a young Englishman who, according to the author, was forced to go, as a common sailor, with the "Crazy Admiral" in order to escape the wrath of the Holy Office. Before him lay the unknown terrors of an unknown sea, behind him the known torments of the merciless Inquisition. He wisely chose the former.

Interwoven with much that is historically true. The reader will find an "o'er-true tale of love" full of picturesque and dramatic elements and events quite within the limits of possible experience. In this sense alone it is a remarkable book, but its chief merit will be more fully appreciated by the thought student of history than by the mere amusement seeker. In our opinion it is by far the best of the author's novels. We have not in some years read a more interesting and instructive book.

g from Rocky Mt. News  
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October, ..... 1893

### LITERARY NOTES

"Out of the Sunset Sea," by Albion W. Tourgee. Illustrated by Aimee Tourgee. Merrill & Baker, publishers, 74 Fifth Avenue, New York, \$1.75. For sale by the Chain & Hardy Book, Stationery & Art Company, Denver. This novel is another addition to Columbian literature. It is written as an autobiographical sketch, the hero being a young English nobleman, who goes to Spain to assist in the war with the Moors, and afterward joins the expedition of Columbus, less through love of adventure and faith in the plans of his leader, than as a means of escape from the power of the Holy Inquisition, whose ban he has by indirect speech incurred. The narrative gives a picture of the time of which it treats, and is an interesting and instructive



...is out with a book this time, the discovery of America by Columbus furnishing the theme for a lively imagination. "Out of the Sunset Sea" is the appropriate title of the work. This book has been somewhat delayed, owing to the destruction by fire of the studio of the author's daughter, Miss Aimee, who had prepared some excellent illustrations for the volume. Miss Tourgee has acquired some local fame in the Quaker City as an artist, and the headpieces which she has designed for her father's book ought to add to her renown, as they are quite artistic in conception and execution. The story is a vivid picture of the time of Columbus. It could not be otherwise than highly colored, coming from the author of "A Fool's Errand," and for this reason probably his views of the society, parties, religion and literature of the fifteenth century will be taken with a grain of allowance. The hero is an Englishman whose love of adventure led him to associate himself with the Cabots. Being sent to Spain, Arthur Lake, of Bristol, became involved in matters concerning the Church and to escape the Inquisition went with Columbus on his first voyage under an assumed name, and has many surprising adventures. The story is well treated and the action quite dramatic. It is a handsome volume and a worthy contribution to the fiction of the Columbian year. New York: Merrill & Baker, publishers.

Here is a new book by Judge A. W. Tourgee and one suggested by the renewal of public interest in Columbus. It is called *Out of the Sunset Sea* [Merrill & Baker. \$1.75] and it purports to relate the adventures of an English soldier of fortune who accompanied Columbus to America. It is a graphic record of love, war and exploration, and possesses deep and increasing interest. The author's theory of the character of Columbus is one of the special features of the book. He does not estimate the great discoverer as highly in some respects as do others, but pictures him as inordinately selfish, jealous and greedy of gain although sagacious, intrepid and a natural leader of men. Another striking thing in the book is its representation of the merciless pervasiveness of the tyranny of the Spanish Inquisition. This book will be beloved of the boys but their elders will not easily lay it aside when once begun.

*Out of the Sunset Sea.* By Albion W. Tourgee. Illustrated. New York: Merrill & Baker. Price, \$1.75.  
The fact that the plot of this entertaining romance is laid in the time of Columbus, and that his story is a household tale throughout America, adds to its fascination. It brings vividly to mind the current world-life of the time. The art of printing was only just beginning to scatter its favors among the common people, and the light in which it was looked upon by even noble men is depicted in the words which Sir John Fortescue is made to say: "When all are equal in knowledge, all will soon be equal in power and none be willing to serve, since none will be able to command obedience." This finds its companion belief in the conviction that one starting from some known point and sailing exactly in an opposite direction into the great unknown sea, must come upon a point where he will fall off and be utterly destroyed. The generally true-hearted, though sometimes lapsing "Arthur Lake," the principal character, grows upon our interest from the time he is disinherited by his father and in fulfillment of his father's vow, and against his own will, is designated for the Church. Though not the principal character, the humble, gentle "Padre" is heroic. The brightness of the gold and the heraldry of victory do not deter him from his purpose. He holds the true motive for adventure, the good of his fellowmen, and is the first to obtain abiding hold upon the New World. Judge Tourgee inspires in his readers his own enthusiasm for his subject, and enables us of the 19th century to enter into the feelings and beliefs of those who lived in the 15th, with the charity that superior enlightenment brings.

Another Columbus story, written by Albion W. Tourgee, with illustrations by Aimee Tourgee, has the poetic title, *Out of the Sunset Sea*. It has more substance and more art than many of the romances evolved from the general demand of the Columbian year, and should attract readers. Mechanically it is excellent. (Merrill & Baker, New York. 8vo. \$1.75.)

*OUT OF THE SUNSET SEA.* By Albion W. Tourgee. Illustrations by Aimee Tourgee. Merrill & Baker, No. 74 Fifth Avenue, New York. For sale by the Taylor-Austin Company. Cloth, \$1.75.  
In the fortunes of Arthur Lake, a young Englishman of high lineage, who is said by the novelist to have taken passage with Christopher Columbus on the Santa Maria, and been assigned the duty of keeping the log, we have one of the most graphic descriptions yet written, for Judge Tourgee has the rare faculty of placing his reader precisely on the scene of action. Moreover his picture of old English customs and habits is highly praiseworthy.

Many are the books that have been written, and varied the romances into which has been woven the story of Columbus' wonderful voyage, but it has remained for the prolific Albion W. Tourgee to give us the most entertaining of them all, for though it is this threadbare theme which forms the basis of "Out of the Sunset Sea," Tourgee's masterly style, his artistic character conceptions and the sprightly evolution of his story's happenings, clothe it with a new and irresistible charm that more than sustains the promise of the title. The illustrations, too, which are numerous, portray with unusual fidelity the spirit of the text, of which they are a most important part. Merrill & Baker, of New York, are the publishers, and Cushing & Co. have the book for sale.

Where would all this reading and writing be but for a certain voyage—somewhat largely referred to of late—which began on an August morning in the year of grace 1492? This voyage makes the main feature of Albion W. Tourgee's new novel, "Out of the Sunset Sea" is a boy's own book, though it will doubtless have many an interested reader beside the boys. The narrative is put into the mouth of an English soldier and sailor of fortune who ships on the Santa Maria for the great adventure. "She had always been a luckless craft and had borne as many names as a Scotch widow before she was given this pious style." The "Crazy Admiral," King Henry VII. of England, the Inquisition, and other famous figures and facts are effectively interwoven with the hero's personal romance. Judge Tourgee's handling of the fifteenth century vocabulary and phrasing is free and picturesque. The story opens with the memorable heave-ho in the Bay of Palos, and closes amid handshakings and kisses in merry England.

This is Columbian year with a vengeance, and the spirit of Columbus has crept into the literature of the nation. Judge Tourgee is the latest. His friends will find it hard to believe, but he has actually broken away from the civil rights bill and the political status of the colored brother and has strayed into the realm of semi-fancy. His latest is "Out of the Sunset Sea," a medium-historical narrative dealing with the voyage of Columbus. The opening chapter, indeed, deals with the departure from Palos. The discoverer, however, is not the central figure, any more than he is in Cooper's "Mercedes." The person about whom the story turns is Arthur Lake, an adventurous, swash buckling young Englishman—a sturdy type of the times which followed the slaughter of Richard III. on Bosworth field—who was originally intended for holy orders, and who, by reason of his refusal to enter the priesthood, is pursued by the Inquisition. This pursuit finally moves him to embark with the navigator, to whom he is appointed clerk. The story is interesting and quaintly told, with love running like a golden thread through medieval tapestry. Besides

"Out of the Sunset Sea." By Albion W. Tourgee. New York: Merrill & Baker.  
The book begins: "It was the morning of the 8th of August, in the year of grace one thousand four hundred and ninety-two." The writing the date in full does not deceive us. We are prepared for the next sentence: "Three ships lay in the Bay of Palos." Exactly. Columbus again. For those who take their history in the sugar-coated form of fiction this is the most spirited version of our discovery.

Among the volumes that the Columbian year and its incidents have produced, there are few books which will be received with more interest by the youth for whom they are intended than Albion W. Tourgee's "Out of the Sunset Sea." It is the interesting story told in the old age of the narrator, of how, in his youth, he accompanied Queen Isabella's "Lord High Admiral of the Seas," one Christefero Colon, in his famous voyage of discovery. The work is illustrated in an excellent manner by Aimee Tourgee. The book is for sale in Toledo by Brown, Eager & Hull, and is published by Merrill & Baker of New York.

Albion W. Tourgee's story "Out of the Sunset Sea," has been published in book form with illustrations by Miss Aimee Tourgee. It first appeared as a newspaper serial. The story is one of the products of the Columbian anniversary year. The hero is a young Englishman who becomes filled with a spirit of adventure and joins the Cabots, and later Bartolomeo and Christopher Columbus. His experiences are thrillingly narrated in Judge Tourgee's well-known style, and the story is thoroughly interesting. Published by Merrill & Baker, New York. For sale by Des Forges & Co.

"Out of the Sunset Sea." Albion W. Tourgee's latest production is a novel of striking interest. It is produced by the author's daughter, Aimee Tourgee, and is published in excellent style by Merrill & Baker, New York. For sale by Des Forges & Co.

Columbus, several historical characters are introduced, notably Torquemada, Columbus' brother, Cabot and one or two others, not forgetting the Henry who was Earl of Richmond. It may be true that Columbus but emphasized the discoveries of others, but the story of his voyage, especially when written by a man of Tourgee's caliber, is always interesting.



# Buffalo Enquirer

The time of Columbus, the age of the discovery of the New World, was an era full of remarkably attractive material for the writer of historical romance. Europe was awakening from the sleep into which it had fallen during the Middle Ages. New thoughts were filling men's minds. Light was breaking in upon the darkness of ignorance and superstition which for centuries had held Europe in its thrall. Already the influences were at work which were to result a little later in the revival of letters and the all-important movement of the Reformation. Wonderful indeed was the effect upon Europe itself of the voyage of Columbus, not to mention the results of that expedition which was so much ridiculed previous to its setting out, in the settlement of the Western Continent.

The description of these times, the analysis of the movements of history which prepared the way for the discovery and colonization of the Western world, the spirit of scientific enquiry, of speculation and adventure which led men to wonder and to seek to find what lands if any lay to the west of the waters into which the sun sank at the close of day, and the depicting of the discovery of the islands which Columbus to the last believed to be upon the shores of India—all these things present unusual opportunities to the novelist. It seems to have been left for the Columbian year to produce a story which does justice to the subject. In "Out of the Sunset Sea," by Albion W. Tourgee, not only is the voyage of Columbus and the discovery of the New World described in a fascinating manner, but the character of the discoverer, the times which produced him, the motives which led him to attempt the perilous voyage are analyzed in a philosophical and scholarly style, while at the same time the interest is maintained in the story. This is accomplished by the clever device of making the hero, if such he may be called, tell his own story. The author takes for the central figure of his romance a bona fide member of the crew of the Santa Maria and about his more or less truthful and more or less imaginary fortunes builds the story. This is told in quaint style with many a bit of apt philosophy and homely wit by the hero years after his return from his memorable voyage. The tale is naturally one of adventure and of marvelous experiences. The plot though well worked out so as to hold the interest to the last chapter is not an intricate one. The love element is not made prominent, yet it is sufficient to impel the reader to follow the story to the end before laying the book aside. The son of an English nobleman, one of the council of King Henry VII, vows his younger son to the church but the youth has an ambition to be a soldier and has no liking for the tonsure. His father's desire leads to a conflict between him and his son which results in the latter taking passage to Spain where, under assumed names, he engages in the war against the Moors which their majesties of Castile and Aragon were then prosecuting. He has many adventure and wins many honors but incurs the enmity of the brothers of the holy office, above all of the terrible Inquisitor-General Torquemada, and to escape a dungeon and the Quemadero, takes passage as one of Columbus' sailors, thinking that whatever be his fate it will be preferable to remaining in Spain.

The book is one of which probably W. D. Howells and Prof. Boyesen would not approve. Too much happens to the hero. But then it should be remembered that things did happen in those days whatever may be the case now. Some will be disappointed by the character which the author gives to the discoverer himself. Undoubtedly it is in the main a truthful portrait. It is strongly drawn and shows him to have been a wonderful, though not by any means a saintly man. A large part of the charm of the book consists in the homely philosophy which the author puts into the mouths of his characters and to which they are made to give expression in a quaint fashion befitting the times in which they are represented to have lived. There is but little in the book to remind one that it was written by the author of "Fool's Errand."

The book is handsomely bound and illustrated in such a way as to add much to the interest of the story. The drawings are full of life and admirably carry out the ideas of the author. The fact that the artist, Aimee Tourgee, is the daughter of the author is a circumstance which adds to the interest the volume inspires. The book is published in cloth for \$1.75 by Merrill & Baker, No. 75 Fifth Avenue, New York.

"Out of the Sunset Sea," by Albion W. Tourgee, is, without doubt, one of the best of the Columbian books that year has brought forth. Live adventure in many lands and a voyage into unknown lands with the seeker of the new world make a stirring tale. As for the historical part of the novel, it is not unnecessarily thrust upon the attention of the reader, who may be sufficiently entertained with the story itself. The illustrations, from drawings by Aimee Tourgee, are of a superior character in some instances. [New York: Merrill & Baker, price \$1.75.]

## THE LITERARY WORLD

### Out of the Sunset Sea.

—This graphic story by Albion W. Tourgee is supposed to be related by a companion of Columbus on his first voyage to the New World—an English sailor registered under the name of Tallerte de Lajes. Unfortunately for Judge Tourgee, Henry Harrisse tells us that on January 2, 1493, a garrison was left at La Navidad, and that all its members were "killed a few months afterwards by the natives, whom they had shamefully treated!" The English sailor was one of the slain. John Cabot, Bartholomew Columbus, Cardinal Ximenes, and Torquemada are among the picturesque figures introduced here, and there is no lack of daring adventure or convenient coincidence. Like many other writers who try to use the pronoun "thou," Judge Tourgee repeatedly slips in the attempt. He makes Columbus say, for instance, "Thou hast had good schooling before you shipped with me." Since

the book cannot be easily remodeled, it may be read as a romance conveying vivid impressions and perhaps not more seriously conflicting with history than is the wont of historical novels. The illustrations by Aimee Tourgee are admirably spirited. —Merrill & Baker. \$1.75.

"Out of the Sunset Sea." By Albion W. Tourgee. With illustrations by Aimee Tourgee. New York: Merrill & Baker. Received from John Wanamaker. This is a romance of the age of discovery, which revives the special period of the first voyage of Columbus, with its atmosphere of unrest and daring speculation. It reproduces the society of that remote time with the particulars of manners, speech and quaint attire. The youngest son of an English lord is sent apart for the service of the church against his will by an arbitrary father. He leaves home with the prospect of gaining military honors in Spain, but he narrowly escapes the Inquisition, and that only by fleeing in disguise to the shelter of the Santa Maria. Christopher Columbus, seeking the completion of his motley crew, gladly accepts his offer, and with the "white-haired wizard" the young man sails "down the steep of the westward sea." The romantic narrative is especially appropriate to a year of Columbian festivity, and it has the merit of following the most recent historical investigation. The chapter heads and pen and ink illustrations by Aimee Tourgee are a source of distinction to the volume.

"Out of the Sunset Sea," by Albion W. Tourgee, is an historical novel dealing with incidents connected with the early discoveries of the western hemisphere. The story concerns Columbus and his voyages and his relations with Spain and Europe subsequent to the discovery. The story as a contribution to Columbian literature comes rather late and an account of the subject with which it deals will attract less interest than its merit would warrant. It is a well written narrative and presents what may be considered good pictures of the time of the rage for western exploration. Price \$1.75. Merrill & Baker, publishers, 74 Fifth Avenue, New York.

OUT OF THE SUNSET SEA.—The books of Judge Albion Tourgee are said to be full of life and interesting incidents, and in this he deserves particular praise for making a lively story out of the Columbus theme which has mainly wearied the world. The voyage of discovery is merely one of the adventures of a young Englishman, who joins Columbus because he believes Spain is not a safe place for a youth of his reckless character. The story is one to keep a boy or girl deeply absorbed for a week, and there is even the suggestion of a moral, because one learns at the end that the mysterious pursuit of himself by Spanish officials, which made Arthur fly to Columbus's ship, was really his father's organized search for the missing heir, so the young man's hardships were needless. New York: Merrill & Baker. Pittsburg: J. R. Weldin & Co. Price, \$1.75.

Judge Tourgee's "Out of the Sunset Sea," is a historical novel founded on the voyages of Columbus and the discovery of America, to the shores of which country the story ventures. There is a wise priest who understands the Indians when the admiral does not, and with him the hero remains behind when the Admiral has sailed for Cuba, and finds an Indian wife and precious stones, and experiences many curious adventures, there and elsewhere. The illustrations are by Aimee Tourgee.

"Out of the Sunset Sea" is by Albion W. Tourgee, an author too well known to need any introduction to American readers. Though the theme he has chosen for his latest work has been pretty well covered in a variety of forms during the last few months, yet he has evolved something entirely different from any of his predecessors. The discovery of this continent by Columbus, while forming a leading, is not the principal or even most interesting position of the story.

The hero and narrator is the youngest son of a powerful English baron and a boy, who has a thirst for adventure, enters the service of the Great Admiral and participates in the discovery of the New World. The reader is introduced to the hero in his childhood, and his life is traced through his adventures in Spain and his return to England. The story is told in a simple, straightforward manner, and is full of interest and excitement. The author's style is clear and concise, and the story is well told. The book is a good read for anyone interested in the history of the discovery of America.



**OUT OF THE SUNSET SEA.** By Albion W. Tourgee. Illustrated by Aimee Tourgee. New York: Merrill and Baker. \$1.75.

Not the least interesting feature of the work is its illustration by the daughter of the author. It abounds in happily conceived pen-sketches, initials, and head pieces, attractive, and, in the true sense, illustrative.

"Out of the Sunset Sea," by Alice  
Thurston, author of "A Fool's Errand,"  
"Boys and Their Straws," etc., etc., illus-  
trated by Annie Thurston. Published by  
Holt, Rinehart & Baker, New York. Price,

Typographically this book is a credit to its publishers. The clear print, the smooth texture of the paper and the illustrations commend it to the eye, as the admirably written story receives the approval of the reader. "Out of the Sunset Sea" is the oft-told tale of Columbus' discovery of America; which, in this year of grace, has been the theme of writer and poet, has furnished the motive of painting and sculpture, and been the plot of drama and spectacle.

The story is supposed to have been told fifty years after the discovery, but in this new book it appears in an entirely new form, not furnishing the main incident, but rather relative to more stirring events in the lives of the actors.

Spain, with its Moorish war under the "Great Captain," Gonsalvo de Cordoya, and the subsequent expulsion of the Jews and their persecution under the burning hand of Torquemada, furnishes the scene of action. This volume is among the first and undoubtedly one of the best of the holiday books for boys. It will interest older readers, but for boys who love tales of romance and adventure of high daring and great achievement of peril more dreadful than the wild beasts and wilder inhabitants of the New World, and victory at last, this book will prove a treasure. It is instructive as well, being founded on historical facts of that time.

**OUT OF THE SUNSET SEA**, by Albion W. Tourgee. History of the discovery of the new world, well told and possessing the merit of originality. The book is handsomely bound and is published by Merril & Baker, 74 Fifth ave., New York. Price, \$1.25.

Abdon W. Tourgee greets the public with a 462-page illustrated Columbian novel entitled "Out of the Sunset Sea." The pictures are made by the author's daughter, Almee Tourgee, and she seems to have caught the spirit of the times for her pencil as her father has with the pen. But the reading public has had so much Columbian literature the most patriotic of Americans are ready to cry "Hold, enough!" This story is told in the first person and Mr. Tourgee's admirers will find it quite equal in realism to any of his former works. (New York: Merrill & Baker. Indianapolis: Bowen-Merrill company.)

The latest book by the author of "A Fool's Errand" shows that Judge Toulce has lost none of his power of putting the lessons of history in tales that will be read when the pages of history gather dust. "Out of the Sunset Sea" is a novel of the days of Columbus and unlike most of the literature of the Columbian period it has the finish and beauty of detail of a classic written to be read when the "occasion" is past. The story is told by a young Englishman writing 50 years after Columbus' time and is full of life and color. The illustrations which are numerous, show a pencil as true to nature and character as the author's pen. The conjunction of author and artist

In the persons of father and daughter give a peculiar interest to a work which is unquestionably destined to universal favor. Cloth, \$1.75. Merrill & Baker, publishers New York. ~~Patent Book Co., Boston.~~

In his new story, "Out of the Sunset Sea," Judge A. W. Tourgee steps into a new field, and does so with unequalled success. We are carried back to the times of Ferdinand and Isabella of Spain, and are introduced to many a notable of that day—a camp monastery and among the restless navigators of Britain as well as to Christopher Columbus himself, and finally accompany him across the then unknown "ocean sea" to the lands of the new world then conceived of as India.

The story is a pure romance, being the adventures of a young Englishman in his efforts to escape a "religious vocation" to which he had been vowed by his father. The tale has a happy ending, however, and the interest is well sustained throughout. Columbus himself is painted in somewhat dark colors and with so much of force withal that one suspects that perhaps the author has indeed portrayed the man more truly than our historical records seem to have done. The admiral, according to Tourgee, was a strange mixture of greatness and petty littleness; great as a navigator and speculator, little as a man, prone to misdoubt and override his fellows, and sordid and rapacious as to the acquisition and retention of personal gain. For sale by J. R. Weidlin.

"Out of the Sunset Sea" is a story of the time of Columbus, written by Albion W. Tourgee and published by Marcell & Baker, New York. It is long and tedious, and an attempt to give a flavor of quaintness to the style of the narrative fails miserably. The reader receives no impression of the character of Columbus, and it is not apparent that the author has studied with any great diligence the manners and customs of the fifteenth century. Illustrations and decorations are contributed by Albion Tourgee.

One of the most entertaining and fascinating of Columbian novels among the many that have recently been offered to the public is *Albion W. Tourgée's "Out of the Sunset Sea,"* published by Merrill & Baker, New York. History and imagination are blended in the production of a story that irresistibly holds the attention from the opening chapter to the last. Cristóforo Colon, the discoverer of America, is naturally a central figure in the tale, yet he is not allowed to monopolize the interest nor even to take the greater share of it. The plot revolves around the adventures of the young son of an English nobleman who had been destined by his father for the church, but whose inclinations led him far from the cloistered walks. Joining the Spanish army under an assumed name, he rapidly gains distinction and indulges in bright hopes of the time when he shall return home bearing many honors. Just as the realization of these dreams seems to be nearing its fulfillment, misadventures begin to beset his pathway, and he is compelled to adopt another and yet another alias. Yet he never loses the spirit and aspirations of a gentleman and gallantly struggles against the adverse fates. He learns that agents of the church are seeking for him, and his life is harassed by the fear that he may fall into the power of the terrible inquisition, but he has friends who interest themselves in his behalf, and it is finally arranged that he shall depart from the kingdom and get beyond the reach of his enemies by sailing with Columbus on his voyage.

age of discovery. Then follows a most enter-  
taining narrative of the voyage, its incidents  
and termination. The landing in the new  
world is graphically described, and a vivid  
picture is drawn of the natives and the life  
they lead. But most interesting of all is the  
unfolding of the character of Columbus, or  
Colon, as he is called, and who is presented to  
us as being moved by the most absolutely  
selfish instincts. The great discoverer is de-  
scribed as a man who is inordinately conceited  
and grasping. He will not admit that it is pos-  
sible for him to make a mistake, and even when  
circumstances prove that his theories are  
wrong he is ever ready with some excuse. An  
unquenchable thirst for gold controls his  
actions, and arouses within him a spirit of  
jealousy lest some of his captains or followers  
may outstrip him or defeat his plans, and hav-  
ing been endowed with absolute power by their  
Spanish majesties, he exercises it in a most  
arbitrary fashion.

On the Cuban island where they have landed our hero, Arturo Lac, meets with fresh adventures and unexpectedly finds himself wedded to an Indian princess who is passionately in love with him. By her he is guided to a spot where rich deposits of gold are found, and through a fortuitous chain of circumstances he defeats the plans of the admiral to leave him with the colony on the island, and after a stormy passage at last arrives in Spain. Thence he journeys home and there is a happy ending to the story. By the death of his two elder brothers he has come into direct line of succession to his father's title. He is received with demonstrations of great delight, and is not only restored to his father's favor, but is agreeably surprised in respect of the lady with whom he has all along been in love. His Indian marriage is not allowed to interfere with arrangements at home, and he seeks not again the novel experiences of the sunset sea.

There are a number of interesting character studies in the book, not the least of which is that of the unfrocked priest. Every person introduced to the reader has an individuality which is portrayed with great clearness by the author. The book is attractively illustrated by Aimee Tourge.

It goes without saying that Judge Albion W. Tourneur writes no romances that is not world reading. "Out of the Sunset Sea" (New York: Merrill & Baker) is a whole some, spicy story which may be commended cordially to all lovers of good fiction.



Judge A. W. Tourgee has stepped quite into a new field in "Out of the Sunset Sea," a romance written evidently out of pure love of romance, and with no ethical end or political reform in view. This captivating tale deals with the adventures of a young Englishman, Arthur Lake, who in the year 1492 sailed with the man called Cristoforo Colon on a mad voyage in search of the under-world which lay beneath them and where "the people stand head downward all their lives, like flies clinging to the ceiling, yet they fall not off nor suffer any inconvenience." The stirring adventures of young Arthur Lake before and during this voyage, the ingenuity of the writer's literary style, the rapid movements of the story and the delightful illustrations with which the book is liberally sprinkled, all go to make up what many boys will call, and with justice, "a rattling good book." Merrill & Baker, 15mo, \$1.75. Albany: A. H. Clapp.

"Out of the Sunset Sea," by Albion W. Tourgee, belongs to the luxurious crop of Columbian novels stimulated to redundancy by the four hundredth anniversary of the discovery of America, and which, we will hope, may not spring into such another harvest for four hundred years again. It is due to Judge Tourgee, however, to say that his story is better than the average. It reveals familiarity on the part of the author with the age in which Columbus lived, the Moorish wars, the explorations of the Cabots and contemporary navigators, the condition of society in England and Spain in the last half of the fifteenth century, all of which are pictured with skill in this clever historical romance. The hero is an English lad who quarrels with his father, runs off to Spain, comes near being thrown into the inquisition, sails with Columbus on his first voyage of discovery and has many subsequent adventures. The volume is tastefully illustrated by Miss Aimes Tourgee, the author's daughter. [New York: Merrill & Baker. Cincinnati: Robert Clarke & Co.]

The Spanish Inquisition, the conquest of Granada from the Moors, the voyage of Columbus—either of these momentous episodes might furnish a sufficiently large foundation for an historical romance. "Out of the Sunset Sea," the latest production of the pen of Albion W. Tourgee, combines all three. There was considerable risk involved in so large an undertaking; it might have happened that the immensity of the historical background would have engulfed the romance and hindered the artistic development of the plot. This danger has been skillfully avoided. Everything is subordinated to the story of the young Welsh-Englishman, Arthur Lake. The young lad, who admits to having been the black sheep of his family, becomes a runaway from his home on the Severn; he enters into the services of Spain in her war against the Moors; the gallantry he displays leads to his rapid promotion, but through an incautious expression he incurs the enmity of the Holy Office. The intercession of a noble patroness saves him from the auto-da-fe, and secures for him a commission under the great navigator Columbus, who was just then upon the eve of his departure upon his first and momentous voyage. This is the bare outline of a highly interesting and stirring tale of adventure. From the camps of the Spanish and Moorish soldiery we are led among the rough crews of the Santa Maria and the Pinta from the Old World to the New, from England to Spain, and back again to England. Into this warp of adventure, warfare and politics, is woven the romance of the beautiful Xarifa, the daughter of a noble Moorish gentleman, and whose English mother turns out to have been a distant kinswoman of Arthur Lake, the hero of the story. The thread of the story is never lost in this mass of incident, and the author holds our interest bound from first to last. The volume is illustrated by drawings of Mrs. Aimes Tourgee. (New York:

**A Columbian Story.**  
Another story of the Columbian epoch has just been published. It is by Albion W. Tourgee and is entitled "Out of the Sunset Sea." The fact that his daughter, Aimes Tourgee, has illustrated it profusely adds to the interest and attractiveness of the book. She is no less an artist with the pencil than is her father with the pen. Each chapter is headed with an exquisite little sketch, and the costumes of the time are faithfully presented. The story is supposed to be told by an Englishman fifty years after the discovery of America. He is recalling his childhood, when he formed a part of that great expedition. There is a certain sameness about all these accounts of the Columbian discovery, the description of exterior things and events, but, on the other hand, so many accounts of the same thing serve to bring out strikingly the authors' individuality. Each one describes more fully the thing he considers of most importance. Mr. Tourgee has touched everything with a master hand. The most conspicuous thing about his style is his minute description of detail. His characters are real flesh-and-blood people. They live, and the time in which they live lives with them in these pages. The book is published by Merrill & Baker, New York.

**"Out of the Sunset Sea."**  
Mr. Albion W. Tourgee puts part of an old story into a new dress in the present volume, which deals with Spanish courtiers and brave officers. His hero is a prominent character in the service of their majesties of Castile and Aragon. He is constantly beset with dangers, and at a critical moment sets sail, with Martin Alonso Pinzon, for the new world. The facts and incidents which are introduced throughout the story do not in any way trespass upon the ground already covered by the several memorial volumes of 1892, that have made known every shred of history concerning the discovery of America that was possible. The larger part of the narrative takes up Spanish life and the constant dangers which continually jeopardized it in those early times. Every picture is strongly colored, and the idea of the volume is rather to portray Spanish customs and manners at the time of Columbus than to throw any new light upon his wonderful voyages. What little is said concerning the new world has a wholly individual coloring and relates to the desires, wishes and ambitions of our hero, who is self-seeking in his own interests. A romance which is more or less fraught with danger lessens the monotony of the dialogue, and the effect of the whole story is decidedly impressionistic. It is spun out at considerable length, but with one who is interested in historical romance it will find huge favor. ["Out of the Sunset Sea." By Albion W. Tourgee. New York: Merrill & Baker, 74 Fifth Avenue, 12mo.]

"Out of the Sunset Sea," Judge Albion W. Tourgee's latest novel, is no exception to this author's strong and vigorous style. As a picture of the life and times of Columbus it is unexcelled. The reader lives among its thrilling scenes, and the interest in the plot is skillfully sustained from beginning to close. The book is substantially bound in cloth and printed on heavy paper. No young people's library can afford to be without this dramatic historical story. (\$1.75. New York: Merrill & Baker, publishers.)

**Books and Magazines.**  
Albion W. Tourgee is out with a new historical novel "Out of the Sunset Sea," which, unlike his previous powerful works, does not deal with the negro question, but the discovery of America by Columbus. The hero, Arthur Lake, is a son of the prime minister of Henry VI, and passes through startling adventures in both Spain and the new world before his return to Albion. The treatment is bold, the descriptions vivid and the delicate romance running through it stamps Judge Tourgee as a writer of great versatility, and his success in this new field of fiction is certain to surpass his previous efforts. "Out of the Sunset Sea" is from the press of Merrill & Baker and is for sale by Eaton & Lyon, \$1.75.

**Out of the Sunset Sea, by Albion W. Tourgee.** is one of the novels called forth by the Columbian anniversary. It purports to be the autobiography of an English sailor who took part in the first voyage of Columbus, and is an interesting attempt to give reality to the memorable voyager, and also to reproduce the manners and customs of those times. The story is in one sense history of a valuable kind, bringing back not the mere lifeless outlines of facts, but the spirit, and thoughts and emotions and impulses of that memorable era.

**Out of the Sunset Sea.**  
The year has brought forth any number of Columbian books, some of which are good, some bad, and some very indifferent. Writers seem to have considered it their duty to contribute something toward the celebration. Albion W. Tourgee, the author of "A Fool's Errand," "Toinette" and other stories, has published a readable romance, in which Columbus figures prominently. The departure of the caravels from Palos forms the subject of the opening pages of the book. The author uses very well the quaint language of Spanish romance, and in the course of the story the reader recognizes many historical characters and incidents. The characterization of the book as readable needs an explanation. While one is reading it one is much interested, but when once the book has been laid aside one finds some trouble in taking it up again. Much space is given to detail. It is published by Merrill & Baker, New York.

**Out of the Sunset Sea.** By Albion W. Tourgee. Illustrated by Aimes Tourgee. (New York: Merrill & Baker, \$1.75.) Judge Tourgee has tried his hand at a romance of the days of Columbus, and with success. This is a stirring story from beginning to end, written with art and filled with interesting incidents. We bespeak for it a wide reading.

**Out of the Sunset Sea, by Albion W. Tourgee,** cloth, 462 pages, \$1.75, Merrill & Baker, publishers, New York. Any work from the author of "Bricks Without Straw" and "A Fool's Errand," must command attention, but this, his latest book, must be a surprise even to Tourgee's admirers. Nothing in his previous work has prepared the public to expect an historical romance of the 15th century from his pen, such as is "Out of the Sunset Sea." The days of merry England at the close of the war of the roses and the final struggle in the conquest of Granada are made to live again under the skillful touch of this artist in word pictures. The hero goes forth with Columbus, too, on his first voyage and helps to discover America. The book is full of action, fights, exciting adventures by sea and land, on the field of battle and in the courts of love, and the 15th century environment and atmosphere are reproduced most effectively. The book is for sale by all booksellers. W. F. Adams has it in this city.



"Out of the Sunset Sea." By Albion W. Tourgee, with pictures by his Daughter, Aimée Tourgee. A dozen years ago, on the publication of "A Fool's Errand," the literary world awoke to the fact that an author had appeared of unique and exceptional power. At a time when literary art demanded the utmost detail of figure with an absolute neglect of background or relief, he has persisted in the view that a life separated from its background of cause and environment is essentially false and often unreal, because of its distorted realism. For this reason, the books which bear his name have a flavor of verity which none can resist. Not only are his characters living human essences, but the very time in which they live, lives with them in his pages. They have been called "novels for men," and are, indeed, the lives of men, colored and shaped by the general life or prevailing sentiment of the time. Whether as an artistic principle his literary method is correct or not, it furnished an admirable preparation for the writing of an historical novel of the highest character, the life of the Columbian epoch as seen and told by a young Englishman of that day, writing fifty years afterward. The illustrations show a pencil as true to nature and character as the author's pen. The conjunction of author and artist in the persons of father and daughter gives a peculiar interest to a work which is unquestionably destined to universal favor. Cloth, \$1.75. Merrill & Baker, publishers, 74 Fifth Avenue, New York; and for sale by the Rose Publishing Co., Toronto.

**Out of the Sunset Sea.**  
When Columbus sailed from the old world in search of the new, he had on board one Englishman, Lake, by name. "Out of the Sunset Sea" is the history of Lake, his life in England before he fled to Spain to escape being made a priest, his experiences on shipboard, and his adventures in America. Those who have read "A Fool's Errand," and Albion W. Tourgee's numerous other works, will not be satisfied until they have seen this his latest book. Lake is pictured as a pretty bright fellow, and his family and love affairs are of course related in a very effective manner. The numerous illustrations are the work of Aimée Tourgee, the author's daughter, which gives the publication an added interest. Merrill & Baker, publishers, 74 Fifth Avenue, New York. Price \$1.75; cloth.

An English lad sails to Spain, and enters the army that wars against the Moors. After terrible dangers and many sufferings, he embarks upon one of the ships that discover the New World. There his life of adventure continues, and we are introduced to the Indians of that time and to the strange sights and customs that amazed the men from distant Spain. Returning to Spain, our hero encounters more perils, till at last he reaches England again, and there realizes his heart's desire. The author has read and studied the history of the period of which he writes, and analyzed the central figures of that era to such purpose that his novel is absolutely true to those times, and his style partakes of the very spirit of that far distant age. In arrangement, in plot, in interest, in style, in critical analysis of character, this romance is easily one of the first books of this time. As a history of many events that marked the decadence of Moorish rule, and as a description of the manners that characterized the men of that day, this novel is full of instruction; as a story of love and adventure, it is fascinating and delightful. If the author had written nothing else, this romance alone would bring him renown.

#### CERTAIN GOOD CHRISTMAS BOOKS.

Prudent folk do not wait for the holidays to be fairly upon them before they select their Christmas gifts, and since for the spirited boy or girl there is nothing more delightful than the book of adventure, they will consult the book-list for some fitting collection of tales or novel of adventure. Two such, fresh from the publishers, are Andrew Lang's "True Story Book" (Longmans, Green & Co.), and "Out of the Sunset Sea" by Albion W. Tourgee (Merrick & Baker).

The latter book was perhaps not intended for boys' reading, but the lad of 14 to 16, and for that matter his sister also, both of whom have made Columbus and his achievements a special study for this past year, who have toiled over essays and recited poems having him for the hero, will like to read the familiar story told in a fresh, picturesque and entertaining fashion by the mouth of a young Englishman, one Arthur Lake, who from love of adventure and for other reasons of his own, left his home and set sail with the great admiral on the Santa Maria when she sailed out into the "Sunset sea." The reasons why are a long story. They are briefly that Columbus's brother Bartolomeo, coming to England to gain English friends and gold for his brother's aid and to confer with that doughty mariner and discoverer, John Cabot, fell ill, and lodged for a time in the house of Arthur Lake's parents in Bristol. The Lakes were people of quality and wealth. Arthur, as the younger son, was destined for the church; but, born a fighter, his resolve was to follow in the footsteps of his father, and so he took the first chance that offered to fight the Moors in Spain. Involved in many troubles of his own and intrigues of others, he fell into a strait that made him as desirous to leave Spain as he had formerly been to quit England.

And as if in answer to his needs, the enterprise of Christopher Columbus came as a god-send. He recalled to mind his knowledge of Bartolomeo, and went to Christopher with it as a recommendation, and finally shipped as a gentleman adventurer. There is much of the story not strictly connected with Columbus's enterprise; much of English life and customs; much relating to young Lake's Spanish experiences, his taste of the loving mercies of the Inquisition—all given with the English outlook, and finally his voyage into that wonderful new world from whence it was his fortune to return once more to Bristol, from which goodly city he tells the tale. The story has not been told before by an Englishman, and Mr Tourgee has made a point in his favor by choosing such a medium. The attractiveness of the volume is increased by its illustrations by Aimée Tourgee.

Another bulky story of the Columbian era, but the first of the name, is "Out of the Sunset Sea," by Albion W. Tourgee, published by Merrill & Baker, New York. It is a story of love, adventure, exploration and romance to the length of nearly 500 pages.

Albion W. Tourgee's last book is part of the aftermath of that luxuriant harvest of Columbus literature which has appeared so abundantly in this Columbian year. The public is fairly worn out with Columbus, Isabella, the Nina, the Pinta, the Santa Maria and all the rest of that familiar patter, but "Out of the Sunset Sea" is by no means so bad as fancy paints it. It is not tiresome after all, and as the figure of Columbus is rather a garnish to the story than any vital part of it, the writer is not impeded in his desire to attach a lively romance to the court of Henry VII alternately with that of Ferdinand and Isabella. Those who have chosen to make Columbus the central figure of a story have handicapped themselves from the start, for Columbus is not a life which lends itself to romance. Altogether wise is Tourgee's plan of taking up some other life allied by chance with the fortunes of the Admiral, affording an opening for a pleasing story in connection with the voyages upon the Ocean Sea. Arthur Lake is a tale of the most adventurous, even for an age when all led adventurous lives. In camp and in court, as well as by sea, his good blade carved the casques of men, and out of one peril into another he rushed at topspeed. It may well be called an active story, headlong, hazardous, full of ups and downs. As for a historical study, perhaps the less said on that point the better. The author has read up his period, but it is no such careful study and accurate representation of a by-gone day as many cleverer novels have been. Often it is headless in style, while the confusion of thou and you is a recurring annoyance. "Thou art older than thy years, and hast had good schooling before you shipped with me," is an instance of a blunder oft repeated. "Out of the Sunset Sea" is otherwise a readable though not remarkable book. It may be doubted whether the field of historical romance is so well suited to the temper of its author as the more familiar topics on which he has been wont to exercise his pen.

In his new novel, *Out of the Sunset Sea*, Judge Tourgee has entered upon a field hitherto untrod by him, and has told an exceedingly interesting story. His hero of many aliases is a British youth, of noble birth—a younger son of Sir Tudor Lake, a gallant knight and Privy Counsellor of King Henry the Seventh. Sir Tudor destines him for the church; but he escapes the restraint put upon him and changing his name, makes more than one brilliant campaign in Spain against the Moors. He rescues the Duke of Medina-Sidonia from a dangerous situation, and enters his service, in which he performs prodigies of valor. The great Captain Gonsalvo de Cordova next attaches him as adjutant of his newly formed Spanish infantry; but, by mischance, he falls under the ban of the Holy Office and makes an enemy of Torquemada; whereupon, under another name and in a changed garb, he ships with Columbus on the Santa Maria and makes the voyage of discovery to this continent. His adventures of camp and court—of war and love, will remind the reader of Dumas's *Mousquetaires*, and especially of *D'Artagnan*, that hard-headed and unconquerable partisan who has been, and always will be, the delight of youth of spirit. Good fortune smiles upon him at the last, and, while still in early manhood, he is restored to his family, his title through the death of his elder brothers, and his love whom he had thought a victim of the Inquisition in Spain. The book is beautifully gotten up and quaintly illustrated by Aimée Tourgee. *Out of the Sunset Sea*. By Albion W. Tourgee. (New York: Merrill & Baker. Portland: Loring, Short & Johnson.)



OUT OF THE SUNSET SEA. By Albion W. Tourgee. New York: Merrill & Baker. Chicago: A. C. McClurg & Co. Price, \$1.75.

This latest of Judge Tourgee's stories, in the scope and measure of it, reminds one of the old-fashioned three-volume novel. It cannot by any means, as is so often the case with products of current fiction, be finished at a single sitting. Happily, it seizes upon the interest of the reader in a way to bring him back to it in such renewed perusals as shall secure its completion. What the critics will say to the method of it we cannot quite guess. It is the story of adventure, related by himself, of the son of an English gentleman, Sir Tudor Lake, of Edgemont, County Gloster. In a singular course of experiences he becomes mixed up with many historical incidents of the latter half of the fifteenth century, and is brought into association with historical persons, of whom the chief, as readers may infer from the title, is Christopher Columbus himself. Indeed, he is one of the companions of Columbus on that memorable voyage, and so describes events in which he was, if not "a great part," still "a part." In the process of the story, however, between those first few pages in which the narrator tells of his embarkation with Columbus on the "Santa Maria," and his description of the voyage itself, there is a wide gap, filled with the account of his birth, parentage, youth, and finally his virtual expatriation, in some degree, through the determination of his father that he shall become not a soldier but a priest. He goes to Spain, and evading the means used to the end proposed, he becomes a soldier in the war of Ferdinand and Isabella against the Moors, is present at the taking of Malaga and on other memorable occasions, and at last, in his story of personal adventure comes back to the point at which he began. Some two hundred out of the four hundred and sixty-one full pages in the book, are occupied with this recital. The reader, however, sees the main events of the story all the while gradually rising above the far horizon, and on his way makes the acquaintance of some notable personages; among them John and Sebastian Cabot, and Bartholomew Columbus, representatives of the fact that others besides the famous discoverer himself were then interested in the question of a world beyond the sea. The voyage finally begun, the story pursues very much the track of history. Young Arthur Lake, however, as soon becomes apparent, is not wholly an admirer of Columbus. His account of matters endorses much of the criticism of these late times. He is even a partisan of that Martin Alonso Pinzon, whose desertion of Columbus on the voyage home has so long been a familiar part of the well-known narrative; holding him for a true man, after all, and not well treated by the Admiral. The story thus reflects the mood of many as manifested during recent months. Whether justly or not, is as yet an open question. The author of the book has run some risk in the plan of it, as may easily be inferred from what we have said. We think, nevertheless, that he will get possession of his readers and hold it—which is after all the real test of power, whether in a story or in any other form of literary production.

—It is a new thing for Judge A. W. Tourgee to write a pure and unmitigated romance, with no ethical and no political reform in view. He has done this in his recent book, entitled *Out of the Sunset Sea*, which is a fascinating tale of impossible adventures in the fifteenth century. The story is interesting. It will do no harm, neither will it do any good, except as a mental recreation. As such it seems to us that even the most uncompromising realist should accord it a good reason for existence and a certain value. The book is well made and is illustrated. Published by Merrill & Baker, New York. For sale here by Loring, Short & Harmon. Price, \$1.75.

"Out of the Sunset Sea," by Albion W. Tourgee, is a narrative of the voyage of Christopher Colon told in the language of a fellow-shipmate. This production would have been very readable if worked into a sketch, but it drags heavily in a monotonous strain through some 450 odd pages with dull chronicles, lacking that human interest that gives the reader inspiration. If it were a literal reproduction the reader would regard it with far more favor, but being itself a creation of fancy it should meet the standard of fiction, in which it unfortunately fails. Merrill & Baker, 74 Fifth Avenue, New York. For sale by the Mageath Stationery company, Omaha.

Old readers of "The Fool's Errand," "Bricks Without Straw," etc., by Judge Albion W. Tourgee, will be pleased to know that he has just issued another book, "Out of a Sunset Sea," from the press of Merrill & Baker, 74 Fifth Avenue, New York city.

Judge Tourgee has lost none of his powers. The novelty of this story will make it popular at once. Price \$1.75. Toledo, Brown, Eager & Hull.

Tourgee's Last Novel. "Out of the Sunset Sea," by Albion W. Tourgee (Merrill & Baker, New York), is a bright and well told story of the Columbian era, including in its scheme some account of the Admiral's great voyage itself. The celebration of the four hundredth anniversary of that great event has brought a vast amount of literature illustrative of the time, and in it many novels, but of all that has been written nothing gives so clear notions of the life of the time in both political and social aspects. It purports to be written fifty years after the voyage by an Englishman who was one of Columbus' crew. The son of an English Lancastrian knight and noble, he had been sent into Spain to improve his religion, because a soldier of Ferdinand was obnoxious to the Holy Office, and to escape the Inquisitors, enrolled himself under Columbus. The author thus gets opportunity to paint a broad picture, with powerfully contrasting lights and shades, of the English civilization, weeded out by the Wars of the Roses and just taking breath for its start toward the Renaissance of Elizabeth, on the one hand, and, on the other, the Spanish civilization, splendid but austere, slowly yielding itself to the fatal grasp of the Inquisition. The manner of the time is well assumed, and the whole tale ingeniously devised and boldly and picturesquely colored.



THREE FAST FRIENDS.

In "Out of the Sunset Sea" Judge Tourgee has prepared a fascinating romance, semi-historical, relating to the time of Columbus and the Cabots. The hero is an English youth, son of a knight and warrior, Sir Tudor Lake by name. The son, Arthur, was vowed by his father to the life of a priest, but, being born with the rumors of wars in his ears and reared in an atmosphere of adventure, he chafed desperately under the prospect. The story is occupied with the adventures of this young man in his efforts to escape from the future thus peremptorily laid out for him. These adventures include a share in the Columbian voyages and plenty of thrilling episodes by the way. The illustrations are by the author's daughter, and are extremely quaint and attractive.

For the last two years an unwieldy mass of Columbian literature has glutted the market and has lain heavy upon the soul of both reviewer and patriotic American reader. Belonging to the same era, but not to the same class, comes a refreshing novel by Judge Albion W. Tourgee—"Out of the Sunset Sea." It is historically accurate, but it is romantic also and interesting to the extent of not having a dull line in it. The book is in effect a chronicle of the adventures of an English youth who made one of the crew of the Santa Maria and sailed away into the unknown sunset sea under the commandship of Christopher Colon. The story is told by the hero, and the quaint stilted phraseology is so skillfully managed that it never becomes unpleasantly monotonous, and is at all times clear and vivid. The character of Columbus is far from being glorified. In the opening chapters, where the narrator describes the three ships lying at anchor in the Bay of Palos, with the black waters of the Rio Tinto surging underneath their keels, Columbus is described as a white-haired man, with a solemn, ruddy face, hard, cold eyes, very little sense of humor and an abounding self-esteem. He was a pious man, extremely pious, and was never slow to let the fact be known. His ships were rotten and the six-score men of his crews were such as any kingdom might well spare. As for the Santa Maria, "she had always been a luckless craft, and had borne as many names as a Scotch widow before she was given this pious style. To sail on such a ship, on such a voyage and to begin it on a Friday was a combination of evils bad enough to daunt braver men and wiser than the lubbers who manned the little fleet." It is not a cheerful picture. It was not a cheerful expedition, and the men who undertook it were only taking a choice of evils. In Spain "they had opened the doors of the prisons, forgiven debtors their debts and prisoners their crimes—they even granted to a Jew exemption from the decree of exile," and yet they could scarcely find enough men to man three little ships. How the hero—Master Arthur Lake—came so to sail is interesting. The youngest son of an English baron of Welsh descent, young Arthur was vowed to the church by his father, who regarded this third boy with small favor. But the lad, being mighty of muscle and hot of temper, desired nothing so little as a churchly life and begged to be allowed to become a soldier as his elder brothers. The father refused, and the boy pursued his studies under a friendly priest who rejoiced in the prowess of his pupil. There are exciting incidents of horse-taming and sword-bouts at this time; wanderings also about the quays of Bristol town and talks with mariners, among them Johan Caboto and his sons, of whom Tourgee writes: "Though the father was Italian by birth, no man was truer to English sentiment than he and none strove harder for the honor of the realm he served. But for the parsimony of King Henry VII. the glory of having found the new world and the advantage of its inestimable treasures would have belonged to England rather than to Spain." The upshot of these experiences was the youth's decision to run away to a foreign land, when his father granted him permission to join a regiment on its way to serve against the Moors in Spain. This apparent leniency placed the youth in Spain, where the church had unbounded sway. Understanding this, the youth made his escape, called himself by a Spanish name and became, to all appearances, a sturdy Andalusian fellow of some means and no particular occupation. At such time the young Artis del Parro, as he now called himself, was lucky in rescuing the archbishop of Toledo and his niece from a band of marauding Paymins and was installed as a captain in the royal artillery of Spain. Now comes the romantic adventure of his life. A kinswoman, a cousin, child of an Englishwoman and a Moorish father, came under his protection from the beleaguered city and served him in the guise of a page. Here, though distinguishing himself as a soldier, the English youth fell into disgrace with the fathers of the holy office on account of his explanation of what to them appeared a miracle, or what they would fain have regarded as such. He was discharged from the service, and finding that the iron hand of the church was nearly upon him, sailed with the scotch at Columbus in search of a new world, and felt that he was free.



There is no tedium of description of the voyage. The ships had been refitted and well-provisioned. Of Columbus, the rapt dreamer:

The soft east wind lifted his long white hair as he paced back and forth upon the narrow poop and told in words no memory could recall of wonders none who heard could ever forget. Seven hundred leagues to the westward, he declared, we would find land. Not only land, but Cathay! The land of marvels and miracles! \* \* \* Gold was everywhere! It sparkled in the sand, shone in the clefts of the rocks; the mountain peaks glowed with its radiance. We would load our ships to the very gunwales, and every man should have enough to make him rich all his life we would all be lords of Ind, and all the world would marvel at our wealth and splendor! The poorest would be peer in wealth with the richest grandees in Spain! \* \* \* God had chosen him, Christopher Colon, he said, to show the way across the unknown sea. \* \* \* He was one who believed whatever he wished—what he dreamed—as well as what he saw—and to whom nothing inconsistent with the thrones he had formed had any existence or any claim to be considered. He was one who deemed it impossible that he should err or his conclusions fall, and counted all who differed or doubted as his enemies.

This is a stiff antidote for the fever of hero-worship.

Then they found the new land and cruised about, vainly seeking gold. As for the conversion of the heathen, every one seemed to have forgotten about that except a poor, unfrocked priest, who had come with Columbus to expiate his crime of loving and being faithful to a woman in spite of his vows. As for the hero, there was the romance of a summer with a dusky Indian princess, and then there was the sailing back from the new world to the old, although Columbus strove to leave the Englishman behind for fear that when the latter had landed on British soil he would embark with a crew of British seamen and search out more of the new country for himself.

There is adventure enough and to spare, and then there is the home-coming, to find the two elder brothers dead and the black sheep of the family the lord and heir. Whereupon the hero marries his devoted kinswoman, sweeter and prettier in her maiden's garb than in that of a page, and the story closes with a merry sound of triple marriage chimes. (Merrill & Baker, New York.)

Mr. Albion W. Tourgee leaves in his "Out of the Sunset Sea" the realm of modern controversy and takes safe ground with Columbus and his precious crew of discoverers. It is about the nine hundred and ninety-ninth Columbus story of the year, and one of the best. Aimee Tourgee furnishes numerous and spirited illustrations. (Merrill & Baker.)

A romance, based upon the adventures of a young Englishman in Spain, and with Christopher Columbus, he and a fair Jewess fall into the clutches of the Spanish inquisition, but a happy winding up in merry England makes amends for all the dangers passed.

"Out of the Sunset Sea" is Judge Tourgee's latest romance and, although he has the Columbian craze, he has managed to write a pretty good story, the hero being an Englishman who sailed with Columbus to discover the unknown land of the West. The adventures are numerous and exciting. The strongest passage in the book is the scene at the demon's pool, where Abaya dives and brings up fortunes in gold, which has to be cast back to abate the cataclysm which followed. Judge Tourgee would better spend his mental powers upon a novel of the present. A man who can write a really good novel of the time present is sure of success. New York, Merrill & Baker, 74 Fifth avenue. For sale in Minneapolis by C. D. Whitall & Co. Price, \$1.75.

New York, The Century Company; Minneapolis, Cushman & Plummer; boards, \$1.75. "Out of the Sunset Sea" is Albion W. Tourgee's late contribution to Columbian literature. It is a romance of Spanish discovery of the New World which has not shown up this writer's brilliancy as "A Fool's Errand" did. He mixes his personages as figures of fiction and does not surround the recital with a suitable mediaeval atmosphere. The work has literary merits, however, as indeed it could not well have otherwise and be the labor of Tourgee. It is well illustrated by Aimee Tourgee. New York, Merrill & Baker, 74 Fifth avenue.

OUT OF THE SUNSET SEA, by Albion W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," etc. Merrill & Baker, 74 Fifth avenue, New York.

In the present work Judge Tourgee has left the discussion of home political questions and written a story portraying European life in the fifteenth and sixteenth centuries. The tale is told by a young English sailor, who makes voyages with the noted navigators of the time, and the central point is the discovery of America by Columbus.

The quaint diction of the time is largely adhered to, and the minute details given in the conversations between the characters as to the theories and speculations concerning the then unknown land, show thorough preparation and extensive acquaintance with the spirit of the age. The ceremonious action of everyday life is vividly reproduced, and one drops the book with an impression of having witnessed a elaborate mediaeval drama.

"Out of the Sunset Sea." Mr. Albion W. Tourgee puts part of an old story into a new dress in the present volume, which deals with Spanish courtiers and brave officers. His hero is a prominent character in the service of their majesties of Castile and Aragon. He is constantly beset with dangers, and at a critical moment sets sail, with Martin Alonso Pinzon, for the New World. The facts and incidents which are introduced throughout the story do not in any way trespass upon the ground already covered by the several memorial volumes of 1892, that have made known every shred of history concerning the discovery of America that was possible. The larger part of the narrative takes up Spanish life and the constant dangers which continually jeopardized it in those early times. Every picture is strongly colored, and the idea of the volume is rather to portray Spanish customs and manners at the time of Columbus than to throw any new light upon his wonderful voyage. What little is said concerning the new world has a wholly individual coloring and relates to the desires, wishes and ambitions of our hero, who is self-seeking in his own interests. A romance, however, the monotony of the dialogue, and the effect of the whole story is decidedly sensational. It is spun out at considerable length, but with one who is interested in historical romance it will find high favor. "Out of the Sunset Sea." By Albion W. Tourgee. New York, Merrill & Baker, 74 Fifth Avenue, N. Y.

"Out of the Sunset Sea," by Albion W. Tourgee, is a story dealing with the voyages of Columbus. It is bright, entertaining, and instructive. Quaint illustrations are supplied by Aimee Tourgee. [New York: Merrill & Baker, Rochester: Scrantom, Wetmore & Co.]

Another book from the pen of Judge Tourgee, entitled "Out of the Sunset Sea," Merrill & Baker, publishers, New York. To those who have read "A Fool's Errand," "Bricks without Straw," etc., and their name is legion, this new volume calls for no recommendation. It is printed upon fine paper, in clear type, and is profusely illustrated.

"Out of the Sunset Sea," by Albion W. Tourgee, author of "The Fool's Errand" and other stories, is a romance developed out of the story of Columbus' discovery of America. It is well told, and will interest many people. It is published by Merrill & Baker, 74 Fifth Avenue, New York, and can be had of J. B. Lippincott Company.

Since its issue from the press, "Out of the Sunset Sea," by Judge Albion W. Tourgee, has made an impression commensurate with the fame of its gifted author. It is a study of some of our own people and must attract attention.

OUT OF THE SUNSET SEA. By Albion W. Tourgee. Illustrations by Aimee Tourgee. New York: Merrill & Baker.

JUDGE TOURGEE has taken up an entirely new field in selecting for his latest story the life and times of Columbus. His rich imagination and splendid powers of description have a wide range amid the stirring scenes of conquest and discovery in New World and Old.

The last struggle of the Moors for their foothold in Spain is the most thrilling page in the history of Europe, and abounds in single-handed combats, the rescue of beautiful captives and other adventures in which the knights of

feudal times delighted. The hero of this story, young Arthur Lake, an English lad in the service of the Duke of Medina Sidonia, goes through an amazing number of hair-breadth escapes in Spain, and finally takes passage with Columbus to escape the terrors of the Inquisition. His voyage on the unknown ocean, the discovery of the new continent and safe return are all graphically told. An unusual and exceedingly attractive feature of the book is the extremely artistic illustrative work, which was done by Miss Aimee Tourgee, the judge's daughter. Miss Tourgee's style is striking and original, her studies of sixteenth century costumes are remarkably well done, and her cuts add greatly to the value of the book.

OUT OF THE SUNSET SEA. BY A. W. TOURGEE. NEW YORK: MERRILL & BAKER.

This romantic story, from the able pen of the author of the "Fool's Errand," describes the life and times of Columbus. The narrator is a British lad, who enters the service of the great discoverer. The story is full of adventure and intrigue. Life on the voyage to America and at the court of Spain are vividly described. The book is handsomely illustrated by many excellent pictures drawn by Aimee Tourgee.



## "OUT OF THE SUNSET SEA."

In "Out of the Sunset Sea" Judge Albion W. Tourgee exhibits another phase of his versatility and power as a painter of original and striking word pictures. The work is such a departure in subject, style and treatment from the books which made the Judge famous and popular that the reader finds himself instinctively looking for characteristic touches. They are not missing, and undoubtedly the author could be identified by a number of paragraphs containing philosophy like the following utterance of "Irish Bill": "By the Houly Virgin, I'd sooner trust a man's religion that 'ud stick by his wife, even if he lost his sowl, than the prayers av one that 'ud kape his coat an' cast off his wife." Surely that is an expression worthy and indicative of the Judge in whom survives a good deal of the grand old chivalric spirit of the Knighthood days which now and then gleams like a Toledo blade when he attacks the enemies of Home and its Queen.

"Out of the Sunset Sea" is a story of the romantic days of discovery, told in a picturesque, graphic and poetical manner fully equal to "Ben Hur." The hero is Arthur Lake, a sturdy English lad from the seaport of Bristol, who makes a voyage to the New World with Columbus. As he had fought in the Spanish army against the Moors he easily passed for a Spaniard, which was hardly the case with the loyal Bermejo of Molino,—"Irish Bill" at home—who sums up his own devotion to a friend in the words: "Ye've got one more brother than yer mither ever heard av." The meeting of Arthur Lake and the Moorish Commander before the fortress walls, and the rescue of Xarif is a romantic scene treated by the hands of a master. The reader unconsciously comes into touch with those stirring days and comprehends the thought and feelings of the people of the time as he never could from study of orthodox history. The all-prevailing influence of the "Familiars" and the Church is shown, and if the student reads this book in connection with Conan Doyle's "Refugees," wherein is pictured the fanatical zeal of the Jesuits of France, in Canada's pioneer day, he will comprehend as never before many things pertaining to that era.

The poor Fray, the only priest with Columbus, wins the heart of the reader. But we can only give a hint of the pleasure in store for the reader of this book. The reader can, without effort of the imagination, believe himself one of the discoverers in the wondrous New World, and sees its marvels and strange gentle, doomed people as if actually present. The marriage of Arthur Lake and the Indian maiden Abaya is another scene that could come only from the soul of an artist. His agitation when given gold by his bride is a specially fine and suggestive touch. In a word, "Out of the Sunset Sea" is a timely, important and powerful work. Those heroes of that day whom we are prone to exalt to godship are disclosed to us in their reality. The book should be read first for its own sake, and then in connection with "Spanish Pioneers," by O. F. Lummis.

"Out of the Sunset Sea," published by Merrill & Baker, New York, is elegantly printed and bound. The numerous illustrations cleverly drawn and appropriate to the text, are by Miss Aimée Tourgee, daughter of the author. Price is \$1.75.

AMONG THE BEST of the innumerable stories for young and old having Columbus and the discovery of America for their subject, must be classed "Out of the Sunset Sea," by Albion W. Tourgee. This historic tale deals with England and Spain at the same time, giving a panoramic view of the happenings in both countries in which figure the partisans of the Roses, the Moors, Columbus, the Cabots, and, above all, an English lad of noble parentage, destined for the Church, but thirsting for adventure. He has heard Columbus's brother-speak, at Cabot's house, of the plan to sail westward to Cathay, and obtains his father's permission to fight the Moors in Spain before taking the priestly vow. Once in Spain, he succeeds, of course, in evading his guardians, gets into trouble with the Holy Office, and joins Columbus's fleet at Palos. Judge Tourgee has turned to good advantage the romance of this period in the world's history, and his tale will give boys a wider view and a deeper knowledge of that great episode. Miss Aimée Tourgee has contributed a series of clever illustrations, and the publishers provided a title-page in which they have sacrificed beauty and proportion to originality. (Merrill & Baker.)

Merrill & Baker, 74 Fifth-avenue, New York, report an increasing sale for Albion W. Tourgee's new story "Out of the sunset sea." It is a story of the time of Columbus, giving an historical panorama of Spanish, English and American scenes, depicted much in the style of "Lorna Doone." It makes a handsome 12mo volume of 462 pages, in cloth binding, at \$1.75, and is a book that the bookseller can confidently recommend to any customer asking for a readable book.



MOBILE, ALA.

OUT OF THE SUNSET SEA. By Albion W. Tourgee. Illustrations by Aimée Tourgee. Cloth, 12mo., 462 pp., \$1.50. New York, Merrill & Baker.

When one has long been accustomed to regard a man in a very unfavorable light and has strong reasons for believing him to be unfair, bigoted and not at all scrupulous about misrepresenting others to serve his own purposes, it gives one almost a shock to discover that he has another and totally different side to his character, and that, to his own mind and intention, he is wholly guiltless of the evil purposes ascribed to him. It is so much easier, and alas, so much more natural, to close eyes and ears to the later testimony for good than that it requires a considerable mental effort to patiently and carefully readjust one's long-settled opinions and do justice to him who has hitherto been regarded as an enemy. It will not do to be too hasty in the reconsideration either. It is not safe to conclude that one has been altogether in error in giving credence to the evidence which produced the first impression, and therefore to canonize its object as a martyr. This also is natural and unwise. The safe way, the only just way, is to reopen the case, carefully consider all the evidence, striving to eliminate all prejudice and personal bias and reach such a decision as shall seem to be fair.

Whether the man under consideration cares the value of a hair about one's opinion regarding him or not is not a factor in the question. The requisite thing is the satisfaction of one's own conscience, the certitude that in the secret tribunal of the mind one has faithfully endeavored to be just. For it is by the decisions of that unseen, yet most potent court, that every soul shall be itself judged at the last day.

Now, all this is a prelude to the review of this book of Judge Tourgee's. Throughout the South he is known mainly by his stories of the reconstruction era in the

South, such as "A Fool's Errand," and as these stories were open to grave charges of unfairness and political partisanship adverse to the South, his subsequent publications have found very limited circulation in this section, and he himself was regarded as almost a personal enemy by the Southern people. When his last book, "An Outing With the Queen of Hearts," came to this review table, I expressed my surprise at the different view it gave of his character as a writer. And now this volume, "Out of the Sunset Sea," strengthens the impression produced by the one just referred to. It is a story of the time of Columbus, is well written, very interesting, full of dramatic situations, the plot carefully worked out and the denouement unexpected yet most fitting. That it bears the "ear-marks" of the world's exposition is quite natural and by no means detracts from the skill of the author or interest of the book. The author has used the material brought to his hand through the exposition to good purpose in giving us a good panorama of the manners and times of the great Genoese, and his analysis of the latter's character is the most reasonable I have ever read.

These two books of Judge Tourgee's, together with other information received, compel a recasting of the opinion I had previously formed of him. And although not in possession of sufficient data as yet to understand how he could possibly have written such books as "A Fool's Errand," without being purposely blind to the facts in the case and possessed by a spirit of bitter partisanship, yet I am willing to judge him leniently and wait for time to further elucidate the problem. A man of a quick temper, strong sympathies, warm heart and powerful imagination is extremely apt to take wrong views of questions in which he is personally interested, particularly in his youth.



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### TERMS OF SUBSCRIPTION

**GREENSBORO PATRIOT**  
**ESTABLISHED 1825.**

**An Outing with the Queen of Hearts.**

We are in receipt of a dainty and artistically bound volume published by Merrill & Baker of New York, containing the latest production from the pen of Albion W. Tourgee. The work is most happily titled "An Outing with the Queen of Hearts", and is elaborately decorated with drawings from the pen of his daughter, Miss Aimee Tourgee. We hope all of our readers will embrace the earliest opportunity to procure a volume of this work for we assure them the perusal of its pages will afford them great pleasure. The book was evidently written in the author's happiest vein—his descriptions are clothed in choicest language, his sentences are, many of them, vivid with tone color and apt illustration, and the whole tone of the book is cheerful and invigorating. The value of the volume is greatly enhanced by the clever and artistic drawings of Miss Tourgee.

**An Outing With the Queen of Hearts**  
Illustrations by Miss Tourgee.

To be had of all booksellers.

AN OUTING WITH THE QUEEN OF HEARTS. — By Abdon W. Tourgee. From the publishers, Messrs. Merrill & Baker, New York, and from McClurg's, Chicago. THE INTER OCEAN is in receipt of the delightful little book, which it has noticed and fully commented upon in a former edition. It is a neat and pleasing holiday book. The decorations are the artistic work of Amio Tourgee, the daughter of the author. They are true to nature and very attractive. That fish story and the eagle is capital, and the fisherman who can lose such a catch and go on philosophizing is of rare species. One seldom finds more delightful descriptions of life in the woods and upon the waters than in "An Outing with the Queen of Hearts." The author also proves that it is only when "the queen of hearts" is along that the outing in the woods is made perfect to the king of hearts.

An Outing With the Queen of Hearts. By AL-  
BION W. TOURGÉE. Decorated by AIMEE TOU-  
GÉE. 12mo, cloth, ornamental. 75 cents. By  
mail, 82 cents. Morrill & Baker.

This is an account of a few days spent on the Island of Manitou in the summer vacation of a busy man. The only persons on the solitary island are the one who tells the story and his wife, but one must not forget their faithful Newfoundland dog, "El Cid." Their fishing adventures were remarkable, for an eagle joined in the sport and bore away a prize of three large bass, together with the hooks and line.

W. H. MILLER, Editor and Manager.  
Published every Thursday, at the  
PRESS BUILDING, NO 13 RIVERSIDE AV  
ENUE, BRISTOL, CONN.,  
\$1.50 per Year in Advance.  
Entered at the post-office at Bristol, Conn., as  
second-class matter.

An unusually dainty and satisfactory little volume is "An Outing With the Queen of Hearts," by Judge A. W. Tourgee, illustrated by his daughter, Miss Aimee Tourgee. Bound in blue with the artistically designed title in silver it is as attractive a book as one could wish for. The marginal illustrations, original pen and ink drawings, add beauty and effectiveness to the book, and they are most admirably done. The entire appearance of the little volume is highly creditable to the artist, printer and publisher. And the story is worthy of the charming setting. The "outing" is a brief fishing trip on a little isle in the remote northern wilderness; but the lover of nature and the devotee of the rod and reel are brought into as close and appreciative touch with the sport, the beauty, the excitement and the charm of the locality and the day as if the writer had spent a month there, so comprehensive, sympathetic, vivid and faithful is the story. The "Queen" is present and the day is fairer because of it.

If a man loves the woods and the water his library is not complete without this book, which, by the way, contains much more the Judges inimitable picture of the possibilities of a day. In its pages he takes the modern school of realists to task and with keen satire shows the sham and the hollowness and the unhealthy state of the school that regards only the sad and seamy side of life worth attention.

This book is published by Merrell & Baker, 745 5th Ave., New York, and is sold for \$1.00.

## WINTER & MYERS Editors and Publishers

FRED. MEYERS. CHAS. K. MEYERS

A charming book by Albion W. Tour-  
gee has just been placed on our table.  
The title is "An Ongoing with the Queen  
of Hearts." It is decorated by his first  
daughter, Alice Tourgee.  
The story is sympathetic and tender  
enough, with the subject matter of  
every page, that we feel the daughter  
has proved a loving interpreter of her  
father's thought. The book will be  
heartily welcomed by his old admirers  
and will make him many new ones.  
Though we see him in a new role, from  
the one that has won him his world  
wide reputation it but proves the ver-  
satility of his genius and allows us to  
see our aggressive hero with his armor  
laid aside. His character, he draws  
near to nature's heart, taking ours with  
him in times of war and summer  
dreaming. No doubt the book will be  
much sought for and will surely give  
pleasure to every reader. It is a credit  
to author and publisher. Published by  
Merrill & Baker, 74 Fifth avenue, New  
York. Price \$1.00.

GRAND RAPIDS, MICH.

NOV 11 1894

"An Ousting With the Queen of Hearts." by Judge Toulgee, with illustrations by Almee Lorange, is received from the publishers, Merrill & Baker, 74 Fifth avenue, New York. This is a quaint, queer, life-saving work out of this writer's quinine though bearing the stamp of his individual style. The author of "A Fool's Errand" and "Bricks Without Straw" has given his host of friends and admirers a glimpse at a very interesting bit of his life as a lover of nature, prefacing it with a strong tribute to his fascinating but exacting literary mistress. Elaborating as he does upon the art of literature, he insists upon its immutability and the author's responsibility, "whose thought is stamped not merely on white paper, but on the reader's soul, as well."

ATLANTA, GA.

NOV 11 1894

Judge Albion W. Tourgee, whose writings are preferable to his politics in this section, has followed his wayward muse through a little volume of philosophic reflections on life and things pertaining thereto. The book is charmingly printed by the Merrill & Baker Company with ornamental back and illustrated margins. If any one cares for a little quiet philosophy, here is the place to find it.

AMERICAN

aper BALTIMORE, MD

NOV 16 1894

Merrill & Baker, of New York, have just published an elegantly-bound book, suitable for the holiday trade, entitled "An Outing with the Queen of Hearts," by Abilhon W. Tourgee, and beautifully decorated on each of its pages by Aimee Tourgee. These decorations are exceedingly graceful and artistic, and consist principally of leaves and flowers, interspersed with an occasional vignette, or choice bit of scenery. The story is a description of a picnic, with the woman of his choice, which the writer makes to an island in Lake Michigan, called Manitou. For sale by Cushing & Co., Baltimore, Md.

# NEWS

per BUFFALO, N. Y.

NOV 11 1894

AN OUTING WITH THE QUEEN OF HEARTS.

Judge Albion W. Tourgee is a many-sided man. The wielder of the lash of invective against the wrongs of the freedmen is as much at home in dalliance with rare poetic fancy and the study of human nature in solitude. In "An Outing With the Queen of Hearts," Judge Tourgee has given us a little book that deserves to rank with Thoreau for the gracious sweetness of its intimacy with the secrets of nature, its delicate play of fancy and its kindly summing up in colloquial phrases of what the true lover of nature says to himself in that rare monologue dialogue wherein "my soul and I" are the debaters of men and things. The devotees of Isaac Walton will find some delightful descriptions of this favorite sport in the pages of the "Outing," for Judge Tourgee does not give all his time to communings with nature or introspective or reflective studies of literature and life. The reader is wafted to the middle of a mystic island where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh filled with cedar and tamarack, and "beyond that, sand and silence, and the echoing shore." There is incident enough there to please the lovers of good sport in the woods. The Judge's daughter, Miss Aimee Tourgee, has tastefully decorated each page with marginal pen and ink drawings, materially adding to the attractiveness of the book.

**ADVERTISER.**

BOSTON, MASS.

NOV 14 1894

## BOOKS AND AUTHORS

Note, Comment and Forecast.

One of the prettiest little books of the season is A. W. Tourgee's "An Outing with the Queen of Hearts," decorated by Aimee Tourgee, which has been brought out by Merrill & Baker, N. Y.

**TIMES UNION**

ALBANY, N. Y.

# Paper

NOV 12 1894

AN OUTING WITH THE QUEEN OF  
HEARTS, by Judge Albion W. Tourgee,  
is a little book supposedly prose, but it is  
so charmingly written and so full of  
beautiful thoughts and fine epigrams  
that it is really more of a poem. That  
Judge Tourgee appreciates a nature to its  
fullest extent is evidenced by this little  
volume which tickles the intellect with  
the fine thoughts of its author and his  
elegance of style. The marginal decorations  
are by the author's daughter, Miss  
Aimes Tourgee. [New York: Merrill &  
Baker, publishers, 74 Fifth avenue.  
Price 1c.]

**COURIER**

from

Sheet of Paper THREE 10 N. Y.

SEP 30 1894

Judge Tourgee's new book, "An Outing with the Queen of Hearts," is in its way like "Dream Life," or "Over the Teacups," a series of rambling observations on life, literature, and nature out of doors. There is much graceful writing in it, and the author's views on some aspects of the new literature of the realistic school will find many admirers, and, perhaps, some readers of a contrary opinion. The book is embellished by numerous dainty marginal pen sketches—glimpses of nature such as William Hamilton Gibson intersperses in his papers on out-of-door life. Those in Judge Tourgee's new book are excellently drawn. By Almee Tourgee. (New York: Merrill & Baker, No. 74 Fifth Avenue.

REPUBLICAN.

Cutting from REPUBLICAN.  
SIDE WASHINGTON

Address of Paper ..... NOV 29 1894

Date, 1894

The new book by Albion W. Tourgee, just issued by Merrill & Baker, is not a novel, but "An Outing with the Queen of Hearts"—which means a colloquy, in some sort intimate and personal upon the charms of Nature, the responsibilities of life and the refreshment of a vacation from prolonged work spent in the country with a dearest friend. It is a touching monolog of the laborious deskman whose heart has longed always for the quiet freedom of the country, which circumstances, or duty, or life itself, has denied for more than brief returns to Nature,—and yet of the man whose faithful work has not been wasted, who has striven to learn the lessons offered, and so has reached the larger content that is called philosophy. There is a distinct charm in the little book which lies chiefly in the spirit—thus unconsciously revealed in the course of its wandering meditations,—perhaps because of the plaintive hint of illness and foregone joys which returns at intervals amongst the memories of camps by the water, rows on the river, flowers and trees and birds, treasured through years of work. The pleasurable-ness of reading its pages is greatly added to by the pretty and appropriate pen-drawings scattered along the margins: they are done by the author's daughter, Miss Aimee Tourgee, and are truly decorative designs of flowers, grasses and insects, with a few bits of landscape in the generous hand, they are not printed as carefully as they deserve. The binding is attractive in light blue ornamented with both silver and gold designs.



# BUFFALO EXPRESS.

## FROM THORHEIM BACK OF MAYVILLE ABOVE CHAUTAUQUA.

Albion W. Tourgee's versatility is newly proved by his latest book, "An Outing with the Queen of Hearts." (New-York: Merrill & Baker.) More than anything else he has published it reveals the poetical side of the author's nature. It is for the most part an essay-at-large, in which he philosophizes about nature, literature, love and things in general. Then it shifts into a narrative of a rose-colored vacation spent on a delectable island in Lake Michigan. In this part of the work Judge Tourgee tells some whopping fish-stories. The book is decorated throughout with marginal designs and head-pieces by the author's daughter, and although there is no formal dedication the whole pretty volume is obviously an offering to the author's Queen of Hearts. These personal features do not make it less acceptable to the general reader, who need not find anything in it autobiographical unless he choose.

There is no note of pessimism in Judge Tourgee's philosophizing. He sings the praises of nature and the beauties of solitude, but he isn't sour with the world. His pleasant consideration of things both objective and subjective reminds one of that admirable essayist, Alexander Smith; but the author of "Dreamthorp" did not face the world as fairly and frankly as he who writes in this outing-book as an advocate of a rational return to nature for tired men. Our author's poetical inclinations seldom lead him far from plain common sense. We commend his book to those who are in danger of forgetting that there is such a thing as Nature.

The following extract has all the interest of a confession of a successful author. We believe it is pretty near autobiography—"autobiography" having been lately defined as an author's idea of what he would like the public to believe is his own opinion about himself:

How I came to engage in literature I hardly know. I had no idea of making it a profession, and certainly had no desire to be enrolled among that strange fraternity to whom an unconquerable desire to do incredible things from preterhuman motives is so

usually ascribed. In other words, I had no consuming ambition for achieving fame by authorship. If I dived with the Muses in my young days, it was without serious intent. I counted myself plighted to the law, and had been duly warned that she is a jealous mistress. I recognized the fact, too, that I had none of the divine afflatus supposed to be an essential quality of him who would woo the Muses with success. I had only an inexhaustible capacity for hard work—a capacity which enabled me to serve my chosen mistress with an assiduity which did not go unrewarded, and yet carry on a secret amour with the shy divinities of Parnassus, which lasted through two decades of my manhood. Then the liaison was discovered, and as a consequence something like a score of volumes stand charged to my pen; for more than a decade I have labored unremittingly in that profession which has neither school nor method, which is both the noblest and most despicable that man can pursue—the most laborious and exacting in its demands and more uncertain in its rewards than any other. Yet, although chained to the pen like a galley-slave to the oar, I have felt little disposition to complain.

"An Outing with the Queen of Hearts" is the fascinating title of a little book by Albion W. Tourgee, which is at once a protest against the realistic tendencies of the age, a plea for the ideal in life, and a sketch of a two-days' outing on a lonely island enjoyed by the author with his wife, who to him has always been "the queen of hearts." The book is prettily and appropriately decorated throughout by Miss Aimée Tourgee, the author's daughter. (Price, \$1.00. New York: Merrill & Baker.)

from

# ENQUIRER.

of Paper

# BUFFALO, N. Y.

NOV 28 1894

This is an era in which a great deal of interest is taken by the public in the personality of the men and women who are prominent in the field of literature. Gossip about the people who furnish us with our intellectual pabulum is read with almost if not quite as much avidity as the books of the authors themselves. It may be doubted whether any good comes of much of the talk which is prevalent about the physical appearance, manners, habits and idiosyncrasies of the literary favorites of the day. It is certainly a question whether it adds anything to one's appreciation of literature to know how the author of this or that popular novel wears his hair or what may be his favorite dishes at breakfast. But it is interesting to get a glimpse of the mental self of a man or woman who has succeeded in literature, to know what his or her habits of thought are and what are the motives which inspired the creations which challenge the admiration of a critical public. It is a glimpse of personality of this sort that Albion W. Tourgee has given us in his latest book, which bears the striking but mystifying title of "An Outing With the Queen of Hearts."

It is always a difficult and delicate task for an author to write about himself or those in his domestic circle. Unless done in just the right way it seems an unwarranted holding up of private life to the public gaze. In the little book under consideration the personal pronoun is used rather frequently, but always in so artistic a manner and accompanied by such pleasing fancies and truthful and philosophical observations concerning life and its many problems that the reader is not offended by the author's intrusion of his own personality.

It is interesting to learn from a maker of books what it is in their creation which gives him the greatest pleasure. F. Marion Crawford has told us with harsh frankness that the writing of books is a pure matter of business with him which he would not undertake were it not for the dollars to be coined in this manner. Here is one of Tourgee's confessions on the subject.

"Although chained to the pen like a galley slave to the oar, I have felt little disposition to complain; though the law woos me with fascinating promise, and I linger fondly in the purlieus of her temple still, whenever I grow weak and discontent there comes some sweet vision out of the Unknowable—faces none ever saw before shine in the dim light of my secluded workshop, and voices that never spoke fall on my ear, while days and weeks slip by unnoted, until there goes forth at length into the mystic ether which men call life—a new thought, a grouping of unlived lives, and I am happy in a new creation. They are realities to me, and nothing brings such rapture to the human breast as the act of creation. Why should it not?"

"It is that which links man most closely to Deity. It is this rapture, as I think, rather than the weak, selfish greed for fame, that binds the imaginative artist to his work, despite the ills which may overwhelm. The love of fame is mean, the joy of creation is divine."

As for the "Outing" and the "Queen of Hearts," well, one must read for himself to appreciate their character. The outing was taken on an island which "rises sheer out of a green, sparkling, unsalted sea," an island where "you are alone in a world you are at liberty to explore at your own sweet will, or leave wholly to imagination, as you choose." And the "Queen of Heart?" The author describes her as "the gentle presence which has stood at my side through all the storm and sunshine which has fallen on our path."

The little volume is embellished with illustrations which are as fanciful and as full of delicate sentiment as the ideas of the writer and interest is added to them by the fact that they are the work of the author's daughter, Aimée Tourgee. The book is published by Merrill & Baker, New York.

# BUFFALO ENQUIRER

Wednesday, Nov. 28, 1894.

Admirers of the realistic school of fiction will be challenged to defend their idols—if a realist can be said to have an idol—by some remarks Judge Albion W. Tourgee makes in his new book, "An Outing With the Queen of Hearts," about realism in fiction and some of the apostles of the school. Tourgee has no patience with the realists. Here is the way he lays out one distinguished exponent of the school:

"The self-chosen hierophants of art and society assure us now with a positiveness that leaves no room for doubt that love is only an unreal childish fantasy, or a sensuous yearning so alloyed with self as to drag its votaries earthward instead of lifting them towards heaven. We are even told that love is no secure foundation for happiness in married life, which should, instead, be based on mutual esteem and forbearance. Indeed, one of the chief priests of this new-fangled doctrine of life-relations has gone so far as to declare that marriage itself is 'the most sinful form of love,' which itself, so he assures us, is of the devil and altogether vile. I thank God that he is not an American, and am still more grateful that those Americans who were erstwhile his most enthusiastic worshippers are mostly glad enough, since his last utterances, to let others sound his plaudits. It is but a few years since that one of our college presidents hymned his praises from the pulpit under the title of 'Saint Tolstoi'—a saint whose cult consists of the debasement of love and the publication of a creed as black as Slavic pessimism can depict—that all men are false and all women foul, save only as temptation and opportunity may fall! It is an infamous theory, this notion that the worst and weakest phases of humanity are the only true and real things of life; that heroism and love and the impulse to do good to others are mere figments of a vain and deluded fancy."

There are some verses in the December number of Harper's Magazine by William Dean Howells which are built on much the same plan as Mr. Howells' novels. One can imagine with what feelings of weariness Judge Tourgee must read such "poems" as these. The idea that there can be any such thing as "realistic poetry" is scouted in the book above mentioned. The "Queen of Hearts" is made to say: "There can never be any such thing as 'realistic' poetry. 'Realism' blights imagination and shrivels up the lips of love. There can be no poetry without love and heroism, and no use for verse, in the world of 'realism,' except as an attractive form of advertising."

# EVENING.

# WILMINGTON, DEL.

NOV 24 1894

The author of "A Fool's Errand" has a warm place in the affections of the American reading public, and, "An Outing with the Queen of Hearts" is a work that will add new laurels to his deserved reputation. The book is a lovely combination of nature, art and literature, pure in tone and deeply interesting in recital. It is a soul communion with nature's choicest inspirations, and in it the gifted author has woven the subtle touches that appeal to the best, the truest and the tenderest human sympathies. All who accompany him upon his "Outing" will return refreshed and inspired by the delightful association and thrilled by the exciting episode that marks its closing pages—one that will especially impress itself upon all true disciples of Izaak Walton. The pen and ink marginal decorations by his daughter, Miss Aimée Tourgee, are an artistic finish to a work that would be attractive even were it devoid of an ornamental page or cover.



# Judge Tourgee's Latest.

That the author of "A Fool's Errand" and "Bricks Without Straw" should conceive the happy idea of giving his host of friends and admirers a glimpse at a very interesting bit of his life as a lover of nature, prefacing it with a strong tribute to his fascinating but exacting literary mistress, can but be an event of unusual interest. And this Judge Tourgee has done in his most characteristic manner in "An Outing with the Queen of Hearts."

Elaborating as he does upon the art of literature, he insists upon its immutability and the author's responsibility, "whose thought is stamped not merely on white paper but on the reader's soul as well." That "as a tree falls so it must live," and "that the value of an author's work must be judged by the form and finish he gives it." Thus commenting, the reader is gradually prepared for a change from the professional desk, with its absorbing duties, to an outing "far from the madding crowd." You are wafted to the middle of a mystic island where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh filled with cedar and tamarack, and "beyond that, sand and silence, and the echoing shore."

The book is handsomely printed and bound, and with the marginal illustrations of Miss Aimee Tourgee makes a nice gift book for the holidays. It is published by Merrill & Baker, 74 Fifth Avenue, New York. Price \$1.

Our distinguished Chautauquan is also the author of an intensely interesting serial now running in the Cosmopolitan Magazine, entitled "The Story of a Thousand." It relates the experience of the Ohio regiment in which he enlisted, and brings back the days of '61 with great vividness. Judge Tourgee's power of graphic description is well used in this story.

## DISPATCH.

ST. PAUL, MINN.

NOV 17 1894

"An Outing With the Queen of Hearts," by Albion W. Tourgee, is written in the best style of that well-known author. In tone it is light and its phraseology and diction are remarkably good. As its name implies, it is a description of a brief outing spent on one of the numerous lakes that dot the bosom of the great lakes, and the enthusiasm with which the author describes the delights of fishing in the gamey bass shows his thorough knowledge and appreciation of the sport. In the early part of the book he takes occasion to speak of the disciples of Tolstoyism and the advocates of the humdrum and the book is a most interesting and instructive work. It is published by Merrill & Baker, New York, and is available in book form.

# HERALD

UTICA, N. Y.

NOV 23 1894

Judge Albion W. Tourgee is not a novel and has nothing political in its trend. It is an exuberant disquisition on the beauties of Nature, with a thread of autobiography, an occasional wandering into philosophical fields, love, marriage, realism in literature and so on. It is in his best vein. He tells a fish story with an air that ought to carry conviction. Nearly every page is sympathetically decorated by Aimee Tourgee. (\$1.00. New York: Merrill & Baker.)

Judge Tourgee's new book, "An Outing with the Queen of Hearts," is not a novel and has nothing political in its trend. It is an exuberant disquisition on the beauties of Nature, with a thread of autobiography, an occasional wandering into philosophical fields, love, marriage, realism in literature and so on. It is in his best vein. He tells a fish story with an air that ought to carry conviction. Nearly every page is sympathetically decorated by Aimee Tourgee. (\$1.00. New York: Merrill & Baker.)

declaring that the latter must be judged by its "form and finish." This is preparatory to the transformation of the second part, in which the reader is taken to the middle of an island, where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh filled with cedar and tamarack, and "beyond that, sand and silence, and the echoing shore." The most unusual and exciting experience recited in the book is one in which an eagle, three bass, hooked at one time, and a dog are the star actors. The author's daughter, Miss Aimee Tourgee, has furnished marginal drawings in pen and ink for each page of the volume. (New York: Merrill & Baker, \$1.)

## NEWS.

CHARLESTOWN, S. C.

NOV 25 1894

AN OUTING WITH THE QUEEN OF HEARTS. By Albion W. Tourgee. Decorated by Aimee Tourgee. New York: Merrill & Baker.

We are glad that Mr Tourgee has turned from political literature to simpler and less burning themes. This little story of "An Outing with the Queen of Hearts" is worth all the "Fool's Errands" and "Bricks Without Straw" in the world. It is a charming idyll of the holiday of a literary man and his wife, a visit to a lonely island in whose solitudes lies a mystic lake where wonderful fishing is to be had, and where the tired brain can refresh itself with an intimate communion with nature. There is not much in the book, but it is very pleasant reading, and the marginal pen and ink drawings with which Miss Tourgee has decorated the pages are pretty and graceful.

Cloth, gilt. Pp 133. Price \$1. From the publishers.

## LEADER.

PITTSBURG, PA.

NOV 24 1894

Book and Magazine Notes.

In "An Outing With the Queen of Hearts," the author of "A Fool's Errand" has given a delightful glimpse into his life as a lover of nature. Judge Tourgee, in this book, elaborates on the art of literature and the responsibility of the author. The author seeks recreation from his arduous tasks by working his "Queen of Hearts" in her majestic solitude. After paying many a graceful compliment to his "Queen of Hearts," the author, as a true disciple of Izaak Walton, recites an unusual and exciting experience. His daughter, Miss Carrie Tourgee, has furnished this volume with over 100 tasteful pen and ink marginal drawings, materially adding to the attractiveness of the book. It is published by Merrill & Baker, New York, and is available in book form.

# PUBLIC OPINION.

New York City.

NOV 29 1894

## DAILY PRESS.

TROY, N. Y.

NOV 22 1894

Under the fanciful title of "An outing with the Queen of Hearts," Albion W. Tourgee describes with contagious enthusiasm a day and night's fishing and camping experience with his wife on North Manitou island in Lake Michigan. The "outing" itself occupies only the concluding portion of the volume, the main incident being led up to by autobiographical and reflective dissertations. The author's daughter, Miss Aimee Tourgee, has tastefully decorated, with marginal pen and ink drawings, each page, materially adding to the attractiveness of the book. Merrill & Baker, New York, publishers. For sale in Troy by H. B.

## SUN.

BALTIMORE, MD.

NOV 26 1894

"An Outing With the Queen of Hearts" is neither fiction nor bold fact, but a desultory and bright series of chats on open-air subjects and some others from the full mind of a man of maturity and reflection—Albion W. Tourgee. It is very prettily illustrated by borderings in black and white of leaves, grasses and flowers. New York: Merrill & Baker. Cloth, \$1.00.

## TRIBUNE.

MINNEAPOLIS, MINN.

NOV 18 1894

Here Albion W. Tourgee, under the guise of a vacation with his wife, "the queen of hearts," gives us a whole philosophy of life. Part first tells us of the joys of communion with nature and how the "queen of hearts" came into the writer's life. Part second, while telling the writer's experience, incidentally discusses the various schools of literature. Part third is really devoted to the outing which the queen of hearts was persuaded to take with the writer. Tourgee has a dainty, fanciful style, and idealizes the common things of life. Every page is decorated with some fancy in harmony with the text. This work is done by Aimee Tourgee. The covers are in holiday attire of pale blue and silver. Published by Merrill & Baker, New York; cloth, \$1. For sale by Nathaniel McCarthy in Minneapolis.



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ABOVE CHAUTAUQUA.

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EVENING.

WILMINGTON, DEL.  
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## DISPATCH.

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# HERALD.

UTICA, N. Y.

NOV 23 1894

Judge Albion W. Tourgee has given us an interesting book in "An Outing with the Queen of Hearts." It is in two parts, the first being devoted to the art of literature, and the second to vacation experiences. Judge Tourgee suggests some good thoughts upon the author's responsibility and the value of his work, declaring that the latter must be judged by its "form and finish." This is preparatory to the transformation of the second part, in which the reader is taken to the middle of an island, where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh filled with cedar and tamarack, and "beyond that, sand and silence, and the echoing shore." The most unusual and exciting experience recited in the book is one in which an eagle, three bass, hooked at one time, and a dog are the star actors. The author's daughter, Miss Aimee Tourgee, has furnished marginal drawings in pen and ink for each page of the volume. (New York: Merrill & Baker, \$1.)

## NEWS.

CHARLESTOWN, S. C.

NOV 25 1894

"AN OUTING WITH THE QUEEN OF HEARTS." By Albion W. Tourgee. Decorated by Aimee Tourgee. New York: Merrill & Baker. We are glad that Mr Tourgee has turned from political literature to simpler and less burning themes. This little story of "An Outing with the Queen of Hearts" is worth all the "Fool's Errands" and "Bricks Without Straw" in the world. It is a charming idyll of the holiday of a literary man and his wife, a visit to a lonely island in whose solitudes lies a mystic lake where wonderful fishing is to be had, and where the tired brain can refresh itself with an intimate communion with nature. There is not much in the book, but it is very pleasant reading, and the marginal pen and ink drawings with which Miss Tourgee has decorated the pages are pretty and graceful.

Cloth, gilt. Pp 133. Price \$1. From the publishers.

## LEADER.

PITTSBURG, PA.

NOV 24 1894

### Book and Magazine Notes.

In "An Outing With the Queen of Hearts," the author of "A Fool's Errand" has given a delightful glimpse into his life as a lover of nature. Judge Tourgee, in this book, elaborates on the art of literature and the responsibility of the author. The author seeks recreation from his arduous tasks by working his "Queen of Hearts" in her majestic solitude. After paying many a graceful compliment to his "Queen of Hearts," the author, as a true disciple of Izaak Walton, recites an unusual and exciting experience. His daughter, Miss Carrie Tourgee, has furnished this volume with over 100 tasteful pen and ink marginal drawings, materially adding to the attractiveness of the book. It is published by Merrill & Baker, New York.

# PUBLIC OPINION.

New York City.

NOV 29 1894

her points, but that is of the poet. It would be new educational theories of the disastrous results of the Girtton B. A. who had but it would make interesting story. \* \* \* Queen of Hearts, It is an exuberant d of autobiography. ove, marriage, real. He tells a fish story every page is sym- New York: Merrill

## DAILY PRESS.

TROY, N. Y.

NOV 22 1894

Under the fanciful title of "An outing with the Queen of Hearts" Albion W. Tourgee describes with contagious enthusiasm a day and night's fishing and camping experience with his wife on North Manitou island in Lake Michigan. The "outing" itself occupies only the concluding portion of the volume, the main incident being led up to by autobiographical and reflective dissertations. The author's daughter, Miss Aimee Tourgee, has tastefully decorated, with marginal pen and ink drawings, each page, materially adding to the attractiveness of the book. Merrill & Baker, New York, publishers. For sale in Troy by H. B.

## SUN.

BALTIMORE, MD.

NOV 26 1894

"An Outing With the Queen of Hearts" is neither fiction nor bold fact, but a desultory and bright series of chats on open-air subjects and some others from the full mind of a man of maturity and reflection—Albion W. Tourgee. It is very prettily illustrated by borderings in black and white of leaves, grasses and flowers. New York: Merrill & Baker. Chicago: C. B. & Co.

## TRIBUNE.

MINNEAPOLIS, MINN.

NOV 18 1894

Here Albion W. Tourgee, under the guise of a vacation with his wife, "the queen of hearts," gives us a whole philosophy of life. Part first tells us of the joys of communion with nature and how the "queen of hearts" came into the writer's life. Part second, while telling the writer's experience, incidentally discusses the various schools of literature. Part third is really devoted to the outing which the queen of hearts was persuaded to take with the writer. Tourgee has a dainty, fanciful style, and idealizes the common things of life. Every page is decorated with some fancy in harmony with the text. This work is done by Aimee Tourgee. The covers are in holiday attire of pale blue and silver. Published by Merrill & Baker, New York; cloth, \$1. For sale by Nathaniel McCarthy in Minneapolis.



**TIMES!**

**CHICAGO, ILL.**

**NOV 19 1894**



Anything from the pen of Albion W. Tourgee is always interesting to the thoughtful reader, unless it be one of those long screeds about southern outrages of which Judge Tourgee writes so much and knows so little. This writer, however, has a fine imagination, and it is barely possible that he imagines these "southern outrages" just as he does his novels and other fictions.

The latest book from the pen of Judge Tourgee is called "An Outing with the Queen of Hearts." It has handsome marginal decorations by Aimee Tourgee and is published by Merrill & Baker, New York. It is a collection of essays upon nature, art, literature, society, and topics which are the outgrowth of these. The essays are neither pessimistic nor cynical, although they may so appear to the superficial reader. They are the mature conclusions of a keen observer and kindly critic. The introductory essay begins:

"I do not know how it may be with others, but for me nature is enjoyable chiefly through the sense of isolation. I love to be alone—to feel that I am alone; that the world does not know where I am, and could not come to me if it did. I like to bathe in solitude as in a sea, and know that I am king of a realm no other lives to dispute with me. \* \* \* This impulse does not spring from any desire to avoid my fellows, nor from any special liking for my own society. Permanent seclusion has no charm for me. \* \* \* After a time, when the weariness has passed away, I long to gird up my loins and go forth into the battle of life again, to feel the thrill of its mad rush, to listen to its shoutings, share its sweat and dust, and give and take blows with the lustiest."

In his essay on literature, Judge Tourgee says: "Literary excellence, on which depends both success and fame, or, to use more prosaic terms, popularity and value, like all other excellence, must ultimately depend on labor. The law of supply and demand governs the literary worker's compensation as well as every other laborer's hire, whether he takes his pay in money or fame. \* \* \* He who expects the world to take his wares must offer somewhat that the world desires to have, and in a form that it approves. If he seeks present appreciation he must meet some existing demand; We call this popularity. If he seeks future applause, he must do work that the future will approve. We call that fame. Both are simply the wages of labor, only one is a present reward and the other a deferred payment. Happy is he who wins both."

It is not difficult to see who is the Queen of Hearts in Judge Tourgee's book. After a glowing tribute to her he visits his displeasure upon that school of writers that scoffs at the purity and sanctity of the marriage tie; those apish followers of the mentally diseased Tolstoi, who with insane iconoclasm would destroy the most beautiful of heart idols and set instead upon their golden pedestals images of voluptuous adultery.

"We are even told," says Judge Tourgee, "that love is no secure foundation for happiness in married life, which should, instead,

be based on 'mutual esteem and forbearance.' Indeed, one of the chief priests of this new-fangled doctrine of life relations has gone so far as to declare that marriage itself is 'the most sinful form of love,' which itself, so he assures us, is of the devil and altogether vile. I thank God that he is not an American, and am still more grateful that those Americans who were erstwhile his most enthusiastic worshippers are mostly glad enough, since his last utterances, to let others sound his plaudits. It is but a few years since that one of our college presidents hymned his praises from the pulpit, under the style of 'Saint Tolstoi'—a saint whose cult consists of the debasement of love and the publication of a creed as black as Slavic pessimism can depict—that all men are false and all women foul, save only as temptation and opportunity may fail! It is an infamous theory, this notion that the worst and weakest phases of humanity are the only true and real things of life; that heroism and love and the impulse to do good to others are mere figments of a vain and deluded fancy."

Then follows the description of a happy married life in which a vein of fine irony enlivens the passages.

Judge Tourgee is a sportsman. Lovers of nature usually are, for the true sportsmen cannot resist the charms of nature. The latter pages of his "Outing" are embellished with descriptions calculated to stir the blood of the angler and the huntsman.

The philosophy of this veteran journalist and novelist has many admirers. It is helpful and sustaining without excessive optimism. It does one good to read it.

### ONE OF JUDGE TOURGEE'S LATEST.

The Daily Crusader has the pleasure to acknowledge the receipt, with the regards of the author and of the "Queen of Hearts," of a pretty little volume, in octavo, "An Outing with the Queen of Hearts," by that brilliant author, sterling patriot and philanthropist, Judge Albion W. Tourgee, embellished with neat drawings by Miss Aimee Tourgee, the author's accomplished daughter, the perusal of which has given it genuine pleasure. It is a gentle and poetical, still truthful and graphic, study of human joys and woes, a most lucid exposition of the aims and tendencies, lights and shadows of human life, which reflects high credit upon both the head and the heart of the distinguished author.

Some of the verses are exquisitely pathetic,—

"Hidden from shore and sky,  
"Afloat off a boundless sea,  
"Alone in the world was I,  
"Yet there was one with me;—  
"Afloat in a sunless day."

Judge Tourgee and Daughter.

The name of Judge Tourgee has long been pleasantly familiar to the readers of THE INTER OCEAN as well as to that still more general public reached by his numerous books; but it may not be so well known that he has a talented daughter, Miss Aimee Tourgee, whose artistic genius lends itself to the charming illustration of some of his works. Notably, the new story by Judge Tourgee, "An Outing with the Queen of Hearts," is most tastefully decorated with over 100 marginal drawings by Miss Tourgee, and this charming summer idyl of life in close touch with nature can hardly fail to be a favorite holiday book. It is beautifully gotten up and translates the life of the summer time in the most sympathetic way.

**REGISTER,**

**MOBILE, ALA.**

**NOV 18 1894**

Judge Tourgee is a Black Republican of the deepest dye, a hater of the South and a misrepresenter of her people, as his books, such as "Bricks Without Straw," "A Fool's Errand," etc., clearly prove, as well as various public utterances of his; yet for all that, one cannot refuse to give him credit as a fanciful, entertaining and often graceful writer. His political sentiments are a personal matter, which are no one's concern but his own, and he has certainly a right to associate exclusively with colored people if he wishes; but one cannot help regretting that talents which might be used to so much higher and nobler purposes, should be prostituted to partisan politics and used to slander and vilify a people and country that have never injured him. No doubt if he had enjoyed a broader education in Christianity as well as literature and not been cursed with a bad digestion, he would have been able to help and not hinder the work on the great problem of reconstruction, and to have been the friend and not the enemy of the South.

For this little book shows him to be a friend of nature and a man who loves his family with deep tenderness. The "Queen of Hearts" is his wife, to whose devotion and sympathetic love he pays a glowing tribute. Part 1 is descriptive and eulogistic of the art of literature. "The author," he says, "alone of all laborers, must ever be both workman and artist; elaborating his own creations, fitting and polishing his own inventions. For the same reason, he must be the most careful, patient and uncomplaining of workers." All this involves a terrible amount of wear and tear of brain and nerve force, and he who would devote his lifetime to literature, or even do a good occasional literary work, must remember the fable of Anteus and gain strength and power of invention from frequent intercourse with nature, not tame, trained cultivated nature, but she in her untouched, unconventionalized state. He says: "The human face divine is a battery which shocks every soul it meets, taking more or less out of its reserve of strength." Hence, the author must flee far from the haunts of men to recuperate his energies. How Judge Tourgee professes to have obtained the rest and help he sought for from nature forms part 2 of an interesting book.

**POST.**

**BOSTON, MASS.**

**NOV 18 1894**

"An Outing With the Queen of Hearts"—a book divided into two parts, by Albion W. Tourgee, has such an over supply of self that the reader is tempted to throw it aside ere he is half way through the medley of retrospection and personalities that make up the first part. To reach the object of the book, which is the story of an outing on the Island of Mainon, we are carried through a critical study of the writer's feelings under defined conditions, such as the attendant motives of his courtship and marriage. There are some pretty touches given to the designation of the day and night spent upon the island, but even here he arrests his narrative and dangles his fish line in the air to think out loud. (An Outing With the Queen of Hearts. Merrill & Baker, New York. Cloth, illustrated.)

From Merrill and Baker: "An Outing With the Queen of Hearts," a pretty little volume in which Judge Tourgee says a good deal about himself and makes one wonder how the good novels can do so.



*Amusement* GAZETTE.  
CLEVELAND, O.

Paper  
NOV 10 1894

'An Outing with the Queen of Hearts.'  
By Albion W. Tourgee. Decorated by  
Aimee Tourgee. (Merrill and Baker, New  
York.)

The record of the "Outing" is really a  
prose-poem of admiration and adoration to  
the Queen of Hearts, who shared it—the  
author's wife. Their objective point was an  
island in Michigan's unsalted sea, and the  
volume is mainly a series, not too closely  
linked, of serious thoughts and playful  
fancies on nature and literature, society and  
solitude, love, the daily grind, the summer

vacation, camping out, fishing, etc. Each  
page of the pleasing volume is prettily de-  
corated with a drawing suggestive of out-door  
life in summer's resting-time. An atmos-  
phere of peace breathes round the reader as  
he turns the pictured leaves and follows the  
poetic sentences.

BANNER.

*ASHVILLE*, TENN.  
NOV 17 1894

AN OUTING WITH THE QUEEN OF HEARTS.

Tourgee's latest book, with the foregoing  
title, is perhaps his pleasantest, since it  
deals with philosophy and sentiment that  
are not sectionally offensive. This volume  
presents the author of "A Fool's Errand"  
and "Bricks Without Straw" as a lover of  
nature who delights to meditate and dream  
in a mystic island, where lies a little lake  
half hidden by pine and hemlock, sur-  
rounded by hundreds of acres of marsh  
filled with cedar and tamarack, and "be-  
yond that sand and silence and the echoing  
shore." It is also the story of a fisherman  
and a rover in the wilderness who carries  
with him "The Queen of Hearts," his wife,  
to whom the book is a tender and beautiful  
tribute. The handsome volume is de-  
corated with marginal pen and ink drawings  
by Miss Aimee Tourgee, the author's  
daughter.

JOURNAL.

PAPER  
PROVIDENCE, R. I.

NOV 11 1894

AN OUTING WITH THE QUEEN OF HEARTS.  
By Albion W. Tourgee. 12mo. \$1. New  
York: Merrill & Baker. For sale by all book-  
sellers.

Mr. Tourgee's musings doubtless  
seemed important enough to him to  
deserve the permanence of print, but  
we have not found in them anything  
entertaining or original.

TIMES.

MINNEAPOLIS, MINN.

NOV 18 1894

'An Outing with the Queen of Hearts'  
is a handsome volume of literary and phi-  
losophical, if not to say transcendental, talk  
by Judge Albion W. Tourgee, very tast-  
fully decorated by Aimee Tourgee, and  
published by Merrill & Baker, of New York.  
The fashion of marginal decoration of  
books is hardly discriminating enough.  
Some books are bettered by it, but the  
greater number are not improved a part-

JUDGE TOURGEE'S OUTING.

There are outings and outings.  
They have been written up by all  
classes of lovers of nature from gentle  
Izaak Walton, up and down. The  
most deeply satisfactory report of an  
outing, the one which more nearly  
accords with our ideal outing, is An  
Outing with the Queen of Hearts,  
from the pen of Judge Tourgee, the  
author of A Fool's Errand and all that  
long list of American novels which  
have stirred the loyal American heart  
to its deepest devotion and roused it  
to its highest pitch of patriotic en-  
deavor. The warrior who strikes the  
stoutest blows and is always foremost  
in the thickest and bloodiest of the  
fray, most gladly welcomes the sound  
of the bugle blowing truce and the  
peans of victory—the opportunity to  
lave his weary limbs, relax his strain-  
ed muscles, and wash the stains of  
battle from face and hands. So when  
a man like Judge Tourgee, who since  
he enlisted as a soldier in the civil  
war has been at the forefront of his  
country's battle, proving that

"Peace hath her victories

No less renowned than war,"

When such a man "takes a day off,"  
he has greater capacity for enjoying  
it than those who along the "cool se-  
questered vale of life" ever keep  
"the noiseless tenor of their way."  
Here is Judge Tourgee's idea of an  
outing:

"I do not know how it may be with  
others, but for me, Nature is enjoy-  
able chiefly through the sense of iso-  
lation. I love to be alone, to feel  
that I am alone; that the world does  
not know where I am, and could not  
come to me if it did. I like to bathe  
in solitude as in a sea, and know that  
I am king of a realm no other lives to  
dispute with me—a realm protected  
from intrusion by distance or diffi-  
culty, by mountain or desert, by wide  
expanse of water, by the precipitous  
sides of a canon, or even by shelter-  
ing umbrage of a neglected copse  
upon a green hillside—no matter  
what, if I can only feel sure no pry-  
ing eye notes my movement and no  
human ear listen to my words."

This impulse the author says does  
not spring from any desire to avoid  
his fellows, nor from any special lik-  
ing for his own society. Permanent  
seclusion has no charm for him. He  
neither condemns the world, nor has  
any desire to escape from life's bur-  
dens; "only when they grow too  
heavy I like to throw them off for a  
little while, stretch myself upon the  
earth, and feel that I am wholly  
alone." In this mood as though in  
cogitation deep, the author gives us a  
glimpse of his inner self, tells us  
how he came to "wield that most  
dangerous of all weapons in a weak  
or unaccustomed hand, a pen,"  
charmingly discourses of labor, of  
literature, of civilization, takes  
us close to his heart in the secret of  
his first love, and then gives us the  
delicious tale of An Outing with the  
Queen of Hearts, tempered and ma-  
terialized by one of the whoppiest  
fish stories we ever read or that ever  
tingled our ears in the telling. The  
book is a cluster of diamonds of pure  
water from which we shall hereafter  
give some gems. But one of the  
greatest charms of the book is in its

setting—the artistic decoration of its  
broad margined pages, by the talented  
artist daughter, Miss Aimee Tourgee,  
whose wild-flowers and gadding vines  
and bees and butterflies and grass-  
hoppers, animate and beautify the  
text. Her deft fingers have almost  
been beguiled by the strong story  
teller into illustrating the fish tale  
which made even the teller draw some  
wondering breaths. We have only  
hinted at the charms of the look,  
which all lovers of literature, lovers  
of nature and lovers of the brave  
soldier and forceful writer, and who  
would know him better, should read  
for themselves. It is published in  
handsome cloth binding by Merrill  
& Baker, 74 Fifth Avenue, New York,  
and may be obtained of them or  
through any bookseller for one dollar.  
—Dansville Advertiser.

PLAIN DEALER.

PAPER  
CLEVELAND, O.

NOV 18 1894

Under the fanciful title of "An Outing  
With the Queen of Hearts" Albion W.  
Tourgee describes with contagious en-  
thusiasm a day and night's fishing and  
camping experience with his wife on  
North Manitou island in Lake Michigan.  
The "outing" itself occupies only the con-  
cluding portion of the thin volume, it  
being led up by autobiographical and re-  
flective dissertation. Each page is or-  
namented with designs by Aimee Tour-  
gee. (Merrill & Baker, New York: The  
Burrows Bros. Co.)

POST.

CHICAGO, ILL.

NOV 17 1894

"An Outing with the Queen of Hearts" by  
Albion W. Tourgee, is a sweet-scented sketch of  
a short excursion among the shore islands of  
Lake Michigan. Its prose is delicately poetical.  
The "queen of hearts" is the author's wife and  
his monody is tender and true. Its pages are  
cleverly decorated by Aimee Tourgee. (Merrill  
& Baker.)

PICAYUNE.

NEW ORLEANS, LA.

NOV 18 1894

AN OUTING WITH THE QUEEN OF HEARTS.  
By Albion W. Tourgee. 12mo. pp. 123;  
cloth. \$1. New York: Merrill & Baker.

The author appears to fancy himself a very  
distinguished litterateur, and in this volume  
tells the world so in very round terms, and  
points out how others may become almost as  
great as himself. In order to do it, however,  
they will have to marry an accomplished  
wife as his, whom he calls the "Queen of  
Hearts." It is a stupid performance.



# THE GRAPE BELT,

Issued Tuesdays and Saturdays.  
E. P. HARRIS, PUBLISHER.

## "An Outing With the Queen of Hearts"

This is the title of a delightful book by Hon. A. W. Tourgee just issued. It is an account of a few day's outing upon an island in our northern lakes, and is full of such chat as gives a charming insight into the personal life of a Chautauquan who is known all over the world through his books. Not the least attraction of the book are the exquisite marginal illustrations by Miss Aimee Tourgee, the Judge's gifted daughter. It is a book especially appropriate for a Christmas present, and will be especially prized by dwellers in this county near the author's Mayville home. We believe the price of this handsome volume is only 75 cents.

### A FINE BOOK.

### FOR AN APPROPRIATE HOLIDAY PRESENT.

One of the most charming little book perused by the Daily Crusader for a long while is Judge Albion W. Tourgee's "An Outing with the Queen of Hearts," prettily illustrated by the elegant writer's charmingly talented daughter, Miss Aimee Tourgee. It is a book especially appropriate for a Christmas present, and will be especially prized by dwellers in this county near the author's Mayville home. We believe the price of this handsome volume is only 75 cents.

### ADVANCE

CHICAGO, ILL.

NOV 29 1894

"An Outing with the Queen of Hearts," by Albion W. Tourgee, decorated by Aimee Tourgee, is a delightful little vacation volume abounding in frank personal reminiscences, and sense and sentiment, and charmingly illustrated with pen pictures of flowers and grasses and birds adorning the margin of every page in a manner beautiful and gracious with the reading matter. (New York: Merrill & Baker, \$1.)

WISCONSIN.

MILWAUKEE, WI

NOV 30 1894

Seldom an author so lets us in his innermost confidence as does Judge Tourgee in "An Outing with the Queen of Hearts." He spent a summer outing camping out with his wife on one of our northern islands, the "queen" sharing the sports of rod and gun with him. Aside from their adventures, which are related in a very entertaining manner, he lets us into the secrets of his courtship, tells how he won his "Queen of Hearts," how happy his married life has been, how he first came to flirt with the muses, descants and philosophizes in a general way upon literature (and in a particular way upon so-called "realists" of the modern school) and gives some very pretty pen-pictures of Nature as he sees it. The book is handsomely printed with marginal illustrations by Aimee Tourgee. Published by Merrill & Baker, New York.

# CALL,

PHILADELPHIA, PA.  
DEC 7 1894

Messrs. Merrill & Baker, New York city, have published a very attractive description of a vacation entitled "An Outing with the Queen of Hearts," by Albion W. Tourgee, illustrated by Aimee Tourgee. In this pretty volume Mr. Tourgee pays a loving tribute to his wife as well as describes a day's outing and sport with her on a solitary island in Lake Michigan.

Cutting from THE EVENING HERALD

Address of Paper CHICAGO, ILL.

Date, DEC 1 - 1894

"An Outing With the Queen of Hearts," is the somewhat attractive title of Albion W. Tourgee's new book, published by Merrill and Baker of New York. Mr. Tourgee, be it remembered, first became famous with his book entitled, "A Fool's Errand," published some years ago.

Cutting from CHRISTIAN. ADVOCATE.

Address of Paper CHICAGO, ILL.

Date, DEC 5 1894

"An Outing with the Queen of Hearts" is the fascinating title of a little book by Albion W. Tourgee, which is at once a protest against the realistic tendencies of the age, a plea for the ideal in life, and a sketch of a two-days' outing on a lonely island enjoyed by the author with his wife, who to him has always been "the queen of hearts." The book is prettily and appropriately decorated throughout by Miss Aimee Tourgee, the author's daughter. (Price, \$1.00. New York: Merrill & Baker.)

Cutting from JOURNAL.

Address of Paper MILWAUKEE, WI

Date, DEC 1 - 1894

AN OUTING WITH THE QUEEN OF HEARTS. By Albion W. Tourgee. Decorated by Aimee Tourgee. Merrill & Baker, New York. Price \$1. Judge Tourgee gives us rather a new glimpse of himself in this work. We are familiar with him as an entertaining novelist but in this volume he tells us his ideas of literature and the duties and responsibilities of the author and in it he utters some very pretty sentiments. Then he tells of his love for the solitude of nature, away from work and men, and he takes us on an outing. Then he tells us of an unusual and altogether exciting experience. It is a picturesque and vivid description and its very strangeness makes it seem all the more probable. The Queen of Hearts is altogether a delightful book and his daughter has made it more attractive with her marginal pen and ink drawings which decorate every page.

# TIMES.

BOSTON, MASS.  
DEC 9 - 1894

"An Outing With the Queen of Hearts." Somewhere in the emerald waters of Lake Michigan reposes an island known as Manitou—the island of God. Beautiful in its cradled surroundings; idyllic in its loneliness—a veritable monarchless throne.

This island forms the background for "An Outing with the Queen of Hearts" by Albion W. Tourgee, as dainty a book as has lately appeared.

divided into three parts and is decorated in exquisite style by Aimee Tourgee.

In the first part (part I) the author takes us into the realms of poetical imagination, quaint and wholesome

conceits throughout the essay. He tells, how not many years before, when he had first felt King Frost's cold breath upon hair and mustache, he had toiled one summer afternoon at the absurd task of filling a canoe with water lilies just for the sport of taking them to the head of a long, dashing rapid half a mile away, where, sitting on the river bank, he threw them one by one into the current, and watched each one as it tempted fate.

Literature is the next chosen topic, and here we learn of the Queen of Hearts, the author's help-mate; of the real and ideal in literature and life, and so throughout this volume one revels in the delicacy and purity of thought. This book is a new departure in the literary line for Mr. Tourgee, and he has chosen happily for his many admirers.

The volume is fetchingly bound in pale blue, with silver and gold tracery. New York: Merrill and Baker.

Book Buyer  
New York City.  
DEC 10 1894

"An Outing with the Queen of Hearts" is the fanciful title of a pretty little book by Albion W. Tourgee, whose "Fool's Errand" did not this time lead him astray. He took his outing on a mysterious island somewhere off the coast of the United States, accompanied by a fair one whose title of the Queen of Hearts Judge Tourgee gives her with willing homage. The vacation begins with some literary dissertation, and it ends with sentiment and poetry. The book is in fact a literary excursion; it is delightfully decorated with marginal drawings in pen and ink by Miss Aimee Tourgee. (Merrill & Baker.)



# NEWS.

WILMINGTON, DE

Paper

DEC 7 - 1894

"An Outing With the Queen of Hearts" (Merrill & Baker, New York) is a dainty little volume by Albion W. Tourgee, author of "A Fool's Errand" and other books. The volume is well printed and bound in a holiday cover. Nearly every page is decorated with a marginal pen and ink drawing by the author's daughter, Miss Aimee Tourgee. This latest work of Mr. Tourgee's is in a different vein from anything he has heretofore written. It is nothing more nor less than a taking into his confidence the readers of his book, by telling them something of himself, his likes, his work, and his pastimes. It is a dreamy sort of a contribution to current literature and is calculated to stimulate serious thought as the writer tells of his rambles far away from the haunts of men and what he has discovered in the woods and streams. C. F. Thomas & Company have it.

# TIMES

DENVER, COL.

DEC 5 1894

"An Outing With the Queen of Hearts." By Albion W. Tourgee. New York: Merrill & Baker, 74 5th av. For sale in Denver by the Chain & Hardy Co. Price, \$1.

Judge Tourgee is placed in a new light by this, his latest literary production. It reads as if the author, worn out and seeking for release from the busy haunts of men, had found rest and lost his nervous by communing with the great physician, nature. None the less does he show to his mistress, literature. He wanders in the abstract during his vacation and serves nature in the concrete. "Sand and silence and the echoing shore" go wonders for him. This book tells all about it. He terms the literary profession "both the noblest and most despicable that man can pursue, the most laborious and uncertain in its demand, and more uncertain in its reward than any other." In short, the first part is an essay on literature.

"The Queen of Hearts" is Mrs. Tourgee and the story is of an outing on a mystic island, "far from the madding crowd." Three fish on one line, an eagle and a dog are among the star actors of the cast.

Miss Aimee Tourgee, the daughter of the author, tastefully decorates each page with marginal pen and ink drawings.

# HERALD

ROCHESTER, N. Y.

DEC 15 1894

Judge Tourgee's "An Outing With Nature" (Merrill & Baker, New York) is a dainty little volume by Albion W. Tourgee, author of "A Fool's Errand" and other books. The volume is well printed and bound in a holiday cover. Nearly every page is decorated with a marginal pen and ink drawing by the author's daughter, Miss Aimee Tourgee. This latest work of Mr. Tourgee's is in a different vein from anything he has heretofore written. It is nothing more nor less than a taking into his confidence the readers of his book, by telling them something of himself, his likes, his work, and his pastimes. It is a dreamy sort of a contribution to current literature and is calculated to stimulate serious thought as the writer tells of his rambles far away from the haunts of men and what he has discovered in the woods and streams. C. F. Thomas & Company have it.

In this book the author of "Bricks Without Straw" gives his friends a glimpse of a very interesting bit of his life as a lover of nature. It is a pretty little volume, daintily illustrated by the pencil of his talented daughter, Miss Aimee Tourgee, and will commend itself to lovers of that outdoor sport of which Isaac Walton stands the exemplar.

# COURIER.

Cutting from

BOSTON, MASS

Address of Paper

DEC 10 1894

Date

## AN OUTING WITH THE QUEEN OF HEARTS.

A new book by Judge Albion W. Tourgee, the widely welcome author of "A Fool's Errand" and "Bricks Without Straw" will be hailed by thousands of readers with fresh delight. In this new volume he takes his readers into his confidence and shares with them his love of the life of external nature, giving them an outing such as they will keenly relish and remember for a long time to come. The author's introductory chapter is wholly literary, or at least is permeated with the literary flavor, as if he wished above all things to impress the lesson that the enjoyment of outward nature is ever heightened by the skilled expression into which her features and our experiences with her are cast. He would show that Nature claims a distinct literature of her own. He takes us with his wand to the heart of an island anchored in the waters of mystery, in the middle of which is a little lake sleeping in a framework of evergreen; the whole girt around with a boundless marsh, the garden of cedar and tamarack with "sand and silence and the echoing shore" beyond. Once getting into such an inviting seclusion, he begins the fascinating recital of his delightful experience as an angler. He has chosen the right occupation for his purpose, since the angler's chief delight consists in quiet contemplation. Father Isaak's dear old missal for the fisherman professed to be not much more than "The Contemplative Man's Recreation." The author's ensuing pages are those of vividly faithful description, the whole being beautifully illustrated by his daughter, Miss Aimee Tourgee, who has ornamented every page with marginal pen and ink drawings. Type and paper are exceptionally attractive. "I love to be alone," says the author, "to feel that I am alone; that the world does not know where I am and could not come to me if it did." This is the spirit that pervades the book. [An Outing with the Queen of Hearts. By Albion W. Tourgee. New York; Merrill & Baker.]

B. H. Vester  
P. W. W. (P)  
12-15-94

It was a bit of a family affair, this *Outing with the Queen of Hearts*, by Albion W. Tourgee, and which his daughter Aimee so beautifully illustrated,—for the Queen of Hearts was Mrs. Tourgee. There is something about this delightful book which just chimes in with my own notions. I've done the same thing at Mill Brook farm, by the kindly consent of its owner, for years. "It is the isolation," Judge Tourgee says, "which is enjoyable chiefly," and so I say. "It is there that I like to bathe in solitude as in a sea," Judge Tourgee says, and so I say. "The world has tramped on him until his soul and brain have lost elasticity; if he has won success, the world says he is worn out; if the battle is not yet over, the world declares that he has lost his grip; what he needs is the appeal to Nature; a few days of the right sort of vacation are better than a month of human-fringed semi-civilization; no matter where one is, if he knows he is alone, if the air is pure and the scenery different from that which meets the eye on its accustomed mind"—so says Judge Tourgee, and so I say. When he says "alone," he means with his family, for a man and his family are one. This admirable book is the very ideal of a

summering in the country. It is rest, rest. Three or four days, and often, Mr. and Mrs. Tourgee and the daughter walk, talk, and dream. In this book, the daughter supplies from the fields the beautiful designs, Madame supplies the real philosophy, and the Judge supplies the narrative and the phosphorescence. Here is a rational book about summering. Merrill & Baker pub-

## CHRISTIAN ADVOCATE.

BUFFALO, N. Y.

DEC 16 1894

Judge Tourgee couldn't write a book without imparting to it the originality that is the peculiar charm of all he has thus far written, and we are glad—most glad—that in the book before us he has so far departed from well-trodden paths. Thousands will be grateful for this intimate glimpse of the character and activities of one of their literary divinities. The little book isn't of the crude analytic quality of the modern "Story of how I Did it" (with emphasis even on the "I"), into which even George du Maurier has fallen. It is a smoothly flowing narrative of a happy outing, in the chronicle of which appears much—but none too much—of the very self of the literary workman.

That the author of "A Fool's Errand" and "Bricks Without Straw" should conceive the happy idea of giving his host of friends and admirers a glimpse at a very interesting bit of his life as a lover of nature, prefacing it with a strong tribute to his fascinating but exacting literary mistress, can but be an event of unusual interest. And this Judge Tourgee has done in his most characteristic manner in "An Outing with the Queen of Hearts."

Elaborating as he does upon the art of literature, he insists upon its immutability and the author's responsibility, "whose thought is stamped not merely on white paper, but on the reader's soul as well." That "as the tree falls so it must live," and "that the value of an author's work must be judged by the form and finish he gives it." Thus commenting, the reader is gradually prepared for a change from the professional desk, with its absorbing duties to an outing—"far from the madding crowd." You are wafted to the middle of a mystic island where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh filled with cedar and tamarack, and "beyond that, sand and silence, and the echoing shore."

After paying many a graceful compliment to his "Queen of Hearts," the author, as a true disciple of Izaak Walton, recites an unusual and exciting experience.

The blase fisherman may smile and the cynic may raise his eyebrows, but truth is stamped upon the vivid description of the struggle in which an eagle, three fish and a faithful dog, are the star actors.



# THE GRAPE BELT,

Issued Tuesdays and Saturdays.  
E. P. HARRIS, PUBLISHER.

## "An Outing With the Queen of Hearts"

This is the title of a delightful book by Hon. A. W. Tourgee just issued. It is an account of a few day's outing upon an island in our northern lakes, and is full of such chat as gives a charming insight into the personal life of a Chautauquan who is known all over the world through his books. Not the least attraction of the book are the exquisite marginal illustrations by Miss Aimee Tourgee, the Judge's gifted daughter. It is a book especially appropriate for a Christmas present, and will be especially prized by dwellers in this county near the author's Mayville home. We believe the price of this handsome volume is only 75 cents.

### A FINE BOOK.

#### FOR AN APPROPRIATE HOLIDAY PRESENT.

One of the most charming little book perused by the Daily Crusader for a long while is Judge Albion W. Tourgee's "An Outing with the Queen of Hearts," prettily illustrated by the elegant writer's charming and talented daughter, Miss Aimee. No more appropriate christmas present could be tendered, particularly to a lady of culture, than this charming volume which must form a valuable addition to any library. Our young men should not fail to procure this little gem for their sweethearts.

### ADVANCE

CHICAGO, ILL.

NOV 29 1894

"An Outing with the Queen of Hearts," by Albion W. Tourgee, decorated by Aimee Tourgee, is a delightful little vacation volume, abounding in frank personal reminiscences, and sense and sentiment, and charmingly illustrated with pen pictures of flowers and grasses, insects and birds adorning the margin of nearly every page in a manner beautiful and congruous with the reading matter. (New York: Merrill & Baker, \$1.)

### WISCONSIN.

MILWAUKEE, WI

NOV 30 1894

Seldom an author so lets us in his innermost confidence as does Judge Tourgee in "An Outing with the Queen of Hearts." He spent a summer outing camping out with his wife on one of our northern islands, the "queen" sharing the sports of rod and gun with him. Aside from their adventures, which are related in a very entertaining manner, he lets us into the secrets of his courtship, tells how he won his "Queen of Hearts," how happy his married life has been, how he first came to flirt with the muses, descends and philosophizes in a general way upon literature (and in a particular way upon so-called "realists" of the modern school) and gives some very pretty pen pictures of Nature as he sees it. The book is handsomely printed with marginal illustrations by Aimee Tourgee. Published by Merrill & Baker, New York.

# CALL,

PHILADELPHIA, PA.  
DEC 7 1894

Messrs. Merrill & Baker, New York city, have published a very attractive description of a vacation entitled "An Outing with the Queen of Hearts," by Albion W. Tourgee, illustrated by Aimee Tourgee. In this pretty volume Mr. Tourgee pays a loving tribute to his wife as well as describes a day's outing and sport with her on a solitary island in Lake Michigan.

Cutting from

Address of Paper

Date,

"An Outing With the Queen of Hearts," is the somewhat attractive title of Albion W. Tourgee's new book, published by Merrill and Baker of New York. Mr. Tourgee, be it remembered, first became famous with his book entitled, "A Fool's Errand," published some years ago.

N. ADVOCATE.

CHICAGO, ILL.

DEC 5 1894

"An Outing with the Queen of Hearts" is the fascinating title of a little book by Albion W. Tourgee, which is at once a protest against the realistic tendencies of the age, a plea for the ideal in life, and a sketch of a two-days' outing on a lonely island enjoyed by the author with his wife, who to him has always been "the queen of hearts." The book is prettily and appropriately decorated throughout by Miss Aimee Tourgee, the author's daughter. (Price, \$1.00. New York: Merrill & Baker.)

JOURNAL  
MILWAUKEE, WI

DEC 1 1894

AN OUTING WITH THE QUEEN OF HEARTS. By Albion W. Tourgee. Decorated by Aimee Tourgee. Merrill & Baker, New York. Price \$1. Judge Tourgee gives us rather a new glimpse of himself in this work. We are familiar with him as an entertaining novelist but in this volume he tells us his ideas of literature and the duties and responsibilities of the author and in it he utters some very pretty sentiments. Then he tells of his love for the solitude of nature, away from work and men, and he takes us on an outing. Then he tells us of an unusual and altogether exciting experience. It is a picturesque and vivid description and its very strangeness makes it seem all the more probable. The Queen of Hearts is altogether a delightful book and his daughter has made it more attractive with her marginal pen and ink drawings which decorate every page.

# TIMES.

BOSTON, MASS.  
DEC 9 1894

## An Outing With the Queen of Hearts.

Somewhere in the emerald waters of Lake Michigan reposes an island known as Manitou—the island of God. Beautiful in its cradled surroundings; idyllic in its loneliness—a veritable monarchless throne.

This island forms the background for "An Outing with the Queen of Hearts" by Albion W. Tourgee, as dainty a book as has heralded the holiday season.

The volume is divided into three parts in essay form, and is decorated in exquisite tracery design by Aimee Tourgee.

In dealing with nature (part I) the author soars with Icarus into the realms of poetical fancy, scattering quaint and wholesome conceits throughout the essay. He tells, how not many years before, when he had first felt King Frost's cold breath upon hair and mustache, he had tolled one summer afternoon at the absurd task of filling a canoe with water lilies just for the sport of taking them to the head of a long, dashing rapid half a mile away, where, sitting on the river bank, he threw them one by one into the current, and watched each one as it tempted fate.

Literature is the next chosen topic, and here we learn of the Queen of Hearts, the author's help-mate; of the real and ideal in literature and life, and so throughout this volume one revels in the delicacy and purity of thought. This book is a new departure in the literary line for Mr. Tourgee, and he has chosen happily for his many admirers.

The volume is fetchingly bound in pale blue, with silver and gold tracery. New York: Merrill and Baker.

Book Buyer  
New York City.  
DEC 1894

"An Outing with the Queen of Hearts" is the fanciful title of a pretty little book by Albion W. Tourgee, whose "Fool's Errand" did not this time lead him astray. He took his outing on a mysterious island somewhere off the coast of the United States, accompanied by a fair one whose title of the Queen of Hearts Judge Tourgee gives her with willing homage. The vacation begins with some literary dissertation, and it ends with sentiment and poetry. The book is in fact a literary excursion; it is delightfully decorated with marginal drawings in pen and ink by Miss Aimee Tourgee. (Merrill & Baker.)



# NEWS.

WILMINGTON, DEL.

Paper

DEC 7-1894

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DEC 15 1894

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B. H. Foster  
Perkins R.  
12-15-94

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CHRISTIAN ADVOCATE.

BUFFALO, N. Y.

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The blase fisherman may smile and the cynic may raise his eyebrows, but truth is stamped upon the vivid description of the struggle in which an eagle, three fish and a faithful dog, are the star actors.

His daughter, Miss Aimee Tourgee, has joined in the labor of love in tastefully decorating, with marginal pen and ink drawings, each page, materially adding to the attractiveness of the book.

The book has a refreshing flavor of individuality that will commend it widely.

**TIMES. DEMOCRAT.**  
**NEW ORLEANS, LA.**

Paper

DEC 23 1894

A pretty little volume in light blue, bearing the title of "An Outing With the Queen of Hearts," gives us some insight into the views of its author, Judge Albion W. Tourgee, upon nature, literary and the responsibility of authors, etc., mingled with a few biographical hints, and winding up with a remarkable and exciting adventure in which an eagle, three fish and a Newfoundland dog take leading parts.

The volume is tastefully decorated with marginal pen and ink drawings by the

author's daughter, Miss Aimee Tourgee (Merrill & Baker, New York, publishers. \$1.)

**LEADER.**

*Clendall*  
JAN 3 1895

AN OUTING WITH THE QUEEN OF HEARTS.  
By Albion W. Tourgee. Illustrated. New York: Merrill & Baker. Price \$1.00.

This is a very pretty as well as interesting publication, being profusely illustrated by his daughter, Miss Aimee Tourgee. The "Outing" was spent on Manitou island in Lake Michigan, and is a delightful pen picture of the enjoyment of nature, and undisturbed rest.

**SENTINEL.**

from **INDIANAPOLIS, IND.**  
of Paper

JAN 21 1895

"An Outing with the Queen of Hearts" is the title of Albion W. Tourgee's last, best book. The account of the outing, though quite charming, is not the cream of the story, not a story—probably monologue that leads up to the outing; that tells why the outing was necessary. In this explanation Judge Tourgee touches upon many matters that one likes to read carefully, leisurely, dreamily. It is a taste of Thoreau pervaded by a touch that Thoreau had not; the touch of love for a woman. When the outing is reached Judge Tourgee treats his readers to some fish stories that are simply wonderful. But much may be forgiven a man who tells the story of his love and marriage as beautifully as Judge Tourgee tells his. This book is prettily decorated by Aimee Tourgee, and is bound in pale blue with gold and silver stamp. (New York: Merrill & Baker.)

**HOME JOURNAL.**

**BOSTON, MASS.**

JAN 12 1895

Judge Albion W. Tourgee, the author of "A Fool's Errand," "Bricks Without Straw" and other novels which have been written with a purpose and that have made the author's name a favorite among thinking people, appears in a new and very delightful light in his new book, which has been issued in very dainty style and is entitled "AN OUTING WITH THE QUEEN OF HEARTS." Here we have the grave judge and the eminently thoughtful novelist pictured by himself as an enthusiastic lover of nature, even though it "is enjoyable chiefly through the sense of isolation." How many a toil-worn man, when longing for the sweet restoration of a rest with nature, can echo the sentiment of Judge Tourgee: "I love to be alone,—to feel that I am alone; that the world does not know where I am, and could not come to me if it did." Of course this longing for solitude does not exclude the "Queen of Hearts" from one's isolation, because "she is I, and I am she" (not quoted from the judge). The first part of this book is devoted to some very beautiful thoughts on the love of Nature and the literature that is inspired by it. He would impress the lesson that the enjoyment of outward nature is ever heightened by the skilled expression into which her features and our experiences with her is cast. He would show that Nature claims a distinct literature of her own. There are some grand thoughts upon the responsibility of the author. "It is folly," says Judge Tourgee, "to say that an author lives in his works. The work born of his soul may live forever, though he may die as utterly as though he had never wrought." After the author's bright, helpful comments upon Nature and her literature, he takes us to the middle of a mystic island where lies a little lake half hidden by pine and hemlock, surrounded by hundreds of acres of marsh and with cedars and tamarack, and "beyond that, sand and silence, and the echoing shore." After paying many compliments to the "Queen of Hearts," the author, as a true disciple of Izaak Walton, narrates an unusual and exciting experience, and in the struggle an eagle, three fish and a faithful dog are the star actors. This outing upon the mystic island, in which the happy Queen of Hearts fully shares, is a wonderfully happy piece of word-painting that will make the popular judge a greater favorite than ever. His daughter, Miss Aimee Tourgee, has joined in the labor of love in tastefully decorating, with marginal pen and ink drawings, each page, materially adding to the attractiveness of the book. Published by

**THE LITERARY WORLD**

In *An Outing with the Queen of Hearts* Mr. Albion W. Tourgee writes in meandering, pleasant, reminiscent fashion of literary work, of nature, and of his queen. As he discourses (or prattles) of his sentiment for her, his manner is that of a gentle and frank knight. He enlarges upon the blessing and continuance of literary toil: "Deeds live, men die;" for immortal books are deeds, he says. But finer are the words of another, "God buries the workman, but continues the work." Mr. Tourgee loves solitude and fishing and abhors realism. The illustrations which adorn almost each page, by Aimee Tourgee, are charming in their portrayal of leaf and flower. — Merrill & Baker. \$1.00.

From

*Call*  
**San Francisco, Calif.**

Date

*25 Nov 94*

AN OUTING WITH THE QUEEN OF HEARTS.—Who would have thought that Albion W. Tourgee who, spear in rest, has tilted against so many of the monster evils of the day, could have given the public such a charming, delicate piece of work as the book with the foregoing title. It breathes of the country, the pine woods, the banks of the streams; one can almost notice the perfume of the fennel and the odor of the hands that take fish from the hooks. Full of breeziness and sunlight, it is just the book for those who cannot make use of the beneficent curative qualities of the woods and heave to dream over, and get at second hand the good influences of country scenes. And as if this were not good enough, the book has been charmingly illustrated with appropriate flowers and plants by Aimee Tourgee, the pictures being instinct with the same feeling as the writing. We can cordially recommend the book. (New York: Merrill & Baker. For sale by the Bancroft Company.)

**JOURNAL.**

From

**INDIANAPOLIS, IND.**

Address of Paper

JAN 28 1895

to,

lan & Co.  
"An Outing with Mr. Queen of Hearts" is the somewhat fanciful title of a new book by Albion W. Tourgee. The contents of the book are in the nature of personal confidences, and give the reader an interior view of the author's feelings, thoughts and experiences concerning nature, art and literature. It is written in a style that attracts and interests. A notable feature of the book are the marginal illustrations by Miss Aimee Tourgee, which are dainty and pretty. Cloth, gilt top, \$1. Published by Merrill & Baker, 74 Fifth Avenue, New York.

**TRIBUNE.**

**CINCINNATI, O.**

FEB 17 1895

AN OUTING WITH THE QUEEN OF HEARTS.

Judge Albion Tourgee, the author of "A Fool's Errand," has given us a very pleasant impression of himself in "An Outing With the Queen of Hearts." The Queen is very charming indeed, and evidently a sufficient helpmeet in all the struggles of life. The author gives interesting glimpses of his own love for nature as well as an opportunity for judging of his own many attractive personal qualities. He has no respect for the St. Sylvesters of this world, whom he conceives to be "the most despicable of human shirks." His thoughts upon life and literature are often suggestive and always pleasurable. There is a loving charm and gentleness about the book that is always winning, and the dainty pen-and-ink drawings of the author's daughter heighten the impression made by this labor of love and record of tenderness and amiability. (New York: Merrill & Baker. Cincinnati: Clarke Co. \$1.)



(Für das „Sonntagsblatt der N. O. Staats-Zeitung“.)

## Amerikanische Erzähler.

Von Wilhelm Müller.

### Albion W. Tourgee.

In einem beinahe ausschließlich aus Anglo-Amerikanern bestehenden literarischen Verein, zu dessen Mitgliedern ich zählte, hatte ich kurz nach dem Tode Berthold Auerbach's dem Dichter der Schwarzwälder Dorfgeschichten einen Nachruf gewidmet. Da ich jenem Schriftsteller manche schöne Stunde geistiger Anregung und erhebender Weihe verdanke, zögerte ich durchaus nicht, meiner Verehrung für ihn in warmen Worten Ausdruck zu verleihen.

Kurz nach dem Beginn der Vorträge war mit einem hervorragenden Vereinsmitglied ein fremder Herr von kräftiger untersehter Gestalt, mit einem scharf geschnittenen Gesicht, mächtig vorspringender Stirn und dunklen, sprechenden Augen in den Saal getreten, auf den sich die Blicke aller Anwesenden richteten. Nach der Beendigung des für den Abend festgestellten Programms ging ein leises Murmeln durch den Saal, wieder hefteten sich die Blicke auf den Fremden, der Name „Tougee“ wurde laut, und bald begrüßte den Gast der stürmische Zuruf der Versammlung und drückte zugleich den Wunsch aus, einige Worte aus seinem Munde zu vernehmen.

Der Gesehene erhob sich, dankte den Anwesenden mit einem gewinnenden Lächeln und hielt eine kurze Ansprache. Er schätzte sich glücklich, so begann er, daß ihn ein günstiger Zufall gerade an einem Abend in den Verein geführt habe, an welchem einem von ihm hoch verehrten Dichter der Tribut dankbarer Anerkennung gezollt worden sei. Die poetische Eigenart Auerbach's sei ihm ebenso sympathisch, als ihm dessen Einfluß auf sein Volk erprieplich erscheine. Denn er erachte es als die Hauptaufgabe eines Schriftstellers, das unbestimmte Empfinden, wie die herrschende Stimmung einer Zeit in klaren Gedanken zu kristallisieren und zum Ausdruck zu bringen. Nur ein Autor, dessen Gedanken selbst bei dem Verflüchtigungsprozeß der Uebersetzung ihren Gehalt behielten und als eine Vermehrung des Geistesreichtums seiner Nation gelten dürften, nur ein solcher Autor sollte nach seiner Ansicht von dem Areopag der Literaturgeschichte Beachtung finden. Dieser Anforderung entspreche das schriftstellerische Wirken Auerbach's in vollem Maße. Es verdiente sich selbst für einen gereiften Mann, welchen die gewaltige Wirklichkeit des ernstlichen Lebens in ihrem raschen Wechsel mit sich forttreibe, bei jenem sinnigen Dichter Einkehr zu halten und aus seinem geistigen Umgang bleibenden Gewinn zu schöpfen.

Diese kräftigen Worte, welche Albion W. Tourgee an jenem Abend zum Lobe Berthold Auerbach's gesprochen, befanden seine Auffassung des Dichterberufes und sind bezeichnend für sein ganzes schriftstellerisches Wirken. Er begnügt sich nicht damit, die Erscheinungen des Lebens in Bildern fest zu halten, sondern zögert keinen Augenblick, wenn dies durch die Umstände bedingt erscheint, Gedanken von einer Tiefe und Gefühl, von einer Schönheit auszusprechen, wie solche nach dem Verdikt der meisten Schriftsteller naturalistischer Observanz in der zeitgenössischen Welt nicht mehr vorkommen. In der Einleitung

zu seiner Novelle „Black-Is“ spricht er sich über seine Stellung, gegenüber der neuesten Richtung in der Literatur unumwunden aus, indem er den Helden jenes Buches etwa folgendermaßen reden läßt: „Die Meister moderner Erzählkunst sagen uns, daß der Roman in Folge der eben Gemeinplätze unseres Durchschnittslebens notwendigerweise auf eine eingehende Selbstanalyse und ausführliche Darlegung der Resultate dieser Anatomie unseres Geistes zu beschränken sei. Und doch will es mir fast scheinen, als sei die Luft um uns mit einem garten Fluidum erfüllt, welches mich beinahe überzeugt hat, daß Liebe aus unserem gewöhnlichen Leben noch nicht verschwunden ist. Ich beginne mich sogar zu fragen, ob das innere Selbstbewußtsein und Unschlüssigkeit die hervorsteckenden Merkmale unseres Volkes, und Kleinlichkeit, Trägheit und Verlogenheit die unterscheidenden Züge des amerikanischen Durchschnittscharakters seien. Ich bin nicht genau mit den Methoden der Analyse bekannt, die solche Ergebnisse zu Tage förderte und halte dafür, daß sie großentheils den Charakter der Selbstbeachtung an sich tragen, und die Vergleicher, anstatt das Leben zu schildern, das sie gesehen haben, uns nur den Schatten eines solchen geben, das sie fühlten, indem sie sich irrtümlich für Typen statt eines bloßen Spiels des großen Lebens halten, dessen Verkleinerung ihnen als Hauptaufgabe der Kunst erscheint... Indem ich Männer und Frauen um mich her betrachte, muß ich gestehen, daß ich weit mehr Edelgehalt in ihnen finde, als der neue analytische Prozeß nachweist. Und für meinen Theil bin ich froh hierüber; denn wenn das in der sogenannten realistischen Dichtung geschilderte Leben als Durchschnittsprodukt unserer Institutionen gelten dürfte, dann lebten wir bald in einer Zeit, in welcher das Tödtet eines Amerikaners nicht mehr ein Menschenmord wäre, als das Ertränken überzähliger Hunde.“

Das erste Werk, mit welchem Albion Tourgee vor die Lesewelt trat, war der Roman: „A Fool's Errand“, der nach seinem Erscheinen ein außerordentliches Aufsehen hervorrief. Tourgee gilt als ein ausgezeichnete Jurist und nahm nach dem Bürgerkrieg im Süden eine hervorragende richterliche Stellung ein. Diese gab ihm Gelegenheit, sich mit den herrschenden Zuständen auf's Genauste vertraut zu machen, und das Resultat seiner eingehenden Beobachtungen in einer Reihe von kulturhistorischen Romanen niederzulegen, wie die verschiedenen politischen und sozialen Fragen, die sich nach der Niederwerfung des Südens durch den Norden ergaben, als Staatsmann, Jurist, Dichter und Menschenfreund zu behandeln. In „A Fool's Errand“ wird die Stellung des nördlichen Einwanderers unter der erbgeerbten Aristokratie des Südens geschildert und der Gegensatz zwischen den Vertretern der beiden Landestheile mit Bezug auf Charakter, Ueberzeugung und Lebensgewohnheiten graphisch zum Ausdruck gebracht. Ein Offizier der Unions-Armee, welchen die Strapazen des Feldzuges körperlich geschwächt haben, siedelt sich mit Weib und Kind in einem klimatisch begünstigten Landestheil jenseits der Mason- und Dixon-Linie an. Seine Absicht ist, als Privatmann der Bewirthung seiner Pflanzung und seiner Familie zu leben und sich außer der Ausübung seiner Bürgerpflichten jeder Einmischung in die politischen Angelegenheiten seiner neuen Heimath zu enthalten. Diesem Vorsatz bleibt er auch treu, bis man bei einer Versammlung seine Zurückhaltung als Feigheit darstellt und ihn hierdurch zur Abiegung seines politischen Glaubensbekenntnisses verläßt. Mit dieser offenen, bei aller Mäßigkeit der Sprache, frei-

müthigen Darlegung seiner Ansichten beginnt „The Fool's Errand“ — die Botchaft des Thoren. Naturgemäß wird er zum geistigen Haupt der wenigen in dem Distrikt wohnen-

den Unionsleute, wie der Rathgeber der Farbigen, übt aber seinen weitgehenden Einfluß mit äußerster Diskretion aus und ohne an den politischen Kämpfen aktiven Antheil zu nehmen. Dessenungeachtet verwandelt sich die bisherige wohlwollende Neutralität seiner der „Gesellschaft“ angehörenden südlichen Nachbarn in eifige Ablehnung und schließlich in eine unversöhnliche Feindschaft. Er stellt seine geschäftliche Existenz in Frage, stellt die Ausübung der einfachsten Bürgerrechte von verderblichen Folgen begleitet und zuletzt sein Leben durch die barbarischen Gewaltthaten des Ku-Klux-Klan bedroht. Nur die heldenmüthige That seiner Tochter rettet ihn vom sicheren Tod, und da seine Familie ein solches Leben quälender Angst und fortgesetzter Verfolgung nicht länger aushalten kann, muß er mit Preisgebung der Früchte seiner mehrjährigen Arbeit, geschäftlich ruiniert, körperlich gebrochen und geistig entmuthigt dem Süden den Rücken kehren.

In dem zweiten Roman Tourgee's: „Bricks without Straw“ wird das Voos der Farbigen nach der Rekonstruktionsperiode dargestellt. Nach einer alten Sage befahl ein Pharao den in der ägyptischen Gefangenschaft weilenden Israeliten Backsteine zu machen, allein er verbot, ihnen Stroh zum Mischen mit der Thonerde zu geben und forderte, daß sich die Gefangenen die Stoppeln auf den Feldern suchen sollten. Der Inhalt dieser Legende giebt das Leitmotiv für den Roman ab. Durch einen Fieberstich waren die Farbigen des Südens mit einem Mase ihrer Sklavenketten entledigt und zu freien Männern gemacht worden. Und nun sagte die Nationalregierung zu ihnen: Wir geben Euch das Bürgerrecht, gebraucht dasselbe zu Eurem Heil und zum Besten des Landes. Allein durch einen legislativen Erlass vernichtete man nicht die Folgen einer zweihundertjährigen Knechtschaft, und wer gestern noch als Waare behandelt wurde, kann heute nicht Bürger des fortgeschrittensten Freistaates der Welt sein. So erwies sich die heiß ersehnte Freiheit für die Schwarzen während der ersten Jahre der Rekonstruktionsperiode weit eher als ein Fluch, denn als Segen. Sie gab ihnen Rechte, für welche die überwiegende Mehrzahl unter ihnen nur ein höchst unklares Verstandnis hatte; legte ihnen Pflichten auf, zu deren Erfüllung ihnen sowohl geistige Bildung, sittliche Kraft, wie die materiellen Mittel mangelten. Was Wunder, daß sich viele von ihnen, wie die Israeliten in der Wüste nach den Fleischköpfen Aegypten's, nach den Zeiten vor dem Krieg zurücksehnten, Andere mit dumpfer Verzweiflung den ungleichen Kampf gegen die in Allem überlegene weiße Rasse aufgaben, und nur Wenige die jammervollen Bedingungen ihres Daseins mit dem grössten Humor ihrer Rasse zu mildern wußten. So entspannen die politischen Nieder jener Periode, welche die farbigen Minstrel ihren Stammesgenossen zum Troste fangen, und in denen ihre hilflose Lage mit beifender Satire geschildert wird. In einem derselben heißt es mit Bezug auf die Steuer, die man in manchen Südstaaten nach der Emanzipation den gänzlich mittellosen Farbigen auferlegte:

“Yer got no lan, yer got no cash,  
Yer only got some debts;  
Yer couldn't take de bankrupt law  
‘Cuz yo hain't got no assets.”  
De ohillen dey mus' hev dere bread;  
De mudder's gettin' ole,  
So darkey you mus' skrimlah roas'  
An' pay up on yer poll.”

Den jes fork up de little tax  
Dat's laid up on de poll  
It's jes de tax de state exac's  
For habben ob a soul.

Oh! dat's de song dat some folks sing!  
Say, how d'y'e like de soun?  
Dey say de pore man orter pay  
For walkin' on de groun!  
When cullud men were slaves, you know,  
'Twas dresful hard to tax 'em;  
But jes de minnit dat dey's free,  
God save us! how dey wax 'em!

In der That, die Lage der Farbigen war eine demitleidenswerthe. Die Bedingungen, welche ihre Emanzipation geschaffen, drängten förmlich zu Konflikten zwischen den beiden Rassen, zu einem Kampf um die Herrschaft auf Leben und Tod, den uns Tourgee in allen seinen Phasen mit erschütternder Wahrheit vor die Sinne führt.

In einem dritten Roman: „Patroclus Primo“ beleuchtet der Autor die civilrechtlichen Beziehungen des Farbigen, der sich einen gewissen Grad von Bildung, sowie Eigenthum erworben hat, zu seinem kaukasischen Nachbar. Er weist nach, wie die soziale Stellung desselben eine äußerst schwierige ist und ein Problem schafft, an dessen Lösung sich die Weisheit der Staatsmänner künftiger Zeit, wie die Sympathie der Menschenfreunde zu erproben haben wird. In einer Reihe weiterer Werke, wie „A Royal Gentleman“, „Hot Plowshares“, „Figs and Thistles“ u. a. nimmt Tourgee meistens gewisse ausneweltlichen Bevölkerungsverhältnissen hervorgehende Fragen oder durch amerikanische Institutionen bedingte Zustände zum Vorwurf künstlerischer Behandlung und bietet uns in seinen Romanen hochinteressante Sittenbilder voll tiefer kulturhistorischer Bedeutung dar.

Nach der Veröffentlichung der ersten Romane Tourgee's, besonders von „A Fool's Errand“ und „Bricks without Straw“, wies man in Folge der Ähnlichkeit des behandelten Materials dem Verfasser einen Platz neben Mrs. Beecher Stowe an. Meiner Meinung nach sagt dieser Vergleich zu viel und zu wenig. Als künstlerische Hervorbringung, in welcher sich Inhalt und Form vollkommen decken, steht mir „Onkel Tom's Hütte“ höher, als die Werke Tourgee's. Allein was unerbittliche Wahrheitsliebe, weitsehender staatsmännischer Blick und philosophische Vertiefung angeht, so übertreffen seine Romane bei Weitem diejenigen der Mrs. Stowe wie der meisten amerikanischen Autoren.

Es ist gerade die Macht seiner Gedanken, welche den Schriftsteller veranlaßt, zu Zeiten die Form der Novelle zu durchkreuzen und scharfsinnige staatswissenschaftliche Gedrungen, historische Perspektiven und sozialpolitische Reflektionen in die Erzählung einzuflechten. Dabei ist aber Tourgee ein großer Meister der Charakterisierung und hat besonders in den männlichen Repräsentanten der südlichen Aristokratie, und in Negertypen, wie „Bo'er Kimbu“, dem farbigen Prediger „Eltab“ und dem kederreichen Spahnader „Berry“ Gestalten von so warmblütiger Lebenskraft geschaffen, daß sie sich bis auf ihre unbedeutendsten Züge unauslöschlich unserer Phantasie einprägen.

In denjenigen Romanen Tourgee's, die in den weßlichen Staaten spielen, wie „Figs and Thistles“ und „Button's Inn“ kommt auch das fremdgehorene Element gelegentlich zur Geltung. In Uebereinstimmung mit den wirklichen Verhältnissen jener Bundesstaaten gewinnt der Leser den Eindruck ihrer gemischten Bevölkerung, und selbst wenn die Vorfahren mancher Personen nicht auf der „Maschine“

des Meer freuglich oder mit den birginischen Rabalieren zu Tische saßen, so werden sie so dargestellt, daß sie neben den Vertretern des anglo-amerikanischen Stammes nicht als Karrikatur erscheinen. Dieselbe scharfe Beobachtung und objektive Beurtheilung der Verhältnisse tritt auch in allen südlichen Erzählungen Tourgee's zu Tag und beleuchtet ihnen einen so hohen Werth als kulturgeschichtliches Material. Tourgee erzählt nicht nur die Ereignisse, sondern geht den Erscheinungen auf den Grund, und wenn ihn die strenge Wahrheitsliebe des Geschichtsschreibers drängt, alle furchtbaren Ausschreitungen der südlichen Schredensherrschaft nach der Rekonstruktion mit unerbittlicher Realist zu schildern, so weist er als Menschenkenner einen forschenden Blick in die Herzen und weiß jene Periode dusterer Greuel, wenn nicht zu entschuldigen, so doch psychologisch zu erklären.

## THE LIBRARY TABLE.

A lady recently delivered invitations to a dozen of her literary friends to drink tea with her upon a certain evening, adding that after tea she should introduce the "Library Table." So charming an evening did it prove that I am impelled to give to other hostesses the key to the entertainment, that they may "go and do likewise."

Many women number among their friends literary, cultivated people who care little or nothing for cards and less for dancing. Such was the case with the hostess of whom I am going to write.

After a very social time over a very dainty tea, all returned to the parlors, where the hostess distributed cards folded in the middle, with pencil and cord attached—programme cards, such as are used in dancing. On the front of the card, prettily lettered, were the words, "The Library Table." The other three pages were numbered down from one to thirty-five, with blanks for writing the names of the hidden volumes. The cards were received with much apparent trepidation, all expressing a doubt as to their ability to guess correctly.

With an exhortation from the hostess not to extend or seek assistance from others the library doors were thrown open and the guests eagerly noted various objects upon the tables and piano.

Each object was numbered to correspond with the catalogue or card.

Some were guessed at sight, while over others the guests pondered long and earnestly, but not laboriously. Oh, no! they too thoroughly enjoyed the fun of searching out the hidden volumes. With knitted brows and abstracted looks they peered about from one object to another, and, as the name of a familiar book occurred to them, they darted off into a corner to record the latest discovery.

The hostess knew at what moment to call a halt, and before the interest began to flag, announced that in five minutes the accounts would be closed and the cards gathered up for inspection. To the lady having the most complete list a prize was given.

Below is a list of the objects representing books:

- No. 1.—A tailor's fashion-plate of a man, with S. A. written on it.
- No. 2.—Two teacups with a card laid over them.
- No. 3.—The letter "A" cut out of red pasteboard.
- No. 4.—An old-time picture of a girl.
- No. 5.—A picture of a girl looking over her shoulder.
- No. 6.—A bunch of artificial lilacs draped over a picture on an easel.
- No. 7.—A bow of yellow ribbon.
- No. 8.—Three peacock feathers.
- No. 9.—Two white wings.
- No. 10.—Photograph of a house with seven gables.
- No. 11.—A plate containing a slice of bread, a piece of cheese, and some "kisses."
- No. 12.—The photographs of the children of some "Helen" known to the company.
- No. 13.—A jack-lantern with candle inside.
- No. 14.—Two silver dollars.
- No. 15.—A snow-shovel.
- No. 16.—A toothpick, a lamp-wick laid on two newspapers.
- No. 17.—A book of drawings.
- No. 18.—Two shawl straps tied together.
- No. 19.—A picture of a mill laid on a skin of embroidery floss.
- No. 20.—A match.
- No. 21.—A single rose in a vase.
- No. 22.—The photograph of a lady dressed in her wedding dress and veil.
- No. 23.—The name "Elsie" in gold letters.
- No. 24.—A pie on two ears of corn.
- No. 25.—A doll dressed in silk.
- No. 26.—A portrait of a woman.
- No. 27.—Picture of a girl looking in a mirror.
- No. 28.—Two cow-bells, on each of which is outlined with chalk the letter "S" and a hand.
- No. 29.—A picture of the Virgin and two toy tubs.
- No. 30.—Several broken chains.
- No. 31.—An apple-core, and a copy of "Anne."
- No. 32.—A map of the world.
- No. 33.—A lamp on the map of Asia.
- No. 34.—Five small peppers.



TO THE PEOPLE OF KINGSVILLE AND VICINITY.

The fact that a few relatives of my father attended his funeral, has, I understand, given rise to much unfavorable comment in the region where he lived. This is not at all surprising. That the families of brothers, sisters, nephews and nieces, to say nothing of an only son, living within easy reach of sepulture, should be unrepresented on such an occasion, is, fortunately, of such rare occurrence in any Christian community, necessarily to attract attention. The natural inference in such a case, is that such absentees are lacking in that feeling of respect for the deceased which the ordinary relations of consanguinity presuppose, or that some, rancorous and virulent estrangement existed between the living and the dead.

In the present case, no such presumption obtains. Though familiar social relations between my father and the greater portion of his kindred have been interrupted for many years, it was not, as I have abundant reason to know, from the words of both, because of any animosity or estrangement between them, but on account of unfortunate circumstances beyond the control of either. While this fact may materially have loosened the ties of affection in some cases, I am satisfied there are none of his kindred who would not have been glad to testify their esteem in the usual manner, had they been permitted to do so.

This privilege was denied them. Not only were they uninformed of my father's death, but his burial was urged with unusual and indecent haste to prevent their learning of it through the public press, and appearing to claim the melancholy rights of bereaved kinsmen. Though only three hours ride from the place of interment, I did not learn of his death until four hours after his burial, and then only through the well-meant endeavors of neighbors and friends, who wrote me, after learning that it was proposed to keep me in ignorance of the fact. Unfortunately the course of the mail is not the most direct, and their well-meant endeavors failed. All the same, they have my thanks.

I have no comments to make upon the course pursued. I have learned from the words and example of the deceased, a father whom I have regarded with peculiar reverence, that acts requiring such unusual motives, if attributed to one entirely sane, ought, in common Christian charity to be at least, given the benefit of a reasonable doubt. I leave the parties to derive all the satisfaction possible from an act requiring such excuse.

So far as I and my immediate family are concerned, no one at all familiar with my father's sentiments, or having any knowledge of my life, needs to be told that there was never any failure of cordial and tender relations between us.

The only real coolness that ever existed between us, after I arrived at years of discretion, resulted from my determination to apply my own earnings and a small inheritance derived through my mother, to obtaining a collegiate education. He regarded this as a needless waste, leaving, I think, a serious doubt of my capacity to make any good use of it when secured. While he disapproved my course, there was nothing unpleasant in our personal relations, and when the war of the rebellion broke out, he wrote me at once, detailing the reasons why he could not take part in what he predicted would be a long and doubtful struggle. From the hour when, in response to his letter, I informed him of my enlistment, until the day of his death, there was not the least interruption of pleasant and kindly relations between us.

For many years, with his full and cordial concurrence and approval, I have refrained from visiting him at his house, since only annoyance and discomfort would result from my doing so. He was a welcome and honored guest however, in my own home, by all of whose inmates he was most

lovingly beloved, and we met here and there, whenever occasion served elsewhere. I was not only unaware of his death, until after his burial, but did not even know that his illness was of a serious character—a fact which he no doubt, purposely held from me, for reasons not difficult to understand.

ARTHUR W. TOWBEE.

Administrator's Notice.

Notice is hereby given that the undersigned has been duly appointed and qualified as Administrator on the Estate of Valentine Towbee, deceased, late of Kingsville, Kentucky County, Ohio.

Charles P. Graves, of Helena, Mont., who was married at Lexington, Ky., the other day, is one of the wealthiest colored men in the United States. He is president of two mining companies in Montana, and is said to be a millionaire. He married a well-known colored woman of Lexington.

DEAD.

Mark H. Bunnell.

Mark H. Bunnell, only son of Mr. and Mrs. A. O. Bunnell, died on Friday morning, Nov. 10, 1893, after an illness of eight months. Mark was born in Dansville March 20, 1874. As a boy he was bright, active and independent, with a great love for books and study. He attended select schools, the Dansville union school, Riverview Military academy at Poughkeepsie, and then made a special study in Rochester of stenography and typewriting. Mark was a persistent and enthusiastic reader of the best books, magazines and newspapers. He comprehended and remembered what he read. For a boy of his age he was remarkably well versed in history, biography and travel, general news and his country's politics. His fondness for reading may be judged from the fact that during his last weeks besides daily reading of the newspapers, he listened with interest to the reading of Low Wallace's Prince of India and The Fair God. The latter book was finished the afternoon before his death, and he then requested his father to get Prescott's Mexico to read next. He was exceedingly fond of music, the drama and opera, and familiar with the best of popular music. After the age of 14 he was more man than boy in habit, tastes and associations. He was the soul of honor in all his relations with others, manly and courageous everywhere. On the threshold of eager, hopeful, ambitious manhood, and retaining a lively interest in life and all its associations to the last, he never murmured at his untoward fate, or his prolonged suffering, nor flinched in the very face of death. His end was painless and peaceful. The funeral, held from the family residence on Monday afternoon, was conducted by Rev. Mr. Ward assisted by Rev. Mr. Thomas. Mr. Spencer sang as solos, Jesus, Lover of My Soul, and He Giveth His Beloved Sleep. When living, the boy had a great passion for flowers. Dead, his passionless form was covered with his favorite roses, chrysanthemums, carnations, violets and tender vines. As the mourning cortege passed into Greenmount, a beautiful rainbow spanned the city of the dead. It seemed a very bow of promise to sorrowing hearts of a happy reunion hereafter.



# DEATH OF MR. WILLIAM FRANK O'BRIEN.

WASHINGTON, March 14.—One of Washington's most brilliant and widely-known correspondents has been laid at rest. Mr. William Frank O'Brien, who was Assistant General Southern Manager of The United Press and the originator of the O'Brien-Bain newspaper syndicate, died of pneumonia at four o'clock on Tuesday afternoon after a serious illness of but one week. Mr. O'Brien was prominently connected with the arrangements which made the inauguration of President Harrison a success, and he contracted a cold from exposure. His death was a great shock to his wide circle of acquaintances and is universally mourned by his professional and other associates.

The remains of Mr. O'Brien were escorted to New York by Messrs. P. V. DeGraw, General Southern Manager of The United Press; Charles Hayes, of the Associated Press, and Mr. G. C. Robinson, jr. Mr. W. D. O'Brien, father of the deceased, was at his son's bedside during his last days of illness, and at the time of his death.

William Frank O'Brien was thirty-one years old. He was born in Brooklyn, and for the last few years has kept up a residence in New York. He was a graduate of Cornell, and began his professional career with Judge Tourgee on Our Continent, at Philadelphia. He was of natural literary taste, and won an enviable reputation as the Saratoga correspondent of the New York World. He was connected with the executive department of The United Press with headquarters at 187 Broadway, and came to Washington two years ago. He was one of the most popular members of the Gridiron Club, which is composed of the leading correspondents of this city. He was frequently a guest of the Clover Club of Philadelphia, was a brilliant conversationalist and a polished gentleman. He was warm and cordial of disposition, as affectionate as a woman, and a firm friend. Among his most intimate associates were Mr. George Grantham Bain and Major Moses P. Handy, both well known to the newspaper profession throughout the country. His work evinced a fine literary taste and uniform care. Before him was a very brilliant future in the literary field. It is not probable that a death could have occurred in the corps of Washington correspondents which would have been more keenly felt, nor will his absence from Newspaper Row be unappreciated or unnoticed for many years to come.

A meeting of the Washington correspondents and representatives of the local press was held at eleven o'clock on Wednesday morning.

My dear Mr. O'Brien

My wife & daughter  
join me in grateful thanks  
for the kind words for  
your words of sympathy  
so helpful. My boys  
admire you greatly. He  
admired all strong helpful  
men. A short time before  
you died he spoke of your  
new book & said he  
would get it & read it to  
him. But he died too soon  
for that. Oh, we need  
not live now without  
our friends who are so  
kind & thoughtful of us.

Sincerely yours

W. D. O'Brien

For Mr. W. Tourgee



Received of  
Citizen - Brooklyn  
James  
Eug. G. G. G.  
Chambers  
Travellers  
Chas. H. Hook  
Telegraph  
Dispatch  
T. W. G. G.  
Advertiser  
Eug. G. G. G.  
H. G. G.  
Post  
C. G. G.  
H. G. G.  
Registered  
E. G. G.  
St. J. G. G.