

which secured a world-wide renown to Sienkiewicz," and assures us that "he is a very able master of the historic romance, originated by Sir Walter Scott." Without being willing to indorse fully his high opinion of the youthful novelist—Gasiorowski is little more than thirty years old—we must say that "Napoleon's Love Story" has left a decidedly favorable impression on our mind. It is too long and treats of an unpleasant theme—the *liaison* between Napoleon and the beautiful Countess Walewska—but it is a strong piece of work, with passages of rare dramatic power and some fine characterizations. Gasiorowski, we are told, is an enthusiastic admirer of Napoleon, but the Napoleon of these pages is the reverse of admirable, and the presentation should go far to disenchant indiscriminating hero-worshippers. A word of praise is due the translator, whose version is flexible and agreeable, preserving the unique individuality of the original. (E. P. Dutton & Co., New York. \$1.50.)

*The Open Church
for the Unchurched*

The Rev. James E. McCulloch, of Nashville, Tennessee, here throws upon the problem of city evangelization the light of a great example. Under the leadership of the late Hugh Price Hughes the British Wesleyans have shown in London what can be done in American cities, whose churches are said to be twenty years behind the forward movement now well under way there. Where we have city mission chapels the great central halls of the British Wesleyans are their largest and most costly edifices, and thither the crowds throng. In these strategic points the "open" or "institutional" church has its home, its arsenal, its altruistic supply for needs which other parts of the social organism—the home, the school, the government—fail to supply. What is most to the point, the ablest church leaders are put in command. These methods are worthy, not of entire adoption, but of wise adaptation to American needs. This is an inspiring book. As Bishop Hendrix says in its Introduction, "it is a picture of the firing line." (The Fleming H. Revell Company, New York. \$1, net.)

*The Ranch on the
Ox-Hide*

The author of this young people's story of frontier life is Captain Henry Inman, whose volume on "The Old Santa Fé Trail" in a more systematic way but with immensely entertaining qualities revived the old days of pack trains, trappers, teamsters, adventurers, and Indian fighters. The same kind of material is here used in describing the hardships, perils, and sport of a group

of four boys and girls thirty years ago, and before the Indian, the buffalo, and the antelope had disappeared. (The Macmillan Company, New York. \$1.50.)

*The Reconstruction
of Religious Belief*

In this book Mr. W. H. Mallock deals only with three fundamental articles of religious faith—God, freedom of the will, and immortality. Concerning what is distinctive in Christianity he has nothing to say. The foes he attacks are materialism and determinism. His attempt is to show, first, that faith in all three of the fundamental articles named above is essential to the social organism, and, second, that faith in at least the first two is really implicit in the agnosticism which ignores and the materialism which denies them. This is not an original argument, but it is put by Mr. Mallock in an original way. His book would be a third better if it were a third shorter. It appears to us quite conclusive to any one who is patient to read it and open-minded to give it attention. Simple as they appear to be to the superficial thinker, materialism and determinism are both self-contradictory, and their self-contradictions are by Mr. Mallock effectively exposed, though the process of argumentation is sometimes needlessly elaborated and complex. (Harper & Brothers, New York. \$1.75, net.)

Teachers' Guide

Dr. Martha Tarbell has produced a work for teachers of the International Sunday-School Lessons for 1906 which ranks with the best of its class. It would be difficult to excel it in the line which passes over all critical problems to illustrate and apply to pupils of all ages the teaching of the text as it stands. Aside from its immediate value for the current year, whose lessons are all upon the life of Christ, it has a permanent value for preachers in quest of "sermon-stuff." To these its copious selections from helpful writers and numerous apt anecdotes present a large quarry of illustrative material. (The Bobbs-Merrill Company, Indianapolis.)

*The United States
in the
Twentieth Century*

When M. Pierre Leroy-Beaulieu's work first appeared, *The Outlook* (October 29, 1904) devoted considerable space to an account of the scope and conclusions of the book, recognizing it as one of the most important volumes about the United States ever written by a foreign student and observer. The book has now been carefully and admirably translated into English by Mr. H. Addington Bruce, and will undoubtedly take its place as an informative and instructive survey of the industries, resources, and development of the

United States. The author is the son of the eminent economist Paul Leroy-Beaulieu, and has himself published more than one book dealing with economic and industrial topics. He furnishes for this translation an extremely interesting preface, in which his view as to one tendency in this country and the danger of that tendency is thus expressed: "Of the qualities that have co-operated to elevate them [the American people] so rapidly to such a commanding position, the most impressive is a great, a tireless energy. Now that the obstacles raised by nature have been overcome, now that the country is already so wealthy that the individual cannot always hope to see his efforts as richly compensated as was formerly the case, there is danger that this precious quality may be to some degree lost. It seems to me that the first care of the Americans should be to maintain it in all its integrity. Now, the essential condition to the development of energy is liberty. Every restriction on liberty, with however good a purpose, diminishes the sentiment of individual responsibility and initiative. Yet we often hear mooted in America as elsewhere measures which, under the pretext of correcting abuses, would immeasurably extend the State's sphere of action and reduce the liberty of the citizens." Equally interesting is his remark in regard to the future of our great trusts: "I am persuaded that I ought to

adhere to my original opinion that the majority of these unwieldy organizations will be unable to survive an acute and prolonged period of depression. I believe, to put it briefly, that the attempt to monopolize a great industry and to control prices is certain to fail unless it receive direct or indirect governmental aid. And I am convinced that an unduly high opinion has been entertained of the dangers as well as of the strength of the trusts, and of the part they have played in the development of American manufacture." (Funk & Wagnalls, New York. \$2, net.)

With the Sorrowing No impulse of natural feeling encounters graver difficulty than a tactful ministration of sympathy in the home overshadowed by the wing of the death angel. To facilitate it this little book, edited by an experienced pastor, Dr. Frederick W. Palmer, of Auburn, New York, has improved in various ways upon manuals in common use. By its classification of Biblical selections according to their suitability for different circumstances, its prayers, and its choice "songs for faith and comfort," it offers "suggestions for the use of pastors, missionaries, and other visitors in the homes of sorrow," most profitable for the avoidance of monotony and formalism in the effort to discharge a sacred duty. (Fleming H. Revell Co., New York. 75c., net.)

Letters to The Outlook

MORMONISM

Of the letters sent us concerning Mr. Irving's article on "Some Aspects of Mormonism" we here print one entire letter and passages from a second in criticism, and one in approval. Mr. Irving stated quite as frankly as any of our correspondents the evils of the Mormon hierarchy. We cannot understand how his article could have been interpreted as a "defense of Mormonism." Nor do we find anything in the article to imply that "time will effect a natural cure of these evils." The difference between Mr. Irving and his critics seems to have been occasioned by the fact that he urges as a cure for those evils, not denunciation, but education.—THE EDITORS.

The amazing defense of Mormonism by G. A. Irving in *The Outlook* of January 6, 1906, comes as a surprise to many, in view of the startling disclosures made in the trial of the case of Reed Smoot, United States Senator from Utah and Apostle of the Mor-

mon Church, before the Senate Committee of Privileges and Elections.

We must take exception to one premise upon which the article is based—that prejudice against the Mormons exists to a large degree because of the biased reports of Christian workers in Utah, concerning whom the writer says: "From the very nature of his work, and the attitude of suspicion and hostile criticism which he often assumes on engaging in it, he is often blinded to the good of Mormonism." An apparently much more extended acquaintance with Christian workers in Utah allows us to assert that in hundreds of addresses given in the East by such there has not yet been heard one word which has differentiated the average Mormon in his social instincts and his neighborly attitude from other citizens, while each speaker has fully recognized and publicly granted that where hierarchic command does not limit his activities the lay member of the Mormon Church is quite as ready to do the kindly deed and to establish friendly