## IDEAL LIFE DECLARED INSTINCTIVE DESIRE AND WISH OF EACH NORMAL HUMAN BEING

Every Truth of Nature That Will Help Him to Do It Said to Be of Great Value to Race-Two Radically Different Views of Relationship Between God and Man Cited-Both Called Orthodox,

Sermen-lecture by L. W. Rogers, national pracident of the Theosophical society before the Portland Theosophical society during his visit last week.

TO LIVE an ideal life is the instinctive desire of the human beling. Every truth of nature that will help him to do it is of very great value to the race and we cannot spend lime more wisely than in carefully studying the fundamental principles of our being. We all strive, with some degree of success, to establish a consistent relationship between our ideals and our lives—between precept and practice—but our success must necessarily be largely dependent upon our understanding of our relationship to the source of all life and the method by which its sublimity may here the first in the unity of all life has been recognized the unity of and the welfare of the stranger lambdade in the unity of all life has been recognized the unity of all life has been reco method by which its sublimity may

that he is his universe, and yet more than his universe; for the idea of immanence includes all the sublimity signified by the word "transcendence," while rejecting only the materializing tendency and limitations with which the dogmatic use of that word has invested it.

Of course it is nearly as impossible to express spiritual truths in phys-ical language as for the finite to com-prehend the infinite. All attempts only emphasize our helpleasness. In the effort to describe immanence, or in-being, we can only declare that we mean that the universe is an expression of God, an actual emination, a literal portion, is the supreme be-ing, but not all of the supreme being,

between God and man from the viewpoint of immanence. As the raindrop
is to the ocean in the material world,
the finite being is to the supprese
being in the spiritual world. The soul
is literally a spark from the divine
tife, raying outward into material
realms and ultimately returning with
a rich harvest of experience to its
of their fellowmen has moved them vich harvest of experience to its ource. The conception of God im-

represents the truth of nature. But the minority have the scholars and thinkers with them. The Encyclopedia Britannica says:

The conception of God as wholly external to man, a purely mechanical theory of creation, is throughout Christendom regarded as false to the teaching of the New Testament as-

also to Christian experience."

Whence came that misleading "mechanical theory of creation" that is largely responsible for the unfortu-nate materialism of the west? From the ignorance and intolerance of the monks of the middle ages, whose mental poverty was as dire as their physical poverty, and whose theology was as bare and dreary and mate-rialistic as their cells of stone. If immanence. Indeed, go back to the Old Testament account of cosmog-ony and we read of man that "In his own image created he him." Image is defined as a reflection, a likeness In what does that likeness consist? Since God is wholly immaterial it cannot refer to physical characteris-tics. It can mean only that in spiritual essence, in power, in wisdom, in compassion, man is an image of God. The difficulty with those who hold widesprend western view which mistic to immanence is that instead of thinking of man as a reflection or image of God, they think of God as a reflection and extension of the best characteristics of man.

Sermon-lecture by L. W. Rogers, na-tional president of the Theosophical so-ciety before the Portland Theosophical society during his visit last week. here the less than an inleed and the welfare of the stranger

his imperfections. To this evidence compassion, without which there can be no religion. There is still lingeries a god in the making by his efforts to transcend imperfection. The whole tendency to regard the life of the

from each other; that the relationship is that which exists between the inventor and the machine. It is an anthropomorphic view of the supreme being and it translates spiritual truths in terms of the literal and the materialistic. It is widespread in message to be discovered by the suprementation of the suprements. Let was supposed to be discovered by the suprementation of the suprementation o mass. He was supposed to be and intuition and is quite naturally found side by side with that literal interpretation of the Bible that obscures truth and destroys beauty by mistaking allegory for history.

The opposing view is that of God immanent. Immanence differs from transcendence as the clear light of transcendence as the clear light of transcendence as the clear light of the description of the supposed to be any subject, or himself comprehended but a fragment of truth, would have been considered blasphemous.

The was supposed to be and intuition. Until intellect is evolved and used, intuition can be but poorly and uncertainly expressed. Now, nobody will deny that business and political life develop the intellect. They are therefore essential parts of the divine plan for the been considered blasphemous.

It is not intuition. Until intellect is evolved and used, intuition can be but poorly and uncertainly expressed. Now, nobody will deny that business and political life develop the intellect. They are therefore essential parts of the divine plan for the evolution of the soul.

been considered blasphemous.

This seer of the transcendence idea had little to do with worldly things. He dealt with the future rather than the material body may be bliss indeed for those who have lived up to deed for those who have lived up to highest ideals here, but none ows of the night. It is the view that the supreme being is not apart from his universe, but is within it; indeed, He dealt with the future rather than the present. His visions were not re-lated to the work-a-day world. This life seemed to be of questionable value—a fleeting sorrow to be tolerated as a child gets through with the

followed in due course with the return of appetite and life that is worth while!

Special inspiration is consistent only with "a purely mechanical theory of creation." If that illogical and unscientific conception of the universe is thrown aside the old view of inspiration must go with it. What, then, is inspiration and what is the inspired life?

Inspiration is the influx of the division of a happier himanivine life into the human being and it

as the clouds are an emination, even becomes possible in exact proportion that we comprehend the oneness of the supreme being as the raindrops are literally a portion of the supreme being as the raindrops are literally a portion of the sea. The ocean, and that man, as part of the universe, is as illorally a portion of the supreme being as the raindrops are illerally a portion of the sea. They will become again the sea, but are for the time being far from home and are in no sense at that time the sea. There is an actual separatolon in what we call space and yet there remains an inalienable relationship in mature between them. Regarded as that the comprehend the oneness of all life and strive to escape the thraidom and self-interest. Inspiration is an intensification of the divine force that is within all human beings—not a creation of what does not exist, but an evolution of what is there, as a spark may be fanned into a flame. When one is inspired the god within has been aroused, comprehend the oneness of all life and strive to escape the thraidom and self-interest. Inspiration is an intensification of the divine force that is within all human beings—not a creation of what does not exist the sea.

a rich harvest of experience to its source. The conception of God immanent, therefore, accepts most literally the great truth that "in him we live and move and have our being."

We are inseparable from him. We are divine fragments of the one life. We divine fragments of the making.

There is no exaggeration in the There is no exaggeration in the statement that these two views are equally orthodox. In western civili
He who calls the truly religious man? He who calls the man mankind.

He who calls the inverse mankind. mation there may be ten who believe in transcendence only for every one who believes that immanence alone who believes that immanence alone advance of his times and in exchange for his brave opinions accepts payment in the coin of calumny. He who gives his life for a principle, even through mistaken judgment, in a bad cause. Whether famous or obscure, whether respectable or despised whether accepting the highest of religions or rejecting them all, they are

the truly religious—they are all in the galaxy of the great. Shakespeare did not write scripture, but he was as certainly inspired as any saint. He comprehended the soul. He "held the mirror up to nawhere the old tenements stood fairer
Where the old tenements stood fairer ture" and it reflected every height and depth of human emotion. He filled his stage with the actors of his was as bare and dreary and materialistic as their cells of stone. If we go back to the early Christian period we shall discover that the Christian Fathers held the view of think the thoughts and live the lives have vanished, and me look the content of the conte ened sympathy and enabled men to think the thoughts and live the lives of other men. Poet, artist, dramatist, philosopher, marvelous interpreter of the inadequate, has disappeared. The old sympathy and the property of the inadequate, has disappeared. The scott Firsgerald I went to the mirror of the inadequate, has disappeared. The scott Firsgerald I went to the mirror of the inadequate, and particular the scott firsgerald I went to the mirror of the inadequate, and particular the scott firsgerald I went to the mirror of the inadequate, and particular the scott firsgerald I went to the mirror of the inadequate that the scott firsgerald I went to the mirror of the scott first f philosopher, marvelous interpreter of nature, greater than genlus—nothing less than inspiration can explain him!

Wagner will serve as another illustration. His art demonstrates this natural truth of inspiration in another way. He brought some portion of the wondrous harmony and regal grandeur of a higher plane into physical life. The music of Wagner may been misunderstood and dephysical life. The music of Wagner thas a kinship with the majesty of the stars. It lifts the consciousness to higher realms. Why does it elevate and ennoble us? Because it arouses in some degree the consciousness of our relationship to the one life. It was destroyed. The two many hairs there were left, and said, "Good Lord can it be you're getting middle-aged!" Well, if the young people in Fitzgerald's "This side of Parad'se" are a faithful representation of actual boys and girls in our world, we elderly monitors had better move on. They prefer the security of that which is to the uncertainty of that which they have not seen; and so they argue against progress are destruction and dangerous. The conservative majority never wishes to move on. They prefer the security of that which is to the uncertainty of that which they have not seen; and so they argue against progress are destruction and dangerous proposed. The two destruction and construction.

Of course the iconoclasts have always been misunderstood and development of actual boys and girls in our world, we elderly monitors had better move on the times. Protect the innocence of youth! Why, goodness me, it's we innocent old things who need protection and construction.

The new order could not be until the new of extended in the new o

flection or image of God, they think of God as a reflection and extension of the best characteristics of man.

It is this grand old Christian idea of the immanence of God that the theosophilst bas in mind when be asserts that all buman beings are essentially divine; that each of us it an embryo god. It is a conception of the soul that is in harmony with all the soul that is in harmony with all the scriptures, with ancient and modern philosophy and with the working hypotheses of science, for it is inseparably associated with the idea of evolution, as a truth of nature we shall be able to establish the fact by an analysis of man. We shall find inherent in him the qualities of a god. Accustomed as we are to looking at the shadow side of bundant and we have more than the prophets were interested as we are to looking at the shadow side of bundant and the province of the first seem startling to declare that any gelic attributes are common property. And yet it is unspeasant and repulsive—which is but a phase of evolution, as as scaffolding is an usip but necessary phase of architecture—we find the most bonclusive evidence of the in-

Within the world of Christian thought and philosophy there are two radically different views of the relationship between God and man. The common that view and the mather. The view how has that of God transcending of the views is commonly throm as that of God transcending for the contestant will be consideration will show that they present ideas as opposite as the police of the consideration will show that they profound and fair-eaching influence is the God and man are being apart from each other; that when who was a data of the matter of the consideration will show that they profound and fair-eaching influence is that God and man are being apart from each other; that the consideration will show that they profound and fair-eaching influence is that God and man are being apart from each other; that when who are summed that which most of the restriction of the surgeon who can be proposed and saints. Others he made to the surgeon who can be god in the making by his efforts to transcending of the world to much of the content of the world to much of the common day in the class which the surgeon will be the market two of the relationship to the private and that these ideas have profound and fair-eaching influence is that God and man are being apart from each other; that the relationship is the relationship is the relationship to the practical affect of the profits of the consideration will show that they profound and fair-eaching influence is that God and man are being apart from each other; that the relationship is the relationship is the relationship to the practical affect of the profits of the constituence of the literation. To those who give their tendency to the change the physical plane is the ransformation of the subtine of the physical plane is the ranscription. To those who give their tendency to the size and the subtine of the physical plane is the ranscription. To those who give their tendency to the transcription. To those who give their tendency to the size and the subtine of the literation. To those who

is ter seeds in the springtime in the bed hope of a fine crop of votes in the sis fall. J. P. McEvoy has set down our

their highest ideals here, but none the less the kingdom of heaven is within us and we may know it now. To work as the selfish work, but only ated as a child gets through with the measles, a period of existence not to be enjoyed, but rather the transitory stage of unavoidable evil that will be followed in due course with the return of appetite and life that is worth while!

Special inspiration is consistent only with "a purely mechanical theory of creation." If that illogical and this out words the solution of the solu

ity on earth, and their personal in-terests were forgotten in the effort to give those visions tangible form and to work them out in the terms of material success. They were all 'nspired. Political action can be just as sacred as ecclesiastical action he forces that work toward freedom

Blavatsky — they are some of the heroic figures among the destroyers of outgrown theories and beliefs. heroic figures among the destroyers of outgrown theories and beliefs. Some of them are too recent to have taken the place in history to which they are entitled, for the iconoclast of one age is likely to be the saint or hero of the next. The world regards Luther and Blavatsky as representing different degrees of usefulness and beneficence only because of the different periods o time that separate them from us. The radicalism the carrying on his regular courses on

the twentieth.

These great iconoclasts were beneficent destroyers. They swept away the obselete and cleared the path for progress. They stimulated thought. They worked against that montal inertia which characterizes the man who permits others to think for him. "It is a noble thing to destroy slavery and free men's bodies. It is a nobler thing to destroy superstition and free men's souls."

Every erg must have the loonethough, of course, the most crushing weight that is on some workers' minds—the fear of dependency for

Every era must have the lcono-lasts-the destroyers. There would be no progress without them, for de-struction is as necessary as construc-tion. Consider how a city changes in a generation. Mechanics' shops are torn down that manufactories may be built. Hovels are cleared structures rise. The very knolls and dales yield to the transforming hand of man. Rivers change their course, lakes appear, new landscapes come Floyd Dell it seems is "slig

God, even when not aware of their lown divinity, and none the less so because some of them have questioned his very existence. The iconoideause some of them ideas in the ideause it is unpopular truth. Because it is unpopular his reputation, his liberty, his belongs to the nobility of nature, to belongs to the nobility of nature, to the ideause of the inspired life is the spirit of sacrifice. Wheever possesses that the ideals are the inspired in God, whether he wears the ideals are the robes of

Right forever on a scaffold;
Wrong forever on a throne:
But the scaffold shapes the future
And within the dim unknown
Standeth God, within the shadow,
Keeping watch above His own!

feelings in appropriate verse in his "Slams of Life"---"with malice for all

I know I have a congressman

In Washington, D. C.
For now and then he comes around
To get a voic from me;
He proudly shakes me by the hand
And askn about my needs.
And when he goes to Washington
He sends me garden seeds.

Whenever there's a bill for which
I'd like to have him vote,
I trust in him and tell him se
By 'telegram or note;
And he gets every one, I know,
And every one he reads.
For always when the Spring has come,
He sends me garden accds.

The other day I wrote to him
"We put our faith in you
To make the league of nations safe
If Wilson puts it through."
His answer came right back to me:
"Appreciate your needs."
Am sending in tomorrow's mail
Some lovely garden secda."

I am giad I have a congressman
In Washington, D. C.
His legislative efforts there
Mean oh so much to me!
He is my representative.
For me his bosom bleeds,
And always when the Spring has come
He sends me garden seeds,
Radisbes and istucce,
Tomatoeses, cucumberses,
Such lovely garden seeds!

really had his eyes and cars open during all these months he should have much of value to tell us, al-

Hilda Conkling, our 9-year-old

ocetess, has been announced as the

winner of the Touchstone Magazine poetry contest for February. Finan-cially that means \$50. Professionally

(can you call poetry a profession these days) it is interesting, because

these poems were submitted anony-mously, of course, and there were several distinguished adult poets par-

Floyd Dell it seems is "slight and little shy." "Don't tell them," he

F. P. A., in the 'ntroduct'on of C. L.

Edson's "The gentle art of Column-ing," says that column-conducting is the pleasantest job in the world.

"Given a set of morning papers, any child able to frame a coherent sen-tence and to rhyme in simple couplets.

can begin to write a column. In a day or two the public will begin to help

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have rheumatism all my life than to be false to the highest ideals of my fathers!"

The iconoclasts are the pioneers of the mental and moral world. They clear the he can continue to realize his divinity. field so that better building becomes ity only by uncompromising loyalty possible. They are ambassadors of to truth. To retain his life by deny-

ular his reputation, his liberty, his liberty, his life, are in peril. Because it is truth lit lays the foundation on which the future happiness of mankind rests. He shapes the destiny of an ungrateful world and all of the organized dence of the imanence of God and forces of society are argued him. Our author knows her China intible mately. She gave proof of this in belongs to the nobility of nature, to kinship in God, whether he wears the "Mr. Wu" and other stories, and gives rays of a mendicunt or the robes of new evidence of her wonderful talent in the present novel, "The Feast of Lanterns." ful world and all of the organized dence of the immanence of God and Lanterns."

Whether his activities are religious through and inspires thousands outputied, he is equally the inspired massenger of God. Lowell puts it and speakers, than is furnished by concisely in six lines:

Right forever on a scaffold;

Lanterns."

In the latter we are treated to symptotic following the la necepted ideas of their day. They represent the most godlike qualities and the highest ideals known among men. The novel opens in China about 30

is supposedly the sole forerunner of modern realistic fiction that classic

literature affords.

Everett D. Martin.





The Feast of Lanterns, by Louis Jordan Miln. Fred A. Stokes Company, New York City. Our author knows her China inti-

From these extracts it will be ob-Theodore Maynard, the English

Just one hundred years ago last month John Keats died in Rome. A young man of 24, very short in stature and dreamy of gaze, with bronzeture and dreamy of gaze, with bronzetur

she) will play fair and give us half.

who makes no mistakes does nothing. He who makes many mistakes loses his job.
—Booker Washington. Read a book for Religious Book tual gifts and accomplishments. When

Standeth God, within the shadow.

Keeping watch above His own!

Martyrdom is the logical outcome of iconoclasm. To some degree every that miracle of miracles is wrought—the transformation of the common. The higher his work the greater will be his sacrifice and the mightler will be his sacrifice and the mightler will who can grasp the tremendous of the common of the common place into the sublime.

Extelled.

The novel opens in China about 20 or 35 years ago, and the principal characters are members of the aristocratic clan or family of Chieng. An old proverb had predicted that some lay a girl of this clan would save China in a time of great need and

the conquered fields of his past evolutions to the truth of a greater life. It is evidence that the human being is greater than his physical existence—is so great, so divine, that at a certain stage of his the gods!

THE LITERARY PERISCOPE

MISS ETHEL R. SAWYER, Director of Training Class, Labrary Azsociation of Portland.

Now that planting time is comping on our thoughts turn fondly to seeds and things. Earth yearnings arise in us and everyone who can beg or buy a bucket of dirt and a window box begins a series, of intensive farming experiments. Let us not at this time forget to pay due honor to one source of our spring delight, those public servants who scatter geeds in the springtime in the look of a good experiments. Let us not at this time forget to pay due honor to one source of our spring delight, those public servants who scatter geeds in the springtime in the look of a good expense of the servants who scatter geeds in the springtime in the look of a good expense of the public servants who scatter geeds in the springtime in the look of a good expense of the public servants who scatter geeds in the springtime in the look of a good expense of the public servants who scatter geeds in the springtime in the look of a good expense of the public servants who scatter geeds in the springtime in the look of a good expense of the public servants who scatter geeds in the springtime in the look of the scale of the care of the excellence of Chinere virtue, etc.:

All Chinese home life starts with one great underlying advantage — physical beauty. And it has many others. Every Chinese is born into surroundings of preminence of story of core, beauty of end things hearth the starlit temples of the excellence of Chinere with one great on deciding had completed to find the physical physical contents of the public of the starlit temples of the excellence of Chinere with one great in deciding had completed to find the starlit temples of the excellence of Chinere with one great underlying advantage — physical beauty. And it h

oct, came to visit us last spring and likes America so much that he served that our author has killed it love with China and Chinese, and that she writes in the idealistic sense.

The head of the Ch'eng clan and house is Ch'eng Shao Yun, a widow these opinions readable.

The author signs bimself as "A gendered the control of th she writes in the idealistic sense.

The head of the Ch'eng clan and house is Ch'eng Shao Yun, a widow and a stern ruler in her own right. She had borne her lord seven sons, but she was possessed of two great sorrows: the death of her husband and because she had borne him no daughter. Ch'eng Yun was one of six sixers and the niece of a score of aunts. She was on terms of intimacy with the illustrious empress-dowager, to Her favorite was her youngest son and idol, Ch'eng Chu-po. To conserve a tie in fits of furious anger over trifles.

The author signs himself as "A gentleman with a duster" and presents word portraits of noted people as if these were shown on a mirror. Our author asserts that this mirror is dustry actions and obscure themselves from public view. Therefore, our author procures a dustry and individual to the illustrious empress-dowager. The mirror is British and mostly a fabulously rich and in his time a dismirror, so that all may see.

The mirror is British and mostly a fabulously rich and in his time a dismirror, so that all may see.

The ime comes when the young boiled of these British notables: Promier Lloyd George, Lord Carnock. Lord Fisher, Herbert Asquith, Lord man, Ch'eng Chu-po, must by the customs of his clan, get a wife and rear late. Lord Kitchener, Lord Robert and confused.

The author signs himself as "A gentleman with a duster" and presents word portraits are moved to dark realism like this. It is as if Edgar Allen Poe had suddenly come to life and had written a morbid tale of dark realism like this. It is as if Edgar Allen Poe had suddenly come to life and had written a morbid tale of dark realism like this. It is as if Edgar Allen Poe had suddenly come to life and had written a morbid tale of dark realism like this. It is as if Edgar Allen Poe had suddenly come to life and had written a morbid tale of dark realism like this. It is as if Edgar Allen Poe had suddenly come to life and had written a morbid tale of dark realism like this. It is as if Edgar Allen Poe had suddenly come t is "staying on." He has been visiting his parents in Canada and now is bringing out a new volume of poems, "The Last Knight" and a first novel entitled, "The Divine Adven-An account of what is probably the first novel ever written is contained in W. C. Summers' "Silver Age of Latin Literature." Fragments only of the story remain, but it seems to have originally been a voluminous work by Gaius Petronius, the master of ceremonies of Nero's court. Surely you remember the noble Petronius in

girl.

One sunny day Ch'eng Chu-po set author is more often personal and out to celebrate the feast of lanterns critical than laudatory. He writes in

line of History." Now there's an lidea for a little extra money on the side—and we ask only that if one of our readers wins the prize he (or she) will play fair and give us half.

"" are worried over Russian plots to an are worried o

"Breakers and Granite," by John Gould Fletcher.

"Kim," by Rudyard Kipiing.
"The Behaviour of Crowds," by Everett D. Martin.

Tzu's son is named Cheng Lo Luct and when he comes of age the stern grandmother finds him a wife. Hua Foh Tien, a maiden of a noble clan.
Suppose further lineage is omitted?
On page 128—there are 304 pages in the novel—it is announced that at

length a granddaughter is born to the dowager-ruler, and the baby is named Tien Tzu. She is the real heroine of the novel. She grows up as a girl of wondrous beauty and intellec-



Arthur James Balfour, author of "Essays, Speculative and Political."

with a slave girl named Mung Pann in enforcing demands by rifle fire to England to receive her education.
In describing what happened to Tien Tau in England the novel is at its best. An English lover appears, Jack Selwyn, Lord Ashford, and he kisses her, to Tien Tzu's great distaste. Tien
Tzu knows that she is being reared
and educated to serve China. Is she
to become the wife of a white husband, or is she to go home to China
band, or is she to go home to China
blood feud over the possession of to become the wife of a white hus-band, or is she to go home to China and do as all the honorable women of her clan have done?

The Mirrors of Downing Street. Illustrated. G. P. Putnam's Sons, New York City.

Whoever the author of this power fully written but slightly pessimistic served that our author has fallen in book is, he shows decided ability in

you remember the noble Petronius in "Quo Vadis" who opened his views and departed with dignity to the Elysian Fields when the Neronian favor was withdrawn. This work "The Satirae" is an exciting and involved story of Roman high-life and is supposedly the sole forerunner of

There is an actual separatolon in the san actual separatolon in what we call space and yet there remains an inalientable relationship in mainter between them. Regarded as grandeur, the power and the was a driving force, a maker of a machine that made others work and "stupid" and "selfish." Lord Robert seize Corea. Cholera visits China and chills many of the Cheng chieffains. Churpo, who alone is left to the down with the prize he (or the) will play fair and give us half.

Balanced ration for week-end reading:

"Breakers and Granite," by John

statesmen, and during the late war he occupied a responsible position in the government of his country. His life work is stamped on the far-flung history of the British empire. These ten essays have been collected by Mr. Balfour during the last dozen years and have appeared in various publications. They are ably written, with that charm and polish of which Mr. Balfour is master.

The titles are: "Decadence," "Beauty and the Criticism of Beauty," "Berg-son's "Creative Evolution," "Francis Bacon," "Psychical Research," "Au-Bacon, Payonical Research, "Anglo-German Relations," a paper written for "Nord und Sud," 1912; "Treitschke's view of German World Policy," 1916; "The Freedom of the Seas," addressed to the American public in 1916; "The Foundations of a Durable Personnel Pe Durable Peace," a British reply of January, 1917, and "A Brief Note on Zionism."

Mr. Balfour writes in cultured English style, and uses carefully chosen words. His paragraphs are long.

The Strength of the Pines, by Edison Marshall. Little, Brown & Co., Boston. Bold, strong and rugged in recital this is a splendld out-of-doors novel reflecting the mountain folk of south

Wild folk who have little respect for law and order and who believe

are pictured in these 308 pages. Bruce Duncan-as he thought his name was-hurries from his eastern home to the Oregon mountains on re-

lands exists between the Folgers and Turners. . The Turners try to kill Bruce and there is a succession of fights, rifle shots and bloodshed. A giant grizzly bear comes upon the scene and is The novel is a healthy, worthy ad dition to novels picturing Oregon's put of doors.

A First Book in American History, by Charles A. Beard and William C. Bag-ley. The MacMillan Co., New York city. Clearly illustrated and printed, this book on elementary history ought to get glad welcome in the school room. It begins with the arrival of Columbus, and concludes with the end of the world war in November, 1918. The text of the book is patriotically

r's attention, this little book of 84 pages gives a message that has restful, scothing influence. It dips into metaphysics, and has several refer-ences to writings by Mrs. Augusta E. Stetson of New York city. There are 84 pages.

Atlantic who has a wide and inti-mate acquaintance with English statesmen and political and social conditions over there. His great cry for England is "nobler living." the characters, Rawnsley and Gart-side, speculate on the sixth sense, or Essays Speculative and Political by Arthur an intensified smell sense, beyond or-James Balfour, George H. Doran Co., dinary seeing, hearing, smelling and fourthing in 72 The chiral and touching in 72 The chiral and New York city.

Mr. Balfour is one of the most celemany adventures, and they travel far.



## Religious Book Week

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Our book department and show windows have been given over this week to fitting displays for the occasion. It will be well worth a few moments of your time to come in and look around.

NOTE: The judges in the Book Contest have not yet been able to arrive at a decision on account of the gen-eral excellence of the manuscripts submitted. However-the winners will surely be announced in this space next week, as the manuscripts are now in the hands of the MISS JESSIE HODGE MILLARD, Children's Supervisor, Portland Public Library.

MRS, J. F. HILL, President Parent-Teacher Council.

MR JAMES E. BROCKWAY, Scout Executive.

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