WORSHIP IS DECLARED TO BE THE HIGHEST ACT OF MANKIND

Contact With God Should Be Happy, Radiant and Jubilant Service, Says Dr. Harold Leonard Bowman; Reverence Must Be Added to Reality to Achieve Purpose.

REV. HAROLD LEONARD BOWMAN, Pastor of the First Presbyterian Church.

O worship the Lord in the beauty of holiness. Psalm 96:9.

They that worship the Lord must worship him in spirit and in truth. John 4:24.

THE supreme act of man is the outreach toward God. The longing of the finite for the infinite, the yearning for the all-complete, the search amidst the temporal and the transient for the changeless and the eternal—these are the phases of the irrepressible quest of mankind. And man is never nobler nor more potent than when he is seeking to know and to feel the divine personality in whose presence he lives and moves and has his being. Whether it be the savage bowing down before his sacred tree, or the Hindu devotee "wasting Christian kisses on a heathen idol's foot," or the adoration of a Christian saint—the act of worship, the reaching out of man's spirit toward a Deity, imaginary or genuine, is the loftiest act of the worshiper's personality.

Conception of God Grander.

As ignorance is exorcised idols give way to more spiritual deities; polytheism bows before the conviction of one God. Fear of an arbitrary spirit gives way before the revelation of an affectionate Father. As the conception of Deity thus expends and the effect upon the worshiper grows, "the minds of men have broadened with the progress of the suns" until today our conception of God is grander, greater and more intimate than ever before in the history of man. As to personality and attributes we find in God the infinite fullness of what we see in Jesus Christ—"He that hath seen me hath seen the Father"—and the longer the race lives with Jesus the more clearly shall men understand the nature of God.

Every astronomer who discovers for us a star further removed in the infinitude of space bestows upon the world a larger God. Every scientist who makes vivid for us the age-long process of creative growth magnifies our conception of Deity. And every soul who in distress or uncertainty discovers the love and the sustenance of a patient and affectionate and divine friend, or struggling with temptation ascertains the existence of a power outside of himself which makes for righteousness—that person is not only himself thrilled with the touch of Deity, but endows the world with a more inescapable certainty of the reality and immediate fellowship of God.

Worship Is Highest Act.

There is nothing else then in all the gamut of human activity that is more glorious or more profitable than to reach out toward God. No contact with the physical can compare with association with the spiritual. No degree of interest in the heated lowlands of the temporal can compare with the exhilarating air on the highlands of the eternal. No amount of contact with men can answer the need of man's soul for touch with God. Man is noblest, man is purest, man is most free from evil influences, man is most self-forgetful, man is nearest to the fulfillment of his destiny, man is most divine when he consciously enters the presence of God, when, stripped of the rags of pride and the distractions of the physical world, his spirit communes with the divine spirit. That communion and fellowship marked with both penitence and abounding praise is called worship.

Worship is not only the supreme act of man. It is also the transcendent motive of the church service. It is primarily for worship that men gather in a church from week to week. Before God, they do not form an audience to come to this place passively to hear music and a sermon. A great congregation of active worshipers should come to God's house because they want to praise him for his greatness and goodness, because they seek fellowship with him, because they desire the power which in the struggle for righteousness only God can give.

Dr. Jowett in his fresh and suggestive way has said, "The main business of the church is to offer a service of worship so reverential and irrational that it will serve as a spiritual tonic to men and women anxious to escape the tyranny of material things and eager to catch a glimpse of that intangible heart kingdom where the spirit is renewed and purified."

Divine Fellowship Uppermost.

Christians need to have constantly reinforced the primary principles of Christianity. Banish from your minds the whole idea that you come to church to hear the minister; that you come passively to listen and receive. You should come, unless you desecrate the church, to worship God, to feel his presence, to talk with him and hear him speak to you; you come here to perform the supreme act of the week, to slough off the sin-tainted interests and the material distractions of six days, and to feel the liberating, purging inspiration of his presence, to gain the moral energy which will send you out to live nobler lives of service the week following.

The practical question which we must answer is this: How can these services of ours be truly services of worship? What can we do that will make God's presence more manifest and our contact with him more real? How can we so impregnate the atmosphere of this church with a reverent devotion that every one who comes here will feel and be helped by our worshipful spirit

While the history of worship is interesting we can not discuss it save to remark that during the dark ages worship degenerated into a frigid ritualism, dead, monotonous, formal, repeated in in a language unknown to the majority of worshipers. The lean ears of form and ruble consumed the full ears of devotion and sincerity. Then came the reformation with its corollarial reactions. Not only was there a change to a sounder theology, but the rejection of forms of worship was so intense that there were swept away even the decencies of devotion.

So it was that Puritanism rode on horseback into quiet cathedral sanctuaries and defaced their beauties and shattered their stained-glass windows with the same ruthlessness with which Nebuchadnezzar sacked the temple in Jerusalem. With a zeal which was intense if not Christ-like they blindly branded as "popery" every aspect of Christianity of which they disapproved. All praise to the sturdiness, the fidelity of Puritan character. Would that we had more of it. Their contribution to religious progress was invaluable but what I am seeking to stress is that their reaction carried them too far; that in their desire to get away from formalized Christianity they surrendered much that is truly helpful, particularly in their thought of worship.

Early Practice Recalled.

Let me illustrate. In New England in the early days the reading of the scripture in the church service was forbidden because, as they said, that was "a rag of popery." The horror of ritual resulted in the assignment of the entire service into the hands of the minister, the congregation taking no part whatever. In some churches musical instruments were barred. Many of our forefathers felt that the church and the service must be barren and unattractive, and anything that paptook of beauty or ritual should not be permitted in the Protestant church.

Indeed, to this day this ancient, unthinking, prejudicial auspicion still shapes the thinking of many people. One dear old saint of God in Chicago said to me that she thought the Protestant church ought not to make any observation of Easter because it was a papist observance. Fail to observe the resurrection of our Lord? That is the possession of every Christian. The last holy week of our Lord's life with its sacred events should have for every follower of the Master an unfailing importance. It transcends man-made boundaries of sect and exclusion. No person's ecclesiastical prejudice should rob the church universal of the inspiration to be gained by living through day by day the events of our Lord's passion, culminating in the victory of Easter morning.

We have our Protestant faith which we cherish with a deathless loyalty, but there are spiritual truths, there are methods of devotion, there are aids to worship, there are visible symbols which make more vivid eternal realities—these things must be ours. Nothing historical or ecclesiastical must be allowed to bar us from the use and the appreciation of everything which will bring us to God, or bring God to us and thus advance the culture of the spiritual life.

This must be kept in mind because there is a real need for the enrichment of our Protestant worship. Jesus instituted the feast of the Lord's supper because he knew that the human mind needed visible symbols in order to make spiritual truths tangible. If the spiritual nature of every individual were highly enough developed to be able to commune with God under any condition for any length of time then the formality of church services would be unnecessary. But mankind, by reason of his physical nature, never has and never can attain that state, therefore there must be aids for worship. There must be an atmosphere in which man's spirit will be helped in his search for God. There must be helpful channels. There must be leaders in prayer. There must be consecrated forms which will aid man in the accomplishment of the purpose for which the service of worship is created. That service should not be meager, nor barren, nor tiresome. Nor, on the other hand, should it be laden with a hollow formalism, nor hampered with an overly ornate ritual. However, it should be rich, radiant, jubilant, filled with beauty and redolent of holiness, marked by spiritual heights and the sincerity of undimmed truth.

There are two dangers in worship. Into one or the other every service falls which is not ideal. One is an absence of proper dignity and order, lacking reverence; and the other is an undue magnification of form and ritual, lacking reality.

Let us note the first—and I am frank to say that here is a prevalent weakness in the churches of our country. The details of the service have not been planned out, there are hitches and interruptions, the minister stops and talks to the choir director, or chats familiarly with another minister in the pulpit. Sometimes there is such an emphasis on the social, congenial, familiar factors in the church that worship, true worship, is impossible. One occasionally attends services which are so awkwardly planned, so haltingly carried through, or else so filled with the rollicking spirit of the Wild West show that one cannot worship there.

One enters the church and there is the buzz buzz of conversation, running right through the prelude; then a jaunty conduct of the service from the pulpit, a hurried passing through what the minister calls "the preliminaries," a giggle from the chorus choir, then the all-important sermon, a quick benediction, and a mad rush for the door. I have gone into services like that again and again seeking to worship God and to feel his presence and I have come away feeling cheated, and, in younger days of less self-control, almost blasphemous.

A physician quoted in the recent book, "Wanted a Congregation," has expressed his feelings in this way:

"I go to church eager for spiritual help. I am shown to a seat by an usher who greets me very much as he does at the city club. He is glad to see me. I am, in a way, his guest. The organist is thundering away on a big 'showpiece' that makes a deafening racket. A glare of light suffuses the place. Everywhere about me people are whispering. There is no more reverence than at a theater. Presently the organ is done and Dr. Thompson rises and says, in that great jovial way of his—for I love him very much—'Now let us open our service of worship on this beautiful Sabbath morning by singing that tuneful song we all love so well, No. 264 in the small book, and No. 175 in the large book. I do hope the time will soon come, brethren, when we will all have the large book and avoid this confusion. They may be had at the door as you leave for $1.50. Let us join heartily then in singing this hymn, 'Let the Lower Lights be Burning.' Now I don't know how other people's souls are constructed, but I know this much about mine—that sort of thing does not encourage me to worship. Indeed I rather feel it rather chafes my soul into a state of spiritual nervousness."

"Why," asked a friend of mine who has known many Dr. Thompson's inject stupid commonplaces, announce the hymns twice, extemporaneously read a stanza or two, and keep up a constant chatter about every detail of the service?"

Reverence Is Remedy.

The remedy for all this is a proper reverence, a sensitive appreciation that worship is the supreme purpose of our coming together. That spirit of worship should guide the thought and conduct of the minister, the choir, the ushers and the congregation. Not the delivery of a sermon, the exhibition of a vocal technique, the interchange of gossip, nor a sartorial display is the aim of the church service. These all which mar the spirit of worship should be eliminated and be supplanted by a humble, reverent approach to God.

Here are my ideals for the service of worship: First, that the person who enters the church shall feel the warmth of Christian fellowship and a happy reverence of God's house. When he takes his pew he should feel the hush of worshipful expectancy. Those moments preceding the opening of the services are not for the conversation which precedes the rising of a curtain at a theater; they are for spiritual preparation for divine fellowship.

The music is part of the worship. In the hymns worshipers should join earnestly, voicing their praise and their consecration. The choir should be composed of Christian ministers of music, who, in beautiful harmony and stimulating thought, lead us to appreciate anew the beauty of God and the melody of righteousness.

Musical discord, like every other noisy distraction, makes so much more impossible the purpose for which we come together. This, then, is God's house. God is in this place. And whatever in beauty, in harmony and quiet, in prayer, in song or in preached word will reverently magnify our consciousness of his presence should be welcomed in the service of worship. Whatever is awkward, jarring, discordant, intrusive, undignified should be removed. Not carelessness, but calm; not joviality, but deep joy, "too full for sound or foam"; not jaunty familiarity, but reverence, must prevail—such a reverence that when the worshiper leaves the church he will exalt as did Jacob at Bethel, "Surely this is the house of God and this is the gate of heaven"; such a reverence that when you go you will be able to say, as did a 20-year-old lad of my acquaintance, who remarked to his mother as he left the church, "Mother, I feel as though I had been in the presence of God."

But to achieve that result, to reverence must be added reality. This must be emphasized in order to avoid the contrary danger of an overvaluation form of ritual. You have heard and I have heard ministers racing through a set form of service with much holiness of tone and piety of posture, and you knew, as I did, that the minister's thoughts were rambling, that he was utterly indifferent to what he was saying; that while his words fell from his lips, they did not rise from his heart. Now there is a peril which lurks for all, whether or not we have a liturgical form of service—the danger that devotion will become devoid of reality. We repeat constantly the Lord's prayer, yet I venture to say that most of the time when we are repeating the words our thoughts are elsewhere. I think the church has abused that prayer and reduced it from a real petition to a vain repetition. We need to guard ourselves, so that the times of prayer do not lose their reality. When the minister is praying that is the top peak of the service. We cannot magnify too much the prayer times, for that communion with God is the essence of worship. It is not a time for wandering thoughts, nor for gazing eyes. It is the time for you to talk with God.

But the time of prayer must be also a time of listening as well as speaking. I wish it were possible to have four or five minutes of silence in every service. But I have never found a congregation which, as a whole, was capable of quiet prayer for that length of time without growing restless. There must be something going on all the time! We seem to be losing the capacity to be still and know that God is near, to hear the still small voice. We are getting to be like the little boy in the cathedral. The great arches towered upward joining the misty height of the nave. The soft light through the stained glass windows cast a warm subduing glow over the place giving the feeling of expanse and yet of intimacy. The worshipers were startled by a strange sound and turned to see a little lad coming down the stone pavement of the cathedral drawing after him a little iron wagon, its wheels clattering noisily. The sanctity of the place, its beauty, its significance, all were lost to him. Not with this absorption are we to come into the house of God. Out of the tumult into the quiet, out of the confusion of busy activity into the calm contact with the spiritual, out of the enslaving world into fellowship with God are we come.

And there must be joy in that worship. This must be a happy service, radiant and jubilant. Sursum cordo, the old Latin command, we must heed—lift up your hearts. "I was glad when they said unto me, let us go into the house of the Lord." Too often is seriousness made sepulchral and the sacred sad. R. L. Stevenson one time said, "I have been to church and I am not depressed." Worship should never be depressing. It often touches our wounds, and opens up fountains of remorse. But always it should apply the balm which comforts and the mercy which forgives. Joy must be here.

There must be in the service also moral inspiration. There must be furnished the power which will energize men's lives for the coming week. Men need on Sunday to escape from questions of profit and expediency and desire and to value life according to the standards of right and wrong. They need to rehearse their conduct in the light of God's presence. They need to bring out their acts and their motives and to have them assayed by the divine chemist. Here we seek to judge human conduct by his standards and to conform ourselves to his will.

The church service must also be a time of enlistment for service. Here God gives us to see "the needs of a world of men" that calls louder than "the path of gold." Worship and work must not be divorced. Worship is not worship which sends us forth idle and at ease. As we worship the Christ who died upon the cross we are inspired to go forth to suffer and to serve, to give our lives as he did for others.

So we worship with reverence and reality in spirit and in truth. We are told that God seeks such to be his worshipers. God is looking to us constantly as we gather from week to week eager for the worshipful response from our hearts. For us the church service must be a Mount of Transfiguration, a time when we see the king glorified in all his beauty and all his majesty. We wish, as did the disciples, that the vividness of that vision might remain; but no, we have to go down into the valley, back to a week of work when the vision will be more dim and the sense of God's presence difficult to hold. The "task in hours of insight willed can be through hours of gloom fulfilled."

So we shall live until the spirit of worship shall permeate all our work and the joyful fellowship with God which we experience in the church will become an unbroken experience.

BOOKS

By Joseph Marquees.

Zionism and World Politics, by Horace M. Kallen, Ph. D. Doubleday, Page & Co., Garden City, N. J.

Our distinguished author is connected with the new School for Social Research, and is accepted as an authority on Zionism.

Certain of Dr. Kallen's articles, reproduced in this book, appeared occasionally in educational and religious magazines, but most of the message is new.

The studies presented so ably by Dr. Kallen were begun in the year 1915, and have been brought down to date. "Zionism," he writes, "is today's phase of the unyielding effort of the Jewish people to make good the promise of the promised land. This promised land, glamour though much of it is, is yet no land of Beulah, no kingdom of heaven in regions supernal. It is a definite piece of the earth's surface, of definite dimensions, bordering on the Mediterranian and lying at the junction of the three continental masses of the eastern hemisphere. Palestine has been the center of the Jewish theory of life, and the Jews' outlook on the world. The purpose of Zionism is now the effective establishment of the Jewish commonwealth, in Palestine. The whole future of Palestine is in the hands of the state which controls the Litani, the Yarmak and the headwaters of the Jordan. And just now that state is imperialistic France, to whose rulers Palestine is a mere pawn in their imperialistic game."

Doubt is expressed as to help for Zionism coming from the big powers of Europe—each one jealous of the other—and the opinion is sketched that the common cause of the Arab and the Jew "rests upon a unity far more competent than merely common action, under the covenant of the league of nations" (p. 294).

Cultural communion must be coupled with economic co-operation, continues our author—"and the building up of Palestine must be accompanied by the development of Syria and Mesopotamia."

Education, and the sources of American teachers to teach the use of the hands as well as the tongue, are advised to help create the new Zion, the Jewish homeland. In other words, the new Zion is not a dream, but now a possibility.

Chapter heads: Pioneer, O pioneer; the ovegla and basis of Zionism; religious imperialism and the Jewish position; effects of the philosophy of natural rights upon the Jewish position; the nationalist transvaluation of natural rights and the return of secular Jewish nationalism; secular nationalism among the Jews of eastern Europe; Ahad Ha'am, Herzl, and the development of organized Zionism; parties and programmes after Herzl's death; the pre-Zionist Jewry of Palestine; Zionism in Palestine and the near eastern question; enter American Jewry; Zionist endeavor and the politics of the great war; the Jewish cause at the peace conference; from Versailles to San Remo—the conflict in Russia and America; from Versailles to San Remo—the conflict in Poland, the Ukraine, Hungary and Rumania; from Versailles to San Remo—Palestine and the near eastern problem; San Remo—the end of an epoch; and "Vita Nuova."

The Tragedy of Lord Kitchener, by Reginald, Viscount Esher. E. P. Dutton & Co., New York city.

Viscount Esher, according to cable dispatches, has aroused fierce dissent and even disapproval in England among contemporaries because of what they term his "attack" in this volume on the late Lord Kitchener, Englishman, one of the great soldiers of the recent world war. Viscount Esher, in this book of 219 pages, writes calmly and without passion about his friend Kitchener and is not afraid to speak out.

Our author explains on pages 212-214 that, although his book is called "The Tragedy of Lord Kitchener," its title is not meant to recall the death of Kitchener in the sinking of a great warship, the Hampshire, in the stormy seas of the Orkney islands, as the ship plowed its way to Russia, but rather to present the conviction that in his mid-career of military glory Kitchener himself suddenly became convinced he was not the great military genius his devoted friends asserted he was.

Lord Esher, as a permanent member of the British committee of imperial defense and chairman of the English war office reconstruction committee previous to the world war and as sub-commissioner of the British Red Cross in France during that war, was long in special and intimate contact with the leading British military personalities—especially with Lord Kitchener. Lord Esher says he bases his estimates as to the judgment passed on Lord Kitchener from daily diaries he kept as a close record of passing events in the historic period just closed. Certain correspondence was also drawn upon, and the author says he may collect this correspondence and other documents pertaining to it and seal them up for, say 60 years, so that posterity may judge and render its verdict as to this subject.

In the beginning the volume busies itself with brief references to Lord Kitchener's earlier, more glorious military career in the Egyptian Soudan and the Transvaal, and the author speaks always with warm appreciation. When Kitchener emerges as a great English war minister devoting his life, health and all he possessed to defeat the Germans the acid test is applied. It is shown that, although Kitchener was a hard worker, he ever remained the engineer; that his temperament was unsuited to discussion and inevitable compromise; that on occasions he remained dumb under the shock of decisions which he failed to understand. It is asserted that Kitchener "had been too long himself a final court of appeal to enable him to become reconciled to finding himself overruled on matters which were within his competence to decide, and, as he thought, quite beyond that of his colleagues."

The late Lord Kitchener, whose biography, by Viscount Esher, is a notable new book.

In the fall of 1916 it is shown that Kitchener had retained only a few friendships in the British cabinet, and that on one occasion when in an embassy reading letters from two friends in France—Sir John Cowans and his own personal private secretary—Kitchener became affected to tears. "When he broke the silence he spoke of the dislike felt for him by his colleagues, adding: 'Asquith is my only friend.' One present told him that an eminent member of the English cabinet had complained he was wanting in candor and too fond of what was supposed to be 'oriental methods.' Kitchener said, quite humbly, 'Yes, I suppose it is so. But I am an old man and I cannot change my habits—it is too late'." (p. 178).

In the early fall of 1916, it is stated, Sir Douglas Haig's armies began the battle of the Somme, "which, taken with what Jellicoe had achieved off Jutland, settled the inevitable issue of the war." (p. 207).

Kitchener always looked for the ultimate defeat of the Germans, and that done, his ambitions were for further administrative service in a high capacity in Egypt. Kitchener's great work in the war is shown to be his creation of the famous Kitchener armies, on the basis of voluntary service. It is shown he was drowned, on board the Hampshire en route to Russia, when the cruiser struck either a moored mine or a mine that had drifted from the mine field westward of the Orkneys—according to the opinion of Lord Jellicoe.

There are several references in French in the book, without translations into English.

A Climbers' Guide to the Rocky Mountains of Canada, by Howard Palmer and J. Monroe Thorington. With maps. The Knickerbocker Press, New York city.

Brought up to date, bristling with information and well written, this book of 183 pages is a volume that has long been sought after. It fulfills a great need in occupying a hitherto empty place in the rucksack or pocket of all interested in climbing the mountains in the Rocky mountain region of Canada. The section described includes the entire Alpine section of the Canadian Rocky mountains between the international boundary and the 54th parallel. The pages, with index, number 183.

The book is based upon the mountaineering literature which has thus far appeared for the area, including the recent surveys of the inter-provincial boundary commission, as far north as the Lyell ice fields.

The book also, is the first of its kind, so far as present investigation goes. The index contains names of more than 450 peaks above 9000 feet in elevation. Locations, altitudes, literary references, data about first ascents and climbing directions are given for these, as far as available information permits. Entirely aside from its utility in the field, the book should prove acceptable in the library as a substantially complete index to the mountaineering literature of the Canadian Rockies and to the chief maps delineating them.

Our authors have listed the named peaks of the Canadian Rockies above 9000 feet in elevation as far north as Mount Sir Alexander, 450 miles away. Under each is appended a brief description and wherever possible concise directions for the climb, based generally upon the printed report of the first ascent. The names of the party and the principal references relating to the peak also are printed.

Difficulty was experienced, it was stated, in entering the mountainous country selected for investigation and it appears that along the railroads alone are there places that can be regarded as climbing centers. "Depart from these but a little, and a pack train must be employed, so that far more time will be spent in travel than in actual climbing. The country away from the railway is in a primeval state. Trails are only nominal because so seldom traveled. They usually are obstructed by fallen trees. Frequent mountain torrents and occasional rivers must be forded. The open gravel bars of their beds are highways whenever they can be so used. Everywhere are veritable pioneer conditions prevail. The Alpine hut is unknown, and although at several points it is possible to spend a night at a permanent camp, a light tent and camping outfit must be brought along by the traveler who wishes to work from lofty bivouacks."

The authors are frank to say that mistakes inadvertently may have crept into the recital, owing to "lack of precision in the literature consulted, and in part to incorrect interpretation of the writings of others." That is to say, the book, in the main, is a digest of printed accounts of mountain climbs made by persons other than the authors.

At the same time due care has been observed in the preparation of the book, and the industry of the authors and the skill they show in the creation of original statements are highly commendable.

William Lloyd Garrison, by John Jay Chapman, the Atlantic Monthly Press, Boston.

A second edition of a book that long has been out of print, a book that has as its text the life and times of William Lloyd Garrison, a great American who blazed the way for the abolition of slavery in America. A new introduction is furnished, written this year. An admirable, sound biography.

The Boy Scouts' Year Book, edited by Franklin K. Mathiews. Illustrated. D. Appleton & Co., New York city.

Just the delightful, entertaining book for all boys—young and old. Pages are 259 and the book measures 8 inches by 10¾ inches. It is filled with stories, poems and educative articles—written by people who know how. It is also ably edited and the matter has been carefully and wisely selected.

How to Run a Store, by Harold Whitehead. T. Y. Crowell Co., New York city.

Mr. Whitehead is head of the department of sales relations, college of business administration, Boston university.

This friendly, instructive book of 296 pages is dedicated to "J. C. Penney, a master retail merchant, a builder of men." The author emphasizes the mournful but obvious fact that the mortality in too many managements of retail stores is a present condition—due principally to incompetency and ignorance of the retail business principles.

This book is meant to be a doctor for ordinary small store needs, and its message is fashioned along sound, common sense needs. Some chapter heads are: Expenses and sales; the lost art of salesmanship; advertising, the salesman in the envelope; buying; credit or cash; developing organized loyalty, what is a proprietor's profit? service, etc.

The Big Four and Others at the Peace Conference, by Robert Lansing. Illustrated. Houghton, Mifflin Co., Boston.

Our author, formerly secretary of state under the Wilson administration, certainly had abundant opportunities to study notable diplomats at close range at the recent Paris peace conference, and he faithfully records these impressions in this interesting book of 213 pages. He was one of the five American representatives at that historic affair. He thinks Clemenceau was "the dominant figure and the strongest man of the many strong men who participated in the negotiations."

The conclusion reached is that a plenary session of the said conference "was a farce. It was never a deliberative assembly which reached an agreement by a frank exchange of views. It was in one sense a farce but in another a tragedy." In other words, Clemenceau, the French premier, "bossed" it.

It is related that at the conference in question, Clemenceau was an autocrat as presiding officer. When opponents talked or objected to his ideas, Clemenceau would growl: "Approved" or "Adjourned," and nobody dare say any more.

The "big four" are: Clemenceau, Wilson, Lloyd George and Orlando. There are also impressions of Venizelos, Emir Feisul, General Botha and Paderewski.

A Magnificent Force, by A. Edward Newton. Illustrations. The Atlantic Monthly Press, Boston.

Mr. Newton lives in Philadelphia and he is a business man; secondly, a book collector, and thirdly, he possesses the ability to write a charming, agreeable book on literary subjects, celebrated people he meets and places and people where he visits. In this book of 255 pages Mr. Newton writes his frank impressions upon the topics mentioned.

Of course Mr. Newton speaks good words for Philadelphia and men and women of its literary and bookish circles.

Once when Mr. Newton visited London the horse carriage in which he rode broke down and one of his legs was broken. His description of this experience and his brief and enforced residence as a patient in St. Bartholomew's is worth reading.

But Mr. Newton is at his best when writing in his quietly humorous way about books, book collections and authors.

The term "A Magnificent Farce" is the title of one chapter devoted to observations on the trial of Warren Hastings, Westminster hall, London, in the year 1788.

McLoughlin and Old Oregon, by Eva Emery Dye. Doubleday, Page & Co., Garden City, N. Y.

A new edition of a splendid story that already is an Oregon classic. It tells the wonderful, romantic life-story of Dr. John McLoughlin, head of the Hudson's Bay company's affairs in this state—the father of Oregon.

Already the reading world has placed its seal of cordial approval upon this excellent American historical novel. The new edition will make a most acceptable Christmas present.

Masterful Personality, by Orison Livett Marden. T. Y. Crowell Co., New York city.

The first sentence in this book is a quotation from Walt Whitman: "A man is not all included between his hat and boots."

The message that flows to the 341st page is more cheerful, sensible Marden philosophy—the reading of which makes life better.

Romain Rolland, by Stephen Zoveig. Thomas Seltzer, New York city.

Translated from the original manuscript in French by Eden and Cedar Paul, this biography of a great Frenchman, publicist, pacifist, playwright and futurist, is notable among the important books of the fall season—and this certainly is one of them.

Romain Rolland was born January 29, 1866, in Clamecy, Burgundy, and already he has won an honored place in European letters. He opposed all war as being wreckage of brotherhood in the stormy days in France in 1914, and ventilated these in the famous essay, "Above the Battle." He was, of course, violently attacked. His views on war were curious, as at that time the Germans were seeking to destroy France and also most of the world outside the battle area.

Rolland's career narrated in these 377 pages is a stormy yet interesting one and the life-story is well told.

NEW BOOKS RECEIVED.

Seven Centuries, illustrated, in the Congregational library, 51 pages, stiff paper covers, valuable, descriptive reading matter with specimens of lettering and printing with type from the 14th century until now—from archives of American Congregational association, Boston.

The Unknown Quantity, by James Paxton Voorhees, 16 pages, paper covers, a series of comments on historical and other topics. (Caverns of Dawn Medium, Plainfield, Ind.).

The Gay Cockade, by Temple Bailey, 14 short stories, interesting, and adjurable in form and style. (Penn Pub. Co., Philadelphia).

The Hidden Power, by Judge Troward, late of the Punjab, India, 216 pages, helpful, magnetic and healing messages and advice, upon mental science. (Robt. M. McBride & Co., N. Y.).

Playing Square With Tomorrow, by Fred Eastman, paper cover, 146 pages, six chapters that are thoughtfully written and helpful in purpose, teaching help-a-land work and loving service to others. (Missionary Education Movement, N. Y.)

Blue Pete, Half-Breed, by Luke Allan, a dashing, exciting novel of the Canadian northwest, dealing with cattle rustlers, Mounted police, etc.; Night Drums, by Achmed Abdullah, a splendid, powerfully-written novel of Africa—a novel in which an American and an Arab seek adventure and depicting love and sacrifice; and The Little Soul, by Ellis Mendenhall, an interesting English novel, with admirable character analysis. (Jas. A. McCann Co., N. Y.)

The Girls, by Edna Ferber, a big novel and surely one of the large sellers—featuring Chicago life of the 1850s, Chicago of the late '90s, and the Chicago of 1920, and This Man's World, by Will Levington Comfort, a rapid-fire story of adventure, told entertainingly and depicting the attempts of a clean-souled white man to protect natives of the South seas against wrong. (Doubleday, Page & Co., Garden City, N. Y.)

Aaron West, by John Knittel, a first novel of this author in the English language—Mr. Knittel is a Swiss—a brilliant and clever novel teaching realism, and picturing a masterful hero with a thirst for adventure. (Doran Co., N. Y.)

Tangled Trails, by William MacLeod Raine, an attractively told, exciting mystery story of the west—with plenty of action. (Houghton-Mifflin Co., Boston).

Smiling Pass, by Eliot H. Robinson, a sequel to Smiles, a Rose of the Cumberlands, a girl's story of the south and worth careful reading. (The Page Co., Boston).

Work-a-Day Heroes, by Chelsea Curtis Fraser, illustrated, well told, stirring stories of industrialism and workers, depicting miners, structural ironworkers, divers, city firemen and others. (T. Y. Crowell Co., N. Y.)

America's Power Resources, by Chester G. Gilbert and Joseph E. Pogue, profusely illustrated, 326 pages, an educational, helpful book, pointing out the importance of energy resources—coal, oil, gas, water power, etc., and teaching conservation. (Century Co., N. Y.)

The Beggar's Vision, by Brookes More, with nine charming photogravures, seven poems—critiques, appreciations, possessing quality. (Cornhill Pub. Co., Boston).

Old South, by William Almon Wolff, a fine, stirring, manly novel of South American life—nearly as readable as the late Richard Harding Davis' Soldiers of Fortune; The Seventh Man, by Max Brand, a rousing, thrilling novel of the open and filled with adventure; the Mind Healer, by Ralph Durand, a healthy, merry novel of English life, teaching that the tang of the sea is good medicine for all. (Putnam's, N. Y.)

The Career of David Noble, by Frances Parkinson Keyes, a finely-told story, in which New England Puritanism is matched against continental freedom. (Stokes Co., N. Y.).

Julia Takes Her Chance, by Concordia Merrel, an English novel, and a daring one—full of romance (Thomas Seltzer, N. Y.).

Hunting Hidden Treasure in the Andes, an exciting novel for boy readers, depicting the discovery of buried treasure of the Incas; and Plotting in Pirate Seas, the well-written story of the adventures of budding newspaper youth, with vivid word pictures of the West Indian islands—the author of both books for boys is Francis Rolt-Wheeler (Doran Co., N. Y.).

The Day of Faith, by Arthur Somers Roche, a powerfully written novel with a great message of making men over, and an illustration of the ideal "my neighbor is perfect." (Little-Brown, Boston).

Views on Daylight Saving.

Detroit (Mich.) Free Press.

The Cow—What do you think of this daylight saving?

The Rooster—Easy enough. I just turned my crow forward an hour.

THE LITERARY PERISCOPE

BY JENNETTE KENNEDY.
(Circulation Department, Library Association of Portland.)

At the approaching Washington conference the French press is to be represented by some of the ablest newspaper men of France, according to the Boston Transcript. The largest paper in France, the Petit Parisien, will have as cable correspondent its political editor, Philippe Millet, reputed to be "one of the best-informed men in French politics today, and also a brilliant writer."

Pertinax, who was so widely quoted during the peace conference, will represent the Echo de Paris. "He can be generally counted upon to give the government point of view." He is contrasted in this with Millet, who generally does not give the government point of view.

Another brilliant political writer is Bassett of the Havas Agency, whose brother, Sergeant Bassett, was a war correspondent for the Petit Parisien and was killed during the war.

Several other French correspondents described as "able, critical, witty and caustic" are expected to attend the conference, which is important in its relation to all France.

* * *

Peru is to be invaded by American textbooks, according to a news item which states that Dr. Harry E. Bard, formerly of New York but now director of education in Peru, has sailed for New York to buy books and other school supplies. Dr. Bard has been working for several years under the minister of education building up the school system on the "American plan."

* * *

Did you know that a modern Greek poet has been called the "greatest poet of contemporary Europe?" Kostes Palamas, whose volume of verse called "Life Immovable" and a later one, "A Hundred Voices," the latter published last spring, have produced such a judgment from the French critic, Eugene Clement. These have been translated into English by Dr. A. E. Phoutrides with critical and biographical notes.

* * *

"What is the good of a battleship?" was a pertinent question asked some time ago by Sir Percy Scott. An answer is given by F. Maurice in an article on the "Limitation of Armaments" in the Contemporary Review. He says that Sir Percy never received an answer which satisfied him, and Mr. Maurice suggests that "the chief purpose of a battleship is to fight a battleship. We have tacitly admitted that this is so for years past. . . . Battleships are not required to prevent piracy, to police seas, to help our mercantile marine, to survey unknown waters or to bring aid to our colonies. We have them because others have them."

* * *

Sir Henry Lucy, who has written so entertainingly of his colonial life in his "Sixty Years in the Wilderness," has reprinted his impressions of famous men he has known and seen during the half-century since he entered the press gallery of the British house of commons, under the title "Lords and Commoners." He speaks at length of Gladstone, whom he greatly admired, but hardly gives Disraeli his due, considering him "indifferent, polite, superficial."

* * *

A new novel with a biblical setting, going back to the early days of the Christian era, is "Princess Salome—a Tale of the Days of Camel Bells," by Burris Jenkins.

* * *

George S. Chappell, who, as "Dr. Walter E. Traprock" of the famous cruiser "Kawa," has enjoyed so many good dinners and other entertainments given in his honor, was recently feted again in New York by the Booksellers' league at a dinner, where his after-dinner speech ended in a little song entitled "My Filbert Flapper."

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Oliver Herford has rendered 50 Aesop fables into verse, illustrating them himself.

* * *

Alfred Ollivant, known to a wide reading public through his famous dog story, "Bob, Son of Battle," has just put out a new novel entitled "One Woman: A Romance of Sussex." It has been described by one critic as "a fine story, well planned and written with dignity."

* * *

The old saying, "We're in the same boat," has been dated, and is attributed to the father of a Chinese writer, King Wu, who died about 208 B. C. The origin of the expression is said to have been due to the co-operation of the natives of the rival kingdoms Wu and Yueh, who laid aside their differences when they met in a boat during a storm on the great river Kiang and worked as one man.

* * *

Is Margot Asquith responsible for al the gossipy tongues set wagging about people in public life since the publication of her very frank confidences? "The Gentleman With the Duster" immediately followed and the "Mirrors of Washington" took up the lead in American circles, then came the "Glass of Fashion," and now "One Who Knows Them" has set the curious agog by another volume of anecdotes and personalities called "Makers of the New World."

Some of the "makers" are M. Clemenceau, Mr. Balfour, Mr. Hughes, ex-President Wilson, Marechal Foch, Mr. Bonar Law and others. Mr. Punch's comment on the illustrations for the volume is "that (at least of the civilians among them), whatever gifts providence showered upon them, it withheld the faculty of choosing a decent tailor—a testimony perhaps to their fundamental seriousness."

* * *

Speaking of the character Quin in Alice Hegan Rice's recent novel, one writer says, "I shall remember the amiable resourcefulness of Quin long after that hero's local habitation and his name have vanished from my mind. It stands alone like the Cheshire cat's grin, and, to do it justice, is almost as taking."

* * *

Tetrazzini has told her life story in a new volume called "My Life of Song," full of anecdotes, strange adventures and whimsical touches.

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"Tired Radicals" is a collection of short papers by the late Walter E. Weyl reprinted from various journals.

The

Book Review Contest

now being conducted by

The Boys' and Girls' Own Book Shop

in which thirty prizes are to be given for the best book reviews by children, has been extended to November 12. Get copies of the lists of books and the rules from the Boys' and Girls' Own Book Shop. Prizes will be awarded during

Children's Book Week

Testing Your Literary Knowledge

Following are 12 questions which will be of interest to all readers:

What was the first book published in Oregon?
What did "A Gentleman With a Duster" write?
What is the world's greatest poem and why?
Who was the greatest diarist?
What author has overcrowded ships sailing in the South Seas?
Name five of the most prominent Oregon authors.
What writer produced the best historical novels about Oregon?
Who is your favorite Dickens character?
Can you name the five greatest poets of all time?
What is the greatest sea story?
What is the philosophy of Edwin Markham's verse?
Nominate five American authors for the Hall of Fame.

We are offering for the first five sets of answers most nearly correct in the opinion of the judges, whose names will be announced later, copies of John B. Horner's book, "Oregon: Her History, Her Great Men, Her Literature."

Tickets for the series of lectures on DRAMA AND POETRY by Maurice Browne and Ellen Van Volkenburg are on sale in the Book Department of

The J. K. Gill Co.

Third and Alder