

IN THE WORLD OF BOOKS

"THE VIRGINIAN," A GENUINE HISTORICAL AMERICAN STORY BY OWEN WISTER—BOOK NOTES

A STRIKING novel of the West and of the cattle-raising days that, like the buffalo, are no more, is Owen Wister's "The Virginian." It is an interesting story, but it is much more than that, for it is in the best sense a historical story and sets down with verity and vividness the conditions of one phase of American life which has passed forever. In his introduction Mr. Wister, in a vein of sincere regret, writes: "What is to become of the cowboy, the cow-puncher, the last romantic figure upon our soil? For he is romantic. Whoever he did he did with his might. The bread that he earned was earned hard—half a year's pay sometimes gone in a night—'blown in,' as he expressed it, or 'blown in,' to be perfectly accurate. Well, he will be here among us always, invisible, waiting his chance to live and play as he would like. His wild kind, who have always been the beginning—a young man with his temptations, a hero without claims."

And Mr. Wister himself claims that his narrative is historical. Any narrative which presents faithfully a day and a generation is of necessity historical; and this one presents Wyoming between 1874 and 1890. The Virginian who is the hero of this story is a typical cowboy of the best sort. Enough books about cowboy life have been written for those even who have never seen the great West to understand that all cowboys—hard-drinking, hard-swearers, straight-shooting men as some of them might be called—are not ruffians and bloodthirsty, wanton in cruelty. Among them, we have learned, there were some who might truly be called nature's gentlemen; unlettered, perhaps, but wise in the lore of the ranch and with a wonderful accurate and honest knowledge of their fellow-men. Of this best sort of cowboy is the Virginian. The first view of him the reader gets is through the eyes of a more beautiful than pletures. His broad, soft-hat was pushed back a loose-knotted, dull-scarlet handkerchief sagged from his throat, and one casual thumb was hooked in the cartridge belt that slanted across his hip.

The story is told by a "tenderfoot," who has come from the East to visit Judge Henry on his ranch, not without which the Virginian is employed. With accurate vision and much understanding the narrator notes the difference between life in the East and the West. He describes a searchlight on the character of the Virginian. When one of his cowboy friends comes to him and greets him with an oath—an oath that usually means fight all the world over, the Virginian takes it as a compliment, and answers in kind. Much to the amazement of the stranger. But a few hours later when a party of cowboys are placing cattle on the range, the cowboy in his heat applies the same epithet to the Virginian, he is at once confronted with a gun.

And with a voice as gentle as ever, the voice that sounded almost like a caress, but drew a very little more than usual, so that there was almost a space between each word, he issued his orders to the man. Trampas, when you see me, you see me. And he looked at Trampas across the table.

But Trampas "smiled," and the difficulty passed off. The story tells how the Virginian rises to the Virginian on sight. They meet in a saloon and the rowdy burlesque studied insults at the Virginian, which that worthy takes, to the astonishment of his friends. The Virginian takes it from the bishop, who, from the depths of his theology cannot help the Virginian out of the quandary, but gives him a "God bless you!" when he tightens his grip on his weapon and goes out. The breaking of the news to the bride-to-be, who begs him not to go out and be killed, and when that fails tells him he will be murdered if he does not stay. Finally she tells him that if he goes out to meet Trampas it means the end of everything between them, and the Virginian, albeit he loves her better than his life, cannot sell his honor so, and so goes out into the street with weapon ready and lips compressed.

Standing grimly against the wall of the saloon and looking tensely at the mountains where his honeymoon was to have been spent: "It's quite a while after sunset," he heard himself say. He was off his arm, and he replied to it, and saw Trampas pitch forward. He saw Trampas raise his arm from the ground, and fall again, and he saw the little fellow rise from the ground, and he looked at his own and saw the smoke blowing upward out of it. "I expect that's all," he said aloud.

And then, his ancient enemy being dead, he has to go back to the hotel and to the girl.

She had heard his step and was upon her feet. Her lips were parted and her eyes fixed on him, nor did she move or speak.

"You have to know it," said he. "I have kissed Trampas."

"Oh, thank God," she said, and he found her in his arms.

Vivid, vivid, with the fierce sun of Wyoming, and the fierce passions of primitive men heating through its purple glow, is good to read. It is history of the finest sort. The book is dedicated to Theodore Roosevelt in the following words: "Some of these pages are in honor of you, who have praised, one stands newly written because you blamed it; and all, my dear sir, beg leave to remind you of your author's unchanged admiration. The story is illustrated by Arthur I. Keller. (New York: The Macmillan Company.)"

Stephen Holton. Charles Felton McGuffey, author of "Quincy Adams Sawyer," and "Emmerhauset," has written a short novel, "Stephen Holton," a story of life as it is in town and country. In some ways it is his strongest work. He has returned to the field of his first success—writing of modern life in many of its myriad phases. The story has to do with the love of a young clergyman—whose intense personality cannot but recall the clerical prototypes of John Storm and Robert Eismaster—a charming young country girl. This romance runs through the novel's varying scenes, of which a mission meeting in the alums, an opening night in a burlesque, and a day with a detective are some of the most vivid. The pastoral broadness of the Maine woods, the whirling rush of the great city, and the thrilling ventures of the Colorado mines, are here to hold one's interest from first to last. (L. C. Page & Co., Boston.)

Story of England's National Anthem. The national anthem of England is undergoing revision, in order to make it accord with the new monarchy. As at present sung it reads, "God save our gracious King." This, apparently, is not impartial enough for the present court. The word "gracious" is held to be more appropriate to a Queen than to a King. So for the coronation the refrain was changed to "God save our lord the King," which was used in the earliest extant copies of the anthem, dated 1793. Great pains have been taken to ascertain the origin of the words and of the music. William Chappell says: "No question in the history of music has been more hotly debated than that which relates to the origin and authorship of this tune."

The simplicity and grandeur of the music is generally admitted. The melody became known on the Continent about 1763. It has been adopted in Hanover, Brunswick, Prussia, Saxony, Weimar, and some other North German states. In Sweden, Russia (at least until 1858, when the new Russian anthem was composed), and in the United States. It is the tune of our National hymn, "America." In Switzerland it is the air of the federal cantons and occasionally is played in the churches as voluntary. In Germany it is "Hail to thee in the crown of victory," or a song under German rule for freedom and Fatherland.—James H. Ross, in Leslie's Weekly.

Uncle Sam, Trustee. John Kendrick Bangs, his "houseboat" fame, has quit the field of humor temporarily to turn historian. Mr. Bangs was sent to Cuba to write a series of letters for Harper's Weekly, and he has, as a result, made a book outlining the whole story of Cuba's career. He begins with Columbus and ends with General Wood. In the first part of the book is given an account of the discovery and early settlement of the island. The second part, the most important part of the book, tells how the trust of the United States over Cuba has been administered. He describes the condition of the island at the close of the war, and then, taking up the story of the various departments of the government, he shows what changes have been brought about. Mr. Bangs has been too long a humorist to make a good historian, and his book is sketchy and disconnected, and the effect of seriousness is strained. At times, too, Mr. Bangs gets out of control.

Mr. Bangs tells in detail the story of the Cuban postoffice, frauds, and his saving grace of humor leads him to point out the curious coincidence that in Franklin Matthew's new book, "The New Born Cuba," one of the illustrations purported to be, "The Present Postoffice Building." As a matter of fact, the illustration was not the postoffice, but the penitentiary. Mr. Bangs remarks: "A more prophetic forecast of the natural ending of the trust of the United States over Cuba's posts could not have been devised." (New York: The Riggs Publishing Company.)

Life of Dignus the Elder. The publishers whose business it is to observe the changes in literary fashion among the reading public have detected lately symptoms of revolt against the purpose novel and against all stories empty of fortune and present interest, especially colonial novels have had their vogue, but only those books that thrill

A CORNER IN ANCESTORS

COATS OF ARMS AND TRADITIONS THAT CLUSTER AROUND WELL-KNOWN FAMILIES

THE present corner in ancestors, due to the desire to establish the right to bear a crest or to join a patriotic society, is creating a large crop of belittled, not silver or jewels, but traditions and romances, which are almost as precious possessions. To indulge in thisfad requires a large bank account, for it takes dollars by the hundreds to dig and delve for grandfathers and grandmothers many times removed.

One has the warrant of Holy Scripture for taking up this work, for it was a divine command enjoined upon the ancient Israelites to preserve their pedigrees and to hold in sacred veneration the memory of their forefathers. Among the Romans and Greeks it was considered ennobling and inspiring to be able to boast a pedigree back to the founders of empires. Today it is regarded as a badge of renown if one can prove a lineage

ling in Boston, Newport and Providence, are regarded the progenitors of the American family of Scotts.

The Learned Clark Family. The name of Clark, in its various forms of Clark, Clarke, Clerk, Clerk, Clarkson and Clarkwell, is of great antiquity, having been used in Great Britain long before the Norman conquest. In the Doomsday book Clericus was Clericus. Le Clerk is the form in the "One Hundred Rolls," compiled in the reign of Edward I. This was a record of those who owned lands in the time of William the Conqueror, "for which lands some paid money, some food, and some service as soldiers." The name meant a learned person—one who could read and write ancient and medieval lore. It was considered so honorable that many changed their names to Clark; hence its present frequency. Tradition has it that, though of Anglo-Saxon extraction, the family

back to the days of William the Conqueror, Alfred the Great, or some mighty monarch.

In covers of imperial purple and with letter-press of similar hue a book has recently been published which proves, by genealogical tables, that there are at this moment living in America no less than 59 persons through whose veins courses the blood of Alfred the Great and other sovereigns.

Where the Scotts Came From. To trace one's ancestry back to the time of Moses is not given to every family. More than ordinary full of interest, therefore, is the tradition regarding the family of Scott. One historian asserts that the name originated from Scotia, daughter of that Pharaoh King of Egypt, who was drowned in the Red Sea. Phobolus, son of the first King of Athens, was so troublesome that his family sent him to Egypt, where he married Scotia. His daughter, who was named Scotia, was married to a man named Phobolus, who was a descendant of Pharaoh's daughter. In this country the name is common in the Southwest and Northwest. Richard Scott is regarded in genealogical parlance as the "emigrant ancestor," or the "settler," "the pilgrim," or "Richard of the first generation." He and three brothers who came over in the 17th century, set-

ting, Henry, Heinrich or Heinrich come from the same root; and as Henry has given names to the most numerous group of English Kings, so it has also furnished surnames for a vast number of families in Great Britain from earliest times. In every year falls the anniversary of the birth of Alexandre Dumas the elder, and with it comes the publication of the first really trustworthy account of his life, character and works. Until now there has been no adequate life of Dumas, no impartial and complete biography, even in French. This new work is by Henry A. Spurr, and will be published in October. A change has taken place during the last 30 years in the literary estimate of Dumas, but no biographer could desire a more romantic subject, and the book is called to be interesting as a novel, full of witty anecdotes and amusing diversions.

Concerning Books and Authors. Mrs. Burnett has entirely recovered from her recent indisposition, which was so grossly exaggerated in the sensational newspapers. It is probable that she will make New York her residence for the next two or three years, and she has resumed work upon her new play and on "The Destiny of Bettina."

Amateur Cracksmen. The author of "The Amateur Cracksmen," has just completed a novel which has been at work many years. In length, plot and finish the work is more important than anything he has written before. It is a story of the work in more important than anything he has written before. It is a story of the work in more important than anything he has written before.

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Many of the first settlers of New England were Johnsons. John Johnson was one emigrant ancestor of William Johnson, another American ancestor of one branch of the family. He settled in Charleston, Mass., in 1634, and was set a house lot of two acres and an allotment of ten acres in the "Great Corn Field," and had "three rights in the cow common."

One of the names was a blacksmith, and it is interesting in this connection to learn that this trade, in colonial times was considered the highest one of the mechanic arts. Almost any one could use the saw, sugar and help frame a house of barn, but only a skilled workman could weld and temper iron and steel. A lot was set apart for the blacksmith, as well as the minister, who were considered the dignitaries of a town. One of the most distinguished of the family was Rev.

Samuel Johnson, first president of King's College, New York. He was born at Guilford, Conn., about the end of the 17th century. Among the 48 original purchasers of

became connected by marriage with the descendants of Joseph of Arimathea. The Clarkes were related to the noble family of Gordons in Scotland, to Sir Richard Saltoun, to the artist Copley, and many other distinguished people. It is related that one feminine member of the Clark family—who came to this country after her marriage—that "she was brought up at a boarding-school, always had her attendant and her maid, and was used only by persons of distinction." She used often to compare her poor living here with her life in England, "but she could fasten herself that here she had pure worship."

Joseph Clarke, who came over in 1630 in the "Mary and John," is the settler, or Joseph, of the first generation. He was the progenitor of the American family of Clarkes. There is a general tradition that a Thomas Clarke was one of the officers of the Mayflower—the mate—and the first pilgrim father to set foot upon Plymouth Rock, or rather the island in Plymouth harbor, now called Clarke, and that it was thus named in his honor. Among family names are Reuben, Nathaniel, Edward, Hugh, Peter, David, Rebecca, Thankful, Mehitabel and Alice.

Origin of the Name Harris. "Rich in household possessions" is the origin of the name Harris, Harrison, Harrington. Haara is Anglo-Saxon for lord and master; Herra in Icelandic means

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CHANGES IN SMOKING. Effort to Popularize the Pipe Proved a Failure.

Washington Star. "While there has been no change in the tobacco leaf itself within the past decade there has been some modification in the articles used for smoking," remarked a tobaccoist this morning.

"For instance, all efforts to popularize the pipe in cities in the United States to a degree approaching English and continental taste have met with failure. In cities, the man with the pipe is justly and universally regarded as a private and public nuisance. He is frowned upon by men and women alike, from the landlady of a lodging-house to the occupants of the rear seats on an open street-car.

"Outside of men whose manual in or outdoor occupations make a pipe acceptable to them and force its tolerance upon others with whom they come in contact, it is the exception that a man is seen upon the streets of Washington—and in other cities in good clothes with a pipe in his mouth, unless he be a student, or one whose affection for English customs is obvious from his make-up. As a class of wage-earners whose incomes admit of cigars but who affect the pipe while at work, especially at their desks, newspaper men, and those who are employed in a pipe is as essential to the standing and equipment of a student as is his class pin or the colors of his alma mater. It is a sight which causes an observing man, much quiet amusement to stroll along the streets of New Haven, which lie close to Yale, and look at the college youth with his inseparable pipe and concealingly important bearing. He has a pipe, and is a man.

"In short, except in the country and in the smaller towns and villages, the great mass of American smokers are against the pipe in public, though many smokers have their pipe at home. The American woman, too, has set her dainty foot firmly against the pipe, whether at home or on the street, and women who raise no objection to smoking are unworshipfully against the pipe. Since the smoke from a pipe, whether blown back from the smoker's lips into one's face in an open street-car, the smoker of a railroad train or elsewhere, is often nauseatingly offensive and frequently absolutely intolerable, it is not regretted that such National aversion to this form of the use of the weed exists. Another reason why pipes are not popular in cities is that the average American has plenty of spending money and he indulges his taste for cigars as easily as the smoker of a railroad train or elsewhere. Another reason why pipes are not popular in cities is that the average American has plenty of spending money and he indulges his taste for cigars as easily as the smoker of a railroad train or elsewhere.

"Again, in Europe nearly every smoker has his meerschaum, which is his special pride in the United States this class of pipe is not nearly so extensively smoked as in years gone by, and you will notice that the briarwood pipe is almost exclusively displayed in the shops of tobacconists. The American is always in too much of a hurry to give proper time and attention to the smoking and the coloring of the meerschaum pipe, which he breaks as easily as the United States this class of pipe is not nearly so extensively smoked as in years gone by, and you will notice that the briarwood pipe is almost exclusively displayed in the shops of tobacconists. 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