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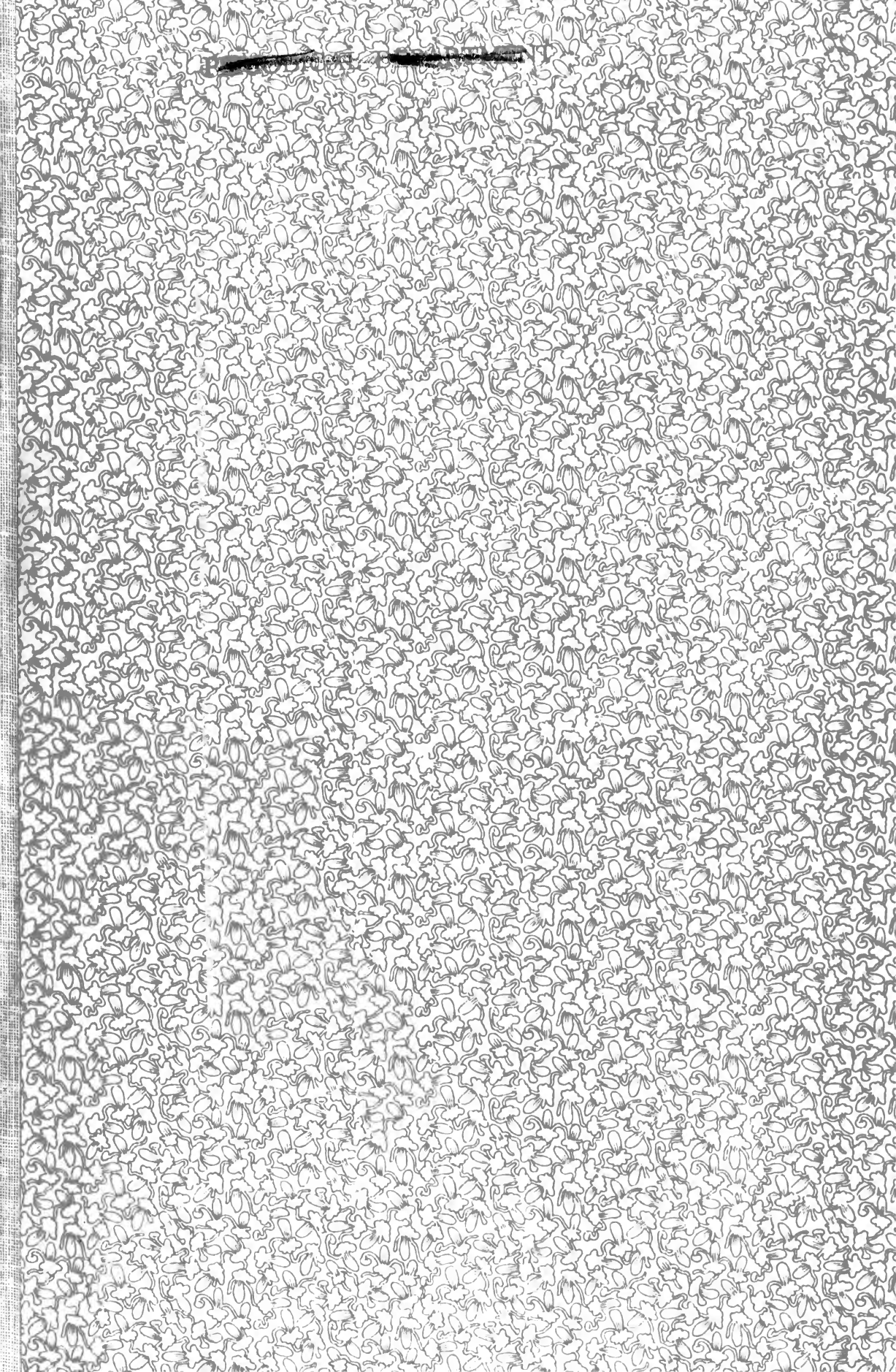
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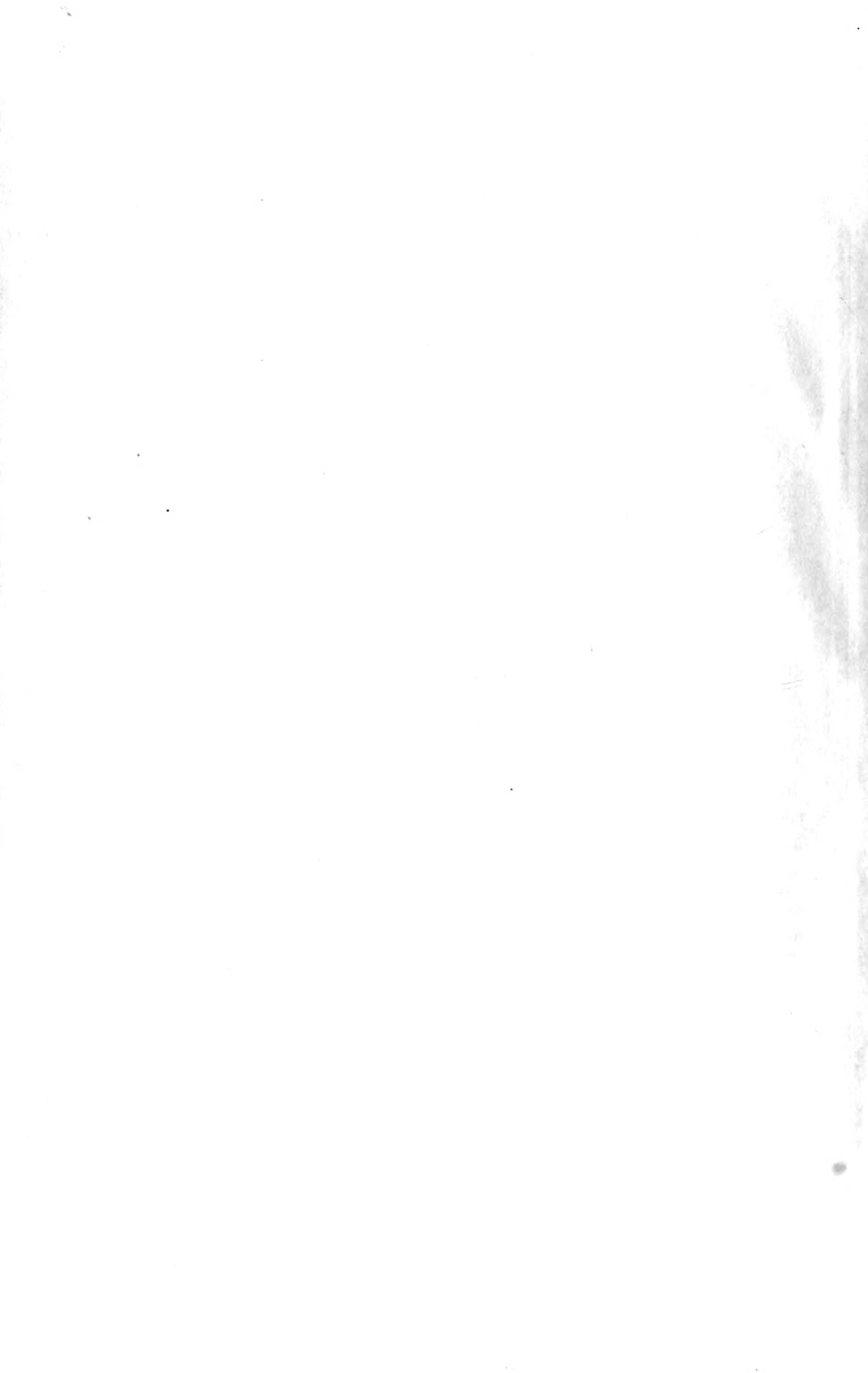
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

God in Humanity

More and more we are coming to see that Jesus is the representative of humanity. In his teaching and in his life he showed how the spirit of God may dwell in the soul of man, how "one light lighteth every man that cometh into the world."

"The story of Jesus is the history of every man writ large." One man was true to the divine possibilities that are in every one of us. Not by cruel substitution, not through atoning blood (God deliver us from such barbaric notions!) does Jesus serve us or save us, but by leading us into the ways of sonship and brotherhood and mutual service and abundant life. It is for us to catch anew the significance of his teachings and the inspiration of his heroic constancy, to let his spirit be born again in our hearts, to take up with new courage and confidence the pursuit of his unfailing ideals.

Our Unitarian churches wax or wane as they are faithful to the Christmas message of the possible divinity of all men. Their distinctive right to exist and persist is in their unwearied proclamation, by word and by deed, of the protecting and guiding goodness of God and of the privilege of all men to be fellow-workers with that creative and redeeming love. More and more let us be loyal to that high trust and make our churches and our individual lives the centers of that radiant and transforming energy!

—*Samuel A. Eliot.*

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God our Father. Man our brother.

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Editorial

There can be no doubt that the year upon which we enter gives promise of being especially significant in historical importance. We have celebrated the Christmas season with something more than half-felt words of intent. We have done something to bring in the peace on earth, and have shown good-will to men instead of faintly praying for it. We need not conclude that any single expression or unlooked for act settles anything or will suffice to change the course of history, but it clearly reveals a changed spirit and very well may usher in a new era among the nations of the earth.

The year we are leaving has surely been a sobering and stirring one. It has been trying and revealing. The exhilaration of victory has been followed by the hard experience of exhaustion and a realization of the awful consequences of war. Its folly and wickedness seem to have been forced upon all peoples and when the opportunity was provided the representatives assembled appreciated that it must be improved. They could not afford not to act and when our leaders had the courage to dare their associates met the dare and we are to have a trial of peace on earth.

That it will come, and stay, we cannot be sure. It demands much and is not assured by this initial step; but it at least is possible. The world moves to ideal life by toilsome growth based on a finer spirit, and that is revealed, as well as further promoted, by such events as the Washington conference.

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Sunset and Sunrise

By Rev. Fred Alban Weil.

The dying sunset sinks to rest
Beneath the waves the sun has blest,
And wing-puffed clouds their lustre lack—
The sheen is turned to austere black.

But after night the gray dawn brings
Another wonder—and far flings
Each shooting stream of sunrise ray—
To glorify a new-born day.

So I have faith that God who made
In human life the light and shade,
At Death's sunset will care for me—
As well as sunsets in the sea.

The assurance of peace is justice, righteousness, good will. We must foster these, with patience and wise forbearance if we would be at peace.

Surely, we cannot afford to longer settle differences by appeals to brute force. War is ruin, and is only to be resorted to in defense of honor and right when they can be protected in no other way. Good sense surely dictates that every possible effort be made to get together and settle differences by reason and concession if it may be. If to this be added the weight of the judgment of the world, and the moral force of its continued respect, the probability of war is very small.

How clearly we see that there is an underlying law alike affecting nations and individuals. Selfishness, when overdone, defeats itself. Self-consideration is necessary and commendable. The individual who is self-oblivious and unappreciative of his rights and self-responsibilities is a sorry failure. If he doesn't respect himself he cannot expect others to respect him. But to be selfish in any exclusive sense, without consideration of others, is worse than folly. It shows a small hard nature and is sure to bring distrust, dislike and resentment in some form. It is for a nation the direct road to war, for it breeds false ambition, injustice and eventual hate. Selfishness excludes good will and fair dealing. It provokes ill will and separates instead of unites.

Individually selfishness is wholly unlovely. It is hard to be even just to an egotist. The best we can do is to be patient and forbearing, and hopeful. It again defeats itself. One who wants all gets little if anything. The utterly selfish are almost always unhappy and are apt to be friendless. The self-seeker commonly fails. That which he gets

rarely satisfies. Apart from immediate successful results selfishness is a poor investment. Nationally and individually it does not pay. The underlying laws of life are against it.

One of the satisfactory considerations of current events is that our country seems less enamored of its selfish interests. We are less concerned over our own safety. We seem to be awake to the unwisdom of trying to play for safety through taking no chances. Foreign entanglements are less feared. Whether we like it or not we have awakened to the fact that we are a part of the world. Unity is the international watchword. We recognize our responsibility and we are less disposed to dodge it. Incidentally we seem to have regained some of the world respect and good will which through apparent selfishness we had forfeited. This is gratifying but not of first importance. The main thing is to deserve.

The upshot of it all is that we must recognize very clearly the preponderance of spiritual values and feel that materialism with militarism is in the discard. It is of little avail to scrap navies if we cannot scrap suspicion, hate and all expressions of ill will. It will save millions of money if we can have peace, but the peace is worth more than the money. We want men of good will and good lives, men who will do right because it is right, and recognize that the greatest of all gains is righteousness.

It is becoming more and more apparent that the principles that underly Christianity are what are needed for the guidance of all our life—industrial, commercial and political. They are not for Sunday alone, but all the week. Religion in business has been scoffed at as imprac-

licable, but it works. Instances multiply in which it has been followed with complete success.

In Cincinnati a clothing manufacturer, one Arthur Nash, has started business. Three years ago he was struggling against bankruptcy with twenty-nine employees. He became interested with the philosophy of Jesus as expressed in the Golden Rule. He called his employees together and told them he didn't know how long his business would last, but that while it lasted he would treat them as he would like to be treated. He raised their wages materially, relying upon their earning what they got. They did it. He found in a short time that the cost of garments to him was materially less. In 1919 his factory alone was unaffected by the strike. He substituted profit-sharing for wages. In three years his number of orders increased twelve times and he was employing 2400 men and women. His is the most successful clothing business in the city. He says unions are not going to save the industrial situation, nor are employers' associations. The only thing that will is "the philosophy of Jesus."

A thrilling appeal for the release of Eugene Debs, made by Mr. Stitt Wilson, comes to the editorial desk for indorsement. We are glad further appeals are precluded. We agree with Mr. Wilson when he writes:

"With every statesman of every country in the world seeking to limit the causes of war, seeking to modify the tragedies of war, with the whole world demanding that its conscience against war be written into documents of "peace on earth" and "good-will among men," is it not a high crime to keep men like Eugene V. Debs in prison cells for bearing their witness to their fellow men against the demon of war."

Theodore C. Abel has been called to take charge of the Hollywood society. Mr. Abel has made formal application for admission and he should make good at Hollywood from the start. Born at Waterbury, Conn., in 1891, Mr. Abel entered the Ohio Conference of the Methodist Episcopal church in 1916, later being transferred to the Northwestern Indiana Conference. He has preached at Hyatts, Ohio; Columbus, Ohio; Granville, Ill.; Kirklin, Ind., and Wheatfield, Ind. He completed his work for the degree of Master of Arts at Northwestern University, Evanston, Ill. We wish Mr. Abel the best of luck and hope we may hear from him and his work at Hollywood very soon.

—C. A. M.

Notes

The new year seems to open auspiciously on our Pacific Coast churches. It is a long time since they were so well supplied. The latest church to fill its vacant pulpit is Palo Alto, who called Rev. E. A. Robinson, formerly the assistant of Rev. H. B. Bard of San Diego.

It was pleasant for Rev. E. J. Bowden to find that an active layman in his Lawrence church, Mr. H. G. Francke of the Pacific Mills, is the son of Prof. Francke, whom he often met on the Berkeley campus.

Rev. N. A. Baker was appropriately installed in his Keene, New Hampshire, church on the evening of December 13th, Rev. Minot Stevens preaching the sermon. He was welcomed to Keene by Rev. Wm. O. Conrad of the Congregational church. Mr. Baker's address is 72 Washington street.

Dr. Wm. K. Vance of Fresno delivered a fine address on Dante at the December meeting of the Unitarian Laymen's League. We wish we had the space to report it fully.

The Los Angeles Sunday-school has done well in awakening an interest in civic duties, and setting aside a civic guard day. Pledges are made and but-

tons are worn, and both boys and girls do things useful or beautiful. The boys include in civic guard work digging beds and planting bulbs, and the girls care for a fern bed. They are helped and encouraged by the Ruskin Art Club. The teachers of the public schools cooperate in the purpose.

Rev. Otto E. Duerr has resigned at Laconia, N. H. Mr. Duerr is a graduate of our Pacific School for the Ministry.

Rev. N. A. Baker has leaped from Bellingham, about our western limit, to Keene, N. H.—pretty well “down east,” where he has been ordained and is facing the snow. Success to him.

Dr. V. K. Wellington Koo, the distinguished Chinese statesman, recently addressed the Woman's Alliance at the Washington church. His audience was so large that the Knickerbocker Theatre was engaged.

Dr. E. T. Williams, in attendance on the Washington conference as adviser on matters of the Far East, has been persuaded to extend his leave from the University of California.

The Fresno church is being extensively improved. The auditorium is being tinted and painted and a new light system is being installed. There will also be new carpets and curtains, the interior improvements being in charge of the ladies of the church.

Mrs. W. H. Crocker of San Francisco has recently completed the work of rebuilding the French village of Vitremont, which she adopted in December, 1916. She restored the wiped-out village as nearly like its former self as possible, adding modern plumbing.

Professor Samuel Holmes, a recent writer on “The Trail of the Race,” was the leading speaker at the Community Forum at the San Francisco church on December 11th, when “The World's Racial Problems” were considered. The consul of Liberia, Mr. Oscar Hydson, also took part.

No apology is offered for reprinting Mr. Dodson's fine review of the Houghton-Mifflin publication, “Horatio Stebbins: His Ministry and Personality.” Its excellence may have deterred Pacific Coast friends from reviewing the volume.

Mr. Fereshtetian, the self-effacing minister who seems content to serve wherever he is sent in reviving and stimulating church life, has been well received at Salem, Oregon, and under him the church is flourishing.

Rev. W. G. Eliot, Jr., of Portland, on December 11th, preached the second sermon in the series upon “Confused Tongues and Uncompleted Tower.” He discussed “The Meaning of Gods in the Life of the Individual Man,” including “Some alternatives that are as plain as a pike-staff. Confusion among the atheists, theists, philosophers, scientists. Religion and theology. Agnostic and dogmatist. Varieties of religious experience, converging lines, common truth. Is belief about God non-essential? Is this world mankind's only home? Is there no answer to the problem of evil? Is there no deliverance from spiritual disease?”

In a recent sermon Rev. Thomas Clayton of Fresno treated the Law of Necessity. He said:

“The law of necessity forces humanity to take higher ground than we otherwise would. It is a part of the disciplinary force of the universe. It is evident in the evolution of all life. Man often knows to do good, but lacks the moral power to accomplish it. Then the power not ourselves steps in and makes for righteousness.

“Our comfort is justice, righteousness and peace are not wholly dependent upon the whims of mankind, but there is a power working with us and for us, that is stronger than all the influences that can be against us.”

A New Year's Motto

Learn from the Past;
Live in the Present;
Work for the Future.

—C. W. W.

Theodore Curtis Abel, of the Methodist Fellowship, has made formal application for membership in the Unitarian Fellowship to the Pacific States sub-committee on fellowship.

Henry C. Ledyard, of the Universalist Fellowship, has made formal application for membership in the Unitarian Fellowship to the Pacific States sub-committee on fellowship.

CARL B. WETHERELL, Secy.,
Pacific States Sub-Committee.

Rev. Caleb S. S. Dutton of this city has been appointed local chairman of the campaign in which the Unitarian churches of the world plan to increase its membership 25 per cent.

Mr. Dutton in a recent interview on sports is made to say:

"The church should be the last institution to criticize people for seeking amusement.

"As a general thing the church has done very little to make life interesting during the week and man must have recreation.

"There is nothing religious in being stodgy and there is nothing religious in being anemic. To me the truly religious persons are those who have enormous funds of energy and know how to control them. That is why we have a dance hall and dramatic clubs in our church.

If more people took part in sports instead of sitting on the sidelines outdoor recreation would be of greater value.

"Sports are by far the most desirable recreation, but too many people merely sit and look on. Some think they are leading an athletic life by cheering a college eleven. Sports aren't for supermen alone, they are for all of us, and I'd like to see every man get out and play for himself even if he plays a rotten game."

The value of the California citrus crop last year was approximately four and one-half times greater than the production of gold for the same period. Thus California, the Golden State, has passed completely from the era of auriferous treasure to the more permanent and equally golden citrus industry. The trade and the consumer paid nearly \$166,000,000 for it.

By the Way

Rev. Clarence Reed is giving at the Oakland Unitarian church a series of afternoon lectures on Modern Art, which have been most instructive and enjoyable to his listeners. Among the painters and sculptors thus far treated have been Rodin, Watts, and the Belgian Meunier. Mr. Reed is a fluent and charming speaker, unusually informed on the subjects he treats, and communicating his own enthusiasm to his auditors. He has beheld the masterpieces of the artists and brought back from Europe remarkably fine stereopticon illustrations of their work.

Rev. Charles W. Wendte, D. D., delivered the New Year's sermon in his former pulpit in Oakland, taking for his text the sentiment—"Learn from the Past, live in the Present, work for the Future." He has also recently lectured before the Wendte Chapter of the Laymen's League of the church.

At a Christmas dinner at the hospitable home of Mr. and Mrs. Allen G. Freeman, of Ridge Road, Berkeley, former parishioners of Dr. C. W. Wendte in Oakland, and later of his classmate Dr. Frederick L. Hosmer in Berkeley, both of these gentlemen were present, together with Rev. Dr. Clay McCauley and Mr. Daniel Rowen, valued friends and co-workers in the liberal Christian cause.

Dean Earl M. Wilbur is in a happy frame over the near completion of the new library building of the Unitarian School for the Ministry which will be occupied by the first of February. Graven on its forefront is the motto of the School: "Not to be ministered unto but to minister," while an inscription on its cornerstone makes due acknowledgment of the generous interest of the Unitarian Laymen's League, which made its erection possible. It ought to be a great addition to the resources of the School. Dr. Wilbur has been supplying the vacant pulpits at Sacramento and Woodland recently. Prof. Wm. S. Morgan is equally ready for any service which may be asked of him. He is now acting as superintendent of the Berkeley church's School of Religion.

The recovery of Rev. Miss Julia Budlong, pastor of the Unitarian Society in Kalamazoo, Mich., and a recent graduate of the School, from serious illness caused by her devotion to her parish duties, is very gratifying to her California friends. Another recent graduate, Rev. Hurley Begun, settled at Bedford, Mass., and making an unusually fine record as a preacher and community worker, has succumbed to overwork and the severity of a New England climate. We trust that both these earnest and talented young people on their recovery may find a congenial field of labor on the Pacific Coast.

Mr. Charles A. Murdock is receiving many and deserved congratulations on the interest and value of his recent book of reminiscences, "A Backward Glance at Eighty." Aside from its local and historical values it is a delightful disclosure of a sunny, loving and loveable nature, modest in its estimate of self, appreciative of other's merits and performances, honest and conscientious in everyday and public relations, rendering important service to the community, asking little in return but the joy of helpfulness, identified with nearly every concerted movement for higher culture and better living in San Francisco, and especially devoted to the promotion of the liberal Christian faith and fellowship. This Unitarian layman has accomplished more for the advancement of good citizenship and true religion than any single personal force among us. We are thankful that he has been permitted so long a lease of life, and on the threshold of a New Year we wish him every blessing and God-speed!—*Viator*.

For a New Year

"I think, therefore I am"—
The ancient sage declares.
"I love, therefore I live"—
The soul its witness bears.
To think, to love, to serve,
This is our life's true aim;
Let each succeeding day
Our loyalty proclaim.

—C. W. Wendte.

The difference between an Irishman and an American is that the Irishman thinks he isn't free and the American thinks he is.—*London Sketch*.

Events

New Headquarters in New York

More than two hundred members and adherents of Unitarian churches in the New York metropolitan district attended an informal reception and house-warming on Monday, December 19, to celebrate the opening of new Unitarian headquarters in New York City. In cooperation with the Unitarian Laymen's League, the American Unitarian Association, which has maintained headquarters for some years at 104 East Twentieth street, and the Women's Alliance have taken spacious quarters at 21 East Thirty-eighth street, on the ground floor corner of the building on the northeast corner of Madison avenue.

Dr. Samuel A. Eliot, president of the A. U. A.; Charles H. Strong, president of the Laymen's League; Mrs. Emile Glogau; vice-president of the Alliance; Miss Adeline Phleghaar, secretary of the Young People's Religious Union; Rev. John H. Lathrop, chairman of the Council of the General Conference, and William B. Barnard, secretary of the Laymen's League, were in the receiving line. Much enthusiasm and approval of the new headquarters was expressed by all in attendance. It was felt that at last New York City had acquired headquarters more worthy of the position of the Unitarian Church in the nation and in the metropolis. The rooms are only five minutes from Grand Central Terminal and one minute from Fifth avenue.

Offices will be maintained in the new headquarters by Rev. Walter Reid Hunt, field secretary of the American Unitarian Association; Rev. Edwin Fairley, associate secretary of the Department of Religious Education of the A. U. A.; Kenneth McDougall, Middle Atlantic States secretary of the Laymen's League, and the Women's Alliance. The A. U. A. will maintain a book room for the display of its publications, and the League will have a reading room for the general public.

Negotiations for the change in location of New York City headquarters and the extension of their use to provide facilities for the three cooperating agencies have been going on for several weeks.

The location finally selected is excellent. Madison avenue is one of the principal thoroughfares for north-bound traffic, and on the right as they proceed up the avenue all who run or ride may read "Unitarian Headquarters."

The activity of the Laymen's League in the transaction is in line with its policy of extension of Unitarian activities by the opening of district offices. Plans are under way, in company with the Western Conference, for a change of location in Chicago. On the Pacific Coast, Carl B. Wetherell, field secretary of the League, now represents also the A. U. A. and the Alliance, operating from new offices in the Phelan building.

Pacific Coast Headquarters

On January 4th, the Unitarian Headquarters office and the office of the Unitarian Field Secretary were moved to adjacent rooms, 610-612-614 Phelan Building, San Francisco. This is another evidence of the efforts being made to coordinate the work of the various Unitarian agencies on the Coast. Room 612 is the main office where, it is hoped, everyone interested in our Unitarian work will feel welcome to come. Here will be found reading and writing materials, literature for free distribution, Unitarian Sunday-school supplies, books and other publications for sale. There will be plenty of opportunity for committee meetings. The office of the *Pacific Unitarian* will be here. Make this your headquarters when visiting San Francisco. Your mail will be held for you or forwarded to you, as you wish. Help make headquarters a useful center.

Miss Peck will occupy Room 614 and Mr. Wetherell will have his office in Room 610. There will always be some one on hand to greet visitors every week day from 9:15 to 4:30, except Saturdays, then 9:15 to 12 noon.

The financial support of these offices will be borne jointly by Headquarters, Incorporated, the American Unitarian Association, the Unitarian Laymen's League, and the Women's Alliance. This is most certainly a step in the right direction and deserves the earnest support of all persons loyally interested in promoting our Unitarian work on the Coast.

Biography of a Great Preacher

"HORATIO STEBBINS, HIS MINISTRY AND PERSONALITY."

George Rowland Dodson, in *Christian Register*.

Despite different estimates made by good men, I have long been convinced that there is nothing greater than a really great preacher, than one who is an open door to a new and higher life for his fellow-men, who can convince them of goodness and reveal to them the divine meaning and possibilities of human life. There are not many of these men living at any one time, but there are some; and of those who have lived in the United States in the last century the Unitarian churches have produced a considerable proportion. In this book* we have the life-story of one of these men, told by a friend who knew him long and intimately and loved him devotedly. This affectionate sympathy on the part of the author is an indispensable condition of a good biography. It is not true that love is blind. When personality is what we are trying to understand, love is the only thing that can see.

HAD STRIKING PERSONALITY.

Biography is much harder to write successfully than is descriptive science, for it is not enough merely to know the facts. Appreciation is required, and this depends upon a rich and well-developed feeling-life. Those who knew and honored and loved Dr. Stebbins will thank Mr. Murdock for having written this book. As we read these pages, the man of whom it tells lives again before us. We see his face and form and can almost hear him utter familiar expressions in his inimitable way. And those who did not know him personally but do know of the great impression he made upon the life and thought and growing traditions of the Pacific Coast will welcome this authentic story. The author truly says: "It was a fortunate circumstance that the Unitarian Church in the controlling community of the State of California was represented continuously by two men of the strength

* "Horatio Stebbins: His Ministry and Personality," by Charles A. Murdock; Houghton-Mifflin Co., \$2.00.

and character of Starr King and Horatio Stebbins. It gave a standing and respect not always accorded. No California Unitarian ever thinks of being apologetic for his faith."

Both of these men were preachers of influence and power, but they were also great citizens. Mr. King went to California during a crisis in the Nation's life. He there became the acknowledged champion of national loyalty and through the energetic use of his splendid powers turned the scale in that doubtful State and kept California in the Union. He was the foremost citizen of his city and state. As Dr. Stebbins said, "His name is brilliant as the day." When worn out with excessive labor, he had passed away in 1864, the city, state, and nation were plunged in grief. As to his successor, there was a general feeling that the situation called for a man of power to represent the cause of liberal religion and noble citizenship in San Francisco, and that the man for the place was Horatio Stebbins. He was called and he accepted, but when he went to San Francisco it was not to take the place left vacant when Starr King's noble and beautiful life was over. He made and filled his own place. Fortunately, there is more than one way to preach and more than one way to be a useful citizen, to deserve well of the republic, as the old Romans used to say.

Dr. Stebbins had a striking personality. Nature gave him a face and form that matched the qualities of his character and mind, so that he looked the man he was. The manner was appropriate to the matter of his speech, and the whole gave an impression of dignity and power. This combination of admirable qualities gave him an influence not to be attained by a man of mean presence. There are some truths whose acceptability depends very little upon the character of the person by whom they are announced. A chemical formula or a mathematical demonstration can be clearly stated by men who are personally unattractive. But when moral or religious truths is in question, it makes all the difference in the world who says it. Dr. Stebbins' character

and presence lent weight to everything he said. One felt that he succeeded in doing what he liked to say that he tried to do, namely,—“speak from the level of his mind.”

And that level was high. The quality of his mind and spirit in the years when I knew him seems to me accurately expressed in words of his own spoken in 1898: “I am glad that the years find me good-natured, and that, amid all human vicissitudes of ignorance, weakness, or wrong, I have a cheerful heart toward humankind, am a believer in the world, and an ardent lover of human nature as the best thing God has ever made. I am no sentimentalist, but a severe moralist, tempered by the genial charities of religion and cheered by a great hope.”

His appreciation of the personality of others, mean or great, bizarre or noble, made his conversation with congenial friends very happy. Often in his study, in free and confidential talk with his brother ministers, he would make some characterization that seemed at the time like a flash of lightning in the darkness. And when occasion offered, he would pay a generous and beautiful tribute, as when in writing to Martineau on his ninetieth birthday he said, “I offer thanks to God that through you he has been revealed to many souls, and that in loving you they have loved him.” To him, Jesus was the supreme personality. He “illustrates you and me in the possibilities of our being under God. There is nothing new in Christianity except Jesus himself.” There is not, he thought, a single phase of spiritual truth in the New Testament that had not flashed on the soul of some man before, but the truth had not been made flesh before in so complete and ideal a life.

HOW HUMAN, HOW PITYING.

A real man cannot wear his heart upon his sleeve. Dr. Stebbins did not, and his reserve was sometimes misinterpreted. In the presence of garrulous, gossiping individuals, reserve is often a necessary protection. There is nothing to do but “to draw into your shell and cease to report.” But even

in the presence of the intelligent and sympathetic it is not always possible to seem as genial as one really is. In writing to his son about Dr. Hedge, Dr. Stebbins used words that applied to himself:—

“You went to see Dr. Hedge! I am glad you did. Nothing is more common than to see the reserved manners of reflective men interpreted to mean *haut-tour* and severity of bearing. It is a good piece of manners to know how to meet such men with complete self-possession, on the same plane of mind with themselves. Young persons, and persons who at any and every age live chiefly in the outposts of the mind and not in the citadel, usually think that reflective men are proud or unsympathizing. It is a great mistake. The difference is that some are always melted down and flowing; others, like silver, must be melted down before they flow. Dr. Hedge has always been a reserved man, and he lacks that genial ardor that gives one a pleasant and cordial introduction, but he has the elements of intellectual and moral greatness. I hope you were not embarrassed in his presence; but if you were, it would not hurt you in his estimation or in your own, or in mine.”

How human, how pitying, how loving Dr. Stebbins was is easily seen from the letters contained in this volume and from extracts from his journal. Thus, when his son leaves to return to college, he writes: “Although I parted from him in complete self-control, it yet cost me a sharp pain, and after he had gone, I went to his room, looked in the vacant places, and buried my face in my hands and wept.” The reader gets many glimpses of his beautiful home life and of his ideal relations with his children. Walking home from church one Sunday morning, his little son remarked, “Father, I did not understand you very well this morning, but the sermon made a good impression.”

Being so human, it is not strange that, despite the fact that he was “poor in all perfunctory ways and incapable of conventional methods of ministrations,” he was yet the source of consolation to many and the bearer of their

sorrow, and glad to be. He once remarked to me, “I am like an old ship covered over with barnacles.” Counselor and guide and friend was he, and “minister to an innumerable company of the broken-hearted.”

It is not possible here to describe the public services of Dr. Stebbins. Regent of the state university continuously for twenty-six years, he was, in the opinion of university men who know the facts, one of the principal influences that guided the university so well that it is now one of the foremost institutions of its class in the world. Having 15,000 students, it is the largest of American universities. After the foundation of Stanford University, he was one of the trustees as long as he lived in California. Moreover, many of the leading men of the State were personal friends of Dr. Stebbins, and sought his advice on matters of great importance. It was, *e.g.*, by his advice that Mr. D. O. Mills endowed the chair of Intellectual and Moral Philosophy so long and ably filled by Professor Howison.

One eminent service was rendered by Dr. Stebbins to the Pacific Coast and to the Nation which can only be mentioned here, but which ought to be better known. In California are many people of the highest intellectual and moral quality, not surpassed for personal force or culture in the world. But it is also a land of demagogues and exploiters of popular prejudice. So the need of statesmanlike citizens has been peculiarly great. Dr. Stebbins always realized that California faced the Orient, that in the future her concern would be more and more with the people of China and Japan, and that what we do now will influence our relations with them for good or evil, for war or peace. He was therefore not in favor of Chinese exclusion, and never missed an opportunity to express his feeling that a man of China is still a man.

On certain great occasions Dr. Stebbins had opportunities for lifting public consideration of these questions to the level of statesmanship and making the shuffling politicians on the same platform seem contemptible in comparison. One instance is famous, and people

still tell of it on the Coast. Japan sent an embassy extraordinary to the United States. The distinguished men were royally entertained, and were given a banquet in San Francisco. Governor Newton Booth presided, and among the speakers was Dr. Stebbins. The speech, as reported by the *Bulletin*, made a tremendous impression, and is fascinating reading, particularly at this time when the peace of the world possibly depends in large part upon the ability of the people of the United States to come to an understanding with the intelligent, sensitive, and high-spirited people of Japan.

PREACHING WAS TO INDIVIDUAL.

Mr. Murdock has done well to record a number of important events in the history of the Pacific Coast which enable the reader to form some idea of Dr. Stebbins's services to education and political life. They also reveal the man. He served his generation nobly in several ways. But it is as preacher and pastor that he is most affectionately remembered. His mission was, as he said, "to interpret human life in the light of religion." Except in that light, it is all a perplexing and painful puzzle. How he interpreted life so as to build men up in faith, hope, and love, those know best who came under his influence, but the reader may form some idea from the sermons and prayers included in this volume.

It is always interesting to know what distinguished men think of each other, and one is therefore glad to read the estimates here given of Dr. Stebbins's personality and life-work. Especially significant is the judgment of Rev. John W. Chadwick. One must have been a man and have lived nobly and well to call forth such a tribute from such a source. But, after all, our spiritual interiors are known best to those who know us best and love us most, and probably the most profound and just judgment is that of a distinguished parishioner of Dr. Stebbins and his close friend for forty years, the Honorable Horace Davis. In an historical sketch of the church, after referring to Dr. Stebbins's valued public services, Mr. Davis said: "Dr. Stebbins's greatest

power was in the pulpit; and his preaching was always to the individual, to you and me. Each of us remembers some peculiar phase of his preaching, but he impressed me most when he spoke of the eternal verities of the spirit. God and the human soul were realities to him, more real than the rocks and hills around us. I gratefully acknowledged my debt to him—a debt greater than I owe to any other man, greater than any service of mine can pay."

From the Churches

FRESNO.—Fresno Unitarians are taking much pleasure in their renovated church. The interior has been freshly tinted, the woodwork finish renewed, new carpets laid, curtains hung and a new lighting system installed—the whole giving the church a sense of intimacy and charm that will make it unique among Fresno churches. This work has been in charge of the Women's Alliance. The exterior work, which is in charge of a men's committee, will put the outside of the building in the same fine condition.

The church much enjoyed a visit from Mr. Wetherell, who spent several days the first week in December with us. In Mr. Clayton's absence in the South, he conducted the Sunday morning Sunday-school and church services giving us splendid talks; again in the evening he addressed the Laymen's League meeting and on Tuesday talked to the Women's Alliance. As usual, his visit was much enjoyed.

Dr. Clayton has been giving us splendid inspirational sermons as always; whatever he may select as a subject, his sermons are intensely interesting and always helpful.

The Sunday-school has been meeting regularly with fair attendance and new pupils entering from time to time. On the evening of Christmas day there will be a Sunday-school party in the parlors of the church, which is being eagerly anticipated by the children.

LONG BEACH—Church work progresses favorably. The Thanksgiving bazaar netted the women of the Alliance over \$100, besides affording a social time together.

Mrs. Carrie S. Barber, one of our charter members, goes to Pomona for a temporary residence, we hope, and was tendered a farewell dinner at the chapel recently, with appreciative after-dinner speeches. Mrs. C. H. Thompson was the speaker at the Alliance on December 8th, and in the evening met with the young people of the society at the home of Miss Upton, and helped them organize as a branch of the Y. P. R. U.

The Sunday-school has maintained an average attendance of 43 for the past quarter.

Plans for the new church building are maturing, and the need of it appears more urgent.

LOS ANGELES.—The story of the life of Starr King and how his oratory saved California to the Union was most interestingly related by Rev. E. Burdette Backus in a recent sermon. On Dec. 4th the pulpit was filled by Rabbi Edgar F. Magnin, who chose for his topic one of Bernard Shaw's books, "Back to Methuselah," Mr. Backus being in Redlands on that date, where he preached in the Unitarian church, of which his father, Rev. W. M. Backus, is minister. "The Man Who Had No Religion" was the theme of the sermon on December 11th, and on Dec. 18th, "Resources of Righteousness."

The Women's Alliance is accomplishing much good in the weekly sewing meetings for charities, having just completed some comforters for the Club Home in which the Los Angeles Business Woman's Association is interested. On the afternoon of Dec. 8th Mrs. Caroline Heineman gave a short talk on "Current History." Dec. 15th the third lecture on Social Psychology by Rev. E. Burdette Backus, "The Psychology of Public Opinion," drew out a large and appreciative audience.

Prof. Antony F. Blanks of the University of Southern California will give a reading the evening of Dec. 27th, "The Three Godfathers" of Peter B. Kyne, this being the first of the series of six evening lectures under the auspices of the Alliance. The card party at the home of Mrs. J. H. Healy for the Maternity Cottage and other charities was well attended and netted handsomely.

A Christmas entertainment was given by the church school on the evening of Dec. 18th, under the management of their superintendent, Mr. Harry B. Brackett, entitled "The Children and the Evangelists," in four acts. Each blended into the other so completely as to appear as a continued, well-harmonized performance. First, the beautiful music, including selections from the Messiah, with Mrs. Ada Marsh Chick at the organ, Miss Ethelyn Conroy, violinist, and the choral choir, giving a repertoire of selections in keeping with the development of the beautiful theme, beginning with the prophecy of Isaiah by Ralph Wilson, the Processional by the church school; then through the audience two children were seen to be wending their way (Misses Jane Huber and Mary Francis Dickson) discussing an interesting story they had heard of, that they would soon talk with some wise men who would tell it to them again.

The scene is laid in Bethlehem; Matthew, Mark, Luke and John are there, and it is of them they inquire, their wish is granted, the story told, and scenes, with the shepherds, with the wise men, and then the Nativity introduced by "Mary's Cradle Song," sang by Miss Helen McWilliams, gave to us, the large audience, the sweetest story ever told, the memory of which will remain with us for all time to come.

The widespread interest of today in the relief of the suffering children of Europe and especially in the earnest efforts being put forth in Southern Europe by the "Near East Relief Association" was graphically told by Prof. E. Guy Talbott of Pasadena before the Laymen's League at their monthly meeting held on Dec. 14th.

The Social Service Committee, through their chairman, Mr. P. D. B'Orr, took charge of the program for the evening, introducing a number of speakers.

The Y. P. R. U. again enjoyed the pleasure of having with them on her recent southern trip, Mrs. Chas. H. Thompson, Jr., who talked to them at the school hour of the observance of Young People's Sunday in January. One of the most enjoyable affairs given by the Fellowship was the progressive dinner-dance on Dec. 2nd at the homes of four of its members.

OAKLAND—December has been a month of entertainment, two days of the first week being given over to the annual bazaar. As might have been expected, this was held to the usual accompaniment of rain (it is a well-known fact that when the Oakland Unitarians prepare for a festivity of any kind, it will surely rain), but despite this fact and also that the time was somewhat unpropitious in that several other churches were having sales at the same time, the ladies netted a goodly sum, their efforts being more than compensated for in the financial returns.

Another pleasing fact is that the Sunday-school is growing. A class has been opened to take care of the very little ones during the church service, and this, together with the good growth as noted, necessitated a Christmas entertainment of the first order. Genial Mr. Wetherell enacted Santa Claus and made the good old fellow very real to the little ones and a delightful occurrence for those older.

Then came the Christmas service on Christmas Sunday itself, Mr. Reed occupying the pulpit, his topic being "The Greatest Hope of the Year—World Peace," during which he said:

"The realization of world peace seems to be in the grasp of mankind today. The cornerstone of the palace of peace will never be laid by trained diplomats and professional soldiers. They lack the courage necessary to risk all for the attainment of an ideal. World peace will not come by elegant gestures and brilliant speeches filled with platitudes.

Progressive international disarmament is one of the means by which permanent peace may be realized. The nationalization of the manufacture of munitions, elimination of secret treaties and diplomacy, closer control of foreign policies by legislatures and the people who bear the brunt of the conflict, and the establishment of a confederation of all the nations of the world for the furtherance of common interest—these are the means that will tend to eliminate war.

The nations of the world will have to decide between universal progressive disarmament or industrial collapse and social revolution. There is absolutely no hope for the revival of European industrial life if the different governments

are to engage in another race for armament. Any rejuvenation of American industrial conditions will be temporary unless the industrial life of Europe is rehabilitated.

The hatreds born of war die hard, and racial prejudices are like a cat with seven lives. Many people do not seem to realize that the war is over. The reconstruction of the faith of mankind expressed in terms of brotherhood is the greatest need of today. Men live by ideas and ideals. One of the greatest ideals is universal peace on earth and good will to all men."

PALO ALTO.—The pastorate of Rev. Elmo A. Robinson began auspiciously on Sunday, December 4. At the close of the morning service a dinner was served in the social hall by some of the younger women of the church. With Professor Carruth as toastmaster there were several brief addresses presenting the different aspects of the church activities. The Laymen's League is planning a campaign for church membership and expects to cooperate with the other church men's clubs in some forms of community work. The Alliance is planning a play after the holidays. The Sunday-school has been re-graded and the Beacon Course introduced. The young people are planning to get the Unitarians at the University into their new organization.

SAN FRANCISCO.—Mr. Dutton occupied his pulpit each Sunday in December, preaching most acceptably. His sermon on "The Man of Nazareth" was especially striking. He referred to the incident when he who was arrayed in royal vestments, was mocked, termed the King of the Jews, and reviled, after which they put on his own clothes. Mr. Dutton metaphorically divested him of ecclesiastical raiment and treated him in his own clothes—his personality—his power as a man—which would endure when systems and forms would pass away.

The Sunday-school Christmas Festival was held on December 21st, and in spite of a generous rain was well attended. A delightful Christmas operetta was finely presented by the school and greatly enjoyed. One who had experienced fifty-seven varieties in unbroken

succession felt it was one of the most successful of them all. The school appeared full of life and good courage.

A very happy thought resulted in a unique Christmas celebration in our San Francisco church. The usual gathering of the Society for Christian Work the last of the month was omitted and an evening was devoted to a reception and entertainment at which special effort was made to reach the lonely, who might otherwise be unlikely to enjoy the Christmas season. A fine program was offered, including Christmas carols by a vested choir, and solos by gifted singers and instrumentalists. Different nationalities were represented,—a Russian in native costume and a young Italian brilliantly sang. Mr. Dutton read delightfully. Mr. Wetherell spoke pertinently, Miss McKewen, responsible for the idea and the program, charmingly introduced the participants. Generous refreshments followed. The large number present, many of whom were strangers, seemed to heartily enjoy what was offered, and the whole evening was pervaded with a fine spirit of friendliness.

The December meeting of the Channing Auxiliary was one of the best attended and one of the finest programs we have ever had. Rev. C. S. S. Dutton spoke on the "Disarmament Conference." He held the audience spell-bound by his deep understanding of the subject, by his eloquence, and his optimistic conclusion.

The Christmas music arranged by Mrs. Blanchard was most enjoyable. Mrs. Ward Dwight sang a group or songs well suited to her beautiful rich voice, accompanied by Mrs. Horatio Stoll. Then Miss Modesto Mortensen played a number of violin selections, accompanied by Mrs. John McGaw. Every one was most enthusiastic over her playing and prophesied a future for her.

On December 12th a meeting of the Society for Christian Work was held. After the meeting, where fine reports were heard from all the committees, Mr. Wetherell, our Field Secretary, gave us one of his bright, breezy talks, and Miss Janet Wade talked charmingly and most entertainingly on "Europe as I Saw It in 1921."

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There is always something wrong with a man, as there is with a motor, when he knocks continually.—*Columbia Record*.

Fussy Old Lady: "I want two good seats for this afternoon, in the coolest part of the house." Ticket Agent: "All right, madam, here are two in Z row."—*Voo Doo* (Mass. Inst. of Tech.)

Wrecked Motorist (phoning)—"Send assistance at once. I've turned turtle."

Voice (from the other end)—"My dear sir, this is a garage. What you want is an aquarium."—*Burr*.

"Why was Dr. Kutter so severely reprimanded by the club librarian?"

"They caught him absent-mindedly removing the appendix from the book he was reading."—*The American Legion Weekly*.

New Office Boy: "A man called here to thrash you a few minutes ago."

Editor: "What did you say to him?"

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"Dar am one t'ing Ah like 'bout de Prodigal Son," said the colored preacher, "de boy had de grit ter walk back home 'stead er telegaphin' fer money."

"Pa, what's a dead letter."

"A letter that has died at its post, my son."

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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—A. Martineau.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Seeing the Unseen

Thou who dost all things give,
Be not Thyself forgot!
No longer may Thy children live
As if their God were not!

But every day and hour,
Since Thou dost bless us thus,
In still increasing light and power,
Reveal Thyself to us;

Until our faith shall be
Stronger than words can tell,
And we shall live beholding Thee,
O Thou Invisible!

—Dr. W. H. Furness.

Editorial

The most hopeful feature of religious activity at the present time is the recognition of the importance of enlisting the interest and the participation of the young. And the recognition has been of the sort that has induced action. For often we freely assent to some excellent idea, perhaps go so far as to wish that some one would act on it, but nothing happens unless we make it happen.

In this matter of encouraging the young we have acted wisely and well. We have helped them to organize and have given them opportunity. We have made them responsible and given them a chance. The response has been gratifying and a new sense of life and perpetuity has resulted.

The setting aside a Sunday for their special observance has demonstrated a spirit and capacity that is distinctly encouraging. For many years we have not been free from fear that the church of the future would have a hard time to hold its own. Its adherents were largely elderly people who still clung to habits formed perhaps in New England. They were a survival of an older age and as they passed away there seemed few to take their places. The Sunday-school, generally itself a survival, seldom generated sufficient force to carry pupils over into church needers or church supporters.

But we seem to have accomplished a change, both in the character of the church school and in inculcating a conception of religion that is natural to healthy and happy young life. Our

young people who grow up normally have some religion. They do not have to get it, and they do not have to give up the world, and be abnormally pious before their time.

Churches that encourage the rational faith and good feeling of the young are laboring in the most promising field and at the same time are wisely providing for continuing and increasing influence and strength.

The fine spirit and the signal ability with which the services were conducted in our churches on January 22 by young men and young women were delightful and surprising. When one who has indulged a life-long habit of hearing sermons, and who has seldom heard anything but very good ones, can come away from a service thrilled by the earnest, logical utterance of a young student who stood modestly but fearlessly and spoke unfalteringly and impressively without a note of any kind; leaving a fine thought admirably enforced, the future seemed hopeful. The church that has inspired such triumphs must not die, and if led by such spirits will not die!

The unusual sometimes happens. The poet asks, "What is so rare as a day in June?" Well, it depends on the locality. In San Francisco, experience teaches, and one would say, a snowstorm. In 57 consecutive years snow has formed one of the varieties. I remember one occasion, I think it was 1877, when I was waylaid on my way to work, and several excited young women, who had never been introduced, with unbecoming hilarity, washed by face in unaccustomed snow. That was over fifty years ago when I was fair game for surprises.

It seems incredible that the snow so seldom gets down to us, but it needs such a visitation as we had on the night of

January 29th to remind us of the persistence of the salubrious in our climate. When your own begotten daughter of—say twenty-five—remarks "That is the first snow I ever saw fall," you realize the fact with difficulty. One misses something who only sees the fleecy flakes in a movie picture, and never has snow-balled or built a misshaped effigy of a man in damp crystals.

But this year, just to convince us that the expected may not be counted on, the dispenser of the weather sent us a good supply. Tamalpais climbers were rescued from its popular hotel by a snow-plow hastily constructed for the occasion, and it lay upon the Berkeley hills for a day or more inviting balling if not bawling.

We can only hope Los Angeles was not wholly spared, for if she was not the circumstance is good for unfavorable comparison for fifty years.

It is a great satisfaction to compare the condition of our churches, especially with regard to their pulpit supply, today with that of a year ago. Mr. Wetherell has devoted himself indefatigably to his effort to restore and upbuild and it has told remarkably. We have more ministers than for many years and several new movements are of great promise. Southern California especially is giving promise of decided growth. If we can add Hollywood and Pasadena to our family of churches we shall be in a thankful frame of mind.

The hope of a fitting church home at Long Beach depends upon the degree to which obligation and opportunity gain appreciation among those able to help. The American Unitarian Association has offered generous assistance. In accordance with their policy to induce others to work with them their gift is conditional

Notes

upon the community interested raising a certain amount and also upon the churches or individuals of the Pacific Coast contributing a certain sum. Now all churches have their own struggles, and it seems that their own necessities engross about all they can raise. They ought to help one another, but practically they find it difficult. Why people who can give what they know they ought to give do not do it is hard to understand. It is partly, perhaps that they resent being asked. Shylock muttered: "On what compulsion must I"? If only each one could be persuaded to consider it a privilege instead of a duty, perhaps it would "smell more sweet." Long Beach is an important city. Our people there have met for years in a portable packing-box sort of a make-shift. Brave and unselfish Fairfield deserves something better. Why not make him happy?

—C. A. M.

Word comes to us that during the coming summer we may hope to see among us and listen to Revs. Sidney B. Snow and John H. Lathrop, former ministers and fellow-workers on this coast, and now occupying high positions in the Unitarian pulpits, respectively, of Montreal and Brooklyn, New York. Both will be warmly welcomed.

We are also hoping to greet Rev. Samuel M. Crothers, D.D., of Cambridge, Mass., the widely known essayist and preacher, and in due time also Rev. William L. Sullivan, D.D., of New York city, the recently appointed Unitarian "Bishop," or shepherd of souls, whose missionary visit to the Pacific Coast two years ago is so gratefully remembered.

What a plethora of clerical talent and personal devotion is to be ours! May we be eager to avail ourselves of our spiritual opportunities.

—C. W. W.

At the annual meeting of the Spokane church a budget of \$10,000 was authorized for the coming year.

The Unitarians of Corvallis, Oregon, are getting together in organizing a group that in time may become the nucleus of a church.

Dr. E. C. Cottrel of Stanford University spoke before the San Diego forum on January 8th upon "The Press as the Basis of Citizenship."

The reports at the Fresno annual meeting show an increase of 25 per cent during the year. The feeling is good and further increase is looked for.

A Community Church was organized in Calexico late in October. In two months it became a strong organization with the largest church membership in the city. Among the eleven denominations represented in its membership we are glad to see the Unitarians mentioned.

Rev. Thomas Clayton, on Jan. 16th, preached to members of the local post of the American Legion. His subject was "We Needed Them: They Need Us." He said: "There is an obligation, that as a people, we cannot escape. So long as we neglect the duty, we put a premium on discontent and disloyalty."

To gasoline, Mr. Prescott, a Unitarian minister in Massachusetts, attributes much of the success of his thriving Sunday-school. Seated at the wheel of a big truck, and followed by a fleet of touring cars, he goes out into the highways and byways each Sunday and takes to his school children within a radius of seven miles.

For the fourth time since Dr. Henry Whitney Bellows was settled as minister in 1839, All Souls now seeks a spiritual leader. Dr. T. R. Williams succeeded Dr. Bellows, and Dr. Thomas R. Slicer was the predecessor of Dr. Sullivan. Many men of international fame have worshiped there since the society was organized in 1819, among them Peter Cooper, who founded Cooper Union; Henry Bergh, founder of the American Society for the Prevention of Cruelty to Animals, and William Cullen Bryant.

The annual dinner of the Portland, Oregon, church was attended by three hundred members of the church. It was a year of growth and activity. Of the three new trustees elected two were women. Mrs. R. W. Montague and Mrs. Hannah Robertson.

Here is something from the pen of Calvin Coolidge:

"The world must look for something more than prosperity in the present situation. The individual must look for something more than wages and profits for his compensation. Unless this satisfaction can be found by proceeding in the way of right and truth and justice, the search for it will fail. The material things of life cannot stand alone. Unless they are sustained by the spiritual things of life, they are not sustained at all. The work of the world will not be done unless it is done from a motive of righteousness."

The Women's Alliance met Jan. 12th at the Unitarian church in Los Angeles for its Jan. meeting, which was made notable by the address of Mrs. Eulalie G. Fairfield on the work of the Alliance and Alliance ideals. Mrs. Fairfield told of personal experiences with various groups of Alliance workers and of what certain Alliances she had known had accomplished in different parts of the country, east and west. "People are never so interested," she said, "as when they are serving. Men and women have not outgrown religion. The need of the human heart is as great as when Savanarola or Wesley or Channing spoke. The main duty of the Church and of women banded into our Alliance is to carry on,—to answer the needs of the human spirit, felt or expressed, to make evident that 'All is of God that is or is to be, and God is good'—to recognize ourselves as part of a great logical, ethical movement of the human spirit which gradually shall transform life.

"In every temptation to lay down my weapons, to scant my enthusiasm, to step to the easy path of self-indulgent rest from wearying, I am halted by my mother's memory. Her faith never wavered though tested by fires of pain and disillusion. She passed the torch of spir-

itual light to me. Had I no other reason to love my religion this would be all sufficient. It was the very breath of life to her. If we of this generation scant our measure of spiritual heritage, with what increase shall the loss be made up?

The children of the Berkeley Church school lately had a treat. Dr. F. L. Hosmer possesses a piece of Plymouth Rock presented to him by the town authorities of Plymouth. He gave the privilege to each member of the school to hold this precious relic.

In the church of the First Parish of Plymouth, Massachusetts, on Sunday, December 19, 1920, two days before Forefathers' Day, was held a 300th anniversary celebration of the Landing of the Pilgrims. Participating in the celebration were several sister churches which had sprung from the mother Church of Scrooby, Leyden, and Plymouth. This hymn was written for that occasion, by urgent and repeated request, and was used in the celebration.

Professor William S. Morgan read the hymn:

1620—1920

All hail to the memories holy and high
That encircle the New-Plymouth shore!
Ever starlike they shine in humanity's sky,
And they speak to the soul evermore.
To the exiles was given fair freedom in law
To implant in the wilderness sod;
They received not the promise in faith they
foresaw,
But they wrought and they trusted in God.

Today in the light of the centuries past
The full reach of their faith is revealed:
Transcendent our heritage, yearly more vast,
By their vision and loyalty sealed.
Forefathers and mothers, O look from the
sphere
Of your rest from the labors of earth;
Impart of your spirit, lone truth's pioneer,
Let it have through the land a re-birth!

From the hill-tops of vision, unclouded and
free,
Fresh currents of life ever flow,
As streams from the mountain that draw to
the sea
And feed the broad rivers below;
And far on their bosom, like ships on the tide,
The hopes of mankind are borne on:
Not in vain have they lived nor in vain have
they died
Who survive in the work they have done!

—Frederick Lucian Hosmer.

Contributed

Normalcy or Progress?

Charles W. Wendte, D.D.

Much has been said and written of late concerning the necessity of a speedy return to "normalcy" in industrial, business and social conditions; that is, to the state of affairs which existed before the world war. But such a return, even if it were possible, would be a profoundly mistaken policy. It was precisely these economic and political conditions existing among the nations which brought about the war; that greatest disaster which has ever befallen the race. It was the evils embodied in the competitive system of business, the special privileges accorded to certain favored classes of society, the imperialistic systems of government, upheld by military force, the conscienceless greed of capitalists seeking to enrich themselves at whatever cost to the general welfare, and, as a natural reaction, the selfishness and class struggles of the labor elements. It was the jealous rivalries of nations aiming to exploit weaker peoples and extend their own landed possessions, trade and influence. All these evils normally existed in the civilizations of Europe and Asia, and to a large extent in our New World society, and it was these which, in the last analysis, were responsible for the war.

We readily recognize this to be the case with Germany. Are we so blind as not to see that the same state of economic and political affairs, with incidental variations, was true of every nation, our own included? Are we willing to go back to the social and industrial conditions which produced such calamitous results, and thus to make similar catastrophies inevitable in the future? Or shall we not rise to a higher, saner conception of a possible social order, which shall be neither anarchist, non-competitive; neither imperialistic nor communistic, as a working theory of the state?

A civilization based on Co-operation in business, in industry and in politics, at home and abroad—the Golden Rule, set to the music of the onward march of humanity—the gospel of love embodied in democratic institutions, Christian

ethics, and universal peace? Surely, this is the true lesson the past is teaching us today; not to repeat its errors and follies and crimes, but to learn from them rather the necessity for a new and better world. It is to press on to more perfect social adjustments, a more equal distribution of the opportunities and rewards of human endeavor; a readier acknowledgment of each man's equal right to life, liberty and the pursuit of happiness—in a word, the realization through a just and benevolent ordering of industrial relations, to be attained by orderly, patient and kindly methods, of the commonwealth of God and the brotherhood of man.

Christian Unity

(Selection from a recent sermon)

Rev. Robert F. Leavens, pastor of First Unitarian Church, Berkeley, said:

"What thoughtful person does not deplore the evils of denominationalism? There is one God, but in how many ways is he worshiped and into what quarrels do his worshipers fall trying to prove theirs to be the only way? It is mortifying to think of the divisions and the subdivisions of Christianity—about 200 kinds—each calling itself the only genuine one. What has all this to do with the spirit of Jesus? What would he say? What must God think?"

"The stores of a community, in spite of their competitive practices, co-operate better than the churches, and rival contractors associate more effectively than ministers. And now, of all times, to be separated—now, when the world is in distress, groping for the unity of the spirit in the bond of peace!

"Many alleged reasons may be given, but they are not reasons, merely excuses; for there is no sufficient justification. It is not the fault of religion, but of the people who act in the name of it. Still more is it due to the apathy of the public, the indifference of those who stay away from churches and forget their existence, or think of them only to criticize. Tradition and inertia, the enemies of change, the defenders of 'things as they are,' block the way to so sweeping a change as the unification of the religious forces of the world.

Pride of opinion, pride of name, vested interests, personal pettiness—these are some of the causes of the persistence of sectarianism.

“There is one comforting mitigation, one bright light in the picture: the divided condition of the church is a part of the price paid for a great boon, and that boon is religious liberty.

“Only where there is religious liberty is there sincerity, purity, enlightenment, spiritual vitality and a high sense of personal responsibility. In countries where one church organization prevails, where there is the nearest approach to church unity in the form of an established church—in those countries the church is strong in temporal power, weak in spiritual power; there is corruption, stagnation, formalism, ignorance and mediaevalism.

“Nevertheless, the price paid for religious liberty in this country need not be so heavy. There can be the same spiritual vitality with less denominationalism. There can be more unification of the religious forces of this country, or of any city or town in this country, when the people want it badly enough to work for it.

“The foundation principle upon which this republic is built, union and liberty, *e pluribus unum*, many members in one body, each for all and all for each, is the principle upon which must be built the church of the future.”

Rev. Eleanor Elizabeth Gordon, in an interesting article on “The Woman Minister,” says:

“If I were asked to put in two sentences the reasons for the absence of women from the pulpit I would say:

“First, The women of the congregation as a rule prefer a man in that position; and second, Whatever loyalty and prestige the woman minister may win in her own parish she is sure to meet in the larger fellowship of conference or association a certain chilling reserve.”

Optimist: “I believe the time will come when there will be no more jokes about the optimist and the pessimist.”

Pessimist: “If it does, we shall not be there to enjoy the relief.”

Events

Chapel Dedication

On the afternoon of Jan. 30th, the ministers in reach and the near friends of the Pacific School for the Ministry gathered for a simple service in dedication of the chapel of the school. The building, whose cornerstone was so impressively laid a few months ago, is sufficiently completed for occupation. It is a beautiful building and it is a delight to see the valuable books so long housed in a crowded wooden house now marshaled in fitting stacks in a modern fire-proof building. Above the commodious library-room the northern part is devoted to a very pleasing chapel, where the feeling of worship and reverence seems to naturally dwell. It is an architectural triumph, simple and beautiful, and will add greatly to the effectiveness of religious training.

The services were fittingly in charge of Dr. Wilbur, who has devoted his later life to the upbuilding of the school and who had felt the great difficulty of nurturing religious feeling in a mere bare room. The exercises were simple. After a brief address he called upon Dr. Hosmer to read one of his choice hymns written for a dedication. It was sung with fine volume by the gathered friends that filled the small chapel. Rev. Dr. Wendte read a passage from Ecclesiastes and a dedication hymn by Christopher Cranch. Dr. Wilbur led in prayer and then called upon Dr. Wendte, almost the father of the School, to say a few words. He responded pleasantly.

Dr. Morgan read a hymn that the congregation sang, and Dr. Clay MacCauley pronounced the benediction.

Then in the room below tea was served and felicitations were exchanged. It was a happy occasion for all interested, and a day to be cherished in our local church history.

Missionary Sullivan

Dr. William L. Sullivan has resigned his pastorate at All Saints' Unitarian Church to accept the invitation of the Unitarian Laymen's League to become a missionary to Unitarian churches of the United States and Canada. His ministry, which began in 1914, will end as soon as All Saints selects his successor.

In announcing his intention of accepting the invitation of the laymen, Dr. Sullivan predicted that unless the present decline in church membership was halted the Protestant church membership of Greater New York in thirty years would be not more than 10 per cent of the population.

"The Unitarian Laymen's League," he wrote, "wishing to further the missionary work already carried on by our churches and administrative officers, has decided upon a plan of systematic mission activity for the invigorating of our own congregations and the publishing of our free faith to such as do not know it, but greatly need it.

"They are aware of such conditions as this, for instance, that if the present decline continues the Borough of the Bronx will in ten years have a smaller proportionate membership in Protestant churches than the Island of Ceylon; and in thirty years the Protestant church membership of Greater New York will be only between 5 and 10 per cent of the population.

"They look upon the country as a whole and discover in many parts of it, especially in the cities, a secession from organized Christianity almost as ominous. They are impressed with the possibility that this nation will abandon Christianity, and they accurately appreciate the cost of such a disaster in spiritual impoverishment and moral danger.

"Yet our laymen know, and we all do, that the unchurched masses are not anti-religious nor of an infidel obstinacy. Indeed, these lapsed Christians would rather return to the churches they have left than freeze their souls and starve their hearts in skeptical conventicles or atheist societies. They cannot forever live without God for their own sakes, and their children's, and their coun-

try's, and they must find again the way to the Eternal and recover the moral safety and spiritual inspiration that come from communion with Him. The more intelligent of them are simply waiting for a religion that will have Christ's simplicity and will offer them the liberty that He taught and the spiritual experience that He indicated. Such is the need, the opportunity and the danger that the Laymen's League is determined to meet."

Pacific Coast Field Secretary's Activities

Probably the most interesting and promising event in which the Field Secretary participated during January was at the ordination and installation of Rev. Theodore Curtis Abel as minister of the Hollywood society. The speakers were Revs. E. M. Wilbur, W. M. Backus, E. B. Backus and O. J. Fairfield, Dr. Samuel Ayres, Jr., besides the Field Secretary. Mr. Abel pronounced the benediction. There was a most enjoyable program of music and the services, held in the Hollywood Women's Club, were followed by an informal reception. The Hollywood society is just beginning "to come"—the opportunity there is bright—the determination on the part of the members is remarkable, the spirit of youth and optimism pervades in every direction. Mr. Abel is one of the most promising young ministers it has ever been the Field Secretary's good fortune to meet. Bon voyage, good ship "Hollywood," we are with you always!

Another promising step was taken the past month—the purchase and remodeling of an ideally located piece of property by the American Unitarian Association in Pasadena. The house is situated at the corner of North Mentor Ave. and Boston Court, within easy reach of several car and bus lines. Rev. Lawrence Hayward of Newburyport, Mass., has been commissioned by the American Unitarian Association to stay at Pasadena for three months and to organize and put on its feet a Unitarian society in that fast-growing city. It is sincerely and earnestly hoped that this movement will do much to strengthen the cause of

liberal religion in that part of Southern California. Regular Sunday morning services will begin February 19, 1922.

The Field Secretary has attended annual meetings at Los Angeles, Palo Alto, Alameda and Berkeley, and at all of them real progress is readily seen. He has also addressed the winter meeting of the Associate Alliance of Southern California, at which over 150 women were present. He has met with and addressed the recently organized San Diego Chapter; he has supplied the pulpits at San Jose, Alameda, Pomona, San Francisco and Sacramento. The regular January meeting of Headquarters, Inc., was held in the new offices on January 18th. These new quarters are proving very popular, being both accessible and adequate for the work of all the Unitarian agencies on the Coast.

Most encouraging reports are being received from San Diego to Vancouver of the Young People's Sunday, January 22. A more comprehensive report of this important observance will be made later.

The Field Secretary is planning a three weeks' trip north beginning February 7th and earnestly hopes he may be of real service to our friends in Oregon, Washington and British Columbia.

May I close this report by once more urging all friends of the Liberal Cause in Religion to establish contacts with the new Headquarters—make these offices a clearing house for the exchange of ideas and constructive suggestions—purchase your Sunday-school supplies through the Headquarters, making it *your* Headquarters when visiting the city, for always it is *your* Headquarters and those in charge are always glad to welcome and to serve you. Our Pacific Coast churches are strengthening—this fact was shown in the financial campaign last year—and is going to be shown when figures are tabulated after the present membership campaign. There is a real need for Headquarters in a Conference which measures nearly 2500 miles. Everything possible is being done by our central organizations to co-ordinate and strengthen our work in behalf of Liberal Religion. Now, won't you, good friend, do your part and a little bit more, to supplement?

In time we can make the Pacific Coast churches approach much nearer the goal of self-support. Get together! The support which you are constantly giving your Field Secretary is fine! What he desires also is to see more action by more people.

"We must get the sense that we are all team players. On any team that is worth its salt, not only will each individual player do his best to develop his own play, but he will work just as hard to encourage his teammates to develop their play to its utmost capacity."—Ernest G. Adams, Unitarian Campaign Chairman and Treasurer.

Church Attendance Leaders

Latest reports of church attendance show that 168 chapters of the Unitarian Laymen's League are keeping accurate records each Sunday. Only four of the leaders of December have maintained their positions: All Souls' Church, Washington, D. C., and the Church of the Unity, St. Louis, Mo., in the "A" group; the Second Congregational Church, Northampton, Mass., in the "B" group, and the Second Congregational Church, Marblehead, Mass., in the "C" group.

Eighty-four churches, exactly one-half of those from whom attendance records are available, have made gains. The First Unitarian Church, Cleveland, Ohio, All Souls' Church, Washington, D. C., and the First Unitarian, Worcester, Mass., in the order named, are still leading in the record of gross attendance, but have been replaced in the percentage table by smaller churches which have greater opportunity for percentage gains.

One of the significant features of the present listing of the "A" group is the standing of the two St. Louis churches. It was in St. Louis that the League conducted a mission last November, with Dr. Wm. L. Sullivan and Rev. Palfrey Perkins leading a series of protracted meetings.

The May Memorial Church, Syracuse, N. Y., second on the list, boasts one of the most active chapters of the League. The Chapter in the First Unitarian Church, Schenectady, N. Y., believes in

advertising and action. The Laymen's League will furnish samples of the "copy" which has helped lift Schenectady to fifth place in the "A" group.

The Uxbridge, Mass., Chapter recently noticed a slump in church attendance. It immediately issued a "call to arms," which included—"The Church Attendance spirit is like a contagious disease—it can only spread by contact. Let us remove the quarantine restrictions and let loose our influence." Beneficial results followed!

It is interesting to note gains made by our Pacific Coast churches. Oakland is listed with the leaders in the "A" group and Eugene in the "C" group. Gains are recorded from Berkeley ("A" group), Fresno ("C" group), and Vancouver ("C" group). These churches, together with Long Beach, San Francisco, Victoria, Palo Alto, and Seattle (First Church) are the only churches on the Coast from which the League Headquarters have received attendance records, to date (January 23).

The increase of chapters reporting attendance from 144 to 168 is significant for the interest which the laymen are taking in church attendance, which they recognize as the basis upon which all the activities of their League must be founded.

Let us hope that the other churches on the Coast having officially recognized chapters will take part in the Church Attendance Plan.

Group "A"—Churches showing recent average of 100 or more in attendance.

Group "B"—Churches whose attendance exceeds 50, but falls below 100.

Group "C"—Includes all other churches.

According to November results, 44 churches qualified in "A", 55 in "B", and 45 in "C".

The leading ten in each group:

GROUP "A"

November, 1921

Cleveland, O., Washington, D. C., Worcester, Mass. (Second Parish), St. Louis, Mo. (Church of the Unity), Buffalo, N. Y. (First), Cambridge, Mass. (First), Indianapolis, Ind., Boston, Mass. (Dr. Hale's Church), Germantown, Pa., Boston, Mass. (Second).

December, 1921

St. Louis (Church of the Messiah), Syracuse, N. Y., St. Louis (Church of the Unity), Burlington, Vt., Schenectady, N. Y., Somerville, Mass. (First), Washington, D. C., Oakland, Calif., Weston, Mass., Brookline, Mass. (First).

GROUP "B"

Toledo, Ohio, Fairhaven, Mass., Concord, Mass., Northampton, Mass., Franklin, N. H., Watertown, Mass., Uxbridge, Mass., North Easton, Mass., Ann Arbor, Mich., Milwaukee, Wis., Nantucket, Mass., Newton Centre, Mass., Plainfield, N. J., Charleston, S. C., Belmont, Mass., Westboro, Mass., Pittsfield, Mass., Boston, Mass. (Bulfinch Place), Northampton, Mass., Attleboro, Mass.

GROUP "C"

Littleton, Mass., Canton, Mass., Orange, N. J., Middleboro, Mass., Colorado Springs, Colo., Marblehead, Mass., Northfield, Mass., Reading, Mass., Long Beach, Calif., Bedford, Mass., Medford, Mass., Eugene, Oregon, Yonkers, N. Y., Newburgh, N. Y., Pittsburgh, Pa. (Northside), Bridgewater, Mass., Wayland, Mass., Sharon, Mass., Gloucester, Mass.

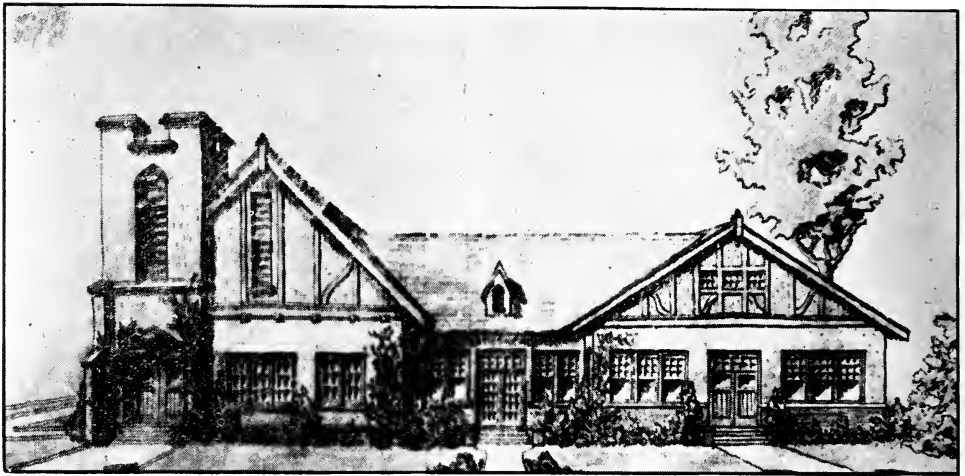
From Recent New Books

"Nature makes even the great things of life common, it is we who make them commonplace. Nor is there any thought or word or deed of daily living which is 'unimportant.' For nature watches so carefully that no single good act of ours, no smallest payment, no slightest purchase of unselfishness, though disdained by the world, passes unrecognized by her. No wrong, unkind, selfish, cruel, mean or petty act even though seemingly unpunished for a time, fails of record in her books with the individual, to be paid somehow, somewhere, sometime."—*Wm. G. Jordan.*

"No lesson seems to be so deeply inculcated by the experience of life as that you never should trust experts. If you believe the doctors, nothing is wholesome; if you believe the theologians, nothing is innocent; if you believe the soldiers, nothing is safe. They all require to have their strong wine diluted by a very large admixture of intrepid common sense"—*Lord Salisbury.*

The following couplet is attributed to Bob Burdette, who was a better minister for being a humorist:

Tell my trustees when I am dead that they need shed no tears;
For I shall then be no more dead than they have been for years.



Proposed Home of Long Beach Church

An Exceptional Opportunity

The First Unitarian Church of Long Beach needs a more adequate building if our liberal gospel is to be worthily and effectively presented in that rapidly growing city, and it makes this urgent call for help, appealing to the loyalty and co-operation of California Unitarians.

At a recent meeting of its Board, the American Unitarian Association generously voted us for a new building \$10,000, on condition that the Long Beach society raise \$5,000, and on the further condition that \$2500 additional be raised in California outside of Long Beach, as evidence that the Unitarians of this state are united in co-operative missionary work at a point which might well be regarded as perhaps the most strategic point for effective missionary work on our Coast.

Long Beach will more than fulfill the conditions placed upon it. Those who appreciate what difficulties this church has met and conquered know that whatever help may be given, will be used with only one end in view—the upbuilding of the society until it shall reach the place where it rightly belongs in this rapidly growing city.

Long Beach is a city of churches. It has a church-going population. We know there is a distinct need here for a church of our liberal faith. The community is orthodox; rather narrow and

old-fashioned in its theology, and while not aggressively hostile to Unitarianism, the temple of the people is so thoroughly confirmed in orthodoxy that they think our liberal faith can be counted out and disregarded.

However, our group of faithful workers here have thought differently, and in spite of some unfortunate events at the start, have maintained our church and brought it to our present standing and outlook. We have a valuable corner lot, 100 x 150 feet, not far from the present center of population of the city, which is growing in our direction. We are one block from each of two good jitney lines, and two blocks from one good trolley line and four blocks from another.

Our present building is a temporary one, of bungalow type; during the past year we have often had it uncomfortably full of people, both at the Sunday-school hour and for the church service; social activities have also been greatly hampered. We plan now for a church auditorium to seat 200, with a Sunday-school room and social hall connected, about an open court. The building will cost, unfurnished, about \$17,000.

Additional information about the society and its plan and needs will be gladly furnished by the minister, Rev. Oliver Jay Fairfield, 1109 Linden Ave. Kindly make checks payable to K. C. Howe, treasurer, 327 Lime Avenue, who

will acknowledge receipt. Help us make our cause known here. We will do our best. Our appeal is now to the Unitarians of California outside of Long Beach.

Faithfully yours, for the Long Beach Society.

JAMES L. ALVISON, President.

J. E. UPTON, Secretary.

OLIVER JAY FAIRFIELD, Minister.

From the Churches

BERKELEY.—The annual meeting of the society was held on January 19th, after a delicious dinner served by the women of the Alliance. About 185 people were present. The meeting was one of the most successful and interesting that the church has held, and excellent reports were given by officers of all the organizations. Rev. R. F. Leavens opened the program with a fine, inspiring address, and Mr. Carl Wetherell told us of the progress of his work on the Pacific Coast, urging a more united effort than has yet been put forth here, and more enthusiasm in our individual churches.

The sermons by Mr. Leavens this month have been on "Judgment, Human and Divine," "Truth and the Press," "One Big Church?" and "A Reasonable Religion." January 22nd was observed as Young People's Sunday, and the service was entirely in the hands of the young people. Milen Dempster, student at the University of California, and President of the Channing Club, preached the sermon on "Endeavor," a clear-cut expression of his ideals, impressive in its quiet, dignified delivery. Other members of the Channing Club made up the choir, served as ushers and conducted the service.

The Laymen's League meetings have shown a better attendance and a monthly dinner is now a regular part of the program.

FRESNO.—December and January were months to be remembered in the Fresno Church. They saw the completion of the work of interior decoration and improvements, were the occasion of many pleasant gatherings and services, and marked the end of one of the most successful years the church has ever known

—certainly the most successful and encouraging since the re-opening of the church under Mr. Clayton three years ago.

Regular services were held each Sunday, with Mr. Clayton occupying the pulpit each week, with the exception of the first week in December, when Mr. Wetherell supplied in Mr. Clayton's absence.

LONG BEACH.—The Starr King Club of young people had full charge of the service of worship on Young People's Sunday from the introduction of worship to the benediction, giving the minister a chance to sit with the congregation. And the service was one of dignity and high merit. The sermon, given by Miss Lillian Drake, was on the theme "Salvation by Character," and was developed with good homiletical skill from the text in II James 14, "What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him?" "Real salvation," said the young preacher, "consists in saving your life for usefulness here and now. We are to develop unselfish characters and give lives of service." Those taking a prominent part in the service were Misses Ruth Peterman, Maxine Squires, Josephine Howe, Edith Whipple, Helen Upton, and Messrs. Leslie and Clyde Whipple, Clair Lawrence and Percy Herndon.

LOS ANGELES.—The First Church has been exceedingly active during the past month—the different organizations finding much to be done during the holiday season, not forgetting to bring cheer and comfort to those less fortunate. At the suggestion of Miss Belle Smith of the Unity Club, Christmas holly and poinsettias were taken to the County Hospital, where some four hundred souls were made happier on Christmas day.

The sermons by our minister, Rev. E. Burdette Backus, have been most appropriate for the season and his subject, "Religion and the Spirit of Youth," delivered on Young People's Sunday, was one which gave much food for thought to both young and old. The Fellowship, which is the local organization of the Young People's Religious Union, was represented by its President, Mr. Per-

cival Wetzel. Mr. Wetzel is preparing himself for the Unitarian ministry and gave a brief history of the Young People's Religious Union and also spoke most entertainingly of what the local chapter is doing. The young people were much interested in their part of the services and are extending their interest throughout the week. On Friday evening, January 27th, two plays, "Rosalie" and "Neighbors", will be given. The young people have worked hard on these plays, having prepared all the scenery themselves.

The installation and ordination of the new minister, Rev. Theodore C. Abel, of Hollywood, Jan. 10th, was well attended by members of the congregation of the First Church, at which service our own minister, Rev. E. Burdette Backus, was the principal speaker. Our church extends to its sister organization best wishes for its prosperity.

OAKLAND.—January 1, 1922, gave us the good fortune of having the New Year's message of good cheer brought to us by Dr. Wendte (Mr. Reed taking a well-earned rest over the holidays), who spoke on "The Past, Present and Future" in his own delightful way. The balance of the month found Mr. Reed in his accustomed place. For the closing sermon he chose the topic "The Success of Failure" and the text, Paul's words: "I glory in tribulation."

The various departments of the church are moving along in their accustomed routine. A new feature is to be inaugurated at the next meeting of the Unity Club. Following the lecture of fifty minutes, the remaining ten (or longer if occasion warrants), will be open for discussion or questions on the sermon of the preceding Sunday. This plan was in vogue a number of years ago during Mr. Simonds' pastorate, proving very successful, and Mr. Reed will undoubtedly find himself in the position of having to extend the closing hour of the Unity Club on Wednesday evening from now on.

PALO ALTO.—On the evening of January 13 a reception was given by Mr. and Mrs. A. J. Engle at their home on Bryant street for Rev. and Mrs. Robinson. A

large number of the friends of the church were in attendance and enjoyed a most pleasant evening.

The annual meeting was held on Sunday, January 22, in connection with a dinner served by the women of the church at the close of the morning service. Addresses were made by Dr. Jordan and Mr. Wetherell. Mr. Engle and Mr. Steinmetz were re-elected as trustees.

A Young Peoples' party on Friday, the 27, was attended by about forty, mostly students. Discussion meetings are held on alternate Sunday evenings.

The Alliance and Laymen's League are active with plans and work. Mr. William Van Velsor Evert of Long Beach has assumed the duties of superintendent of the Sunday School.

Twenty-two persons have joined the church during the month.

PORTLAND.—Mr. Eliot's sermon subjects for January were as follows: Jan. 1st, "The Foundations of a Reasoned Hope"; Jan. 8., "Christianity and the Great Church"; Jan. 15th, "The Fidelity of Animals"; Jan. 22, "The Young People's Fraternity will have entire charge of the service; Jan. 29th, "What 1921 Bequeathed to Us."

On Jan. 10th the annual parish supper was a well attended and very pleasant and profitable occasion.

On Dec. 4th at the monthly reception and musicale the choir gave Cadman's "Morning of the Year." The chapel was crowded to overflowing.

At the February meeting of the Laymen's Chapter, Dr. Sisson of Reed College will give an address on "Abraham Lincoln."

The Woman's Alliance took for their slogan in September "One hundred members this year." Its numbers have already grown to 113, 25 members being added this year. The Alliance is divided into five clubs, each working independently as well as co-operating in the work of the organization. These clubs turned into the general fund \$450 during the past year.

SAN FRANCISCO.—Twice in January Mr. Dutton preached in the Memorial Church at Stanford University. He is always assured of a large and attentive

hearing and we are glad to loan him that the young and vigorous life may have the advantage of his inspiring word. Incidentally we are glad to have embryonic leaders know the true Unitarian attitude and state of mind that they may go to their homes with no thought that Unitarians are not vitally religious as well as sane and fearless.

On these Sundays the pulpit was filled once by the genial and versatile Field Secretary, Carl B. Wetherell, and once by our young people of whom we are justly proud. Mr. Dutton's assiduous work with the young people of the church is beginning to tell. They have made this year memorable at both ends of the church. When Mr. Dutton is in his place he is gladdened by a good volunteer choir, and when he is induced to go elsewhere he has the assurance that they can acceptably fill his place.

The Channing Auxiliary met on Jan. 2nd. Although it was a holiday the meeting was well attended, and an unusually fine program was given by Mrs. Nellie Strong Stevenson, a lecture-recital.

The Society for Christian Work had one of the best meetings it ever held on January 9th when "Women as Citizens" was the program. Mrs. Jesse Steinhart, Mrs. Ernest Mott, Mrs. Elizabeth Gerberding, Miss Russella Ward and Mrs. William Palmer Lucas spoke, and surely five more progressive citizens couldn't have been found in San Francisco. This concluded the year's programs which, under Miss Jean McEwen, have certainly upheld an unusually high standard and the society is deeply indebted to her.

On January 23rd we held our annual meeting. Officers were elected and installed, and a social hour was enjoyed. Mrs. Patterson made a bright, earnest plea for co-operation and said with the fine board that had been given to her the year's work would be assured.

The Starr King Society began the New Year with a beautiful candle-light service at 7:00 p. m., most reverently conducted, and on Sunday, the 22nd, conducted the whole service. After the service many of them were given the right hand of fellowship by Mr. Dutton.

SEATTLE (First Church)—The society, having held services in the Corinth Little Theater when Mr. Krolfifer first came, changed the place of worship on January 1st to Odd Fellows' Hall. After so many months without regular services it is a great privilege to have the ministrations of Mr. and Mrs. Krolfifer. Sessions of the Sunday-school have been resumed. The Young People's Society, which kept bravely together in the interval, is very efficient. The Women's Alliance have begun a most earnest study of Unitarianism.

SEATTLE (University Church) — A "Wayside Pulpit" has been installed and its silent message is proving to be a strong and helpful one.

At the Alliance meeting January 4 there was an exhibition with lantern Mr. Perkins, who showed the pictures, slides of "Italian Pictures" taken by him when on a visit to Italy.

On the evening of January 27th a church dinner was given by the men of the Laymen's League, who provided the dinner themselves. After the dinner there was an address by Mr. Claude H. Anderson, United States Vocational Director for this district and president of the Seattle Municipal League. The subject was "Some Problems of National Administration."

The Christmas service in December was an especially satisfactory service. The chapel was decorated very beautifully with wreaths and garlands, in the making of which members of the Laymen's League furnished much help. There was a service of christening and the sermon was appropriate to the great lessons of the day. The Sunday-school Christmas tree and celebration was on December 26th. The children sang a cantata, "The Manger Babe."

Friend: "Is her father the kind of man who would pursue you if you eloped?"

Jack Poore: "No, he's the kind of man who would move, so that you couldn't find him when you came back."
—*Boston Transcript*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

Charles A. Murdock, Trustee and Librarian.

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—*Horatio Stebbins.*

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Editorial

Sincere pity may be felt for those unhappy Americans who can see so little good in their own country or those who represent it that they are debarred from all pride in its achievement or satisfaction in the promises of the future. How so momentous a gain as is freely accredited by the foremost of world citizens and unstintedly praised by those best capable of judging it, as for example, Balfour, one of the foremost of Englishmen, can pass into history grudgingly regarded by Senators and belittled by the special writers who are the all-wise is the wonder of the day. The dawning of an epoch does not phase them. Mankind takes a distinct step toward a new alignment and the beginning of a better way of living together is accomplished and yet suspicion casts its shadow and doubt rears its slimy head.

But the deed has been done and its effect is not to be overcome or to suffer defeat. Harding and Hughes will be honored when Hearst mourns his disappointment and Johnson ceases railing.

It is not for an obscure journal to sit in judgment on public measures, but it would seem that the proposed bounty for ex-soldiers is a vicious scheme that threatens solvency and sanity without adequate purpose. Too much cannot be done for the care and comfort of the maimed and suffering. They ought to be considerably and generously treated. It is said that they are being relieved, rehabilitated and protected to the extent of a million dollars a day.

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Go with the sun and the stars, and yet evermore in thy spirit
Say to thyself: It is good—yet there is better than it.
This that I see is not all, and this that I do is but little;
Nevertheless it is good, though there is better than it.

—Arthur Hugh Clough.

Beds for the helpless are rapidly being provided, vocational training is freely provided. The unemployed should be given all possible preference, and in every reasonable manner the public should recognize the great sacrifices made by those who fought the battles of our country. But that the nation should be stood up for untold millions of money to reward all who served regardless of their needs or of the general good is degrading as a demand. It is bad enough as an assumption that everything has a money value, and that money can pay for anything and ought to pay for patriotic service. Its effect on public welfare when the burden of taxation threatens the death of industry is too disastrous to consider with any comfort. What possible good could compensate for the certain detriment cannot be conceived. However large the sum that apprehensive legislators might manage to raise from a suffering public, it would be divided among so many that it would be insufficient to insure much relief. It would simply weaken the manhood and self-respect of the recipients.

No fear of the soldier vote should influence any public servant for a moment. It is noteworthy that many ex-soldiers do not join in this raid on the public treasury, and it is to be hoped that more will realize that a far more likely source of relief is to be found in concerted efforts to cheerfully increase production and promote a prosperity that all may share.

It is perhaps trite to urge that the basis of better conditions is not in an enforced division of capital however raised, but in mutual observance of fair dealing and upright living. We have Russia as an object lesson. The too-frequent result of inflated wages and war profiteering are also in evidence. Ruin

follows undue returns and often catches up with the victim. In the last few months we have had convincing evidence of what happens to ordinary people who as moving picture actors and actresses receive more money than they safely can be trusted with. The plain fact is that too much is more trying than too little. It is very inconvenient to have very little money for any purpose, but poverty is comparatively safe. Its limitations are healthy, while wealth brings opportunity and unless principles are pretty firm character goes to pieces and life is a wreck.

Those who know the facts speak with no uncertain positiveness of moral values in the material world. That keen business man, Roger W. Babson, recently published in a trade journal a forcible plea for the highest standards and gave some very remarkable statistics of the comparative success of actually religious men in the business world. He even found that men active in church work were proportionally more prosperous and influential in the business world than non-church members.

Many business men speak confidently of the Golden Rule as the true test of the best business. A few years ago it was felt that religion and business did not mix—that when you went into business you must leave religion behind. Now we find that real religion and good business do not coagulate—they combine.

The daily press reported that in Chicago the other day, Mr. J. Stitt Wilson, formerly mayor of Berkeley, said in a public address that the great need of the day was the Christianizing of Industry. It was a pithy way of stating a great truth. The first thing is to Christianize religion and then put real reli-

gion into life,—all life, personal, community and national, industrial, political and social. Religion is no longer professed. If it is real it is lived.

One of the hard things of life is to see those we love make mistakes. Some times we may help them, sometimes we cannot. We always can try. The University of California generally challenges our pride and wins it. Perhaps we do not know all the facts, but if they are to sacrifice Strawberry Canon to appease the Moloch of college athletics, they must have strong reasons.

Great bowls and monster gathering places for America's great game are in the air. Stanford has one and Berkeley planned to eclipse it. The large sum required was not forthcoming and all at once the exacting scheme was given up, and all at once we learned that as a substitute the University would build on its own land, utilizing the upper end of Strawberry Canon. Now Strawberry Canon is not only dear to the alumni, with thousands of precious memories, but it is one of the beauty spots of the world. Some years ago Mr. John Graham Brooks visited California, and for the first time saw the upper reaches of Strawberry Canon. He could scarcely restrain tears, he was so affected by its loveliness. He said "No other university in the world has such a canon? It is a great possession. No one will go away from his Berkeley course unaffected by its wonderful beauty."

And this rare canon is to be desecrated with a concrete oval. Eleven youths are to be glorified at the price of destroying this gem of great beauty. Can not some less exquisite spot be given to the popular need and Strawberry Canon, immortalized by Sill and dearly loved by Rieber and thousands of kindred souls be spared?

—C. A. M.

Notes

Rev. Chas. W. Wendte is supplying to the *Christian Register* an interesting series of ten articles under the happy title of "Memories and Friendships." He is comfortably housed for the present at Cloyne Court, Berkeley.

Rev. Lawrence Hayward, pastor of the historic church at Newburyport, Mass., has been granted a three months' leave of absence to come to California and put on its feet the new movement for a Unitarian church at Pasadena. The initial service was held on February 12th and was very encouraging.

On January 29th, at the Unitarian church in Palo Alto, there was shown to an interested audience the motion picture film, "How Life Begins," which was prepared under the direction of George Stone and shown by courtesy of the State Board of Health.

The monthly bulletin of the Portland, Oregon, church in its issue for February makes a number of interesting announcements. The first of a new series of sermons by Rev. W. G. Eliot, Jr., will treat of "The Religious Life of the Modern Man." Mr. Eliot will inquire whether medievalism and skepticism are the only alternatives and will endeavor to show that there is a form of Christianity that conserves all the old values and yet meets the temper and spirit of the present-day intellect.

The Pacific Coast field secretary, Mr. Carl W. Wetherell, was in Portland from February 9 to 11. He met with the pastoral council Friday evening and with officers of the laymen's chapter and of the women's alliance on Thursday and Friday.

Dr. Samuel A. Eliot has been greeted by large audiences during his visit to Southern California. He filled the pulpit of the Los Angeles church on February 26th and will be in and around San Francisco early in March, preaching on the 12th at San Francisco in the morning and Alameda in the evening.

A reception to Rev. Dr. Samuel A. Eliot will be given at Unity Hall in the Berkeley church on Friday evening, March 10th.

From Salem comes very encouraging accounts of the revival of interest and promise under Mr. Fereshetian.

Rev. Earl M. Wilbur, D. D., is nothing if not helpful. He lately went to Portland, Oregon, to baptize a child whose parents felt that he alone would be wholly acceptable to them.

By the will of William F. Marshall of Monrovia, Cal., \$1,000 was bequeathed to the Woman's Alliance of the Unitarian church of Los Angeles in memory of his mother and sister.

Rev. Paul McReynolds, who recently resigned charge of the Vancouver church, is with family friends at Ventura, Cal., and is already feeling the good effects of its kindly climate. Mr. McReynolds left Vancouver regretfully on account of his health and wisely decided to spend a year in physical rejuvenation.

Mr. Field Secretary is filling an arduous appointment in the north, and will be back at Headquarters on March 2nd.

The prevailing influenza has been no respecter of ministers. Rev. R. F. Leavens of Berkeley was obliged to call upon substitutes two Sundays in March. Rev. Dr. Wilbur and Professor Carruth of Stanford were acceptable supplies.

Rev. Thomas Clayton of Fresno lately preached a sermon, "Gateways to God." In conclusion he said:

"To serve God is to find God. For God is in mankind, and revealing Himself, through us. To devote ourselves to the service of man, therefore, is to come into contact with God, who is caring for us always and everywhere. The key to all gateways to God is love. The service of loving hearts.

"Love performs sacrifices, obeys God's will, trusts His loving care, purifies the heart and makes it fit to be God's temple; love seeks for truth, and wants personal knowledge of God.

It thinketh no evil, rejoices with the truth, wherever found. It 'never faileth' to lead us to the gateways of God. To love God with all the heart and our neighbors as ourselves, is to find and unlock every gate that leads to God."

Rev. F. F. Eddy of Eugene, Ore., is making every effort to reach the student body in the University of Oregon. To get at the psychology of the students and to learn what they were prepared to receive, he sought replies on certain vital questions and made them the basis of a series of sermons. The first of the questions was "Do you accept the theory of evolution as the explanation of the universe and of man?" Without exception thus far the reply has been in the affirmative, Mr. Eddy says.

The other questions were: "What is your idea about God?" "How do you estimate Jesus?" "Do you think of yourself as a sinner? If so what are you going to do about it?" "From what influences, mental, moral or spiritual do you get a sense of direction in life? In other words, by what rules are you willing to play the game in life?"

Forget, If You Will

Forget, if you will, the singer,
But do not forget the song.
What does it matter, who brought it?
If the message is true and strong?
He sought not for fame, but to hearten,
When the hours grow heavy and long.

His was the bliss of the impulse
That smote the responsive strings
Of the lute that was his soul
Till it spoke tumultuous things,
Till it sang of the life that is common
To yeomen and to kings.

So why should the people ponder
On the small affairs of his day?
Did he live in a tower or a hovel,—
What does it matter, pray?
He was one with the prince and the peasant,
And they live in his songs for aye.

He longed to give hope to the hopeless,
He toiled to make gentle the strong;
He pled with the great that they ponder
The curse of Pride and Wrong:
Forget, if you will, the singer,
But do not forget his song.

—Richard Warner Borst.

In Memoriam**Kate Parker Boyd**

On January 22nd, at her home in Berkeley, Kate Parker (Scott) Boyd, the devoted wife of Nicholas E. Boyd, passed from earth at the age of eighty-five years.

For many years the happy couple were constant attendants of the Unitarian church at Berkeley. In his earlier years the husband had been a minister in a New England parish. The service button that he always wore told of the membership he had earned in the Grand Army of the Republic. She was a faithful, cheerful soul, living a beautiful domestic life. Her husband survives her, and on her death he communicated the intelligence to their friends in this tender message:

GONE

Left her mortal body at Berkeley, California, Sunday, January 22, 1922. Kate Parker (Scott) Boyd, wife of Nicholas Emery Boyd, aged 85 years. Through a month of lingering illness to its quiet end, whatever the good physician, the devoted nurse and many other loving friends could think of and do to make her foreseen passing as painless and happy as might be, was done with gladness, though sometimes with tears.

As it had been her expressed wish that the funeral should be private, its date was not published, but at the appointed hour, a good many who loved her, young and old, had found their way to the little home she had loved so well, where the unopened casket lay beneath a wealth of choicest floral tributes. There was song and prayer from voices she had loved to hear in church; and the hands that bore the "outgrown shell" to the grave in Mountain View were of those who have, in some way or another, endeared themselves to us; and

"Love can never lose its own."

Mr. Boyd has the sincere sympathy of all who know him, and is heartily respected for the calm and resolute acceptance of his lonely lot and the steadiness and resignation with which he goes on alone.

The Laymen's League

The Unitarian Laymen's League, which undertook on Feb. 1, 1921, the administration of the Unitarian campaign—the office management, care and custody of the records, solicitation of new and increased subscriptions, and the like—reports marked progress at the end of its first year's work.

In twelve months the department set up by the League for this purpose has solicited, collected and recorded subscriptions of \$228,031.45, thereby increasing the total from \$2,156,972.41 to \$2,385,003.86. There are 24,676 subscribers actually on file. In twelve months payments of \$432,754.33 have been sought and obtained, so that \$1,388,967.51—approximately sixty per cent of the total subscription—has been received.

Inevitable losses from death, insolvency, "change of heart" and other causes have been kept at a minimum—3-100 of 1 per cent. Mindful ever that the Unitarian financial canvass was and is a Christian enterprise, and keeping uppermost the supreme value of good will, the department of administration has held that as trustees for beneficiaries neither the Laymen's League nor the Unitarian Campaign could cancel subscriptions.

Where payment would involve hardship, subscriptions are held indefinitely in abeyance. In death or disability cases it has been held that legal representatives should recognize that a contract exists and make the payments due.

The deaths of sixty-five subscribers, who pledged \$21,129.75, have been recorded. Of these, twenty-nine subscriptions, \$14,320.25, are paid in full; twenty-one, \$5,267.50, will be paid; the majority of the remaining pledges are unsettled, but assured losses are very small.

The organization of the Unitarian campaign under the present system includes the members, trustees, general committee, executive committee, officers, divisional chairmen, local chairmen and committees, all of the Unitarian Campaign, Inc., and the Unitarian Laymen's

League. The trustees and their committee on apportionment of funds exercise authority as to funds and property. Other details of management have been transferred to the League, which offered to bear the burden of all expense. This expense has exceeded the original estimates, but the League will continue indefinitely to make it possible for all other denominational beneficiaries to receive in full the amounts allotted.

In connection with this report on the financial campaign, it is interesting to add a few facts regarding our Pacific Coast churches. On February 1, 1922, the figures announced for California, Oregon, Washington and British Columbia were: total quotas set, \$39,600; money, received \$42,734.13. The following churches oversubscribed their quotas: Long Beach, Los Angeles, Pomona, Redlands, Santa Barbara, Alameda, Berkeley, Fresno, Oakland, Palo Alto, San Francisco, San Jose, Santa Cruz, Riverside (no quota—\$230 raised there), Portland, Bellingham, Vancouver, Victoria. The following churches "made" their quota: Sacramento, Woodland. When the other quotas are made up, which should be in the near future, the Coast churches will have oversubscribed their quotas by over five thousand dollars.

Now let us do as well and better in the Membership Campaign that is now at high speed.

Upon the invitation of the Northampton, Mass Chapter of the Unitarian Laymen's League, a committee has been formed representing two Congregational churches, a Methodist, Baptist, Episcopal and the Unitarian church of that city, and dates have been arranged for a series of "Good Fellowship Services" on the six Sunday evenings preceding Easter Sunday.

Beginning on March 5 in the Edwards Congregational church, the schedule is as follows: March 12, Unitarian; March 19, Methodist; March 26, Baptist; April 2, First Congregational; and April 9, Episcopal.

Each of the churches has selected an advertisement from the Laymen's League publication, "Advertising and Mobilizing," and will use it to announce

the meeting in its church. The fundamental note in the series of advertisements is summed up in the words, "Attend Some Church Regularly."

Unitarian churches generally are making use of this copy and recently the League authorized the Congregational church in Whitinsville to make slides for use in the local motion picture theaters.

"My Idea of God and Why I Believe in Such a God," written by Dr. William H. P. Faunce, president of Brown University, and published for free distribution by the Unitarian Laymen's League, recently has been sent to twenty-five missionary centers on request of Dr. James L. Barton, foreign secretary of the American Board of Commissioners for Foreign Missions. Dr. Barton said that the statement would be appreciated and would undoubtedly be reproduced in many different languages all around the world, as well as being used both in teaching and preaching.

Among the mission centers to which the statement was sent are those in the Transvaal, Natal, South Rhodesia and other stations in Africa; to Bulgaria and Turkey; to many parts of India and Ceylon; to numerous provinces of China; and to Tokyo, Kobe and Kyoto, Japan.

Brotherhood

Brothers as we ascend evolution's golden scale,
Yet as strangers we pass to and fro, and cannot
find the goal;

When from out the vastness of the silence,
comes, step up, you cannot fail,

You belong to the order of noble brotherhood,
and are an immortal soul.

And as we tread the ascending path, let compassion
fill the heart

For the brother who has grown weary and seems
to have lost his chart,

For in life's fierce and driving battle, discouraged
ones abound,

Cannot hear the music of the spheres, know not
they are immortal souls.

The noble creed of brotherhood taught by the
Galilean long ago,

Reveals the inner shrine from whence divine
love and wisdom flow;

Includes the faint and struggling brother, aiding
him to the goal,

Barring none from that noble order, for all are
immortal souls.

—Eileen Allen.

Oxford Summer School

From Oxford University, England, has come an invitation to all the settled Unitarian ministers of the United States and Canada to attend a summer school of theology to be held from August 23 to September 2.

Recognizing that this invitation offers a unique opportunity for the refreshment of ministers and the promotion of the cause of international good will, Unitarian leaders on this side of the Atlantic at once assembled a committee for the purpose of recruiting a large registration from the hundreds of American Unitarian ministers. At the same time all parish boards are being invited to co-operate to make possible the attendance of their ministers at the Oxford summer sessions.

The committee on arrangements and registration includes Dr. Samuel A. Eliot, president of the American Unitarian Association; Dr. Paul Revere Frothingham, minister of Arlington Street church, Boston; Rev. Frederick R. Griffin, minister of the First Unitarian church, Philadelphia, and formerly chairman of the Council of the General Unitarian Conference; Rev. John H. Lathrop, minister of the Church of the Saviour, Brooklyn, N. Y., and Mr. Griffin's successor as chairman of the Conference Council; and Rev. Abbot Peterson, minister of the First Parish, Brookline, Mass.

"It is the hope of the committee," the announcement states, "that a number of parishes will realize how important is American co-operation in this enterprise and arrange to assist the minister in meeting the large expense involved in a journey to England. A few of our ministers will be able to go at their own expense, but most of us must rely upon the co-operative good will of friends and parishioners. In the invitation of Oxford lies an unexcelled opportunity for the promotion of good will among English speaking nations and the reinvigoration of our ministers."

The American Committee on the Summer School at Oxford regards the present undertaking as the logical successor of the schools for ministers main-

tained by the Unitarian Laymen's League at Harvard during the summers of 1920 and 1921, and at the University of Chicago last year. The Oxford curriculum will concern itself generally with the application of Christian principles to present day problems and deal especially with the relations of religion and democracy. The lecturers will address themselves to the consideration of the place and leadership of the churches in an age of transition.

Church Attendance Campaign

Two striking features are apparent in the tabulation of church attendance in Unitarian churches in January, as recorded by Chapters of the Unitarian Laymen's League. Ninety-four of the 168 churches for which records are available show a steady gain; this is an increase of ten over December. Twenty-one of the thirty churches listed as leaders in the December tabulation retain their places in the latest classification made according to percentage of gain in church attendance. Failure of some of last month's leaders to report January figures undoubtedly reduces this total.

All Souls' Church, Washington, D. C., not only has held its high place in Class "A" for the third successive month, but, in spite of the disaster which made necessary a change of place of worship, has taken the lead in gross attendance from the First Unitarian Church, Cleveland, Ohio.

All Souls' Church, Braintree, with a Chapter of the Laymen's League solidly behind the church attendance program, has forged ahead in Class "A" and the dedication of a new church in Niagara Falls, N. Y., has helped to put the First Unitarian Church of that city at the top in Class "B."

With three months to go before twenty churches are invited to send delegates to anniversary week at the expense of the Laymen's League is as present standing is as follows:

Class "A"—Braintree, Mass., All Souls' Church; Syracuse, New York, May Memorial Church; Somerville, Mass., First Unitarian Church; Schen-

ectady, N. Y., First Unitarian Church; Washington, D. C., All Souls' Church; Greenfield, Mass., All Souls' Church; Brookline, Mass., First Parish; Weston, Mass., First Parish; Des Moines, Iowa, Unity Centre; Montpelier, Vt., Church of the Messiah.

Class "B"—Niagara Falls, N. Y., First Unitarian Church; Nantucket, Mass., Second Congregational Meeting House; Newton Centre, Mass., Newton Centre Unitarian Church; Norwell, Mass., First Parish; Westboro, Mass., First Congregational Church; Belmont, Mass., Unitarian Church; Charleston, S. C., Unitarian Church; Fairhaven, Mass., Unitarian Church; Boston, Mass., Bulfinch Place Church; Pittsfield, Mass., Unity Church.

Class "C"—Marblehead, Mass., Second Congregational Church; Eugene, Ore., First Unitarian Church; Newburgh, N. Y., Church of Our Father; Alton, Ill., First Unitarian Church; Yonkers, N. Y., First Unitarian Church; Sharon, Mass., First Congregational Church; Gloucester, Mass., First Parish; Stoneham, Mass., First Unitarian Church; Ayer, Mass., First Unitarian Church; Wayland, Mass., First Parish.

Among others, in addition to many in New England, which are showing gratifying gains are the churches in Indianapolis, Ind., Berkeley, Calif., Oakland, Calif., Germantown, Pa., St. Paul, Minn., Ann Arbor, Mich., Lancaster, Pa., Long Beach, Calif., Nashville, Tenn., Jacksonville, Fla., and Keokuk, Iowa.

Of the ninety-four churches reporting increases in attendance, fifty-one show gains in excess of twenty per cent.

The world deals goodnaturedly with goodnatured people; and I never knew a sulky misanthropist who quarreled with it, but it was he, and not it, that was in the wrong.—*W. M. Thackeray.*

Wings for the angels, but feet for men!

We may borrow the wings to find the way,

We may hope and resolve, and aspire, and pray;

But our feet must rise, or we fall again.

—*Charles Kingsley.*

League Notes

Total membership in League, 11,894, February 25, 1922. For first three weeks in February the additional membership received were 53, 31, 68, respectively. There are 267 chapters.

The Los Angeles Chapter is conducting, in conjunction with the Extension Division of the University of California, eight Sunday evening lectures in the First Unitarian Church, Los Angeles. The lectures are preceded by two reels of motion pictures. The subjects and speakers are as follows:

"The Soul of America," Captain Paul Perigord; "Special Problems of Western Citizenship," Professor Herbert I. Priestley; "New Cities for Old," Dr. Carol Aronovici; "America and the World's Economic Situation," Dr. Roy Douglas; "Foreign Policies of Great Britain, France and Italy Since the Great War," Mr. Frank M. Russell; "Some Efficient Causes of Crime," Dr. Rufus B. von KleinSmid; "The New Steerage and the Old Cabin," Dr. Edward A. Steiner.

Plans are maturing for the centennial exercises on April 10th in Symphony Hall, Boston, to commemorate the birth of Edward Everett Hale.

It has been a great pleasure to receive a visit to the Coast from Mr. Oliver M. Fisher, of Boston. Mr. Fisher is one of the most active and ardent workers for anything the League plans to carry on. He is vice-chairman of the Unitarian Campaign, Inc. During his visit to the Coast he addressed the San Diego, Long Beach and Los Angeles Chapters, as well as a joint meeting of the Chapters about the Bay. At the last meeting some 45 men were present at a luncheon given in honor of Mr. Fisher at the Commercial Club, San Francisco.

Pacific Coast headquarters was glad to receive a call from Mrs. Charles H. Strong, wife of the president of the Laymen's League, and her son, en route to China. Headquarters also has welcomed about 40 visitors the past month. They all seemed impressed with the adequate quarters where all our activities are together in orderly arrangement and fully cooperating.

National Federation of Religious Liberals

For the first time in its history, after holding largely attended and successful meetings in Philadelphia, New York City, Rochester, Pittsburgh, Boston, and other eastern cities, and a brief but brilliant session in Oakland, California in 1915, this association of Liberal religious thinkers and workers, which includes official representatives from the Liberal Friends, Unitarians, Universalists and Reform Jews, and many independent progressives, ventured on a convention in the Middle West. Sioux City, Iowa, was the scene of its eleventh session, whose purpose, as stated in its published call, is "to promote the religious life by united testimony for sincerity, freedom, and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

There was special timeliness in the holding of the meeting at Sioux City, following as it did upon the close of a Billy Sunday revival, in which the reactionary spirit was rampant.

The Unitarian, Universalist and Jewish societies gave a warm welcome to the Federation. Mr. Frank H. Burt, who has succeeded Dr. Charles W. Wendte as the general secretary and organizer of the convention, had been indefatigable in preparing for and assuring its success.

Six sessions of stimulating, inspirational fellowship, addressed by members of five communions, with gratifying attendance and enthusiasm, is the brief record of the convention. Outstanding features were the address of Hon. Roger S. Galer of Mount Pleasant, Iowa, president of the Universalist General Convention, on "The Layman and Modern Religious Movements"; the illustrated lecture on "What Iowa is Doing for the Children of the State," by a Friend, Bird T. Baldwin of the State University; the Sunday morning sermon by President Franklin C. Southworth of Meadville, Pa., on "More Abundant Life"; the addresses of Sunday evening, by Rev. Ambrose W. Vernon, D.D., of Carleton College, Northfield, Minn., on "The Place of the Holy Spirit in the Religion of Liberals," and by Rabbi Frederick Cohn of Omaha on "Life's Highest Ideal"; the address

on "Liberal Religion as a Basis of Character," by Rev. Marion D. Shutter, D.D., of Minneapolis, and the closing word of the convention, a strongly affirmative answer to the query, "Can We Still Believe in God?" by Rev. James W. Macdonald of Lincoln, Neb.

Representatives of the Universalist Comrades and Unitarian Laymen's League took active part in the sessions, as well as liberal Congregationalists and other "orthodox" bodies.

At the business meetings important steps were taken in the interest of the association and many new members enrolled. Among others Chief Justice William H. Taft wrote a cordial letter and enrolled himself as a member of the Federation.

It is planned to hold a similar gathering during the present year in San Francisco, and possibly Los Angeles.

Selected

Prof. William James, when past sixty, re-read Ralph Waldo Emerson, and in his "Letters" we find this testimony to his own appreciation of the Seer of Concord and tribute to his enduring greatness:

"The reading of the divine Emerson, volume after volume, has done me a lot of good, and, strange to say, has thrown a strong practical light on my own path. The incorruptible way in which he followed his own vocation, of seeing such truths as the Universal Soul vouchsafed to him from day to day and from month to month, and reporting them in the right literary form, and thereafter kept his limits absolutely, refusing to be entangled with irrelevancies however urging and tempting, knowing both his strength and its limits and clinging unchangeably to the rural environment which he once for all found to be most propitious, seems to me a moral lesson to all when who have any genius, however small, to foster.

Science deals with things without which men could not live; religion with those without which he would not wish to live.

The Ideals of Democracy

(Selection from sermon by Rev. Clarence Reed.)

"The great question in our country is not what George Washington or Abraham Lincoln would think and do if they were living today, but what men ought to think and do in the light of modern needs, education and opportunities.

"The great aim of George Washington as a statesman was to develop national loyalty and a national conscience. He did not wish the citizens to love Virginia, New York or Massachusetts less but America more. The supreme problem of statesmanship today is to develop an international mind and conscience among the members of the different races and at the same time to inculcate loyalty to the highest national ideals.

"We are endeavoring to solve in America the greatest problem in political history. All previous democracies have failed. Is it possible to make a success of American democracy? We are engaged in the greatest adventure of all the ages. There is a certainty of victory if the American people will make a religion of democracy through believing that justice, liberty and fraternity are of the very nature and being of God. He who seeks to destroy the ideals of democracy is stabbing at the heart of God.

"George Washington and Abraham Lincoln sought to firmly establish a representative republic. We are living in an age when the spirit of democracy is encircling the earth. We recognize that certain weaknesses are developing in the operation of the direct primary, initiative, referendum and recall. The people, however, are not willing to go back to the old party conventions because they remember the time when one political boss managed the Republican, Democratic and Union Labor conventions.

"We are learning that people cannot be made virtuous by laws, and that new political machinery cannot insure good government. Men are made virtuous by devotion to high ideals. Good government is the result of reverence for just laws, respect for public officials who en-

force the laws, and love of free government on the part of the citizens.

"Devotion to the traditional policy of the United States has been emphasized during recent years. In this age when trade, education, science and religion are international in character, it is suicidal for any nation to maintain a policy of political isolation. We tried to keep out of the World War, but the submarine made it impossible. We face an era of world peace or another world war.

"All the nations are breaking away from their traditional policies. China is passing through a great awakening and is seeking to learn the art of self-government. France has passed laws providing for a rigid separation between the state and the church. Germany has become a republic. Every generation finds it necessary to reinterpret and amend the Constitution of the United States in order that it may continue to be the bulwark of our liberties. America is facing a crisis today as vital as that experienced during the Revolutionary and Civil Wars.

"The Washington arms conference was the first international meeting of that character ever assembled in the United States. It marked a new era in American political history. The conference was a great success because it coordinated common sense with idealism. The greatest event of the conference was the first day when Mr. Hughes proposed scrapping sixty-six battleships. We believe this this is only the beginning of new age of international cooperation and good will."

The "Golden Rule" Pays

In Cincinnati there is a man known as "Golden Rule" Nash because of the employment conditions which he has established in the factory he controls as head of the Nash Clothing Company. Not only are the employes of the company stockholders, but they actually determine their own wages and conditions of work. That is a very fine privilege, especially when, as occurred the other day, they can vote themselves a 10 per cent increase in wages and a reduction

from forty-four to forty in the number of weekly working hours.

The employes only voted these benefits after the executives of the company had recommended them. In return the employes tried to make similar provision for the executives. But their offer was declined on the ground that those gentlemen could not do their work on a forty-hour schedule and that their present salaries were sufficient!

It all sounds very utopian, but it is not as mad as it sounds. Mr. Nash was able to announce that the company's business had greatly increased since the "golden rule" plan was put in force and that it had become necessary to enlarge the plant.

Mr. Nash believes that forty hours a week is sufficient for any one to work if he is to have proper opportunities for spiritual development. That seems to shut off himself and his fellow executives unless they think establishing such ideal working conditions for human beings a sufficiently spiritual adventure. And, indeed, they would be entitled so to think. We like especially Mr. Nash's attitude toward his women workers. They are given particular care and consideration instead of being treated as an inferior sort of men.—*New York Mail*.

Books

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS; Rev. Gilbert Reid, D. D. The Open Court Publishing Company, Chicago.

Under this appropriate title, Dr. Reid, Director of the International Institute of China, at Shanghai, has put into book form a series of lectures delivered before conferences of adherents of the great world faiths in China, under the auspices of the Billings Lecture Fund of the American Unitarian Association. These lectures followed a previous series given by representatives of Buddhism, Confucianism, Taoism, Islam, Judaism, etc. Dr. Reid's purpose was to display the spirit of appreciation for what is best in these systems of non-Christian faith, leaving it to other critics to discover defects or faults in their history or doctrines. Having expressed his admiration for what is good in them, he passes on to point out correspondences of belief and teaching in the religion of Jesus, and to draw lessons of tolerance, appreciation, sympathy and good-will between the various forms of world faith. In this sympathy and co-operation he finds the unity of truth, the universality of religious ideas, the principles

of international and inter-religious fellowship. Dr. Reid has been for thirty years a prominent Christian missionary in China, and is unusually well qualified for this task. Of late years he has confined his activities to the higher and educated classes, and made himself respected and beloved as the friend of China. Outgrowing all merely sectarian bonds, he seeks truth and appreciates moral and religious values in whatever form they may manifest themselves, whether Christian or non-Christian, Orthodox or Unitarian. His book is of great interest, and points the way to that larger interpretation of missionary aim and method which is to be increasingly adopted in any future extension of the spirit and teachings of the simple and rational faith of Jesus of Nazareth. The style of the book is direct, clear, and devoid of technical or conventional phraseology. It will give the reader no little information concerning the great faiths of the world, his own included, in the light of universal history and universal religion.

—C. W. W.

NEW PILGRIMAGES OF THE SPIRIT. Proceedings and Papers of the Seventh (Pilgrim Tercentenary Meeting of the International Congress of Free Christians and other Religious Liberals, held at Boston and Plymouth, U. S. A., October 3-7, 1920; 151 pages. The Beacon Press, Boston, Mass., 1921. Unitarian Book Room, 612 Phelan Building, San Francisco.

This handsomely printed volume, edited by the now Honorary Secretary of the International Congress of Religious Liberals, Rev. Charles W. Wendte, D. D., contains the proceedings and five of the papers of last year's session of this important session of progressive religious thinkers and workers the world over, together with the report of the Secretary, and two illustrations. It was an interesting gathering and served to initiate anew the international endeavors of the Congress, largely suspended because of the war. Besides a running comment on the meetings at Boston and Plymouth, and the closing session in Symphony Hall, Boston, at which 2,500 persons were present, it includes the Congress sermon by Rev. Christopher J. Street, L. L. B., of Sheffield, England; an address by Rev. Francis G. Peabody, D. D., of Cambridge, on "The Pilgrim Character;" one on "Religious Independency," by Rev. T. Rhondda Williams, of Brighton, England; another on "The Free Churches and the Tasks of a Prophetic Era," by President A. C. McGiffert, D. D., of New York, and a final paper by Professor T. Uehigasaki, of Tokio, on "The Message of Liberal Christianity to the Far East." Abstracts are given of other addresses by eminent Western and Oriental scholars.

The report of Rev. Chas. W. Wendte covers the work of the Congress for seven years past, with extracts from a large correspondence with liberal thinkers in all parts of the world.

The next Congress will be held in Holland in the summer of 1922.

From the Churches

BERKELEY.—The Berkeley church is happy in the satisfactory ministry of Rev. Robert F. Leavens. The attendance is excellent and the stranger visiting the church is especially impressed with the reverent atmosphere and the distinctly religious feeling that pervades the service. Mr. Leavens speaks impressively, without notes, following his topic closely and calmly to a strong conclusion. His sermons are not long, but they stand out, leaving a clear impress. They draw old and young and have back of them an attractive and pleasing personality. All the church societies seem active and healthy.

Dr. Morgan is giving his services until a settled minister is called, in caring for the church school, which is prosperous and growing. Mr. De Vall as church secretary and general social assistant, renders valuable service and relieves the minister of much work that he ought not to be compelled to do.

A recent meeting of Hosmer League of the Layman's League greatly enjoyed an address by Will J. French, head of the state commission, on the "Industrial Care and Compensation for the Injured." He made a most favorable impression and revealed an almost incredible record of prevention and remedial work.

The annual meeting was decidedly encouraging. Unity Hall was crowded for the dinner, and all were impressed with the recital of conditions revealed by the heads of the various organizations as they were successively introduced by Dr. Duschack, who presided. Unusual expense had been met without any apparent deficit and the budget for the coming year exceeds any in the church history.

FRESNO.—Considerable interest has been shown in the services Mr. Clayton is conducting this month. He has outlined a series of sermons on the Relation of Science to Religion and his lectures are attracting a good deal of attention. Many new faces have been noticed at the services. His lecture on the 19th, "Is Darwin Discredited?" brought out the largest congregation

we have had for some time. The series will be continued for several weeks.

The Laymen's League met on the evening of the 12th and enjoyed a "round table" discussion of Lincoln. Everyone reported an enjoyable time. The League has planned to meet again this month, on the evening of the 26th, when a discussion on the Limitation of Armaments will be held, Mr. Clayton

Classes have been reorganized in the Sunday School, segregating the pupils more nearly according to age. This has been made possible by the volunteering of another church member as teacher. There are now five classes—the adult class, the primary, and three intermediate.

LOS ANGELES.—A congregation that filled the auditorium of the First Unitarian church to its capacity greeted Rev. Wilson M. Backus of Redlands, father of our own minister. February 12th, who most fittingly on that day spoke on the Religion of Abraham Lincoln.

The evening Sunday services under the auspices of the Laymen's League are proving of great interest, the church being crowded at both the services of February 12th and 19th. The half hour previous to the lecture is devoted to motion pictures dealing with subjects pertinent to the hour. The speakers, chosen by the University Extension Course, are all well known and men of great power and influence. Mr. Oliver M. Fisher of Newton, Mass. was a guest of the Laymen's League at a dinner on February 9th, to which the ladies of the congregation was invited. Mr. Fisher, who is a prominent member of the National Organization Committee, gave a most interesting and inspiring talk.

The Women's Alliance, under the efficient leadership of the president, Mrs. James B. Baker, is working along many lines of usefulness, the sewing for its many charities and interest manifested in public affairs is being felt. The lecture February 9th given by Miss Mary Francis Martin, relating her experiences in China and her work on Randall's Island, New York, for defective children, awoke a new interest in us that

we might assist her in her similar work in our own city.

The Colonial program of February 16th was most attractive. Mrs. J. S. Pleasants rendered a group of songs by Samuel Hopkinson, accompanied by Mrs. Blanche Nicholas.

A very enthusiastic meeting was held February 23rd. At noon a luncheon was given welcoming Rev. Lawrence Hayward of Newburyport, Mass., now forming a new Unitarian church in Pasadena. The new church bids fair to grow substantially under the leadership of this energetic young man. A short musical program was rendered and at the 2 o'clock meeting Rev. E. Burdette Backus gave the fifth of his series of lectures on Social Psychology. "The Psychology of Revolution," proving that social evolution is much more desirable than revolution.

SAN FRANCISCO. — Mr. Dutton has communicated of his life and enthusiasm during the past month in his usual degree. The event of special interest was the annual dinner and election. That it chanced to rain was a mere incident and had no deterring effect.

The parlors were comfortably filled and the tables were a dream of beauty in their Chinese decorations and wealth of candelabra. The dinner was good and admirably served by the young people. Under Dr. Lisser's management the various reports were presented in an order that worked up to a climax when Treasurer Dean announced that all bills were paid and about \$400 remained in the treasury for the new year. The receipts had gradually increased and the deficit was smaller than for many years. A call was sent out for \$1,000 to meet it, and it had been promptly over-subscribed by about \$400.

All the reports were encouraging and promising for the future.

Mr. Wetherell was called upon and expressed his pleasure at being present and his satisfaction at the conditions outlined.

Mr. Dutton spoke happily, being especially gratified that the three hopes he had expressed a year ago had been realized. He had made a plea for a volunteer choir, an open forum and a budget

system. He hoped this year we would install the new hymn and service book. It may be added that this has since been provided for.

The Channing Auxiliary held its February meeting on February 6th. A fine program was enjoyed by a large audience. Mrs. Grace Roberts Moore gave a "Sketch of the Life and Customs of the Egyptians," and Miss Georgette Szoke in costume sang two weirdly sweet Egyptian songs. On February 10th the Channing Readers, under the direction of Mrs. Edwin Stadtmuller, gave a reading of "John Ferguson," by St. John Ervine, much enjoyed by a good-sized audience.

The Society for Christian Work held a meeting on February 13th, our new president, Mrs. Patterson, presiding charmingly. We passed a unanimous resolution to hereafter have but one program each month at the second meeting in the month. Committees were named and our year's work started with courage and enthusiasm.

On the 27th we expected to have a musicale, but our songbirds had the prevalent colds, so weren't able to come to us. Mr. Rucker, secretary of the mayor's board for the unemployed, gave us an earnest talk and made a plea for employment as the only remedy. Mrs. Ponslum, visiting here, brought us the greetings from our sister alliance in Cincinnati. She told us most entertainingly of their work.

Mrs. Jessie Carson, one of our own members, read a group of poems by Ben King, a poet new to many of us, but all enjoyed his quaint humor, delightfully read.

Sparks

Doctor: "You cough easier this morning." Very Patient: "I ought to. I've been practicing all night."—*Virginia Reel.*

Found on an examination paper in German literature: "Goethe fell in love with Lili, but broke his engagement in the fall."

In a general intelligence test in a school one of the questions was, "What is the longest day in the year?" One child answered, "Sunday."

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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The World We Seek

The world that we must seek is a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. It must be a world in which affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instincts that build up life and fill it with mental delights. Such a world is possible: it waits only for men to wish to create it. Meantime the world in which we exist has other aims. But it will pass away, burned up in the fire of its own hot passions; and from its ashes will spring a new and younger world, full of fresh hope, with the light of morning in its eyes.

—*Bertrand Russell.*

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Editorial

It would seem reasonable to hope that the Washington conference not only gives strong assurance of an era of peace among the nations concerned, but that it indicates a change of feeling and an access of good will and confidence that argues for better understanding and happier life. The basis of war is distrust and fear, and hating and fighting follow one another by turns. The perils of rejection of the treaties that formulate this better understanding and mutual agreement to preserve peace arise in the remnant of distrust and hate in the hearts of the malcontents, and in motives that are discreditable. There is ever a struggle between the constructive and the destructive, and no triumph of the forces of progress can make us secure from the dangers from the immovable. The disgruntled are a perpetual source of danger, but are useful in provoking vigilance and watchfulness. Good achieved must be zealously protected if it is to be of permanent advantage.

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Hope

(Romans v:3, 4.)

Hope is a treasure that's for age to claim,—

The garnered grain of ripe experience;

For courage that o'ercomes, a recompense;

Or, change the metaphor, the sunset's flame.

In youth, strong bars a cramped enclosure frame;

Age, having hewn a gap in the high fence,

Goes out to blaze a trail through brushwood dense,

And so to fields beyond the forest came.

Young eyes, I ween, see only valley lands

And the sky resting on the nearest hill;

Young ploughmen work with blistered bleeding hands,

And miss the glories that the distance fill.

Who wins the gerdon is the one who stands

On vantage ground attained by patient will.

—Annie Margaret Pike.

The folly, the destructiveness and the wickedness of war we cannot allow to be forgotten. Present world conditions constitute too evident an object lesson to permit doubt or forgetfulness. But all the horror will surely recur unless we provide a better way. Force will prevail unless some higher, better way of settling differences is substituted. We have found that when men are reasonable, and especially when they respect and trust each other, they can best settle any differences that arise by getting together and talking things over. If the nations of Europe had sent fair minded representatives to a meeting before mo-

bilizing their armies they would probably, or perhaps, have reached some agreement. When ruin is the alternative anything else is preferable. America has led the way in making common sense possible. Let us not allow any aggregation of politicians to undo the great forward step for centuries.

It is recommended that any one who is disposed to forget or gloss over the horrors of war improve an early opportunity of seeing the film version of the "Four Horsemen of the Apocalypse," a prodigious production, that stamps the word "impossible" on any thought of war. It is awful proof of the fulfillment of the direst prophecy of evil, and its psychology should compel the firm admonition of "It must not be."

One of the greatest evils of the day is the failure of the community to accept the verdict of the majority in the matter of prohibition. It is the law of the land. Its advantage on the whole is manifest. The demoralizing saloon is a thing of the past. Arrests for drunkenness are rare. Thousands of the comparatively poor are much better off. Their families are better cared for. Wives are happier. Children have a better chance. But the selfish well-to-do resent the infringement of their liberty and glory in the defiance of law, which is very bad in its effect on society, particularly on the young.

There is an absurd perversity manifest in collegians and others by which the forbidden becomes increasingly desirable. There is said to be much more consumption of much worse liquor than was formerly obtainable. This is bad on several accounts and constitutes a serious danger.

Whether the law in its present form is the acme of reason is not the question. It is the law and it cannot be flouted

with impunity. Society cannot afford to make heroes of law breakers. Bootleggers are surely no worse than they who call them into being.

Selfishness and willfulness are a team that cannot be driven through the streets of any community without serious danger to both drivers and by-standers.

The Christian Register of Boston is taking strong grounds on the enormity of recent religious agitation on the "essentials," by which the extremely orthodox Baptists and others are proclaiming as the indispensable essential of religious belief the immaculate conception, the resurrection of the body and the physical second coming of Christ. They claim that Jesus is "coming with a whoop" to Boston, and revive in a shocking baldness many of the crude conceptions of an earlier age. It is well to speak plainly and not to allow such assaults on reasonable and reverent Christianity to go by default. If these archaic notions are the vital truth of Christianity at its best and truest, it is a sad prospect for Christianity. The world has outgrown such literalism and credulity, and will not go back. It is not representative and is not of the spirit of Jesus. We have our place in the religious thought of the world, and owe it to ourselves and to a Christianity that we have helped to purify and spiritualize to stand firm in condemnation of such unworthy conceptions.

Something is gained by attempting to classify men, although it is generally misleading. Few of us are wholly one thing or another. The best man that ever lived objected to being called "good," and it is to be hoped that the worst one is not wholly bad. Somebody said lately that men were divided into two classes—those who were purposeful and those who were purposeless. In a

sense this is true, and it might be inferred that a majority are without any serious or commendable purpose. At least, many suffer from having no obvious purpose in existence. They eat and sleep, mayhap they drink. They go to the movies, and they pay as little taxes as they can. They incidentally hold down some job,—if they are so fortunate. They have certain habits and are more or less happy or miserable as circumstances determine, but as to any conscious purpose in it all they would be at a loss to express it if they ever were equal to considering it. They are mostly floaters or drifters. They haven't any idea of going any place in particular and they naturally never get there.

Your man with a purpose, on the other hand, is much more positive. He has momentum and is likely to arrive. He has some end in view and is forceful and given to accomplishment. He may be a Luther Burbank, and under his influence cactus loses its spine or blackberries turn white. An Edison works wonders, or a Hoover feeds a starving people. Purposes vary endlessly, but they are back of all effort. Very little happens accidentally. Results are purposes accomplished.

The effective workers of mankind are men moved by some purpose. The strongest of men are the men with the strongest purposes. The most successful of mankind are those who most fully accomplish the highest purpose. Perhaps the best purpose in life is to do every day what seems the right and the best thing possible—to do the most good and the least harm,—to be faithful, courageous and trusting.

—C. A. M.

Surely life is no less simple than navigation. No vessel finds a port that she does not seek, and an aimless life is certainly in the derelict class,—floating without rudder, compass or chart.

Notes

An effort is being made by a group of people in Phoenix, Arizona, to organize a Unitarian church in that city.

The Field Secretary consistently occupies and fills his field. Last month he made the Northern circuit. This month he is visiting the awakened South.

The Vancouver World announces that Rev. Alexander Thomson, for some ten years an active official of the Lloyd George party, has arrived to take charge of the Unitarian churches at Victoria and Vancouver.

The women of the Palo Alto Alliance are engaged in providing clothing and garments of all kinds for the needy of Russia, making monthly shipments through the Friends' Service Committee in New York.

On March 19th the San Diego Open Forum was addressed by Norman Angell, the basis of his address being his late book, "The Fruits of Victory," which is considered the most searching analysis of the results of the war on the victorious nations that has yet been written.

At Sacramento a valuable Alliance meeting was recently held at which that powerful book, "If Winter Comes," was thoroughly reviewed and discussed. Such literary programs are commended to all Alliance branches.

The organ recitals at the Berkeley Unitarian church Friday afternoon are affording an increasing number of students a great deal of enjoyment. Harvey Loy is the organist, and a fine opportunity of learning to appreciate good music is afforded without cost.

Rev. Clarence Reed is not easily frightened. He says: "The moving picture shows have come to stay. The so-called carnival of crime began long before the war. The American people as a whole are to blame on account of the lax enforcement and the delays of the law, the maudlin sentimentality toward criminals, the lack of respect for laws and authority, the growing aversion to work, and the current materialistic philosophy of life."

The Northern California section of the Pacific Coast Conference will be held in Oakland April 26 and 27. It is hoped to have as speakers Bishop Parsons, Hon. Wm. Kent, Prof. Ichihashi, and Rabbi Coffee. There will be a business session, an Alliance luncheon and meeting, a ministers' session, as well as meetings under the auspices of the Young People's organizations and League Chapters.

The Southern California section of the Conference will meet in Santa Barbara May 8 and 9. Here, too, some excellent speakers are scheduled.

Detailed announcement of the sessions will soon reach the various churches.

There is a fine prospect of increase in this year's Sunday School Institutes on the Pacific Coast. The few meetings held last year at Berkeley encourage like efforts elsewhere. If present plans are carried out from June 5th to 9th will be devoted to Los Angeles, 12th to 16th to Berkeley, and 20th to 25th to Portland. Dr. Florence Buck will be in attendance at all sessions.

San Jose has organized the Sunday School, and the chapter of the Layman's League has assumed the financial responsibility involved.

At Eugene, Ore., more and more valuable contacts with the students at the State University are being made. Mr. Eddy is waging a good battle in behalf of the new truth against bigotry. A recent sermon, "The Ceaseless Conflict Between Bigotry and Heresy—Referring to William Jennings Bryan as He Stalks the Dangerous College Professor," attracted much attention and favorable comment.

The *Portland Oregonian* of March 13th says: "It was 'standing room only' last Sunday at the monthly musical at the Church of Our Father (Unitarian) when the choir of this church presented a highly artistic rendering of Liza Lehmann's 'In a Persian Garden.'" A ten-minute address by the pastor of the church, William G. Eliot, Jr., before the music, in which he outlined the life and philosophy of the author of the Rubaiyat and told something of the translator, Edward Fitzgerald, put everyone in a sympath-

tic mood for the full appreciation of the highly artistic work of the singers.

Mr. Bard of San Diego is preaching a series of sermons on the League's Statement of Faith. Congregations averaging well over 400 indicate much interest being shown in these sermons of vital worth.

On Tuesday night, March 14th, a reception was tendered President S. A. Eliot at the Unitarian church in Eugene. At a dinner preceding the pleasant reception Dr. Eliot was the guest of honor.

At Spokane, the Sunday Afternoon Club meets every Sunday, with an attendance of over 300, and gives a literary and musical program. Object: to get the many hundreds of people who every Sunday attend the services in the Clemmer theatre, to know one another.

Rev. Wilson M. Backus of Unity Church, Redlands, addressed the Fortnightly Club on the afternoon of March 16th on "Beyond Disarmament." It was warmly commended by the press. His contention was that it is not disarmament that brings peace, but that it is peace that brings disarmament.

In a recent historical address, Rev. Dr. W. C. Selleck summarizes the modified church spirit and the combined influence of the Universalist and Unitarian fellowship. He says:

"Universalism and Unitarianism united in an earnest endeavor to get back to the simplicity, purity and beauty of essential Christianity as inculcated by Jesus while reaching forward to apprehend and appropriate the spiritual values of the new truth which our own age has so wonderfully disclosed.

"Alfred Russel Wallace called the nineteenth century 'The Wonderful Century.' To those who can appreciate spiritual values, it was not less wonderful in its ethical and religious advance than in its material conquests. Certainly it bequeathed to the twentieth century a higher and purer type of Christianity than it inherited from the eighteenth; and Universalism and Unitarianism, despised and rejected by the majority of men, were pioneers in the work of rectifying religious thought."

A Los Angeles paper says: "Dr. Eliot, a big, genial six-footer, leaned back in a deep couch in the lobby of the Rosslyn hotel and paid an eloquent tribute to modern boys and girls:

"Those who are uneasy about the boys and girls of today do not know the heart of young America," he said. "Naturally I am associated mostly with college students, but it is my earnest conviction that today a greater proportion of young men and women are inspired by high purpose and an intelligent desire for social service than at any other period of history.

"Our college young people believe in liberty under law, simplicity and fair play."

Mr. Speight recently addressed the second meeting of the preaching mission in Unity House, speaking on "The Free Man's Bible," urging that his hearers study it as a story of historical development instead of as something dictated once for all from the skies, or given by miraculous revelation to selected men.

Rev. Robert F. Leavens has firm opinions concerning the marriage of the fit. In a late church bulletin appears this statement:

"For more than six years I have not performed a marriage without having first received from each party to the marriage the statement of a reputable physician to the effect that the person named is in physical and mental condition fit for marriage. I am very glad to be able to say that the Trustees of this church have voted, heartily and unanimously, their endorsement of this measure and of my continuing it while serving as minister here.

The Independent Religious Society of Chicago has recently voted to affiliate with the Western Unitarian Conference. Mr. M. W. Mangasarian, the well-known lecturer and author, has directed the work of this society in Chicago for twenty-two years. The Sunday morning attendance averages 1,500.

Rev. Thomas Clayton of Fresno concluded a series of sermons on "Mental Healing" on March 25th, speaking spe-

cifically on "The Scientific Interpretation of Faith Healing."

"Mental healing must not supplant other methods of preserving and restoring health, but it has been and can be made to supplement every form of medical practice.

"No process of mental healing reaches all diseases.

"Most of 'mind cures' are limited to nervous diseases which, however, are legion.

"In acute attacks when serious, in accidents, in case of wounds, etc., medical skill is necessary.

"By the right mental attitude, persistently maintained, most diseases can be avoided or cured. It is for each and all of us to exercise the intelligence, faith, and 'will power,' which are the greatest gifts God has bestowed upon mankind."

The First Parish in Quincy, Mass., of which Rev. Fred Alban Weil is minister, has interesting traditions of beginnings. In the church bulletin appears this statement:

"On Monday, September 16, 1639, the inhabitants of the Mount assembled to enter solemnly into church relations. Beneath the present stone temple dedicated in 1828, within the church of their faith, repose all that is mortal of John Adams and John Quincy Adams, presidents of the United States."

The church has been Unitarian since 1750.

The French boy's famous effort in English was, "The ghost is willing, but the beef is feeble." Another masterpiece was the direction placed above the push-button of an electric bell in an Italian hotel bedroom, "Hit him smartly over the head."—*London Post*.

A little girl met four fine children and learned that they all had been puny at first. On going home she asked her mother if babies cost a good deal. Upon being assured that they did, she sighed and said: "I do wish I could have a brother or sister," adding, "I hear the Mariner children were all skinny little things; don't you suppose their mother got them at a bargain? Perhaps you could pick up a job lot."

Contributed First Essentials

Can anyone tell us why we emphasize non-essentials, and pay little attention to the most essential matters surrounding us? Take, for instance, physical health, with the object of having and maintaining a sound body, through daily co-operation with the laws of nature. This should be the first consideration of every intelligent being.

Do we do this? "No," most emphatically No. We play our physical strength against the entire field of lesser and more harmful things.

Would it not be better for man to be plain and sturdy and healthy than to be diseased, enemic and (so-called) refined, even though highly educated according to present standards? The first is real and vital, the other is supplementary, mostly imaginary and false, as compared with health, strength and virility. You say, "This should not be." True, but it is. Nature's laws, remember, are first and primary, as the foundation stone of very life, no sound development, except along those lines, and anything that interferes with, or lessens this, should be at once rejected as poison. Looked at in this light, the whole superstructure of our present civilization is evidently false and artificial.

Modern civilization is perishing from these reasons and from its very complexity. What the individual and the mass most needs is simplicity, mental poise, and physical development, as nature would dictate. Man has never added anything to himself that runs opposite to natural laws, it only appears to be so, but in the long run the contrary is always the case. When will man cease pursuing a thousand things, through his recognition that they are non-essentials, and cleaving to those things which are proven as fundamental to man's growth and development along every department of his life? It will only come about through his perception of this truth, fused into daily action and practice. This, alone, will produce a civilization and race that will be really progressive, as being in complete con-

junction in, with and through nature's laws.

—*Jesse M. Emerson.*

Events

Dr. Eliot's Visit

Dr. Samuel A. Eliot, President of the American Unitarian Association, is also a member of the National Indian Commission and occasionally combines his varied service to the advantage of the Pacific Coast. A late meeting in Southern California afforded him an opportunity of visiting our churches in Los Angeles, San Diego, Riverside, Redlands, Long Beach, Hollywood and Santa Barbara.

On March 18th he reached the neighborhood of San Francisco and plunged into the schedule arranged for him, addressing in the forenoon the students of Mills College. Being transported to a luncheon at the Faculty Club, Berkeley, he was then entertained by the Bay group of Unitarian ministers, whom he accompanied to the Pacific Unitarian School for the Ministry, where a pleasant service was held in the chapel. He spoke in a pleasant vein of reminiscence and congratulation, and cheered his hearers. In the evening he attended the annual meeting of the Oakland church and delivered his usual third daily address. The following day he was a guest at luncheon of the Palo Alto league of the Layman's League, and also addressed the Woman's Alliance. On Friday he was a guest at a luncheon of the Pacific Unitarian school and was given a reception at the Berkeley church. Sunday he preached in the morning at the San Francisco church and in the evening at the Alameda church. He then proceeded to Portland, stopping off at Sacramento and Eugene. He was entertained generously at Portland, where he greatly refreshed his hearers and counseled with the faithful.

He reached Seattle on Sunday, March 19th, and addressed the First Church at Odd Fellows' Temple. It was of particular significance, as it was at Seattle that he first tried his wings as a preacher. That was about thirty years ago. He

was minister of the Church of the Saviour, Brooklyn, N. Y., from 1893 to 1898. He then became secretary of the American Unitarian Association and for the last 22 years has been its president. The association has grown steadily and sturdily under his administration and every year he is re-elected and goes on to continued exertion in the trust imposed on him.

Oakland Annual Meeting

On the evening of March 18th the Oakland church held its annual meeting, preceded by an unusually excellent dinner, largely attended and delightfully served.

The reports were encouraging and for the most part sensibly brief. President Eliot was the guest of honor and he spoke exceedingly well. Rev. Chas. W. Wendte, who was the first minister of the society and who built the church, is now a member of the congregation and deeply interested in it, was present and spoke in warm commendation of Rev. Clarence Reed and the succor he had given. The volunteer choir, led by Trustee Richardson, sang most acceptably several good songs. Mr. Reed was called upon to close the evening and he was very happy. He said he had been called a dreamer and he did not deny the fact, but he was usually awake when he dreamed. A year or so ago he had thought how fine it would be if Mr. and Mrs. Wendte would return to California and associate themselves with the Oakland church. They are here. When he was last in the East he said to Dr. Eliot: "I wish you could visit the West and go up and down the coast encouraging all the church." Here he is. Before last Easter he dared to hope for an offering of a certain sum of money. When the collection was taken all he hoped for and a few dollars over was the result. This year he had a dream that the sum needed to make Wendte Hall really worthy of the name would be forthcoming.

He spoke feelingly of all he had enjoyed and of the kindness of his people, concluding with a prayer of great tenderness and beauty.

Minister's Club

A Unitarian Ministers' Club was recently formed, to include all the clergy of Central California, together with a number of laymen who render occasional pulpit service. The officers are Rev. Chas. W. Wendte, D. D., chairman; Rev. Elmo Robinson, secretary, and Rev. Earl M. Wilbur, D. D., as the third member of the executive committee. At its first meeting in Oakland fourteen were present. Rev. Robert F. Leavens read a paper on "Religious Education." Its second meeting was held at the Unitarian School for the Ministry in Berkeley, and was addressed by Rev. S. A. Eliot, D. D. Its April meeting will be intermitted because of the Regional Conference in that month. The May meeting will discuss "The Historicity of Jesus," and be led by Mr. Daniel Rowen.

Church Attendance

Advance figures of the church attendance for the month of February show the four leaders in the various classes to be:

Class A—Braintree, Mass., Syracuse, N. Y., Somerville, Mass., Schenectady, N. Y. Class B—Nantucket, Mass., Laconia, N. H., Newton Centre, Mass. Class C—Milford, N. H., Pittsburgh North Side, Pa., Marblehead, Mass., Eugene, Oregon.

In addition to the above record—it is to be noted that in February Oakland showed an increase of 27 per cent in Class A, Portland increased 10½ per cent in Class B, Eugene 74 per cent in Class C, and Fresno 14 per cent in Class C.

The League plans for the Edward Everett Hale Centennial are progressing. Senator Lodge and Rev. Charles R. Brown, dean of the Yale Divinity School, are to be the speakers, it is hoped. Gov. Cox of Massachusetts will preside.

One of the illusions is that the present hour is not the critical, decisive hour. Write on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. 'Tis the old secret of the gods that they come in low disguises.—*Emerson*.

Field Secretary's Activities

The Field Secretary has met appointments in 19 churches of the Pacific Coast during the past two months. He supplied the pulpit and addressed the Alliance of the University church, Seattle; addressed the annual meeting of the First Church, Seattle; met the University chapter at luncheon, as well as holding conferences with officers of the Northwest section of the Coast Conference. The First Church Alliance has organized an evening section of the branch—an excellent thing in that it enables many women who could not attend in the afternoon to participate in the affairs of the church. In time all of our Alliances should adopt this plan. The University chapter of the league is to carry on, in a modest way at first, college center work.

The usual enjoyable visit was made at Victoria, where a joint meeting of the Chapter and the Alliance was addressed. Improvements and additions to the property here are to be made this month so that for social occasions our friends in Victoria can more adequately carry on.

In both Victoria and Vancouver, Rev. Alexander Momson is supplying the pulpits, on alternate Sundays, as well as doing pastoral work in both places. At Vancouver a general church meeting was addressed as well as supplying the pulpit. The Sunday evening meetings of the Vancouver church are proving valuable and interesting, especially as they had a popular appeal. A church in any city which has no movies on a Sunday evening should score heavily reaching the general public.

Real growth is to be noted at Bellingham, increased church attendance and a larger Sunday-school than when the Field Secretary was there in November. Here the Field Secretary addressed the Alliance and also the League Chapter—the latter was somewhat reorganized and plans were discussed for more effective work.

The large Sunday congregations continue at Spokane. The Sunday Afternoon Club has great promise in that it affords an opportunity for a great many people now loosely connected with the church to become acquainted. Out of this

club, which was sponsored, financially, for the first four Sundays by the Chapter, should come a Young People's Society as well as an Adult Study Class. While in Spokane the Field Secretary addressed a joint meeting of the Alliance and the Chapter, as well as lunching and conferring with the officers of the Chapter.

In Portland a conference with the Pastoral Council was held. This Council is a most valuable asset to any church and in time all our societies should have one. It includes the president of every church organization which meets regularly with the minister. All possible matters pertaining to the church are discussed and various points of view carefully considered.

It is indeed encouraging to report the continued growth and progress of the Salem church. Here the Field Secretary addressed the Alliance, occupied the pulpit on Sunday and had various conferences with several of the people. The church has been greatly improved in appearance, increasing congregations are the rule, a fine Sunday-school has been organized, a new set of by-laws has been adopted, a League Chapter is in the process of formation, and best of all, perhaps, the church has once more gained a place of respect in the community.

At Eugene, also, progress continues. This church, on the whole, has shown the most consistent increase in church attendance the past six months. A very large percentage of those in attendance are University students. Here the Field Secretary addressed the Alliance and the Chapter, both of which organizations are earnest and deeply desirous of strengthening the work of the church at every turn.

During Mr. Eliot's visit to Northern California, the Field Secretary visited our churches at Sacramento, where a joint luncheon of the Alliance and Chapter was given. Plans for pulpit supply and administrative work of the Sacramento church were thoroughly discussed and will be announced at an early date. At Palo Alto Dr. Eliot and the Field Secretary met with the Chapter at luncheon and later in the after-

noon with the Alliance. The good work of this society continues. There is no end of opportunity and possibility for this group, and the fine thing about it is that the people there fully appreciate this fact. The Field Secretary also attended and addressed the most inspiring annual meeting of the Oakland church. Everything there is in good shape and it is particularly worthy to note the substantial increase in church attendance and also in the work of the Adult Class which is held every Sunday morning and which is now discussing, under most capable leaders, vital civic topics. With Dr. Eliot, the Field Secretary dined and conferred with the Board of Trustees of the Berkeley church.

One of the most inspiring opportunities which the Field Secretary is fortunate enough to enjoy is to attend a session of the Sunday-school of the First church, San Francisco. A gain of well over 100 per cent the past four months has been made, a fine corps of teachers, an excellent course of study, and an inspiring leadership, all go to make a successful school.

The Field Secretary attended and spoke at the annual meeting (his ninth annual church meeting since Jan. 1) at San Jose. Sound financial conditions were reported, a substantial increase in the minister's salary made, and a most excellent report on the Sunday-school was rendered by the children themselves. Under the able guidance of Miss Morton, who attended the League Institute at the Isle of Shoals last summer, and supported financially to the extent of \$20.00 a month by the League Chapter, this church school, begun only last January, is making splendid headway. It seems to have rejuvenated the whole situation at San Jose.

At the present time the Field Secretary is in the South. On Sunday, March 26th, he preached at Hollywood to a most enthusiastic, earnest group of nearly 80 persons, a great many strangers. This new movement is really moving—the Alliance and Young People's groups are really functioning, a young people's choir is being developed, and on March 29th the League Chapter effected its organization. At Pasadena the Field Secretary is to address the Alliance, to or-

ganize a League Chapter, and to assist in organizing the society. The church attendance here has averaged about 95 and there is no doubt but that this society has come to stay and to spread the liberal message.

The Alliance at Redlands was addressed on March 28th. A most congenial, fine group of women. The Field Secretary occupies the pulpit there on April 2nd. On March 30th he addressed the Long Beach Alliance. Conferences with various ministers was held constantly. The Field Secretary attended a most interesting lecture in the Los Angeles church on March 20th, one of the series given under the joint auspices of the Extension Department of the University of California and the Los Angeles Chapter. One of the most pleasing things about the Los Angeles church is the fine group of young people, there being 50 members of the Fellowship, all of whom are actively interested.

Conditions generally are encouraging. A fine group of ministers earnestly striving and happily succeeding in preaching a constructive, liberal gospel. Back of them and devotedly with them there are earnest groups of laymen and lay women working in quiet but effective ways to make our churches more virile and serviceable. With the momentum now gained we should forge ahead as a team, each sharing with the other its joys and its sorrows; its opportunities and its burdens.

—Carl B. Wetherell.

Home Religion

When you can smile at all the petty cares
That daily come to vex your heart and brain,—
When you can change the harsh and unkind
word

Ere it is voiced, to words of love again,—
When your mere presence is a sign of cheer
To all within the kingdom of your home,—
When you can kiss the crosses as they come
Knowing that you have them not to bear alone,
Then shall you know a peace naught else can
give,

For in your home Religion comes to live!

—R. G. E. S.

I fear God, yet am not afraid of him;
his mercies make me ashamed of my sins,
before his judgments afraid thereof.—
Sir Thomas Browne.

Alliance Activities

(Prepared at request of the Field Secretary)

The Postoffice Mission

To begin with, "The Postoffice Mission" is something of a misnomer, since the work included under this head is not limited to missionary efforts carried on through the mails. It differs from that of the Cheerful Letter and Fellowship Committees in being purely missionary in character. The work may be divided into two parts:

1. Local distribution of tracts and printed sermons at the church door, or otherwise in the community. It is very important to keep before the local congregations the new sermons which are constantly being printed, as well as copies of the *Pacific Unitarian*, *Work and Work*, and *Christian Register*. For our own people and for strangers coming to the church one or more racks should be maintained at the church doors, and frequent announcements concerning them made from the pulpit. There should always be on each rack at least one sermon on the principles of Unitarianism and one on some more general religious or inspirational subject, and the tracts should be changed each week, only a few selections being placed there at a time. If possible, racks should be maintained elsewhere in the community, as in railway stations, hotel lobbies, etc.

2. Postoffice distribution. The object of this is to furnish Unitarian literature to those living at a distance from any Unitarian church, or seeking information concerning our beliefs; to spread a knowledge of Unitarianism by a wide distribution of our tracts; and to make individual converts. The literature may be advertised by separate churches, or better still, cooperatively, in which case requests for literature or information are received by a central committee and passed to the churches nearest to the inquirers. Members of the congregation should be urged to give to the committee the names of any acquaintances who might be interested in our literature, also. To all inquirers appropriate literature is sent, and an effort made to

keep in touch with them by correspondence. New sermons should be sent from time to time, and if our faith is accepted by any correspondent he should be connected with the nearest church. The chief point in this branch of the work is the sending of tracts to possible new converts. We have available a wealth of material, and it is the solemn duty of every Postoffice Mission worker to see that it receives the widest distribution possible.

The Cheerful Letter Exchange

About thirty years ago a group of ladies became interested in the work of "The Sunshine Club" and wanted to join it, but, they were Unitarians. The Sunshine Club was Trinitarian and could not accept Unitarian members, so this group, led by the late Miss Lillian Freeman Clarke, started out for themselves, writing friendly letters and sending books and periodicals, trying to brighten, in a measure, the lives of those who were lonely or discouraged. In 1892 "The Cheerful Letter" was first published, with Miss Clarke as editor, and today the little magazine is hailed with pleasure in hundreds of homes as it makes its appearance each month.

The objects of the Cheerful Letter Exchange are almost identical with those of the magazine. A few paragraphs quoted from one of its pages will give an idea of what the Cheerful Letter committee, in any Woman's Alliance, is trying to do as its part:

- 1st. "To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and the gift of books and periodicals."

- 2nd. "To supply in some measure to young people in remote places the lack of schools," through home study, correspondence and the gift of text books.

- 3rd. "To supply to some extent the lack of a church, one good sermon or similar article is printed in each number of the paper,"—and from its secular side it brings entertainment and enlightenment into the home.

Quoting further: "Any minister (of any sect) who receives this paper is cordially invited to distribute the copies received among the lonely members of his parish, shut-ins or individuals. He is also invited to write to our headquarters and give names and addresses of those who may be helped by becoming correspondents. No theology is disseminated in the pages, all the religious matter is intended merely to strengthen and comfort those in need of such practical help."

This is an outline of the Cheerful Letter work. It is non-sectarian, is not propaganda, simply an effort to lighten the load a little, and make life brighter. The poor are always with us, so are the lonely and unfortunate—the world is full of them—and many have been helped by this organization during the years of its earnest effort.

Friendly Links

The Committee on Friendly Links was appointed by the executive board of the Alliance in 1920. In October of that year a letter was sent to all branch Alliance presidents explaining the object and plan.

The purpose of Friendly Links is to form an acquaintance by correspondence between women interested in our liberal faith. No membership is required of either church, Alliance, our Young People's Religious Union. No pecuniary obligation is involved.

The good results from such friendship may be of great help and value to the ones forming the links. The underlying purpose, however, is not merely for pleasure, but can be made of great help to our Alliance and through these "few friendships" we may learn to know and better understand each other, thus doing our part to strengthen the bond between our churches. Links have been formed with women in Italy, Hungary, Norway, France, and with the British League. By writing to Miss Mary F. Gill, chairman, 25 Beacon street, Boston, further information will be gladly given.

Fellowship

The Alliance activity coming under the head of Fellowship should quite peculiarly appeal to women, for it, as so much of our daily work, is a mixture of the practical and ideal. Many of us are the conservers of the family resources, while at the same time the very essence of our influence is to give the family ideals not connected with material things.

Those of us who had the privilege of hearing Miss Grace Mitchell of the British League of Unitarian Women a little over a year ago, must have been kindled to enthusiasm by hearing her disclose the possibilities for conservation and comfort that Fellowship work holds.

The Alliance at that time formed a national fellowship committee, and the twin sisters, Fellowship and Friendly Links, are already showing a very healthy growth, though not much over a year old.

Fellowship aims to have the home church keep in touch with every member of its congregation who moves away, either connecting such member with the Unitarian church of her new home, or, if there is none there, keeping her connected with the home church. The latter connection is made in two ways, first, by a monthly letter from some member of the home church who agrees to become the regular correspondent of the absent one; secondly, by a package of Unitarian literature sent her once a month.

This package of literature is selected by the Central Fellowship Committee of the Alliance, and sent to the local committee every month, to be distributed by it. Therefore to form a Fellowship committee three steps are necessary.

First. The president of your branch appoints a Fellowship secretary, some one familiar with the parish list, and from that the secretary makes a list of members of the congregation who have moved away and their address, and carefully adds to it in future those who go.

Second. A letter is written to each one of these, asking them in cordial lan-

guage to become a Fellowship member of your branch, and explaining that by paying \$1 a year they will receive a monthly letter from a regular correspondent in the branch, and a monthly package of Alliance literature.

Third. Every name thus procured your committee sends to the Fellowship committee of the National Alliance, 25 Beacon street, Boston, Mass., thus enabling that committee to supply you with the necessary number of packages of literature for your members each month.

As to the literature: It is most carefully selected, and consists of a variety of subjects, mottoes, etc., making a package that any Unitarian or other woman would find uplifting, and a comfort in reading and possessing.

It only remains to point out the wonderful excuse for being of this Fellowship. Think of the futility of carefully attracting to and fostering human beings in your church, of giving them the spiritual comforts and privileges of companionship and common worship, only to lose them by the mere accident of a change of residence. Then think of the loneliness of a person suddenly deprived of all these advantages, of her inability to feel happy in a Christian body of, to her, outgrown beliefs!

You are, in engaging in Fellowship work, doing truly noble conservation of our denominational resources, and you are sustaining and comforting a lonely sister deprived of what you are still enjoying. Establish one in your branch and the letters you will get will justify your efforts.

Easter

When the fragrance of the lilies
Is wafted through the air
And the sweetness of the song-birds
Surrounds us everywhere;
When the trees put forth their little buds
That tell of their re-birth,
With this glorious resurrection
God glorifies the earth.

When purity gives out a truth
That in the soul began
God, in the fullness of his love,
Glorifies the soul of man.

—*Louise Wigton.*

From the Churches

FRESNO.—Mr. Clayton has been continuing his series of sermons on the Relation of Science to Religion and has been attracting considerable attention. The audiences have been noticeably larger since this series began.

Beginning with March, bulletins have been sent to a list of names of those whom the members of the congregation thought might be interested in our work and liberal faith. In these are published the topics for the month's sermons, statements of Unitarian principles, and inspiring bits that Mr. Clayton has gleaned in his wide reading. The church is watching this with interest, hoping that it will prove effective in bringing in new members.

On the evening of the 16th the ladies of the Alliance gave a St. Patrick's party which was large attended and most thoroughly enjoyed. Appropriate music, games, readings and the telling of Irish stories sped the evening pleasantly.

Despite the prevalence of "flu" the attendance at church has been good, the numbers averaging more than they have for years. The Laymen's League thought it best not to meet, as most of the Sundays were disagreeable and a number of the members have been ill.

LOS ANGELES.—Beginning March 5th, Rev. E. Burdette Backus began a series of sermons, "Jesus—Seven Questions," presenting the results of the researches of modern liberal scholarship into the beginnings of Christianity.

Many visitors greeted Dr. Samuel A. Eliot at the church upon his recent visit to southern California, and were much impressed, as were all who heard him, by the good, sound Unitarianism instilled into our hearts, and we have an assurance that his mission on the Coast was a blessing.

The Alliance has had an exceptionally busy month, with card parties, luncheons, etc., the proceeds of which have gone to enrich our charity funds. Great joy is being manifested that shortly the mortgage is to be burned on the Maturity Cottage, one of the pet charities of the Alliance.

Mr. A. J. Bartlett, president of the City Planning Commission, spoke before the Alliance on the zoning of our city and the contemplated remedy for the congested downtown district.

Mrs. Lou Chapin lectured on "Current History," taking the world's industrial condition and the relation to our national policies, with a review of the United States Senate for the past month and a comprehensive survey of the world's politics.

The lecture on "The Psychology of the Industrial Conflict," by Rev. E. Burdette Backus, was, as usual, well attended and brought out a good discussion from the ladies—illustrating a recent article in the Pacific Unitarian on the Golden Rule pays, demonstrating the betterment derived from its practice by the Nash Clothing Company of Cincinnati.

The Fellowship, our Y. P. R. U., was much overjoyed by the recent visit of our Coast Field Worker, Mrs. Charles H. Thompson, Jr., and indeed she always receives a hearty welcome from all organizations of our church. She gave a short talk before the Alliance, and lent inspiration to all.

PALO ALTO.—Mr. Robinson must feel pleased at the loyalty and interest he has aroused. The church in all its activities gives great promise. Union services were held the last week in March, five denominations joining. On March 29th the Unitarians were in charge, Rev. Robert F. Leavens speaking on "The One Thing Needful."

PORTLAND.—Mr. Eliot is giving a series of six Lenten lectures which occur weekly and will finish April 6.

The Women's Alliance held a successful sale March 16-18th.

Rev. Samuel A. Eliot, D. D., spoke in the church on the evening of March 16. His subject: "The Principles and Aims of the Unitarian Churches."

A men's religious study class has been formed which meets at noon every Sunday. A different speaker takes charge each week. Prof. Edward O. Sisson of Reed College is to be leader on March 26th.

It is expected that Rev. Ambrose M. Vernon of the department of biology, Carlton College, Minn., will preach in the church on April 2nd; also that he will be honor guest at a dinner given by the Portland chapter of the Laymen's League on the following evening.

SAN FRANCISCO. — The church goes steadily on, with no sensational features or straining for effect. Mr. Dutton gives us of his best untiringly and bears the strain of hard work without complaint or apparent consciousness.

On the last Sunday of March a sudden, sharp attack of influenza compelled him to send for Dr. Wilbur, who is ready at a moment's notice to relieve his fellow ministers in an emergency.

On March 12th Mr. Dutton very strongly put the inference of the familiar words, "Ask and you shall receive." He put it as a law of our being rather than a promise of performance. We do get what we really desire. We seek and find what we choose. What we are is shown by our dominant desires. The greatest tragedies of life—individual and national—result from answered prayers. We really pray for whatever we seek. We get war because we seek it. We fail to win peace because we are not willing to pay the price.

What we really are called upon to do is to seek the highest and the best and hurl our lives against it as Livingstone hurled his life in the pursuit of the end he sought.

The church has been greatly disturbed and seriously injured by a series of burglaries, which stripped the building of much movable property—clocks, typewriter, tablecloths, dishes, and a precious chest of garments ready for distribution. Our church was but one of many that suffered from the operations of a "cathedral mauler" who has now been apprehended. How much may be recovered does not yet appear.

It was a great pleasure to welcome Dr. Samuel A. Eliot to our pulpit Sunday morning, March 11th.

The Society for Christian Work, at its meeting of March 27th, was interestingly addressed by Mrs. William Palmer Lucas on the Washington Conference.

The Postoffice Mission

Unitarian Pamphlet Literature is Freely Distributed on application to Headquarters or to the chairman of any of the following Post Office Mission Committees:

Mrs. S. H. Duschak, 1301 Tamalpais Road, Berkeley, Cal.

Mrs. C. E. Crawford, 3522 Mono Av., Fresno.

Miss Cecilia E. Garretty, 393 S. Hoover St., Los Angeles, Cal.

Mrs. E. A. Glover, 1018 Seward Street, Hollywood.

Mrs. Karl G. Rendtorff, Box 75, Palo Alto.

Mrs. M. F. Austin, 527 West Olive Ave., Redlands.

Miss Sadie Bodine, 3525 Third St., San Diego, Cal.

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Mrs. Benjamin Goodridge, 423 East Islay St., Santa Barbara.

Mrs. Walter Thurber, 20 Sycamore St., Santa Cruz, Cal.

Miss Olive E. Allgire, Crow Stage Route, Box 15, Eugene, Ore.

Miss Ethel L. Gray, 346 Yamhill St., Portland, Ore.*

Mrs. F. C. Mudge, 815 17th St., Sacramento.

Mrs. L. A. Glover, 1018 Second St., Hollywood.

Mrs. Winifred R. DeGroff, 311 East Green St., Pasadena.

Mrs. Margaret F. McCrackin, 527 S. Lincoln St., Spokane, Wash.

*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

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Editorial

It is helpful when leaders of men sum up their conclusions and in terse phrase express them. Luther Burbank lately attended the San Francisco wild flower show, which, by the way, he highly commended, and was congratulated on all he had accomplished. In response he spoke modestly of the success that has crowned his efforts, and briefly of the honors heaped upon him, but found his greatest pleasure and satisfaction in the labor that had made them possible. To him the real joy of life lies in work. He pithily said: "I have worked and climbed, but the destination is not nearly so glorious as the journey."

This is a real contribution to a true valuation of effort irrespective of achievement. Just to live and to honestly and persistently try is well worth while whatever else it brings or fails to bring.

Another man of note, in quite a different field, who has attained unusual longevity, lately summed up his receipt for attaining old age. "Be moderate in all things," says Chauncey Depew. "Do not overwork or overplay. Do not overeat, and by all means do not overdrink; and learn to smile." Good, common sense, this, and easier said than done. The last injunction is especially valuable. Smiling is not always a natural resultant, and frowning has its place, but it is a good thing to *learn* to smile. It is another instance of the superior value of the pursuit. It does one good to form the habit whether it results in much to smile at or not. A

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Now the day of power has dawned for the laboring classes, and with the power comes danger. If they return evil for evil, and in their turn exact more than is their due—they will fall hopelessly and unregarded, like other tyrants before them. But if they resolve to carry out the law of *co-operation* with justice and mercy, they have a better hope than kings and priests have ever had.—*J. H. Peile, Bampton Lectures.*

smiling temper is a great blessing, and a greater achievement if won from daily practice.

Ghandi is a commanding figure in the world of today, albeit he is physically a mite of a man under a hundred pounds in weight. Politically and religiously he bulks large. Mr. Holmes, in *Unity*, finds a marked parallel to Jesus of Nazareth and admires him unreservedly. This is a rare distinction, and it must be a pleasant experience for the editor of *Unity* to heartily approve somebody.

It is a great satisfaction that our Oakland conference acted as well as conferred. Mr. Leavens' appeal for uplifted services and for concerted action in presenting our gospel to the world struck fire and was followed by a determination to definitely act at once. The when and how are to be determined by a general committee of laymen and laywomen delegates from existing organizations. The ministers of the conference are solidly back of the movement and will render the utmost assistance.

Whatever the church may be able to accomplish for human welfare, such beneficent results as we take pleasure in noticing elsewhere indicate how life may be brightened by the inspired interest and effort of individual or collective effort. At Los Angeles, sixteen years ago, one woman, Mrs. William Baurhyte, took up a work that she felt must be done. Staying by it, assisted by sympathetic friends, she can look back upon having cared for more than 3500 mothers. The society she founded and fostered has property in beneficent use valued at \$50,000. Such helpfulness is religion realized in life. In the far north is a fine institution concerned with the ending instead of the beginning of life. The seed was one woman

and one thousand dollars. The fruit is a noble and beautiful building maintained by the sympathies of the city as a real home for the comfort of the lonely.

In the exigencies of editorial practice it not infrequently happens that we are too full for comfortable utterance. This number is accomplished by severe selection from things set and set aside. The leading editorial, spirited notes from the Field Secretary and various reports go over from lack of space. Have patience and we will pay you all. —C. A. M.

[For the PACIFIC UNITARIAN]

My Door Stone

I had a concrete door stone made
Long years ago, which holds for me
Without, or priest or book to aid,
A pledge of immortality.

In this wise—ere the work was dry
My baby, falling in his play,
Threw out his hands instinctively
And left the prints—they're there today.

He died within the week! And I,
Heavy and dull with grief, marked not
The prints 'till many days went by—
And then the tears came quick and hot.

They helped me, for I had not cried.
But—could I leave the dear marks there?
Must they be curiously eyed
By those who would not, could not care?

Yes, for to lose them would be worse;
E'en though they added to my pain
And drove, like a pursuing curse,
One thought, unceasing, through my brain.

“*Could this dumb token still endure
When my glad child had ceased to be?*”
Thus thinking—as for Paul of yore—
A sudden great light shone for me.

“The Universe is *not* insane!”
I said, “Though man's colliding will
Distorts, and turns to loss and pain
An Order, else devoid of ill.”

“My child still lives in death's despite
Lives—and looks back to me for love!”
This was not pale belief, 'twas sight,
And what we *see* we need not prove.

So was I comforted—and so
Am I still comforted today—
The circling of the years is slow,
But hope lives on. God's Yea is Yea.

—Henrietta R. Eliot.

Notes

Rev. E. W. Cosgrove of Spokane is reported to have received 110 into membership of the society at the Easter services.

The Woman's Alliance of the Long Beach church was addressed at its meeting on April 13, by Mrs. V. G. B. Pierce of Washington, D. C., who interested them by particulars of the splendid new church being built at the national capital.

It is gratifying to learn that Eugene, Oregon, having increased its attendance over 90 per cent, has won the prize in its class and will be privileged to send a delegate, expenses paid, to the Boston May Meetings. Palo Alto church was its nearest competitor on the Pacific Coast, and seems to promise still further growth.

Dr. Eliot, during his visit to the Yakima Indian reservation, said: "I have spent a week on the Indian reservation. The native American stock is going to make a real contribution to American citizenship. There is good fiber in the Indians of the Northwest. They are receiving good training in the Government schools, and in another generation will be good citizens."

Rev. C. S. S. Dutton will go East about the middle of May, preaching in New York, attending the May meetings, and then crossing to England, where he has not visited for many years. After a month or so spent with his brothers and sisters he expects to start with Wordsworth's poem in one side pocket and his pipe in the other and tramp to his heart's content through Westmoreland. He will be back and resume his pulpit in August.

The Pacific Unitarian School for the Ministry cordially invites friends to inspect its new Library building, Dana street and Allston Way, at the close of any Sunday morning service in Berkeley, and at all times to make free use of the fine reading room, with 1500 volumes of select Unitarian and other religious books. Books may be borrowed from the library at any time for home reading.

Rev. William G. Eliot Jr. spoke at Easter Sunday on "Putting Immortality into Practice." There was also a christening service and a communion service.

On a late Sunday evening Rev. E. M. Cosgrove of Spokane gave an illustrated lecture in the Marie Antoinette room of the Davenport hotel on "From Microbe to Man."

Samuel Collyer of Seattle has been re-elected president of the Layman's League and A. J. Swingle is secretary. The League meets Sunday evenings at the home of the Swingles.

At San Diego more than 200 persons attended an Easter supper, at which music and views of different countries were part of the entertainment, with short talks from those in attendance following.

Dr. Eliot, on his way home from the Pacific Coast, addressed the congregation occupying the Clement theatre, Spokane, which he characterized as one of the largest in America. He favored a fitting church building.

H. G. Wells said that the outstanding event of his visit to America was his meeting with James Harvey Robinson and the reading of his book, "The Mind in Making." This book, "written by a fearless thinker for fearless searchers after truth," was the subject of a recent sermon by Rev. E. B. Backus of Los Angeles.

Dr. A. W. Vernon, of Carleton College was the speaker at a men's supper at Eugene, on April 4th. His address was a most interesting analysis of the mental status of the large group still retaining membership in the Evangelical church who are affected by the modern conceptions of science, and of the mental status of the large group of modernists to be found in most of the so-called orthodox church with those who are still firmly fixed in their old religious beliefs on the one hand and the more definitely outspoken liberals of which Unitarians are an example on the other hand. The Unitarian he thought was disposed to minimize the past while the liberal in the orthodox fold was inclined to accept the past.

Charles J. Woodbury, once private secretary of Ralph Waldo Emerson, recently gave a series of lectures on Emerson and his philosophy of life, at Spokane.

The Smith family in Spokane is hopelessly divided. B. A. Smith, president of the Unitarian Society has been nominated for the School Board. Rev. A. Theodor Smith, an orthodox minister, writes him a letter in which he expresses personal regard and says he has "come to know him as a loveable man and a gentleman of sterling integrity," but he can not vote for him because he is not in his opinion a Christian. B. A. replies explaining his position, and is still a candidate and asks his opponent if, in his opinion, Chief Justice Taft is not fit to serve on a school board.

The American Unitarian Association has disposed of its unused property in Eureka and invested the proceeds in a parsonage for the church at Eugene, Oregon—a happy consummation. The lot purchased several years ago in Stockton for a projected church that failed to realize has been sold at an advance—a somewhat rare experience.

Rev. Laurence Haywood, who has assisted in launching the movement in Pasadena, has returned to his New England parish. He was given a farewell dinner at the Vista del Arroyo attended by a good company of parishioners and neighboring ministers.

Reports

Unitarian Headquarters

To the Directors and Committee of the Unitarian Headquarters: These Headquarters have seen a more successful year than any it has fallen for me to record. In January we moved into the larger and more attractive quarters, in joint occupancy with the American Unitarian Association, Laymen's League and The Alliance representative.

With a Field Secretary in active service all the time, increased requests for literature have come in. We have distributed seven thousand four hundred tracts this year, against six thousand two hundred fifty-two last year. One thou-

sand two hundred thirty-one letters were received and six hundred and seven written. We had seven hundred and twenty-five callers.

I have attended both the fall and spring meetings of the Northern California Associate Alliance, the meetings of the Pacific Coast Conference in San Francisco, and the May meetings of the American Unitarian Association in Boston.

It is needless to say that the Eastern trip was full of interest, and was greatly enjoyed. I visited the Unitarian Headquarters in Chicago and New York, and made the acquaintance of the workers in those offices.

We have been brought into closer touch and possibly a better understanding with the Boston office through this trip.

We are in closer touch with activities in the churches on this coast through the reports and work of our Field Secretary.

The foundation of two new church societies, one in Hollywood and the other in Pasadena, has contributed to an increase in sales of Sunday School material, as has also the publishing of the two books by Mr. Charles Murdock, and one by Dr. Wendte this year, our commissions on book sales amounting to \$143.84, more than double those of last year.

We are studying ways and means to interest people in these Headquarters. More use should be made of what we have to offer. We should increase our usefulness and activities to a far greater extent, and to this end the co-operation of each and every member of the committee is earnestly requested. Spread the word that we have the finest of literature expounding our liberal belief; that we have books and Sunday School material in stock; and that we also offer a hearty welcome to visitors.

May we not all join in a movement to acquaint others of our wonderful truths by letting them know where and how they may learn of them? Let our watchword be co-operation; "adopting this we may carry forward and help in the campaign for a larger service to humanity and a revival of spiritual forces in the world."

Respectfully submitted.

MAUDE G. PEEK, Sec.

Central Section, Pacific Coast Conference

The meeting of the Central or Northern California Section of our Conference was held at Oakland on April 26th and 27th, and was an interesting and very successful session. Experience has convinced us that some things are wise to avoid, and one of these is too much. Time was when at least two full days and a sermon, followed perhaps by a reception, on another evening, were thought indispensable, but this year we cast aside tradition, did away with the Conference sermon and the receptions and compressed all action into a preliminary evening session and one full day. We steadfastly avoided crowded sessions and absolutely kept the time schedule, never falling behind for a single moment. It is surprising how much can be pressed into a wisely divided day, and how completely you can confer and how much you can provide for in four sessions.

TUESDAY EVENING.

The opening session was conducted by a representative of the Young People's Religious Union. Mr. Charles Gates, a university student, presided admirably, giving assurance of security for the future. He spoke briefly and well, and then introduced the first speaker, Prof. Yamato Ichihahi, who spoke on "Japan and the United States at the Washington Conference."

Mr. Ichahahi is professor of Japanese History at Leland Stanford University. He served as private secretary and interpreter for Delegate Kato at the conference, and being present at every private meeting had a very intimate knowledge of all that transpired. He is a very ready speaker and has an incredible command of the English language. He has an animated manner of speech and was particularly effective when he discarded his manuscript and spoke frankly, and rapidly, of events and conditions in both China and Japan. He was humorous at times and alert and emphatic, in apparent artless and candid manner. He held his audience to the end and was complimented by liberal applause as he yielded the floor.

The second speaker was Rabbi Rudolph D. Coffee of Oakland, who addressed himself to the topic of "America and the International Mind."

He began by expressing his pleasure at being called upon to speak on such a topic before a body of people broad enough to give the opening session of a Conference to a Japanese and a Jew. He left no manner of doubt of his being unqualifiedly in favor of.

He held up to ridicule those who fall back on a closing allusion to "entangling alliances" in Washington's farewell address. He wished it were possible to bring Washington back to life and let him explain just what he meant. In view of the impossibility of this, he proceeded to outline what it seemed to him Washington had in mind. He found much that seemed probable and nothing that would justify an American of today from refusing to take the responsibilities and avoid the obligations incident to the changed world relations of today.

The world is one, and we are needed in its control. It is ours to lead, not by might but in defense of the right. He quoted Lincoln and urged an enlightened policy of co-operation for the good of all. He spoke eloquently and with absolute good humor. He upheld high ideals of national honor and international unselfishness, and left a pleasant impression of friendliness and neighborly respect.

WEDNESDAY MORNING.

Promptly at 9:30 those interested in the business of the Conference were called to order by Prof. W. H. Carruth, the president of the Conference. Brief reports were read by the treasurer and secretary and the heads of the allied organizations. The treasurer reported increasing contributions and a fair balance for future work. Three-fourths of the \$800 raised by the 23 churches in the Conference was contributed by the three strongest churches—San Francisco, Los Angeles and Portland. The PACIFIC UNITARIAN was free from debt and had \$1.94 in its treasury. Miss Peck made an encouraging report of headquarters. The Field Secretary spoke hopefully of the work on the Coast, and the Women's Alliance and

the Young People's Religious Union reported in good courage. Following these were two-minute reports from nearly all the churches represented, all of them encouraging and nearly all recording distinct gains.

So well in hand these reports were held that at the scheduled hour the first address found the road clear. The two addresses at the morning session were by the two members who have joined during the year—both of whom proved themselves decided acquisitions.

Rev. Elma A. Robinson of Palo Alto spoke exceedingly well on "The Problem of Youth in the Life of the Church."

Rev. Robert F. Leavens, the recently called minister of the Berkeley church, spoke very earnestly on the Unitarian mission. He definitely favored an early holding of a preaching mission in all churches where it could be arranged. If Mr. Sullivan could be secured it might be that when the churches reopen after summer vacations would prove the fitting time. The beginning of December would also be appropriate. If possible, simultaneous meetings would be well.

General approval was expressed, and on motion the date and character of the meetings were referred to the President and Secretary of the Conference and a general committee composed of a representative of each Laymen's League, Women's Alliance and Young People's Religious Society in the Conference section.

At 12 o'clock, Rev. Clarence Reed conducted a religious service of tenderness and beauty. There followed an Alliance luncheon at which the ministers and delegates were bountifully entertained.

AFTERNOON SESSION.

At 2:30 the Women's Alliance held a service in the church auditorium and were addressed, to their eminent satisfaction, by Rev. Dr. W. S. Morgan on "Women in Religion and Politics."

A committee was appointed to arrange, if possible, for the publication of the address. The report of the meeting will appear next month.

Simultaneously the ministers and men in attendance gathered elsewhere in the commodious edifice and listened to an

chaplain from Mather Field, on "From Orthodoxy to Liberalism." It was a finely told account of a spiritual experience that led an earnest, honest soul from the priesthood of the Roman Catholic church to the freedom and faith of congenial Unitarianism. It was listened to with profound attention. Nearly every one present spoke sympathetically. Most of those present had been born in other communions of faith and had grown in to the Unitarian attitude. The Baptist, the Congregational, the Methodist and the Episcopalian churches had been the earlier training ground of all the ministers present, with a single exception.

THURSDAY EVENING.

For the closing session, two leaders of thought from outside the denomination were called upon to discuss the duty of the church in the crisis of the day.

President Carruth expressed his pleasure that we were to be addressed by Rev. Edward Lamb Parsons, coadjutor bishop of the Episcopalian church.

Mr. Parsons is a most impressive speaker, and held the close attention of the good audience, winning their unreserved approval. He alluded to the sense of crisis that had come to us in war time, when we seemed to be called upon to decide at once what could be done to avert disaster. So complex and difficult were conditions today that a crisis seemed still imminent. The duty of the church was very much what it had always been excepting that we were called upon to work harder and with deeper devotion. It was still the question of the individual and quality of life. In judging the church we must consider the average. It is quite evident that the church cannot be expected to have the effect that the best in the church felt it should have. The best in the church, the leaders, were perhaps a thousand years ahead of the average. What the world needed, the kingdom of heaven, could only be established in the hearts of men who had found God; who were brought into harmony with the love upon which the kingdom was built—upon righteousness and justice and good will. The

address by Captain T. L. Kelley, army world of today did not follow in this way. To the most of men success was counted in possession, in power, in enjoyment, and not in the life of the soul. Fighting, we are finding, settles nothing excepting as it leads to justice and right. Victories accomplished nothing. Industrial strife had for its end the gain of one side or the other. What we need to strive for is not gain but justice and the common good. The church can only go on and build in the heart of man, appealing to the best that is in him.

The volunteer choir of the Oakland church then gave very creditably "Gounod's Gallio," and in its work reflected great credit on Trustee Richardson, who in a single year has made it possible to attempt anything so ambitious.

For the second speaker Dr. George M. Stratton, Professor of Psychology at the University of California, was called upon. He spoke exceedingly well, extending the responsibility of the individual to international relations. Americans are justly feeling satisfaction and pride in the Washington Conference, but she must keep on. It was unreasonable to take the cross-section of society which we call the church and blame it for our shortcomings. In a large measure, education has failed; the courts had not been able to abolish crime or even to punish it. Governments were powerless. He agreed with Dr. Parsons that the want is individual. Government also need to be held to the highest ideals we associate with individual life.

"The world is ruled by a complexity of intangible, imponderable motives, impulses, purposes and desires, traditions, precedents, prejudices, ideals, selfishness, generosity, passion and altruism, an alliance between those who live, the dead and those yet to be born. It is restraint and moderation and judgment in all of these things that the citizens of a republic must strive to learn if they would do their duty in maintaining the peace of the world.—*Elihu Root. (Speech in San Francisco.)*

Events

Berkeley Blessed

One of the sharp trials of a church is the severing of ties that are close and the looking forward to the new relations that must be formed.

There is a certain uncertainty and a dread of consequences. This is especially keen when the sundered relations have been highly satisfactory. When Rev. H. E. B. Speight was called and felt called to go to Boston, the forsaken Berkeley church very generally felt that the probability of securing a minister who would really fill the vacant place was rather small.

The authorities in charge pursued a wise course. They turned their backs on deplorable candidating, that awful device of competitive choice, and secured for a considerable period the best man of whom they knew. Robert F. Leavens came for a higher cause than possible personal gain. He was not seeking a place, and if he thought permanency a possibility he gave no sign. Of deeply religious nature and keenly conscientious, he was wholly the minister and never the candidate. From the first he found favor, and very soon the question became not, would he be called, but would he accept? His health had been somewhat unsettled and he would not attempt what he felt doubtful of being equal to. But time and experience were kind. He met with so much kindness and he loved Berkeley so well that the reaction brought encouragement, and confidence gave assurance.

When he signified his readiness to accept and the trustees called a meeting of the society to act on their favorable recommendation the enthusiasm was very manifest. The financial consideration involved an addition to their budget, since Mr. Leavens could not undertake detailed administrative duties and a line of activities in which Mr. Speight had excelled, and Mr. Devoll had been secured as an acceptable assistant. On motion, the call was unanimously authorized. A brief recess was declared and at its conclusion more than half the amount required was pledged by those present. Mr. and Mrs. Leavens

were sent for and there followed a very pleasant and assuring reception. He spoke modestly and pertinently, accepting the ministry; all joined hands and he voiced a deep and tender prayer. The Berkeley church is very happy, and the Pacific Coast can be really congratulated on an accession.

Old People's Home, Portland

Thirty-four years ago, in the spring of 1888, a little group of prominent Portland men and women met in the Unitarian church chapel and organized the society from which has grown the present Old People's Home. Miss Betty Farmer had left in her will a bequest of \$1000 to found an old ladies' home. Mrs. Amory Holbrook, to carry out Miss Farmer's wishes, called together a few interested folks to discuss such a home.

From that as a nucleus has grown the present fine, well-equipped Old People's Home on East Thirty-second street and Sandy boulevard, made possible by the generous gifts of Portland citizens.

The present home and grounds of seven acres are the gift of Mr. Mann. It was at his request that the home was thrown open to men as well as women. After Mr. Mann's death, Mrs. Mann, who was heartily in sympathy with his ideas about the home, carried out all his wishes and planned the present building, which was opened officially February 1, 1911.

It is a genuine home, where men and women past sixty-five, who have means and who wish to live independently the rest of their days, but with little responsibility, may reside. They pay \$2000 to make the home their place of abode in their declining years.

There are now fifty-five residents, and it is a real and very attractive home.

[For the PACIFIC UNITARIAN]

When Youth Sets Forth

When Youth sets forth upon Life's breathless race

Unleashed, unbridled, with no guiding rein
Of Conscience or of God to check his pace,

He leaves a trail of ruin and of pain
That all the tears of Heaven can not efface!

—R. G. E. S.

High Lights in the Story of Los Angeles Maternity College

Early in November, 1906, the Utah Street School, in one of the poor, foreign districts of Los Angeles, was visited by Mrs. William Baurhyte, a member of the Woman's Alliance of the First Unitarian Church, who reported that the teachers in the school spent much of their time in securing clothing for more than five hundred poor scholars, and suggested that the Alliance establish a second hand store in the neighborhood, to be called the "Unitarian Experiment," where contributed goods of all kinds would be sold at a nominal price, the proceeds to assist the visiting nurse of that district. January 14, 1907, the store was opened, with a small wagonload of articles, with the Alliance women in charge. The result was a great relief to the teachers, and partial prevention of pauperizing the neighborhood.

In December, 1906, a prominent physician spoke at the Ebell Club on housing conditions in Los Angeles, especially in the Utah Street district, telling of a young wife who had been attended by him the night before. The doctor had taken the door of the one-room shack for an operating table, the only light was a candle in a bottle and the only way of heating water was in an old can over a smouldering fire in the rain-soaked alley. When this story was reported to the Alliance it was decided to continue the work at the store, the proceeds to be used to help build a room on leased ground near by and to fit it up for a place where a baby might be born decently and to continue to help the visiting nurse when necessary. May 24th the building, 16x20 feet, consisting of the patient's room, a tiny kitchen and a bathroom, was finished, furnished and dedicated. November 25th, the first baby was born therein. During the sixteen years that have elapsed the cottage has been occupied constantly. On April 9, 1909, the present site of the cottage, 127 South Utah street, was bought and the original cottage was moved to the new location. Constant increase of patients ensued, likewise the expenses, which latter were

met from the proceeds of the store and by vigorously solicited donations.

Early in 1910 the Los Angeles District Clubs became interested, affording much necessary publicity. During the following seven years of hard work, 3,337 mothers and their babies were cared for, with the loss of but one mother. Early in 1917, the Association voted to accept a proposition made by the Homeopathic Hospital Association of Southern California, whereby the sum of about \$5000 would be donated to the Cottage provided the name be changed to Maternity Cottage and Homeopathic Hospital and a homeopathic physician be named as house doctor. Soon after, the *Los Angeles Times* started a campaign for funds for enlargement, which was so successful that a hollow tile building with a capacity of 19 beds, finished and furnished, was dedicated June 27, 1919. Different organizations contributed the furnishings; one community room of four beds, by the Woman's Alliance; the nursery, by the members of the Wilkes family, in memory of Rev. Eliza Tupper Wilkes; one single room, by Dr. and Mrs. F. S. Barnard, and the kitchen by Mr. and Mrs. William Baurhyte, all members of the Unitarian church.

The Cottage was founded solely to care for needy wives at the most helpless time of their lives, expecting the families to pay what they could afford but caring for them for nothing if necessary. The ideals of the Cottage and the Homeopathic Association did not correspond, so on April 22, 1921, an agreement was signed to dissolve the corporation, the Cottage to return the amount donated, with \$1000 in coin in lieu of any donations that had been made by the homeopaths, the Cottage to continue the work on the original lines and to change its name to Maternity Cottage.

To date, the management is happy and getting on well. Five hundred and twenty-nine babies were born during the year, a thousand dollar electric laundry installed, and the same faithful workers and employees are doing good work.

A cordial invitation is extended to all friends to visit the Cottage any after-

noon and see that the small Unitarian Experiment is now a Unitarian Success. The Government now fosters the same kind of work, but can not equal what has been and still is being accomplished by individuals who really care for the coming generations.

L'Enfant De France

Madame Paul Hyacinthe Loyson gratefully reports the generous help and encouraging results of the work among French children under her care. The work has continued regularly during the winter. The girls sewing clubs have been well attended, and they are proficient in singing. Thirty-five libraries have been given, many of them in the most devastated sections. Clothing for babies and also milk for those who are without it are greatly valued.

Contributions can be sent to Mrs. Clapp Noyes, 25 Beacon street, Boston, or directly to Madame Paul Hyacinthe Loyson, 110 Rue de Bac, Paris.

Parcels can be sent to Mrs. Hudson Chapman, 1128 Spruce street, Philadelphia, Penn., and will be forwarded to Mme. Loyson free of charge and duty.

Near East Relief

More than \$50,000,000 has been disbursed since 1915. The amount includes flour to the value of \$12,800,000 secured through the United States Grain Corporation and American Relief Administration, but disbursed through the agency of Near East Relief.

This amazing total has been made possible through the contributions of approximately 20,000,000 individuals. More than a thousand American citizens have been engaged in relief operations in the Near East, of whom 230 are at present residing in the various relief centers in Armenia, Georgia, Turkey, Syria and Palestine. Many of these American workers are volunteers, giving their services either without financial consideration or on a minimum maintenance. They care for more than 100,000 orphans. There are at least 1,000,000 people, chiefly Armenians living today who would have perished had it not been for American relief.

Laymen's League Notes

Excerpts from "*The Spokesman*," the League's monthly bulletin:

"Extra! Extra!! Extra!!!

"The editor and three assistant editors of the *Des Moines Register-Tribune* and the editor and business manager of the *Des Moines Daily News* have joined the Des Moines (Iowa) chapter of the League. The mayor says the chapter, under the leadership of H. H. Sawyer, is doing more for the city than any club in the city. By unanimous resolution the city council has given permission to the chapter to erect and maintain 135 church sign boards, 14x27 inches, on lamp posts in the business section.

"A speakers' bureau is another activity of this chapter. Members have volunteered to accept calls to make addresses at all kinds of community meetings. The program of this bureau calls for the holding of Unitarian meetings in sections of the city which have no opportunity conveniently to attend religious services.

"The chapter has weekly luncheons, with an attendance of from 40 to 70.

"Having been successful in a campaign to increase membership to 100, the chapter, now 166, has launched a new drive, with this slogan: 'The Largest chapter in America May 1!'"

"'Be Square on Week Days; Be 'Round on Sundays.' This appears on all advertising and announcements of the Nantucket (Mass.) chapter. This chapter has made church attendance the basis of its activity. Result: Nantucket will send a representative to Anniversary Week at the expense of the Laymen's League."

"If your minister will produce the goods, why not get a local newspaper to run a sermon on Saturdays? The Rev. Horace Westwood is doing it in Toledo, Ohio, and the Rev. Sidney S. Robins in Ann Arbor, Michigan, and the Rev. Robert F. Leavens in Berkeley, California. It is superlative advertising. Ministers of none too liberal churches, it is reported, pass Dr. Westwood's ideas along to their congregations as their own."

Widespread interest in the Unitarian Mission, to be undertaken by Dr. William L. Sullivan, and progress in the development of plans therefor, are reported by the Unitarian Laymen's League. Requests for assignments of dates are being considered, and preference will probably be given to those places where there seems to be the greatest opportunity for growth, where there is a church that really wants the meetings, and where there is a League chapter that can be counted upon for active and resourceful "follow-up" activities.

A certain group of ministers have accepted the League's invitation with the understanding that they may be called on not more than twice and probably only once during the coming year. Each assignment will involve the volunteer's absence from his pulpit for at least two, and probably three, Sundays. The League will conduct all negotiations leading up to the release of ministers for missionary purposes, and in return for the co-operation of those churches which thus lend their ministers the League will furnish supplies during their absence.

It is certainly to be hoped and expected that at least one of the League's missions will be conducted somewhere on the Coast. This is a matter for the Coast chapters to give most earnest consideration, for great good is bound to come out of such intensive missionary efforts with such a man as Dr. Sullivan in charge.

College Centre work is now being carried on under the chapter's supervision and generously aided by the League at Berkeley, Palo Alto, Eugene and Seattle.

CHURCH ATTENDANCE RECORDS.

Latest data received from League headquarters shows that Eugene, Oregon, has gained fifth position in Class "C" and is thereby entitled to send a delegate to the annual meeting of the League in Boston this month. Congratulations, Eugene!

Unless later reports change the standing, the leaders in Class "A" are: Braintree, Mass.; Syracuse, N. Y.; Som-

erville, Mass.; Washington, D. C.; Schenectady, N. Y.; Burlington, Mass. Class "B": Niagara, N. Y.; Nantucket, Mass.; Newton Centre, Mass.; Westboro, Mass.; Laconia, N. H.; Norwell, Mass. Class "C": Pittsburgh, Pa. (Northside); Marblehead, Mass.; Milford, Mass.; Alton, Ill.; Eugene, Ore.; Bridgewater, Mass.

The largest attendance was at Washington, the average being four hundred and seventy-eight—forty per cent increase.

CHANGE IN PLANS FOR OXFORD SUMMER SCHOOL

The American Committee on the Summer School at Oxford announces with regret that because of the arrangements for a congress on international lines in connection with the educational ideas of Dr. Rudolf Steiner, it is advisable to discontinue preparations for the school as originally planned. The committee, which was organized to recruit a large enrollment of Unitarian ministers of the United States and Canada, has ceased activity along this line, although many of its members and other Unitarian ministers will include Oxford in their summer itinerary.

It is stated that the subject of the congress is to be "Spiritual Values in Education on an International Basis." Dr. Steiner will be in attendance and from 300 to 400 others are expected during the last two weeks in August.

"Wheels Within Wheels"

By consistent advertising the Schenectady (N. Y.) chapter helped increase the size and influence of the First Unitarian church so that it could run this advertising copy:

"Most people who come to this church, come again.

"The 1921 record shows:

"33 per cent Increase in Membership.

"80 per cent Increase in Attendance over the previous year.

"Men made up 50 per cent of the Congregation."

"Shoot!!!"

Field Secretary's Activities

Perhaps the most important events of April were the definite organization of the very promising society at Pasadena, and the sessions of the Northern California Section of the Coast Conference. In addition to these appointments, the Field Secretary has visited Fresno, where he met the church trustees and the League chapter, and addressed a general church meeting, at which time the splendid gift of \$3500 from the American Unitarian Association was announced. This has been appropriated in order that a minister's cottage may be erected. During the Field Secretary's stay in Fresno, with Mr. Clayton he visited Reedley, where the seed was planted, possibly, for the establishment of a lay centre.

The regular monthly meeting of the Coast Conference directors was attended as was the annual meeting of the Headquarters Committee. He has also met the members of the Alameda church, where it is hoped a minister on full time will soon be installed.

On April 24th, the Field Secretary gave the Alliance Illustrated Travlogue before the Society for Christian Work in the First church, San Francisco.

The Field Secretary will make a brief trip to the south in May to complete the organization of the Pasadena chapter and to attend the Southern Section meetings of the Conference at Santa Barbara. On May 14th he will leave for Boston, where he has three appointments to speak on Anniversary Week. He will spend the summer in the East, returning to the Coast about September 1st.

Headquarters will be open all summer and any mail directed there for the Field Secretary will receive immediate attention.

GENERAL

The First Unitarian church, San Francisco, has several hundred copies of "Hymns for Church and Home, with Tunes" (abridged edition), published by the American Unitarian As-

sociation, 1900, which the Society will gladly give to any church needing or desiring them if such church will pay expressage on same. Please communicate with the Field Secretary.

Advice is hereby given that Rev. J. Challen Smith of the Congregational Fellowship has made formal application for membership in the Unitarian Fellowship.—Carl B. Wetherell, Secretary Pacific States Fellowship Committee.

It is indeed fine to know that Rev. Robert F. Leavens has accepted the hearty and unanimous call to the Berkeley church. The arrangement whereby all the administrative work of the church will be left to the laity under the direction of the trustees and the church secretary, Mr. Devol, is a step in the right direction. When we once remove the many chores now thrust upon our ministers, the sooner will we have stronger churches, because then their ministers will be able to preach even better than is now the case. After all, the prime requisite of any re-blooded minister is preaching. He should be the spiritual and ethical leader, not the business manager, of a progressive church.

Is your minister a member of any civic club? Is he a member of some country or college or social club, where he can mix with other men? Is he able to reach as many people in your community as he might if he had an automobile or the use of one? Is he able to purchase books he longs for and needs to make his work more effective and his preaching more effective? Are his sermons, which you think fine, printed in the public press in part or as a whole? Are they ever printed for general distribution?

Have you ever thought of any or all of these points? If not, "Think on these things."

—C. B. W.

History Lecturer: "Can any of you tell me what makes the Tower of Pisan lean?" Corpulent Lady: "I don't know, or I would take some myself."—*London Opinion*.

From the Churches

FRESNO. — April services have been full of inspiration and interest. The course of sermons on the relation of science to religion has continued to bring newcomers to the church.

The Saturday which preceded Easter was the occasion of Easter parties for the children, two of the classes joining in games and Easter frolics at the church parlors, the older classes enjoying a matinee.

Quite the most interesting and important event of the month was the visit of Mr. Wetherell, who is always an inspiration. This visit marked the acceptance of an offer from the A. U. A. of a generous sum toward building a parsonage, of our deeding our church property to the A. U. A. and of its reversion to this society—a matter which has proven most satisfactory to all of us. At the time of wiring acceptance of the A. U. A. offer, Mr. Wetherell was able to report a 25 per cent increase in membership and the largest contribution to the A. U. A. that has been made in many years.

LOS ANGELES. — The Easter services were the most noteworthy during the past month, the church school on that day carrying out a well laid program arranged by the Superintendent, Mr. Harry B. Brackett, whose untiring efforts in behalf of the school are creating a lasting interest. The distribution of Easter eggs to the kindergarten and seeds to the older pupils, offering for Maternity Cottage, the excellent musical program, and address by our minister, Rev. E. Burdette Backus, all gave to the school an inspiration in commemoration of the day. About forty new fellowship and five children christened members were given the glad hand of by Mr. Backus at the church services. Great satisfaction was felt over the generous collection taken for the annual contribution to the American Unitarian Association, the Pacific Coast Conference and the Ministers' Pension Fund.

The Women's Alliance was specially favored at its meeting on the 13th by a most interesting talk by Mrs. Nellie Brewer Pierce on "State Reorganiza-

tion," who proved a most pleasing speaker and one thoroughly acquainted with her subject.

An art symposium, led by Miss Ella S. Bush and Mrs. Douglas Donaldson, was one long to be remembered. A piano recital by Master Robert Mitchell begun the day, followed by Mrs. Nell B. Mayhew, who cleverly demonstrated her talk on landscape painting. After a delightful luncheon served by the ladies, Mrs. Frederick S. Schwankowsky Jr. played several piano selections. Miss Bryant sang most charmingly and an interesting talk on interior decorating, by Mr. Douglas Donaldson, closed one of the most enjoyable days of the season.

OAKLAND.—The Unitarian church of this city will revert to the custom of its earlier days and maintain its Sunday services unbroken throughout the year. During the vacation of its pastor, Rev. Clarence Reed, the pulpit will be supplied as follows:

May 7.—"Evolution as a World Process. Fifty Years After Darwin." Dr. David Starr Jordan.

May 14.—It is hoped ex-Gov. George C. Pardee will speak on "Father Junipero Serra, and the Pioneers of 1849."

May 21.—"A Lesson from the Grand Canyon of the Colorado." Rev. Charles W. Wendte, D.D.

May 28.—"What Shall the Harvest Be?" President Earl M. Wilbur.

Dr. Wendte will respond to any parish calls for pastoral service during the absence of Mr. Reed. His residence is Cloyne Court, Berkeley.

SAN FRANCISCO.—A pleasant month of church work, with an Easter service of the highest order of merit and joy. Mr. Dutton spoke impressively of man's overcoming the fear of death. The music was excellent, the auditorium was beautiful and the spirit was fine. After the service the right hand of fellowship was extended to thirty-five who remained to join the church.

For several years it has been the practice to add the Eastern contribution to a permanent fund for the strengthening of the church. A considerable sum was added to this reliance for stability.

The April meeting of the Channing

Auxiliary was held on the 3d. A fine audience gathered to hear Mr. Henry Bostwick give a talk on "The Development and Transmission of Hydro-Electric Energy," illustrated with some fine photographs of the power stations in the High Sierras. An interesting book review was given by Mr. C. S. S. Dutton on April 4th.

The Society for Christian Work held its two regular meetings on April 10th and 24th. On the 24th Mr. Carl B. Wetherell gave an illustrated lecture on Alliance work. It was very interesting, showing the beginning of the many branches of the work, and concluding with photographs of Unitarian churches all over the United States.

The Cheerful Letter Section, under Mrs. F. G. Canney's enthusiastic chairmanship, is doing wonderful work for "shut-ins." Donations of materials—velvets, silks, woolens or gingham— and used magazines are requested. These may be left with the church secretary or sent.

VICTORIA, B. C.—April 23d and 24th were red letters in the history of this church. On Sunday morning, Dr. Perkins, of Seattle, conducted the service, preaching an appropriate and inspiring sermon from the text, "Except the Lord build the house they labor in vain who build it," special reference being made to the installation of pews in the church.

On the following evening a dedicatory supper and service was held in the new church house, adjoining the church. Addresses were delivered by Dr. Perkins, Mrs. Perkins, Mr. Alex. Thomson, temporary pastor, Mr. C. E. Green, president of the Board of Trustees, Mrs. Dwinnell, president of the Women's Alliance, and others. A pleasant feature of the evening's program was the presentation of a few books as a love token to Mr. and Mrs. Green, on the eve of their departure from Prince Rupert.

"A peach had a date with a prune, and when she gave him the lemon he went plum crazy." is a sentence J. M. C. sends us to show the fruitiness of our slang.

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

- ADAMS, HENRY: "The Education of."
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The Fatherhood of God

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Editorial

Society moves on to better conditions and a higher level of justice and welfare not by general momentum or automatic action but by the realized ideals of its best members. At the back of every advance is the thought of some man of vision. To induce the acceptance and establish its beneficence demands other powers of a different nature hardly less in value.

Initiative is a rare faculty. It is given to few to be leaders of men in the promulgation of new practices. Imitators are many but originators are few. Any experience of public life involving legislation convinces one that respectable following and lukewarm support are about all that can be expected, and more than is often realized. In almost any group of men the initiators are lonesome, and unappreciated. They are commonly independent and not responsive to the caucus spirit. With them self-interest is never a motive and party interest is weak. Suggestion of general good when it does not conflict with political advantage or private interests is generally favored by the average legislator, and so mild progress is probable. But germinating ideas are very scarce, and the realization of one is an event in history.

The soil most favorable for the production of helpful ideas seems a judicious mixture of discontent and hope. Your confirmed optimist is apt to be satisfied with things as they are. He sees so much of good that he blinks at the evil and fatuously smiles on. The man not satisfied is the one who thinks, and if he also has courage, and, therefore, hope, he es-

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“The Days That are No More.”

I thank thee, Tenmyson, that thou didst sing
A requiem to the dear departed days
As I repeat its sad, recurrent phrase
The words to me a kind of solace bring.

And when the once familiar ways I tread—
The same, yet not the same—or when, within
My too well ordered home, I miss the din
Of glad young feet and voices, now long fled,

My heart turns back to thee and o'er and o'er
The thought—“He knew”—doth ease the subtle
pain

Of things that were, but may not be again!
The memory “Of days that are no more.”

—Henrietta R. Eliot.

capas despair and misanthropy by seeking to better things.

Now and then such a man achieves a purpose that has wide results, and is entitled to greater recognition than he is apt to receive. He makes history at its best, if the world he lived in is the better that he lived and labored.

For justice to his memory, and that others may find encouragement, I would recall the distinct gain to humane conditions in California resulting from the realized ideal of Mr. Fairfax H. Wheelan who died in San Francisco, the city of his birth, in the year 1915, at the age of fifty-nine. He had been a fine citizen all his life, wise, high-minded and public-spirited. He was an interested member of the order of the Native Sons of the Golden West, an organization somewhat provincial and with no probability of permanence since as time went on the distinction of having been born in California would lose in luster from the abundance of natives. Mr. Wheelan was also much interested in the Associated Charities of San Francisco, especially in the care of homeless children. He became convinced that the Native Sons and the Native Daughters, both of which had "parlors" in nearly every town in the State, might well adopt as a controlling purpose the placing in fitting homes the homeless children of the State. He worked out in complete detail a plan providing for the carrying out of the purpose and its financial support. In each parlor a committee should investigate and report to the central committee the number of homeless children and of available homes. They should report on the character and fitness of persons applying for children, and keep in touch with the children placed out. As far as possible children should be placed in homes of religious faith similar to that

to which they were born. To secure and maintain unsectarian management there should be on the central committee of Native Sons and Native Daughters representatives of the Jewish, the Catholic and the Protestant charities and of the Associated Charities of San Francisco. There was set aside one day of the year as Children's Day, and each parlor was required to give some sort of entertainment the proceeds from which should be a contribution to the central committee for its expenditures in administering the work.

By his enthusiasm and pertinacity he won over the Grand Parlor, and twelve years ago the work was inaugurated. Interest and pride has steadily grown, and the result has been highly satisfactory. The character of the work has been excellent and the volume large. More than 5000 applications have been received and thoroughly investigated. About 2200 have been regularly adopted, and about 1200 applications are pending. More than 200 parlors co-operate and contribute. Last year their gifts exceeded \$24,000. Admirable centers of watchfulness and friendly interest have taken the place of occasional visits, and there is no doubt that the home-finding work of California is superior to that of any State in the Union. This happy idea has found fruition in a distinct advance in a most important humane condition. California is a better community and its endangered children will lead better lives. A feature of the work of perhaps equal value is the benefit conferred on the families adopting the children. Almost as pathetic as a homeless child is a childless home, and the blessing of supplying either lack is doubled since both are joined. "The Homeless Child for the Childless Home" is a slogan that some organization should adopt and act on in every state in the Union.

Whatever tends to dislodge conceit is for our good. Bearing this in mind, the editor is grateful for a news item in a late number of the *Christian Life*. It seems that twenty years ago a Mrs. Howell Gee of Denbigh, Wales, founded a memorial for her father-in-law in the shape of medals for long Sunday School attendance. Five have been recently awarded, four to men and one to a woman (three of the five were named Jones). The ages of the winners ranged from 94 to 87 and they all had attended constantly from 91 to 84 years. This record leaves one who felt that 69 was quite unusual with a meek and chastened spirit lifting his hat in sincere respect for his Welsh betters.

We would call attention to the recent books added to the Henry Pierce Library of the San Francisco church as enumerated in the advertisement on another page, adding that the list embraces less than half of the new books now available. The character of the books indicates generally a departure or a forward step in the administration of the library. It has heretofore been mostly confined to books for ministers and students largely on religions and theological subjects. It is proposed to add all desirable new publications and still to offer its use to all ministers of any denomination or religious fellowship, and also to make the library attractive and helpful to the lay members of our churches and all responsible persons who may like to read the best books on biography and general literature. —C. A. M.

O do not pray for easy lives! Pray to be stronger women! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God. —*Phillips Brooks*.

Notes

Dr. David Starr Jordan, on May 7th, spoke at the Oakland church on "Evolution as a World Process, Fifty Years After Darwin."

Rev. R. F. Leavens spent two weeks of May in a delightful sojourn at Inverness in company with members of the Channing Club of his church and other representatives of the Young People's Religious Union of the Bay region.

Rev. Clarence Reed and his wife enjoyed their May vacation and leisurely travelling up and down the coast, visting San Diego in the extreme south and Humboldt and the great Redwood belt to the far north.

Capt. T. J. Kelley, U. S. A., chaplain of Mather Field, Sacramento, very acceptably frequently fills the vacant pulpit of the Woodland church. On May 22nd he was kindly greeted by a large congregation at the Berkeley church.

On May 7th Dr. E. M. Cosgrove of Spokane spoke on "Roosevelt and Wilson as Political Thinkers." He feels strongly that "progress is impossible on account of the lack of clear thinking by American people on vital problems."

Rev. Frank Fay Eddy, in his discussion of Bryan's book, "In His Image," defended the theory of evolution and declared that if the teaching of evolution in the public schools were prohibited as Bryan wishes, it would practically stop the teaching of science.

The members of the Unitarian church at Woodland tendered a reception to Carl B. Wetherell, field secretary on the Pacific Coast for the Unitarian church, and Capt. T. L. Kelly, U. S. A., Mather Field, in the church building on May 10th.

The First Unitarian church of Seattle has taken up as the study subject of the adult class, "The Political and Social Significance of the Life of Jesus." The meetings are held at the conclusion of the church services. Rev. Julian Krolpiper is in charge.

On May 21st Rev. John Carroll Perkins and Rev. William G. Eliot Jr. exchanged pulpits. It seems an even exchange—both are sound preachers.

Rev. Dr. Charles W. Wendte and his wife are still at Cloyn Court in Berkeley. He filled the pulpit of the Oakland church on May 21st, his subject being "A Lesson from the Grand Canyon of the Colorado."

On Sunday, May 7th, the members of the Young People's Fraternity of the Portland church joined in a hike. Mr. Eliot joined them at 6:30 and their usual Sunday evening meeting was held around a camp fire.

The recently acquired parish house for the church at Eugene, Ore., is a six room residence immediately adjoining the church property at the south. The lot is 50x80. The house will be extensively remodeled during the summer months and Rev. and Mrs. Eddy will move in next fall.

Two delegates will be sent by the First Unitarian Church Chapter of the Unitarian Laymen's League of Seattle to attend the second Unitarian Laymen's League Institute for Religious Education to be held at Star Island, Isles of Shoals, off Portsmouth, N. H., July 29th to August 12th. They will be George B. Jackson, head of the department of foreign languages at Franklin high school, and Frank B. Wilson.

Rev. Thomas Clayton in a recent sermon on "Evolution Applied to the Bible," said: "When arranged in chronological order, the books of the Bible show that the early Hebrews believed God sanctioned slavery, polygamy, murder and rapine of the most brutal order. He is made to reject King Saul because he is not cruel enough. The New Testament makes Jesus say: 'The Son of Man came not to destroy men's lives but to save them.' If that is not evolution of a splendid kind, what would you call it? If that Old Testament teaching is of equal worth with the beautiful sayings of Jesus, then some of us are intellectually warped."

Rev. C. S. S. Dutton preached in New York on May 21st, and soon after the May Meetings crossed the Atlantic for his vacation pilgrimage to his home and

Carl B. Wetherell spoke at the regular morning service of the Pasadena church on May 7th and at the dinner given by the recently organized chapter of the Laymen's League on May 5th.

Captain Duncan Matheson, head of the detective bureau of the San Francisco Police Department, in a recent address before the Channing Auxiliary, highly commended the Sunday School, saying that so far as he knew it had never furnished a criminal. In questioning arrested criminals, he had never found one who had attended a Sunday School. There would be little crime if homes were good and early influence helpful.

The *Berkeley Gazette* lately noticed the entrancing beauty of our vineclad church, saying: "Lovers of the wisteria flower will be interested in seeing the bloom now on the Unitarian church, Bancroft Way and Dana street. The south front of the church presents a mass of bloom of exceptional beauty. The Dana street front, being on the west side, and therefore not so warm, is not yet at its maximum stage of beauty, but will be out in full glory within a few days. Many are now stopping at the church to behold the beauty of the bloom and inhale the fragrance of the flowers."

The annual meeting of the Long Beach church was held on May 2d. A bountiful dinner, prepared by the members of the Women's Alliance preceded the introduction of business, and every seat was taken. William B. West, chairman of the board of trustees, served as toastmaster for the program following the dinner, when snappy, interesting reports of the various church activities were made. Dr. Fairfield, as minister, announced the congregation is nearing the goal of a new church, and expressed the appreciation of the society for the co-operation of the daily newspapers in freely giving notices of meetings and reports of the meetings and addresses.

Bear in mind that this number is for both June and July, and that our next call will be in August.

Rev. Wm. G. Eliot II of Portland, Ore., gives the address at the eighteenth annual meeting of the Unitarian Historical Society on May 25th, speaking on "The Early Days of Unitarianism on the Pacific Coast."

The members of the Unitarian Alliance of the San Jose church recently enjoyed an all-day session. The morning hours were devoted to sewing for the annual bazaar, which will be a benefit event in the Christmas holiday season. A delicious hot noon luncheon was served to the members, their husbands and friends. Following the luncheon a business meeting, at 2:30, presided over by Mrs. Hiland L. Baggerly, was held. Sewing was continued until the late afternoon hours.

Thomas Mott Osborne, on May 7th, addressed a large audience at the Los Angeles church. That strenuous efforts must be made upon the part of those in charge of the penal institutions in order that good rather than harm will result from the sentences of those who have failed to live up to the mandates of society may result, was the opinion of Mr. Osborne. Corrective, rather than punitive motives, should be behind the imprisonment of any man, he declared. "Unless the State sends a man out of prison a better citizen than when he went in it has failed in its object."

The program for the Boston May Meetings is so attractive as to be almost tantalizing to those unable to attend, from distance, not to be eliminated in the absence of portly bank balances. The meetings seem to be more numerous and significant than ever before. On May 23d the annual meeting will begin with a devotional service conducted by Rev. H. E. B. Speight and conclude with the annual address by President Eliot. Rev. C. S. S. Dutton conducts the devotional service and an address will follow by Rev. Dr. Minot Simons on "The Building of a Liberal Church," and by Rev. Dr. W. L. Sullivan on "The Building of a Liberal Faith."

Contributed

The Place of the Child in the Religious Community

Rev. Elmo A. Robinson

Orthodox theory had it that children are born with such natures that, if they were left to themselves, total depravity would result. Liberal theory has had it that children are born with such natures that, if they were left to themselves, lives of goodness and usefulness would result. Consequently the orthodox churches have emphasized conversion, decision day, and all such methods of getting children out of the way of ruin and into the way of life. Once converted, they were then left alone. The only difference between this practice and that of liberals, is that in the latter case the children were usually left alone from the beginning.

Both of these theories and their resulting practices are unscientific. Children are not born with natures that guarantee either depravity or holiness, at least so far as this world is concerned. Rather are they equipped with certain complicated and conflicting instinct tendencies to behavior, which may find expression in either helpful or harmful ways. They do not need either to be mechanically converted or to be ignored. They need intelligent social guidance of their instinct tendencies into socially useful paths.

Some of this guidance can best be given in the home, some in the school, some on the playground. Some can be given only in the church, only in a community of religious persons. The church is one of the many social agencies for the intelligent and sympathetic guidance of children.

It is well to recall that childhood is a great conserving force in society. Sometimes childless churches awaken to the fact that without a Sunday School today there will be no church tomorrow. This furnishes a motive for many of our workers. They say, "We love our church; we wish to perpetuate it; therefore we will recruit our ranks from the young."

Society has always been doing this kind of thing. Witness the initiations in primitive tribes, the Hebrew synagogue, the mystery cults, Christian con-

firmation, and the fraternal orders. Man has been gripped by some great truth, some great mystery, some chosen way of life, and he has striven to conserve, to perpetuate this in the lives of the young.

In our own day we see this force of childhood being used by ultra-conservatives, who have sought to use the public schools as a means of combating socialism, evolution, unitarianism, and other dangerous heresies. Believing that changes of any kind are dangerous, they have tried to inoculate the minds of the young with a vaccine against new ideals and new experiments.

The church should not countenance such extreme use of the conserving force of childhood, but it may find legitimate ways of using it. Every religious community wishes to conserve something of the present for the future, and it is proper to do this through the guidance of childhood.

But childhood is also a progressive force. Hope as well as traditions have been passed on to the young by the aged. So it was with the hope for a Messiah; so it is with the hope for universal justice and peace. We need to transmit more, however, than our own ideals and methods. We want the world made better, but we must not insist on drawing up the plans and specifications by which the future generations are to work. We must teach our children to draw up their own plans and specifications.

Every religious community believes that the future can be made better than the present. Every church, while cherishing certain ideals and methods of the past, must fire its young people with a vision of the future which will encourage them to devise new ways and means to realize it. Do you want world peace? World justice? The cooperative commonwealth? A new and compelling world religion? Turn to your children. It is they who insure the progress of mankind onward and upward forever.

If the church is to guide children, if the church is to make use of children, the church must protect children. It must protect them against the industrial system, against disease, against habit-forming drugs, against crime and stupid amusements, against war. It must pro-

tect the boys and girls of all the world, of its own city, of its own neighborhood, of its own constituency.

All these things can be accomplished only by admitting children and young people to the full fellowship of the religious community as friends. We are too often afraid of our children. They think us stupid, and we think them unruly. We expect respect and discipline, when we do not respect them and can not discipline our selves. We must learn to be friends with our children.

Would you like to know the future? Would you like to control it? Look into the eyes of your children and you will know it. Guide their lives into socially useful channels and you will control it. All the future leaders of the next generation are now boys and girls. All the future criminals are boys and girls. Education may not be able to change inheritance, but it can build upon it. The hope for a Messiah produced Jesus. It may be that God is even now raising up some new Messiah to lead the world aright. That leader may be a boy or a girl in your city, perhaps in your church.

Hiking and Biking

Dear Mr. Editor:

I am possessed of a few scatterings which I thought, if you would give them expression, might do some good to somebody.

We are nearly all cussin' and discussin' nearly everything under the sun, from politics to religion, grinding out hairsplitting theories, just like we had real evidence, especially on the best way to save our immortal souls; we range from Einstein to the latest in shock-absorbers, but we hear very little about the rational development of the human body, and we see still less of real efforts in that splendid direction. We gave some sporadic efforts along these lines in the exercise classes which are organized by the owners for profit. An hour, now and then, is given to this, and we think we have done wonders. Good useful outside work, the labor of our hands, feet and bodies, is what we are perishing for.

We city dwellers inhabit stuffy rooms and swivel chairs; we read, write and

study on how to get ahead of our neighbor. We eat, drink and try to be merry, but the latter, these days, is mostly a bluff.

Both in business and in life generally, we try to get by without honestly earning it, and the fact that no man has ever yet succeeded in doing this is no deterrent to the rest of us who have not tried it. We should make good use of our muscles, every day, and there is absolutely no substitute for this. One of the greatest dangers today, faced by the American people, is physical decadence, breeding inertia and disinclination to physical effort. This course, persisted in, puts the entire muscular system out of business. I have passed my seventieth birthday, and while I am the proud and happy possessor of a tin buggy, I use it only once or twice a week. I hike and bike, I use my feet and bicycle, when I use the latter I always walk the steep hills. I had great difficulty in conquering the early inclination to take it easy, like the rest, so I have some charity for those unfortunates, when I became convinced that it was exercise, or the boneyard, I chose the former. I now average eight to ten miles per day, rain or shine, and am reflecting the evidence of the benefit of this course. It would be the greatest good fortune and advance for the citizens of all our great cities, if they would use the bicycle or their legs every day, in going and coming from their business, especially for the fat and flabby types. Besides, this, in a great measure, would solve our traffic problems, which is serious. This would develop the weakened muscles and deep breathing, increase the appetite, and in all ways prove an unmixed blessing to the individual and the community.

One of nature's laws is that you shall keep your pores open, that perspiration shall be upon your brow, and there is no make-shift or side-stepping from this mandate, without a corresponding penalty.

Think this over, my brother, and become a biker and a hiker, get back to the natural, and in time you will again become almost human with abounding health.

—*Jesse M. Emerson.*

Events

Associate Alliance Meeting

The spring meeting of the Associate Alliance of Northern California was held in the First Unitarian church, Oakland, Thursday, April 27, 1922. After a good luncheon, well served, the ladies met in the church auditorium. Devotional services, led by Mrs. Caleb S. S. Dutton, commenced at 2 o'clock. The president, Mrs. J. J. Harris, then presided. Minutes of the last meeting were read and accepted. Treasurer's report—Receipts, \$24.01; disbursements, \$19.00; balance, \$5.01. Mrs. Wyekoff brought greetings from our ever thoughtful president, Miss Lucy Lowell. She reported on the Fellowship work and read some suggestions sent by Mrs. Speight. The work grows slowly, but is interesting. Mrs. Thompson told of the Friendly Links. This work is being carried on best by the young people. It is the interchange of ideas of people interested in the same work. The secretary read a letter written to Mrs. Harris bearing greetings from the Southern Alliance. Moved and carried to send our greetings to this Alliance. Mr. Wetherell gave a brief talk about the work of the churches and alliances on this coast. Eugene, Oregon, and Palo Alto have advanced most. He has an illustrated lecture on alliance work which any branch may borrow.

Mrs. Harris attended the Associate Alliance of Southern California meeting—a most interesting one. She received several fine ideas and asked the members there to co-operate with us in two things—to contribute to Unitarian headquarters in San Francisco and to assist the Long Beach church. She would like every woman in the churches to be an Alliance member and hopes that we may lead in this undertaking.

Mrs. Heywood also told of her impressions of the meeting. All present heartily endorsed the idea of Mr. Leavens to hold a mission week in the fall. During roll call the presidents gave short resumes of the work done in their alliances the past year: Alameda 18, Berkeley 18, Oakland 38, Palo Alto 4, Sacramento 2, San Jose 6, San Francisco 18, Santa Cruz 0, Stockton 0, Woodland 1. Mrs.

Harris reminded the alliances that dues were now payable. Moved and carried to send letter of love to Miss Lowell. Prof. W. S. Morgan then read a strong paper on "Woman in Religion and Politics." This was so appreciated that after a rising vote of thanks some ladies asked if we might print it. The president appointed Miss Peek, Mrs. Patterson and Mrs. Wise a committee to investigate the matter. The ladies of Woodland Alliance invited us to meet with them in the fall. The president appointed the program committee as follows: Mrs. Loughead, Mrs. Howard, Mrs. Dusehak. A rousing vote of thanks was given to the ladies of the Oakland Alliance for their generous hospitality. Meeting then adjourned. Respectfully submitted,

Mary B. McEwen, Rec. Secretary.

Conference at Santa Barbara

The Pacific Unitarian Conference met in its Southern California section with the Unitarian church in Santa Barbara on Monday evening, May 8th and Tuesday, May 9th, and had a very interesting and profitable session.

The opening session was held in the Potter theatre by joint arrangement with the Santa Barbara Social Service Conference, which generously provided the theatre in order that a larger number of people might hear the message with which the Conference opened, that of "Religion in Action" as shown in the epoch-making experiment in prison management instituted and worked out by Mr. Thomas Mott Osborne, the penologist. Every seat on the floor of the theatre was occupied as Mr. Osborne began to speak, promptly at 8 o'clock, and all were reluctant to go when the session was adjourned two hours later. Mr. Osborne is a man with an attractive personality. He is called by his neighbors in Auburn, N. Y., "the most human millionaire in the United States." And as a speaker he wins the confidence and holds the attention of his audience without any display of oratorical powers but by his sincerity and earnestness of purpose and by the appeal of the message he has to give. He narrated incidents of his own personal life showing how he

became chairman of the New York Commission on Prison Reform, in 1913, and a year later became warden of Sing Sing prison, where he was able to work out from within prison walls the Mutual Welfare League that marks such a distinct advance in prison management. During the world war he was made commandant of the United States Naval prison at Portsmouth, N. H., and was recently commissioned by the United States Government to make a survey of all state and federal penal institutions in America. Throughout his address we were made to feel that the prisoner is a human brother, often deeply sinned against, and that men are fitted for citizenship only as they are given the largest possible measure of individual freedom. The Fatherhood of God is known as we appreciate and exemplify the Brotherhood of Man.

The session of the Conference on Tuesday morning was opened at 9:30 with a devotional service conducted by Rev. Paul M. McReynolds of Ventura. Rev. Oliver Jay Fairfield, of Long Beach, the second vice-president of the Conference, was the presiding officer, and opened the business session with a brief address, "Why Are We Here?" Rev. Lewis C. Carson, Ph.D., gave a short address of welcome in behalf of the Santa Barbara society. Brief reports were then given from nearly all of the churches of the section, all of them encouraging, and nearly all recording distinct gains. The reports from the two thriving new societies, Hollywood and Pasadena, were received with applause. Mr. Carl B. Wetherell gave an enthusiastic report of his work as Field Secretary. The greetings of the Conference and cordial good wishes were sent to Rev. and Mrs. B. A. Goodridge of the Santa Barbara church, who were unable to meet with the members of the Conference.

The addresses of the forenoon session were given by Rev. Wilson M. Backus of Redlands, who spoke of "The Church of Today," and Rev. Frank L. Maseek of the Universalist Church of Santa Paula, who gave a stimulating and valuable address on "The Religious Education of Our Young People."

At 12:30 all members of the Conference were invited to the attractively decorated parish house, where a sumptuous luncheon was served by the women of the Santa Barbara Alliance, under the chairmanship of Miss Elizabeth L. Knight. Grace was asked by Rev. Wilson M. Backus, and for the Alliance program which immediately followed the luncheon, Mrs. C. H. Cronise, the retiring president of the Santa Barbara branch graciously welcomed the guests present, and announced the after-luncheon speakers. Greetings were given from Alliance directors, Mrs. V. B. Mersereau of San Diego, and Miss H. R. Spalding of Los Angeles, and from Mr. Carl B. Wetherell, who, although a layman, receives part of his commission from the general Alliance. Miss Spalding reported the unique experience of being called upon to organize two new strong Alliances during the year, those at Hollywood and at Pasadena. Mr. Wetherell was asked to bear the greetings of the Southern California conference to the Alliance meeting in Boston, which he is to address during anniversary week. Brief and enthusiastic "One Minute" reports were given at the roll call of Alliances; and Mrs. Eulalie G. Fairfield of Long Beach gave the address of the afternoon on "Alliance Work and Alliance Ideals."

Following the luncheon the delegates were taken in automobiles for a delightful ride about Santa Barbara, the guests of the Santa Barbara society, and greatly enjoyed the charming combination of mountain scenery and seashore views.

The closing session of the Conference on Tuesday evening was marked by two excellent addresses on "What Is Fundamental in Religion," given by Rev. Theodore C. Abel of Hollywood, and Rev. E. Burdette Backus of Los Angeles. Mr. Abel defined religion as unselfish devotion to the highest good, and held the close attention of his hearers as he showed what is necessary for one if he is to think this highest good, speak it, and live it. One must have education, missionary zeal or responsibility, and service to humanity. Mr. Backus, in fine spirit, brought the Conference to a fitting close as he spoke of the more abundant life that it is the function of

religion to promote. We must not hold the old doctrines, he said, in such a way that we cannot let go of them for the larger truth when that appears, but hold them so surely that our loyalty to humanity will bring us at last to God and the higher life.

The benediction in closing was offered by Dr. Carson of the Santa Barbara church. Forty delegates were enrolled from visiting churches, the most distant being San Diego, 250 miles away.

Announcement of A. U. A. Sunday School Institute

DEPARTMENT OF RELIGIOUS EDUCATION

Following the very successful and inspiring Sunday-school institute held at Berkeley last year, another institute will be held at Berkeley in 1922.

Purpose—The purpose of the institute will be to give Sunday-school teachers and others interested in religious education as parents or prospective teachers, a brief course of intensive work combining the latest and best theory with the most approved practice in Sunday-school matters. Such institutes are being more and more frequently held by all denominations in all parts of the country, and are regarded as invaluable means of sustaining and raising the standard of work.

Date—The Institute will be held from Monday, June 12, to Friday, June 16, inclusive.

Location—The sessions will be held in the beautiful new building of the Pacific Unitarian School for the Ministry, 2400 Allston Way, corner of Dana street, Berkeley, California.

Staff—Rev. Florence Buck, D.D., of Boston, will be in charge. Dr. Buck is associate secretary of the department of religious education, has for many years been actively engaged in successful Sunday-school work, and needs no introduction or special recommendation to Unitarians.

President Earl M. Wilbur, D. D., of the Pacific Unitarian School for the Ministry at Berkeley, besides long Sunday-school experience, has for the past eighteen years been teaching New Testament subjects, especially the Life and Teaching of Jesus.

Miss Sarah M. Sturtevant, A. M., of Berkeley, is assistant in the department of education at the University of California, and vice-principal of the University High School, Oakland. She was trained at the University of California Teachers' College, and at Columbia University, has specialized in Religious Education, and has been active in promoting the study of the subject among Berkeley Sunday-school workers the past year. She comes to us with highest recommendations.

Subjects—Dr. Buek will deal with the Practical Aspects of Sunday-school Work, lecturing successive days (subject to change) on the following subjects:

Teaching Religion by the Project Method.

The Teacher's Preparation for Teaching.

Story Telling as a Teaching Method.

Dramatization of Teaching Purposes.

Tests of Our Success in Securing Conduct Controlled for Social Ends.

Dr. Wilbur will deal with the subject matter of religious education, lecturing on five selected subjects bearing on the life and teaching of Jesus, as follows:

Background: How the Gospels Were Written.

Outline sketch of the Life of Jesus: Its Main Problems from the Modern Point of View.

The Miracles of Jesus: How to Treat Them in the Light of Scientific Experience and the Laws of Evidence, and how to Account for the Narratives in the Light of Historical Criticism.

The Birth and Resurrection Stories in the Light of Recent Study.

The Parables: How to Interpret and Apply Them.

Miss Sturtevant will deal with the Principles of Child Psychology as related to Religious Education, as follows:

The Relation between Religion and Education.

The Child as a Religious Being.

The Nature of Purpose.

Means of Realizing Purposes.

The Laws of Learning.

Conferences: The above regular lectures will be held in the forenoon of each day, beginning respectively as 9,

10, and 11:15 o'clock, with a brief chapel service between the second and third periods. In addition to the lectures, afternoon conferences will be held on methods of Sunday-school work, conducted by experienced workers and competent leaders.

Rev. Elmo A. Robinson of Palo Alto will conduct a conference on worship in the Sunday-school; Rev. Robert F. Leavens on Memory Work in the Sunday-school; and Mrs. Charles H. Thompson on Young People's Religious Union Work. Later announcements will be made for the other two days.

Expenses—There will be, of course, no tuition fee to those attending the Institute. On the contrary, the Association will equalize expenses by providing one scholarship for each church in Northern California, Oregon, Washington, and British Columbia, sufficient to cover traveling expenses both ways; or, this scholarship may be divided, if desired, between two or more attending from the same church. Living expenses at Berkeley—say \$10) will not be provided. It is strongly urged that in each church the Sunday-school, Alliance, or private subscribers, provide whatever sum may be necessary to assure the attendance of as many teachers as possible.

To avoid misunderstanding, applications for scholarships should be addressed to Mrs. Charles H. Thompson, Jr., Unitarian church, Berkeley, California, who will also be glad to assist in finding board and lodging.

Importance: As the Institute will be held at large expense to the Association, it should have the heartiest cooperation from the churches and Sunday-schools. Attendants last year were unanimous and enthusiastic in the judgment that the Institute had been the greatest help and inspiration in their work, both through the instruction given, and through the contact with other workers. It is hoped that every school in this district will grasp the opportunity to improve its standard of work by sending one or more teachers.

Arrival—Attendants arriving by the Southern Pacific (University Avenue station) or the Santa Fe will find a

street car passing the school, and should get out when Dana is reached. Those coming by way of San Francisco should take the Southern Pacific ferry and Ellsworth street train to terminus, and walk thence two blocks east.

For further information, address Mrs. Charles H. Thompson, Jr., Unitarian church, Berkeley, California.

Field Secretary's Activities

It has been a month of Conferences, Conferences, and more Conferences. Following the meetings in Oakland, the field secretary attended some very interesting meetings of the southern section of the Pacific Coast Conference at Santa Barbara. During his stay in the south he supplied the pulpit at Pasadena, assisted in completing the organization of the very promising Pasadena Chapter, and conferred with various ministers and laymen. On May 19 he left for Chicago, where he spoke twice at the meetings of the Western Conference. During the Anniversary Week meetings in Boston he spoke six times, including addresses before the annual meeting of the Women's Alliance, at the luncheon of the alumni and friends of the Pacific School for the Ministry, and at the banquet of the Young People's Religious Union. He also spoke before the conferences of the Postoffice Mission and Cheerful Letter groups. He was also given the opportunity of making a report to the Council of the Laymen's League. On all these occasions he was able to report progress in our work on the Coast. No one need fear but that our friends in the East will know more and more of the activities and opportunities on the Coast.

At the luncheon referred to there were Rev. and Mrs. Speight, Rev. and Mrs. Begun, Rev. and Mrs. Bowden, Miss Lucy Lowell—always and in every way a loyal friend of the Coast—Rev. Andrew Fish, Mrs. Sheldon of Eugene, Rev. Otto Duerr, Mr. Chamberlain of Berkeley and the secretary. A fine time it was, too.

At the Young People's meeting it was fine to know that the Channing Club of Berkeley had won second place in the efficiency contest—being the runner-up to the Emerson Guild of the Second

Church, Boston. Next year Channing must win first!

No one should feel for a moment that Unitarians afar off are not interested in our work on the Coast. More generous, sincere interest the secretary has never encountered. No longer are the two ends of the country divorced if, indeed, they ever were.

NOTES

It is good news to learn that Rev. Alexander Thomson begins his regular pastorate on full time at Vancouver next September. He is particularly fitted for this difficult field, and we all wish him the best of luck.

Rev. Frank Lincoln Masseck of the Universalist Fellowship has made formal application for membership in the Unitarian Fellowship (in addition to his fellowship in the Universalist body).

Rev. Alexander Thomson of the Congregational Fellowship has made formal application for membership in the Unitarian Fellowship.

—*Carl B. Wetherell.*

Books

THE STORY OF RICO; Johanni Spyri; Beacon Press, Boston; \$1.75 postpaid.

ERIC AND SALLY; Johanni Spyri; Beacon Press, Boston; \$1.75 postpaid.

The Beacon Press has performed a praiseworthy act in republishing in attractive form two of the children's books by the author of that charming old story, "Heidi," dear to the hearts of many who were children some years ago. The writing of a book for children that shall get itself read and that is worth reading is a rare art.

These are wholesome books and they have interest and charm. Again, they picture scenes and characters in a foreign land, and make really picturesque Switzerland—not a mere name on a map. Both books are written in a simple and sympathetic style. They are quaint but they are alive.

Rico is an attractive little chap and he has a life that moves from the Swiss mountains to a lovely lake of which he holds a dim memory. Stinelli, his child playmate, is a fine character, and the end of the story is all we could ask for.

"Eric and Sally" is a story of wider grasp, with more plot and mystery, but the little aristocrat stands the test of loneliness and wins friends that stand by him till his astonished grandfather takes to his heart the boy that was lost.

Both books are beautiful, and safe. They would both help in the elusive task of inculcating a right spirit in early childhood.

IMMORTALITY AND THE MODERN MIND; Kirksopp Lake; Harvard University Press; \$1.00 net.

This is the Ingersoll Lecture for 1922, and takes its place in the company of the notable addresses that annually since 1896 have been made on some phase of immortality. The list of authors is significant of eminence—Wililam James, Josiah Royce, John Fiske, Samuel M. Crothers, George H. Palmer and William Wallace Fenn are among the number. Dr. Lake is the Winn professor of ecclesiastical history in Harvard University. In this address he shows how our modern attitude toward life plays the same part in our day as the quest for individual immortality did in a former age; and how it can be combined with a philosophy which revives some features of the mysticism which hopes for eternal life rather than for everlasting living, though the practical way which it enjoins is almost the reverse of all that has usually been associated with such mysticism in the past, especially in the East.

OLD TESTAMENT PROPHECY; Frank K. Sanders, D.D.; Charles Scribner's Sons; \$1.25.

This valuable volume is a concise review of the prophetic material of the Old Testament—one of Life and Religious series, edited by Dr. Sanders and Dr. H. A. Sherman, and published by the Scribners. It does not pretend to give a mastery of the important study, but it does give a broad general survey, and its study will enable those interested to secure a helpful grasp of the entire sweep of Old Testament prophecy.

It clearly shows the historical development and the gradual upward trend of prophetic teaching. It is wholly readable and is so arranged that it may be used as a text-book for Bible classes and in teacher training classes. Dr. Sanders was formerly Professor of Biblical Literature in Yale University.

THE HABIT OF HEALTH—HOW TO GAIN AND KEEP IT; Oliver Nickel; Thos. J. Crowell Company; \$1.

These practical papers are the final outcome of a series of conferences, held some years ago, between prominent physicians and clergymen of Baltimore, in the endeavor to formulate a common plan or meeting-ground between medicine and religion. Dr. Nickel, who took a prominent part in the conference, afterward embodied the substance of the conclusions in a book which attracted wide attention. In answer to requests he now presents in a smaller book the subjects most closely related to health. The chapter heads suggest the nature and importance of the matters treated: "The Spiritual Mastery of the Body," "Faith as a Vital Force," "The Healing Value of Prayer," "The Casting Out of Fear," "The Control of the Imagination," "The Cause and Cure of the Worry Habit," "The Gospel of Relaxation," "Work as a Factor in Health," and "The Inspiration of the Mental Outlook."

At this time, when the fundamental importance of physical health is being given the consideration it deserves, it is of first importance to have a better understanding of the relation of the mind and spirit with the body.

From the Churches

EUGENE.—On May 21st, Mr. Eddy preached on "Father Time—Educator," especially addressing himself to the young people. The congregation holds up surprisingly, showing little tendency to slump in the lovely spring days.

The Woman's Alliance held a fine meeting on May 17th, Mrs. Deegold and Miss Janet Gilkisson being hostesses.

The Layman's League chapter met on May 18th at the church for dinner and a business meeting.

The annual meeting was satisfactory in every way, especially in the matter of the reports for the past year.

FRESNO.—A keen interest is being manifested in the sermons that Dr. Clayton is giving at this time. Those on "The Relation of Science to Religion" drew many outside our own little group, and the interest continued through the talks on the Bible. On the 21st Dr. Clayton gave the first of a short series on "The Second Coming of Christ," and the congregation was one of the largest of the season.

The Men's League met on the night of the 14th and an interesting program was given, moving pictures of the raisin industry being shown.

SALEM, ORE.—Unity Church: Rev. Martin Fereshetian, minister. The recent visit of Dr. Samuel A. Eliot encouraged the church to greater effort. The membership campaign increased our numbers by over thirty percent.

The Unitarian church has been active in the recent campaigns for the Near East, Associated Charities, etc., being represented by the minister on various committees.

On the third Sunday of each month, Mr. Fereshetian conducts religious services in the State Tuberculosis Hospital. He is assisted at these services by Mrs. Fereshetian as soloist, and the Unity Club choir—a newly organized young people's society which assists the minister in social service work and helps in leading congregational singing on Sunday mornings.

SAN JOSE.—The San Jose church is neither dead nor sleeping. We are very much alive.

The new board of trustees is composed of members younger in years, and it is good for them and the church.

This year has brought us some long-wished-for branches; a church school, under the able supervision of Miss Charlotte Morton, who is full of enthusiasm for the work, and the Men's League, which is doing a fine thing in financing the church school. The League meets the first Tuesday of the month, at the church, the Alliance furnishing a dinner at nominal cost. Good speakers are provided for each meeting, and much interest is manifested. Quite a number of new members have joined the church, and a social meeting every Monday evening tends to better acquaintance and social intercourse.

Besides all these things, Dr. Pease conducts a class of interested students each week. Dr. Pease is also a welcome speaker at many clubs and societies in San Jose and nearby towns, so is spreading the liberal thought freely.

SAN FRANCISCO.—Rev. Mr. Dutton preached the first two Sundays in May, and left for England, by way of New York and Boston, on the 15th. On May 21st, Rev. E. M. Wilbur, D.D., preached on "Allies Unrecognized," and on May 25th Prof. W. H. Carruth spoke on "The Evolving God."

During June the pulpit will be filled by Dr. Wilbur, Rev. W. S. Morgan and Rev. Elmo A. Robinson, who will speak on the last two Sundays.

On May 1st, Rev. Sidney B. Snow gave, before the Channing Auxiliary, a very interesting account of the Unitarians of Transylvania, profusely illustrated and introducing us to scenes and faces wholly unfamiliar.

Capt. Matheson of the Detective Bureau gave an entertaining and instructive talk on the work of the Bureau, whose skill and patience proved so effective in restoring valuable property taken from our church building.

On May 4th the Men's Club enjoyed an address on "China in the Remaking,"

by Ng Poon Chew, who quite convincingly showed the remarkable changes that are going on—material, educational and social—which mark a virtual remaking of the China of old.

The Society for Christian Work at its meeting on May 22d was addressed by Dr. William C. Hassler, health officer, on "Hospital Conditions in San Francisco."

The church will be closed during July. Mr. Dutton will be back for the reopening in August.

VICTORIA, B. C.—Our church has been improved and beautified by the installation of pews, which were used for the first time on Easter Sunday. We are greatly indebted to Mrs. Perkins of Seattle and her friends for this generous gift.

Our new church hall erected beside the church and containing a much needed vestry and kitchenette has also just been completed.

We have also been extremely fortunate in sharing with Vancouver church as pastor for the past three months Mr. Alexander Thomson, who came to Canada from England last year for a lecture tour, and who remained on the Pacific Coast over the winter. Mr. Thomson was ordained and inducted into the ministry of an independent church as a young man but for over thirty years has been engaged in social and political work, being in great demand as a speaker all over the British Isles. He came to Canada personally commended by many of the leaders of the English free churches. From 1910 to 1921 he was associated with the British Parliament. During the most critical period of the war he held the post of chief organizer for Mr. Lloyd George, who when he was leaving for Canada sent him a letter referring in very kind terms to his "excellent work" and to his loyalty and untiring energy in difficult times.

We understand there is a probability of Mr. Thomson remaining on the Coast here and we sincerely trust that he will for he would certainly be a powerful addition to our churches in British Columbia.

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. Ministers at a distance will be supplied by paying postage one way. Address Miss Martha Barth, Librarian, Franklin and Geary Streets, San Francisco.

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“Thou shalt not profess that which thou does not believe.

“Thou shalt not heed the voice of man when it agrees not with the voice of God in thine own soul.

“Thou shalt study and obey the laws of the Universe, and they will be thy fellow servants.

“Nature shall be to thee as a symbol.

“The life of the soul in conscious union with the Infinite shall be for thee the only real existence.

“Teach men that each generation begins the world afresh, in perfect freedom; that the present is not the prisoner of the past, but that today holds captive all the yesterdays, to judge, to accept, to reject their teachings, as they are shown by its own morning sun.

“To thy fellow countryman thou shalt preach the gospel of the New World, that here, here in America, is the home of man, that here is the promise of a new and more excellent social state than history has recorded.”

—*Ralph Waldo Emerson.*

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Editorial

We would pay our earnest and sincere tribute of respect to the memory of Mrs. Mary S. Davis, for more than thirty years the devoted corresponding secretary of the Alliance, who died in Tarrytown, N. Y., on May 15th. Indefatigable in her service, spurred on by enthusiasm and love, she gave herself to the cause with unstinted measure and left her impress everywhere. She was an illustration of the power of inspiration in one sincere and determined soul. Her memory will be revered by thousands and her influence will long be felt.

From all published accounts the May meetings in Boston were of unusual interest. Some regret is expressed that the great opportunity for a distinctly forward step was in a measure sacrificed in meeting the situation presented when zealous adherents of special measures insisted on placing the meeting on record. It is to be regretted that the fine spirit that led to prompt and unanimous agreement at the ministers' meeting could not have controlled the general meeting, where the consideration of practically the same subject aroused dissension and sharp difference. Too often a slight difference in phraseology or the manner in which a matter is presented is allowed to take precedence over inherent worth. It takes wisdom and a fine sense of justice to meet worthily a question of merit crudely clothed or presented at an untoward moment. Propriety and good taste are not controlling matters and some times are to be sacrificed for principle and right. The incident as concluded was an object lesson to all concerned.

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The man whom Nature has appointed to do great things is, first of all, furnished with that openness to Nature which renders him incapable of being insincere! He is under the noble necessity of being true.—*Carlyle*.

Congratulations are to be extended to Unity Congregational Society of New York on the occupancy of the fine building at 244 Cathedral Parkway. The "West Side Unitarian Church" was formerly known as the Lenox Avenue Unitarian Church and was located at 121st street. Rev. Merle St. Croix Wright was its minister for more than thirty years. When he resigned, Rev. Charles Francis Potter was called and the property was sold and a new lot was acquired. Through the courtesy of President Butler of Columbia University, the church has worshipped in Earl hall during the building of the imposing structure, which will be called "The West Side Meeting House." The building is not completed in all details but service was held on June 11th, Mr. Potter preaching on "Religion and the Modern Church." The total cost of the structure and land will approximate \$400,000.

One of the most significant features of modern life is the ever-increasing growth of helpfulness, exercised alike by individuals and organizations of every sort. During June, San Francisco entertained lavishly and happily the Order of Shriners. It is commonly understood as the playground of Masonry, and its annual pilgrimages to various attractive oases are great events. But the incident enjoyment is not the sum of its activities. It at present is spending a million dollars a year for the care and upbuilding of crippled children. During the recent conclave the cornerstone of one of twelve hospitals to be erected was laid in San Francisco. This is but one of its objects of betterment. The Boy Scouts have been most generally aided and are considered as special wards of the Order.

The Y. M. C. A. have just concluded their relief work in Europe, and not less

than \$400,000,000 have been expended.

The sum expended by the various agencies and organizations, including governmental aid, are beyond computation; and it is said the Russians cannot understand that it is possible that we can have no selfish motive.

Christianity has failed to function in many respects, but it surely has given proof of brotherly helpfulness. We are our brothers' keepers.

It is all-important that we face the facts of life, whatever conclusions we reach as to what they are. We may, however, be wise in discounting the gloom of the calamity howler. The world is not all chaos nor by any means hopeless. There is much to deplore but as true much to rejoice in. Civilization has a way of escaping many threatenings and is likely to outlive many of its false prophets.

The great question is as to the temper, the spirit, with which we meet the conditions of the time in which we live and what we individually do to better them.

A few years ago a man of extraordinary intellectual power ended a brilliant but unhappy life in Germany. Friedrich Nietzsche was an honest and fearless searcher for truth, and a merciless critic of all that was or had been. He was a hater of civilization and loathed all weakness. He scorned Christianity as an influence in life. He was bitter and hard, and struck at every comforting belief. He was convinced of the worthlessness of life and the delusiveness of all aims. Life was an experiment, and one has to pay too dearly for everything. We give too little thought to our own welfare. Our egoism is not shrewd enough, our reason not selfish enough. He spoke of himself as the leading philosopher of the age and a little more than that something decisive and fatal that

stands between two epochs. He indeed was a great leader in revolt, in discontent, and in a sense represented the brutal materialism of the present day.

Near his end he wrote: "Through all these years I have had no comfort, no drop of human sympathy, not a breath of love.

There are those today who see only the dark side of existence and who seem to despair of future good. Civilization is so bad and so wrong that we cannot look for its growth and ripening. It must be overturned and some new system superimposed through which man can emerge.

A few months ago Rev. Robert F. Leavens of Berkeley took as a sermon subject, "These Times," and his comments were worth wide dissemination. He said, in part:

"Whatever the conclusion, the facts of the present and the possibilities of the future must be faced. It is conceivable that the United States has passed the zenith of its greatness and is on the decline. It is conceivable that in a few hundred years from now the territory now occupied by us will be the scene of a new civilization not descended from the present but replacing it, planted on top of it as the cities of Troy in successive ages were built one above the other. It is conceivable that in a thousand years or two there will be little left of our present civilization but records and ruins. The facts of self-indulgence in things of the flesh and of the neglect of the things of the spirit for things material must be faced, and the possible consequences must be faced.

"It is doubtful, however, if any person now living is in a position to sit in judgment on the present civilization of the world. The very fact that we are all in it and of it renders us incapable of appraising it accurately. We are as incompetent to judge of the success or failure of our civilization as was the soldier in the trenches unable to tell of the success or failure of the prosecution of the war:

"This much may be said: If our times are fraught with dire possibilities of evil they are also fraught with tremendous possibilities of good. The materialism of the present is not to be denied. Neither is the idealism of the present to be denied. Which is more potent and which will be victorious in the struggle remains to be seen. Seventy-five years ago Emerson said, 'The multitude of the sick shall not make us deny the existence of health. In spite of our imbecility and terrors and the 'universal decay of religion,' the moral sense reappears today with the same morning newness that has been from of old the fountain of beauty and strength.'

"It is a time for every one to stand by his standards, to be faithful to his ideals, to be true to the best he knows. That the rest of the world may seem to have gone after false gods is no reason why any single human soul should forsake what is to him the true God. It is a time of change, and all things are challenged, every standard must give reason for its existence, every idealist must have reason for the faith that is in him, every servant of humanity must be open to conviction and willing to change his mind as to what will make for the wellbeing of mankind. But he must be true to the best he knows.

"Hardly less important is it for the idealist to remember that he is not the only person with standards. His neighbor may be quite as much in earnest, quite as intelligent, quite as near the truth as himself, possibly more so. These times are no times for people to separate themselves as of superior virtue, as the Pharisees separated themselves from the people of the land; it is no time to stand on a pedestal and pose and criticize. Trust your fellowmen as much as you trust yourself. Stand by your standards but keep the common touch, walk the earth and share in the life of your time.

"Youth may be trusted: it is not altogether right, neither is old age. It is headstrong, so is old age. In spite of its wild oats and because of its fresh idealism youth may be trusted.

"It is well to join the wisdom of experience to the spirit of youth. Prove all

things and hold fast that which is good. Be mindful of the past, but face the future. Let your virtue be not stagnant but growing. Be not a statue but a prospector. Be not a calamity howler but a cheer leader, and cheer hardest when things look darkest."

One privilege of a birthday is the recalling of any especially important event in the course of the added year. Two sources of satisfaction in our National history are the very gratifying result of the Washington Conference, with concomitant gain in world relations; and the dedication of the fittingly majestic and beautiful memorial to Lincoln which will add much to the attractiveness of our National Capital. It has been a year of test and on the whole we may be thankful that it has also been a year of progress.

We congratulate both the University of California and its highly honored professor of logic, Dr. Chas. H. Rieber, whose recent resignation was so deeply regretted, that his services are to be retained by the institution of which he is an early alumnus. He has accepted the position of dean of the southern branch of the University in Los Angeles. He will be seriously missed in Berkeley, as will be his gifted wife, but he will be within reach and can frequently visit us.

It is gratifying to find the wide extent of good influence. It is many years since Dr. Hale promulgated Henry Wadsworth's motto but twenty-five new Lend-a-Hand clubs were formed in 1921, with a very widespread geographical range.

Among the few active churches during July, Oakland has been conspicuous. Mr. Reed accepted help in June, but has stood valiantly by for the past month, and been greeted with fair congregations.

—C. A. M.

Notes

Among the Unitarian ministers who have sailed to Europe for their vacation are Rev. H. E. B. Speight, Rev. C. S. S. Dutton and Rev. Roderick Stebbins.

President Samuel A. Eliot will attend the meeting of the World Alliance for International Friendship to be held in Copenhagen, August 6th to 12th.

Rev. George R. Dodson was very gladly heard at Berkeley during three Sundays in July, both by the regular parishioners, his faithful friends from Alameda and large numbers of the summer session students at the University of California.

It is pleasant to know that arrangements are being made for a missionary visit to the Pacific Coast from Dr. W. L. Sullivan and others. Particulars will be given when they are ripe.

Rev. R. F. Leavens and family have sojourned at Carmel for a good part of his vacation, frequently returning to Berkeley, which has offered open doors during July to the large summer session of the University of California.

Dr. Wilbur of the School for the Ministry, visited Texas, Colorado and Arizona during the summer vacation to meet correspondents considering the courses offered and had the satisfaction of landing all three of the applicants.

Rev. Clarence Reed is in receipt of a kindly letter from Chief Justice Taft expressing his regret at not being able to accept an invitation to speak from the Oakland pulpit. He will not be here over Sunday.

Many of our Pacific Coast ministers availed themselves of the opportunity offered to attend the summer school at Andover, Mass. with which the Harvard School is now happily affiliated. Among them were Revs. Charles Pease of San Jose, Thomas Clayton of Fresno, E. A. Robinson of Palo Alto, Martin Fereshtian of Salem, John C. Perkins of Seattle, and Mr. Berkeley Blake of Sacramento. It was a fine session and greatly enjoyed by all.

Dr. Dodson will enjoy facing his former congregation at Alameda for several Sundays before returning to his St. Louis charge.

Rev. John Howland Lathrop of Brooklyn has supplied the memorial pulpit at Stanford University for four Sundays. On Sunday, August 6th and 13th, he will occupy his former pulpit at Berkeley.

A very congenial party is spending the month of August in the delightful Kings River region: Dr. Earl M. Wilbur and Prof. J. A. Long of the Berkeley church, Dr. George L. Dodson of St. Louis and his son, and Rev. Henry W. Foote of Cambridge and his son. Five burros transport camp equipage and furnish all desired companionship.

California Unitarians are being favored this summer by visits from prominent clergymen of their order from the Eastern States, including Revs. Sidney B. Snow of Montreal, George R. Dodson, Ph. D., of St. Louis, and Rev. John H. Lathrop of Brooklyn, N. Y.

The last number of the *Christian Register* reports the death, at Worcester, Mass., of Mrs. Caroline Elizabeth Fish, wife of Rev. Andrew Fish, minister of the Eugene church from 1912 to 1920 and now a member of the faculty of the University of Oregon. She was a charming woman and in deep and tender sympathy with her fond husband.

Rev. Wm. G. Eliot, Jr., is writing for the *Christian Register* a very interesting series of articles on the early history of the Unitarian Church in Oregon. He speaks with the authority of experience from the fourth year of his life.

Mr. and Mrs. Speight, with Ray and Charlotte Frances, are spending the summer in Newburgh, Scotland, near Mrs. Speight's old home. For the past few weeks Mr. Speight has been in Transylvania, preaching in Unitarian churches there, and bearing messages of goodwill from the American Unitarian Association. He expects to return to England to preach in Brighton, July 30, and then rejoin his family in Scotland for a month before returning to Boston.

Contributed

A Vacation Glimpse

Charles A. Murdock

Fortunate are they who can find change and the recuperation it brings during the heated mid-year season. So far as weather conditions are concerned the dweller in San Francisco finds no need of cooling off in summer. If the trade winds that rush in from the ocean to fill the heated space above the great valleys are too cool for comfort, a very few miles of travel into the valleys will discover any desired higher temperature. But aside from equalization or moderation of temperature, change of surroundings is advantageous and agreeable. A transplanted editor luxuriated this year in two weeks or so in the foothills of the Sierra Nevada where nature was at its loveliest. It was in a county given over in its youth to mining. The bed of the Feather river was rich in gold and its rapid fall fed flumes that led large volumes of water to spots where rich mountains were hydraulicked away. But time put a stop to the ruthless process. To fill the river bed with the waste material and cover rich land with ruinous "slickings" was paying too large a price for the gain of gold, and the more permanent interest finally controlled. Without doubt great quantities of gold remain in place, but land of greater value is being converted into orchards and adding enormously to the value of the State.

The hundreds of miners that scoured the bed of the Feather never dreamed that the seemingly worthless red soil on the plateau above the river covered with pines and manzanita would in seventy years be cleared off and converted into orchards that perhaps equal in value any in the State. Opposite the old mining town of Magalia, the range of bold hills beyond the west fork of the Feather terminates in a peak called Magalia. Near this point in the early days a nugget of fifty pounds, nearly all gold, was picked up, furnishing to the finder a fine long spree. Today the almost deserted town lingers in the sunshine and suggests romance and days that made history. The fine plateau, 2000 feet above sea level, is being steadily cleared off and

planted to all manner of fruit. The Paradise Irrigation District is abundantly supplied with water from a branch of the Feather, and piped to every part. The red soil is often twenty-five feet deep and it is claimed that the pears, apples and peaches are markedly superior in quality to the ordinary valley product.

One can see a flattering future, and at present a placid and profitable life—with few distractions. The air is pure and unvexed with discordant sound. The days are mild and beautiful, and when the night comes never were skies more lovely. Peace seems enthroned, and it is hard to imagine strikes and telephones and small-pot excitement over the trivial things of life. To spend a few weeks among growing trees and ripening fruit, with a glorious skyline of lordly pines and majestic ravines is reassuring. All hectic push and bustle, all fretting strife and envy are forgotten, and self-respecting, simple-minded men and women are living healthfully and naturally.

It is well worth while to convince one's self of the great desirability of the simple life and the charm of quiet.

The Attempt to Explain God

Rev. Jenkin Lloyd Jones, writing of the great Parliament of Religions in Chicago in 1893, tells us ("A Chorus of Faith"): "We come to the third unity that bound together the parliament, made it a coherent and cohesive body; the unity of reverence, the sense of the mysterious in the infinite, the thought of God. There was but one faith pervading the Parliament, except when some one began to number his divinities or to count the attributes of his deity, then disintegration was imminent. Perhaps the least fruitful day of the Parliament was the one set apart for the discussion of the divine nature. Let it be confessed that was rather a dry day. The Parliament was most triumphant when it took God for granted. The soul can be trusted on its God-ward side. Give the spirit its freedom and it will fast enough use its wings. Teach the mind to think and it will soon enough discover that it is 'thinking God's thoughts after Him.'"

Events

Long Beach Church Building

The Unitarian church of Long Beach will proceed at once with the erection of a \$20,000 edifice, modern and attractive, on its lots at the southeast corner of Ninth street and Lime avenue.

The structure will face Lime avenue with the main auditorium on the Ninth Street side. The exterior of the building will be finished in stucco, with halved timber effect above.

C. T. McGrew & Son, in whose offices plans for the edifice were prepared, have been given the building contract and will start work forthwith. The present building, a temporary structure, will be moved to the rear of the lot and used during the erection of the new church. Eventually, the old building may be transformed into a parsonage.

In the new edifice, the community hall and social room will be south of the auditorium and connected with it by a reception room facing on an open court between the two main halls. The church will seat about 225 people, and the community hall will be slightly larger. At the right, in the social hall, will be a stage, for use in presenting entertainments. A modern kitchen, rest rooms and lavatories will be among other features.

The building when completed will represent an expenditure of about \$20,000, besides the value of the lots used, and although about \$2,000 must still be raised the building will be consecrated and dedicated free from mortgage or other incumbrance.

The location is considered excellent, as it is not far from the center of population of the city and near to three transportation lines, those on Atlantic avenue, Seventh street and Tenth street. Still, it is away from the noise of traffic.

No general canvass for funds for the building has been made in that city save among these known to be of the liberal faith, nor will any be made, though donations from all friendly to our movement will be gratefully received.

The church will be a very attractive, though modest, house of worship that should not seem out of place in a city of beautiful churches.

The Berkeley Institute

From June 12th to 16th the session of the religious institute conducted by the American Unitarian Association at Berkeley was attended by interested representatives from most of our Pacific Coast churches. The North was especially in evidence, sending seekers for knowledge and methods from Victoria, Seattle, Portland, Eugene and Salem.

The meetings were held in the new library building of the Pacific School for the Ministry, admirably adapted for the purpose. The reading room was utilized for the addresses and the pleasant chapel in the second story for the daily service at midday. Three courses of instruction were given, each forenoon, the afternoon being assigned to conferences and the consideration of practical experiences of workers in church schools.

At 9 o'clock Miss Sarah M. Sturtevant of the University of California gave an hour to the analysis and underlying principles of Education and Religion, speaking from the standpoint of a highly trained mind with a wide experience. Dr. Wilbur then gave an hour on the Life of Jesus and the topics that the teacher must face. A brief devotional service followed and then Dr. Florence Buck, in charge of the Institute, gave an hour to practical instruction and the best methods of conducting the church school, suggesting the most helpful books in the various departments and bringing the record of the best results reached by experience. The number in attendance was encouraging and the result of the study distinctly encouraging.

Sunset Hall

Unitarians of southern California, at their fourth annual outing, on July 1st at Bixby park, voted to establish a home for elderly people somewhere in the southland, the home to be known as Sunset Hall. In all probability it will be established in Los Angeles.

Towards the fund for the creation of this home the sum of \$200 was raised at the outing with hardly any effort. Mrs. C. A. Curtis of Los Angeles spoke in favor of the project. It was mentioned that a fairly good sum had already been

pledged towards the home. A committee consisting of the presidents of the ten or twelve Alliances at the outing was selected to consummate the Sunset Hall project.

One of the features of the outing was the address by the Rev. Miss Mary A. Safford of Orlando, Florida. The Rev. Miss Safford is over 70 years of age. For 30 years she was pastor of the Unitarian church in Des Moines, and she is still the pastor emeritus of that church.

Dr. Fairfield presided at the outing. The principal speaker was the Rev. E. B. Backus of Los Angeles, who spoke regarding the recent Fundamentalist convention.

Rev. Bradford Leavitt Called to Pasadena

On July 21st a meeting of the trustees of the newly organized Unitarian church at Redlands was held and much satisfaction was expressed at a letter from Rev. Bradford Leavitt accepting the local pastorate, which had been tendered him by a unanimous vote of the congregation at a recent meeting. He will take up active work in September.

In explanation of his position he said to a reporter the following day:

"I believe there is work really worth doing in Pasadena and this is what has decided me to come here. Building up a church from its beginning appeals to me much more than a softer berth in some settled parish, and I shall look forward with great pleasure to my work with those who have launched this new church. In Pasadena there are many fine churches and ministers and I shall be happy to have a part with them in the work. I have the greatest admiration for the work the orthodox churches are doing. I rejoice in that work, even though I cannot think with them exactly.

"There would be no excuse for a new church in Pasadena were it not for the presence of a large number of persons to whom the present churches do not make a strong appeal. For this reason only, we have come here with the aim of building largely from new material rather than appealing to those who are satisfied in other churches."

Selected

After Many Days

(A correspondent sends a copy of a communication published in San Francisco in 1864, soon after the death of Thomas Starr King. It brings back the event and illustrates his spirit and his power.)

Editor Bulletin: The late Mr. King's last sermon was delivered on Sunday evening, February 21st, from that beautiful and appropriate text, the 23d Psalm. It seems to me a pleasing coincidence that this psalm should have been the burden of his last public ministration, should have trembled in musical accents upon his dying lips, and should have constituted the scriptural lesson in the sad duty of consigning to its narrow house the earthly remains of one of the most gifted divines that ever pointed deathless souls to the Cross of Christ. I was unusually impressed with the sublimity of thought and appropriateness of application during the delivery of this sermon by Mr. King.

Mr. King began his discourse by stating in substance that the 23d Psalm was to the Old Testament what the Lord's Prayer was to the New—that it was the key to unlock to human appreciation and faith the results of trust and obedience to the Master's will. It was the duty and work of the shepherd, he said, to secure good pasturage for the sheep. To do so frequently they were led by the shepherd from one locality to another. Frequently these changes were attended with difficulties and surrounded with dangers. The sheep must be led through the dark, sterile canons, their pathway lying where deep defiles, over slippery places, along the brink of frightful chasms. During this fatiguing journey the shepherd went before the sheep, and they knew his voice and followed him." At length they emerge from this dark and treacherous way into sunshine and joy; they are introduced to "green pastures," and lie down by the "side of still waters." This whole chapter was the outgoings of a Father's care and love. This world might fitly represent the nearly exhausted pasture. Soon a removal would be necessary. The "dark valley of the shadow of death" must be passed; but we should "fear no evil," for we hear

his voice before us, and his rod and staff comfort us. From this shadowy vale we emerge into the bright sunlight of a land of fruits and flowers, where vernal loveliness spreads out on every side, and the waters of life flow musically at our feet.

The principal thought upon which Mr. King seemed to dwell was that "the Great Shepherd would *lead us*, not drive us, into the green pastures of His love and heavenly joy." While sitting in the gallery during this short but impressive sermon, how gently and kindly, I thought, has this large, refined and deeply interested audience been *led* along by the eloquence of their pastor, who, as the servant of the Great Master, had gathered the sheep into so greatful a fold. Ah! little did they dream that this should be the last time they would "hear *his* voice;" that when its last accents died away in the blessing of the benediction, by them it would be heard no more. But he is gone; their pastor, shepherd, friend and brother is no more. Death has hushed in the stillness of the tomb the silvery voice of Thomas Starr King.

The Unitarian Laymen's League, a very interesting and constructive body, is making an effort in one particular direction, the most interesting direction, to my thinking, for benevolent and religious action today. They are making an effort in the direction of getting the millions upon millions of unchurched people in our country into some form of church.

These fifty millions of people or more have abandoned the churches in which they were brought up or in which their fathers were brought up, abandoned them completely, and have no place to go for religious inspiration and encouragement. The Unitarian Laymen's League has set out to help this enormous mass of the unchurched. This seems to me the urgent duty of both Unitarian laymen and Unitarian ministers at the present moment.

The shuddering world needs a new religion framed on the plain teachings of Jesus, led by his living example, and thronged by the laity—men, women, and children—joyously in it heart and soul.

—Charles W. Eliot.

Creed and Character

The Rev. Joseph Anderson Smith, D.D., pastor of the Fitzgerald Memorial Church (Methodist) in San Francisco, preached a sermon on the second Sunday of the New Year which is not only a gratifying illustration of the breadth and progressiveness permissible in that communion, but of itself deserves to be taken to heart by Christians of all shades of opinion and church connection. Said the preacher:

"Man is a free-thinker. It is a glorious sovereignty which he shares with God. His thoughts crystallize into convictions; his convictions form his creed; his creed reflects his character. The man that has no creed has no character, for he is without convictions, without any philosophy of conduct, has no sense of ethics—he is either an idiot or a mental and moral anarchist.

"Believe something and believe it devoutly. Let it be the faith that lies at the base of your life. Find its spirit and its power in the matchless personality of the Man of Galilee, who spoke as never man spoke, and lived as never man lived. Make your creed broad and deep and high. Make it social as well as spiritual. Enrich it with sentiment, ennoble it with idealism, glorify it with faith and love—but withal insist upon it being rational, practical and livable.

"A New Year's Creed—I believe in the fatherhood of God and the brotherhood of man.

"I believe the home, the church and the school are the cornerstones in the temple of our national life.

"I believe in political democracy, social equality and religious liberty.

"I believe in the inestimable value of human life, the sacredness of personality and the essential worth of true manliness.

"I believe in dignity of labor, the joy of service and the beneficent ministries of mercy.

"I believe in the rights of property, the freedom of speech and in the universal application of the Golden Rule.

"I believe in the divine sovereignty of the will and the majesty of self-control.

"I believe in an open mind, a loving heart and a helping hand.

"I believe in the rare virtues of modesty, chivalry, consistency and tact.

"I believe in the voice of conscience, the obligations of altruism and the mandates of character.

"I believe in an adventurous faith, a courageous hope and a dynamic love.

"I believe in the superiority of gentleness, the moral excellence of sincerity and the divinity of forgiveness.

"I believe in the psychology of cheerfulness, the philosophy of the second mile and the fine art of simplicity.

"I believe in the high privilege of reciprocity, the beatitude of friendship and the spirit of vicarious sacrifice.

"I believe in the beauty of holiness and the holiness of beauty, the science of religion and the religion of science, the works of faith and the faith of works."

To all of which we say heartily, Amen!

—C. W. W.

Henri Bergson's Outlook on the Universe

Henri Bergson is the first real philosopher who does justice to biology. He is a philosopher of intuition and his philosophy is for men and women who have to deal with human life. He takes away many barriers which have long puzzled and perplexed us. Philosophy is man's growing perception of the truth. It is an endless series of approximations towards a comprehensive and satisfactory view of life. Bergson has delivered many minds from the shadow of materialism. His refutation of the mechanical view of the universe is thorough and final. He teaches that the universe is not a machine, not a physical force, but a life. That life is full and creative. The intellect does not of itself give us an insight into the "spirit within the wheels." The intellect, he says, has been built up by contact with the visible, material world. This visible world is a world of space relations, a world that can be measured, and its most accurate science is that of pure mathematics. But you can never understand life by viewing it from the outside. The intuition, especially in rare moments, gives

one an impressive look-in on the mind within the machinery.

In the long ages of evolution there is, as we say, "something doing." Something is being achieved. Nature is plastic, the world is forever unfinished, is always being made. Bergson's ethical view is that since the world is a process of creative evolution, good is what conduces to growth, what promotes personal and social evolution. Bad is what hinders, stops or reverses the process. The great idea is to be alert, alive, always adaptable; the enemy that threatens us is over-caution, automatism, rigidity, fixity.

The universe is not predetermined from the beginning, because if that were true, the drama would be over. Pre-arrangement would involve that we and everything are fated. He thinks there is no end. What seems to be an end is always a new beginning. The portals of the future remain wide open. The vista ahead is endless. There is a divine eventfulness in the whole process. One of Bergson's greatest ideas is the reality of spirit, and his books are pervaded with the idea of the reality of the spiritual life in an egoistic sense—its rights to our allegiance, a decisive choice of the will, of noble ideals to live by, for only as you set your soul definitely towards the highest can you win greater life.

One suggestion that comes to us from Bergson's re-educating himself, as he did, in the facts of modern science, is that religion requires that we have the moral earnestness to build ourselves up in solid knowledge as he has done. The story of nature should of itself be a Bible to us, and we should read the works of modern science with reverent religious feelings. Only he or she is saved from fadism in religion who is morally earnest enough to become a lifelong student of verifiable facts, going to the bottom of everything, with the aid of the scientific method of discovering truth. By studying the highest manifestations of the World-Spirit in art, in the best poetry, by participating in the heroic march and battle of human progress in this generation, in reading intelligently the sacred books of the world, in becoming rever-

ently acquainted with all the universal laws revealed by modern science, we receive a continuous inspiration to perform our part on the sacred tree of life—the universe. Keep step with the noblest life, be a creative moral personality, and life shall speak to life, the deeps in your life will receive an answer from the deeps beyond, life itself shall be an unveiling of divine glory, life shall be seen in the divine form of God.—*Rev. George Gilmour, Minister Unity Church, Denver.*

Truth About Prohibition

Chester H. Rowell.

In practical fact, there is no such issue as prohibition. It took thirty-six states to put prohibition into the Constitution, but it takes only thirteen to keep it there. Everybody knows that there are more than thirteen states which will never vote wet. The same is true of the "beer and wine" proposal. Some of us may like that idea and others may dislike it, but the time has passed when our opinions either way count. The Supreme Court has already decided that such a law would be unconstitutional if passed.

Only two things can be done: to obey the law or disobey it; to enforce it or defy it; to discourage bootlegging by making it hard or to encourage it by making it easy. The issue is no longer "dry" or "wet," but law or lawlessness.

That issue, and that only, will be on the ballot this fall, in the referendum on the Wright enforcement act. There is no way to vote for or against prohibition at that election. Prohibition will still be the law in California, no matter how we vote. The only question will be whether, being the law, it shall be enforced. The responsibility of enforcing all other provisions of the Federal Constitution is laid on Congress. In this amendment alone it is expressly laid, by the language of the amendment itself, on Congress and the states themselves.

Nearly all the other states, including New Jersey, which refused to ratify the amendment, have passed enforcement

acts. If the Wright act were to fail, California would have the unenviable distinction of being the only state to defy the Constitution by direct vote of its people. The Wright act is not the Harris act which was rejected two years ago. It is the Volstead act verbatim, including automatically any future amendments in that act. The only difference is that if the state act is passed there will be enough police and courts to enforce it.

It is not true that California voted against national prohibition, and it would be to no point if it were. The Constitution is the law even of those states which did not vote for it. California did vote for national prohibition at the same election at which it rejected two sorts of state prohibition. But it would still be obligatory on us to enforce the Constitution, even if our local vote had been the other way. The Constitution of the United States is not subject to local option.

If Thou Hadst Known

In a letter to the family of the late Dr. Horatio Stebbins, Kate Douglas Wiggin, catching herself saying "*If* the dear Doctor had written his own autobiography in the last two years, it would have reached one hundred thousand readers," proceeds thus:

"*If*—I remember one of his sermons in which for a moment he alluded to 'that eternal subjunctive that faces us through life,' saying it could never be conquered nor wholly pushed aside. It could be lessened by watchful care so that we need not spend sad lives in saying, 'If only I had done this or that!'

"I never forgot it, because it brought back an episode of my own child-life when the district-school teacher had kept me after hours to recite some ill-learned conjugations of a verb. She told me years after (and I put it into my first Rebecca book) that when I was all alone with her and she asked me the subjunctive pluperfect of the verb 'to know' I began steadily, 'If I had known,' 'If thou hadst known,' 'If he had known,'—and then my voice began to break and I went on tearfully with, 'If we had known,' and finally broke down, saying,

'It is such a sad verb, Miss Jordan, because, you see, if only they *had* known, things might have been different!'"

At this season in the Christian Church there comes with the story of the last days of Jesus *his* use of the same sad verb—possibly it supplied Dr. Stebbins with his text for the sermon referred to; and the reminder that we all do well to recognize the days of our "merciful visitation" is always in season.—*London Inquirer*.

The Religious Perplexities of Today

Dr. Jacks, principal of Manchester College, has lately delivered two Hibbert lectures at Leeds, Manchester, Liverpool and Birmingham, the first concerned with perplexities of religion in general and the second with those of Christianity in particular. Religion, as Dr. Jacks defines it, is "that in each one of us, and in all of us together, which faces the crisis of our existence; which does not turn its back upon the crisis, but accepts it; and which feels, when confronted with the crisis that its hour has come and that for this cause it came into the world." Religion is no means to evade this crisis. It has nothing to do with the terms of escape, with safeguards. Man is not made of such poor stuff as not to accept the challenge boldly. Let it be faced outright; evil is evil, and to "explain" it, to offer a "reconciliation" of it with the goodness of God is futile. The precise point at which the eternal values entered the soul, and thoughts and deeds worthy of a man began to be born, was when the consciousness of evil became clear. So far as he could see there was no solution for the "problem of evil," nor, for his part, was he anxious for one. Religion, in his view, arises, not from a solution of the problem of evil, but rather from the discovery in ourselves of something more than a match for evil. He declined to accept the world as a place where a final satisfaction of our desires, a removal of all difficulties, could be found. There are those who mean, when they ask for a divine world, a world that provides a field for life on a high level, that

gives incentives for living it, a world that breeds great ideals for great souls to pursue, that shares with them in the pursuit, suffers in their overthrow, triumphs in their victory. With such a mood, religious perplexities, though not removed, were capable of assessment at their due value and no more.

Andover Summer Session

For the third season the Laymen's League have made it possible for ministers to meet for inspiration and instruction at some point of vantage in the East. This year they gathered at Andover Hill in Massachusetts, marking the merger of the Harvard Divinity School with the Andover School organized in 1808 in protest to the Unitarian tendencies of the Harvard School. For over 100 years they have lived, not far apart in location and growing nearer to one another theologically. A few weeks ago they became one and this meeting was a fitting observance of the event. There were 211 in attendance, 143 being ministers, and the session extended from July 3d to 8th.

Dr. Samuel A. Eliot made the fine opening address on "The Function of the Minister as Interpreter and Mediator." Dr. Crothers was on the program, as was Dr. Sullivan.

In the *Register* account allusion is made to the address by Dr. John C. Perkins on "The Use of the Bible in Religious Worship," and it incidentally says of him: "who is coming to be a colleague of Mr. Frothingham in the Arlington Street (Boston) church.

We had heard of the danger but hoped Seattle and the Pacific Coast might be spared. We cannot wonder that he was called and that he felt the opportunity was irresistible, but we shall sadly miss him.

Little Willie was enjoying a play with his kittens on the street when a gentleman passing by asked him the names of the kittens. "Joe and Jerry," was the prompt reply. "Why not call them Cook and Peary?" the man then asked. "Oh, no," said Willie. "these aren't pole cats!"—*Washington Times*.

Books

THE AMERICANIZATION OF EDWARD BOK; Chas. Scribner's Sons.

This biography is accorded high rank, and it fully deserves it. Lord Northcliffe proclaims it the best biography of our time, and William Lyon Phelps ranks it with Franklin. Sales are extraordinary; two printings were called for in 1920, fourteen in 1921, and with a popular edition in 1922 it has taken a fresh start. Bok came from Holland with his father and mother in 1876 at the age of six. The book has portraits of his father and mother and grandfather and grandmother, and they show that his inheritance of character and intelligence was very large. The story of his struggle with poverty and apparently untoward circumstances is sharp but marked with extraordinary accomplishment. By dint of boundless energy and wit he succeeded from the start. His boyish ardor and assurance in securing autograph letters is amusing as well as astounding. His business energies, his educational gain and his amazing editorial career, with its record of good accomplished make a story of absorbing interest. Its simple, direct style is very pleasing, and when one has read it he finds it a wonder that such a tale could have been written without a suggestion of bragging.

SPIRITUAL HEALTH AND HEALING; Horatio W. Dresser, Ph.D.; Thomas J. Crowell Company; \$2.

This stimulating book is by the author of "The Power of Silence," "A History of the New Thought Movement," etc.

In a way it is an estimate of the Quimby method of healing. It also takes up the Swendenborg theory of the Divine influx. The present volume completes the study of Quimby's writings as expressed in "The Power of Silence." It is a plea for a return to the simple belief of the early Gospel writers. Dr. Dresser feels that the chief need of the present day is for a clearer statement of the ideas which lead beyond mental to spiritual healing.

CONCENTRATION — Christian D. Larson. Thomas Y. Crowell Company.

The purpose of this prolific writer is to inculcate concentration. It is especially for those who wish to learn how to master the fine art. Trained mental power is indispensable to all accomplishment. It is the purpose of the book not only to discuss the all-important quality of concentration, but also to present practical methods through which it may be gained and applied. The Larson Books cover some thirty titles and they are commended warmly. A Los Angeles critic goes to the length of declaring that they are "the best books I have ever read." Another from the same moderate locality proclaims the author "an emancipator of the race."

"Most of the shadows of this life are caused by standing in our own sunshine."

From the Churches

BERKELEY.—Rev. Geo. R. Dodson concluded his series of addresses on Modern Religious Thought on July 16th, speaking on "The Function of Jesus in the Life of Modern Man." Rev. R. F. Leavens resumed his pulpit on July 23rd, speaking on "The Everlasting Arms." His sermon on July 30th was on "Strikes and the Public." Rev. John H. Lathrop, who was minister of the church for the six years ending in 1911 will preach on the first and second Sundays in August. The attendance has been very encouraging.

OAKLAND.—Rev. Clarence Reed has preached each Sunday in July. On the 30th he spoke on the Revolt on Modern Civilization, as epitomized in a recent book. In August he will consider some of the characteristic dangers and trials of the church and religion encountered today, urging a rational faith to withstand religious fanaticism.

SAN JOSE—The last service held by the church before its minister, Dr. Charles Pease, left for Andover, Mass., was held out of doors at Sunny Brae, the home of Mrs. Elizabeth Lowe Watson, near Cupertino.

Over one hundred assembled and the usual music and inspiring talks were given under the grand old Temple Oak where so many services have been held in the past by Mrs. Watson herself. Later in the afternoon the children of the church school entertained with a little play.

A vacation is being taken by the church during the absence of Dr. Pease but on his return the various activities which have during the past year been increasing in interest and usefulness, will be taken up with renewed vigor.

Do you know that a word, a touch, a smile is often the kindest of kindnesses—the most helping and healing, the most cheering and encouraging thing it is possible for any one to bestow. . . . More happiness and more pain are given every day by the words that drop lightly from us, and the looks upon our faces, than by all the births and marriages and deaths together.—*R. A. Armstrong.*

Sparks

"So the Youngweddts are going to separate. What caused the trouble?"

"Her cooking, I understand. She entered the dining-room one day and found him feeding the dog with one of the biscuits she'd made and coaxing him to give up a dog biscuit in exchange."—*Boston Transcript.*

A colored man had been put to work under a foreman during a job of railroad construction. All day he had handled rails and ties without stopping. As he went out he said to the boss: "You sure got my name on de pay roll?" "Yes, here it is,—Simson." "Dat's all right, dat's my name. I thought may be you had it Samson."

Friend—Is her father the kind of man who would pursue you if you eloped?

Jack Poore—No, he's the kind of man who would move, so that you couldn't find him when you came back.—*Boston Transcript.*

A verger was showing a visitor round a church. The passage through the wooden altar rail was flanked by two stout posts with particularly large and round wooden knobs on top. No one would think of photographing them, at any rate till after hearing the verger. "A little while ago, sir," he said, "we had a very short-sighted bishop here, sir, and he *confirmed* one of them knobs."—*Christian Life.*

The late Dr. Momerie used to tell of a little agnostic who got into great trouble because he would not believe the story of Jonah and the great fish. Despite his mother's entreaties, he kept saying: "But you can't bweeve under water." At last he was chastised and sent to bed. The vicar was sent for, and after talking to the child for a long time about the perils that await the unbeliever, the little fellow "came to." "I think you'll find him all right now," said the vicar as he departed. When his mother came to kiss him good-night she told him how glad she was he believed all about Jonah. "Yes, movver," he replied, "I believe all of it. But—you can't bweeve under water, because I've tried!"—*Christian Life.*

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. Ministers at a distance will be supplied by paying postage one way. Address Miss Martha Barth, Librarian, Franklin and Geary Streets, San Francisco.

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The East to the West

Those who have trust in human nature cannot but feel certain that the West will come out triumphant, and the fruit of the centuries of her endeavor will not be trampled under foot in the mad scrimmage for things which are not of the spirit of man. Feeling the perplexity of the present-day entanglements, she is groping for a better system and a wiser diplomatic arrangement.

But she will have to recognize, perhaps at the end of her series of death-lessons, that it is an intellectual Phariseeism to have faith only in building pyramids of systems; that she must realize truth in order to be saved; that continually gathering fuel to feed her desire will only lead to a world-wide incendiarism. One day she will wake up to set a limit to her greed and turbulent pride, and find in compensation that she has an everlasting life.

—*Rabindranath Tagore.*

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Disappointment

We hope, but our hopes are silenced,
 We dream, but our dreams become fanciful
 play,
 We ove, but our llove is conquered,
 We melt like due at the dawn of day.
 —Felix Fluegel.

Surely all old things are not outworn. Ptah Hotep (4,000 B. C.) said: “Let thy face be bright what time thou livest . . . It is a man's kindly acts that are remembered of him in the years after his life.”

Editorial

“The Outline of History” by the prolific H. G. Wells prodigiously aims to sketch the story of a man, and in that he succeeds at all is a literary marvel. Its great value is that fairly gives one comprehensive view of the growth and progress of man and enables us to project the continuance of the course in reasonable trust dependent upon adherence to the general principles that have guided the onward march.

The historian is not a propagandist only to the extent that the facts he records convince the reader of truths that must be inferred from them. The rise and fall of nations cannot be studied without some comprehension of underlying causes, and the relation and influence of moral, social, political and religious forces are made apparent and found unchanging.

The part of religion in the history of man Mr. Wells handles without apparent prejudice or narrowness of judgment.

He withholds no acknowledgment of merit where good is found, and condemns wrong wherever it seems apparent. He does not exclude as false any religion and in the presentation of Christianity is eminently fair and discerning.

In presenting the historical view he very clearly shows how the prevailing divergences arose and outlines the essential and fundamental characteristics of Christianity to be in substantial accord with those held by the liberal churches of today.

He says: “It is a fact in history that the teaching of Jesus of Nazareth had in it something profoundly new and creative;

he preached a new Kingdom of Heaven in the hearts and in the world of men. There was nothing in his teaching, so far as we can judge it at this distance of time, to clash or interfere with any discovery or expansion of the history of the world and mankind. But it is equally a fact in history that St. Paul and his successors added to or completed or imposed upon or substituted another doctrine for—as you may prefer or think—the plain and profoundly revolutionary teachings of Jesus by expounding a subtle and complex theory of salvation, a salvation which could be attained very largely by belief and formalities, without any serious disturbance of the believer's ordinary habits and occupations, and that this Pauline teaching *did* involve very definite beliefs about the history of the world and man * * * Official Christianity throughout the world adopted St. Paul's view so plainly expressed in his epistles and so untraceable in the gospels, that the meaning of religion lay not in the future, but in the past. * * * Upon the theories of Paul, and not upon the injunctions of Jesus doctrinal Christianity built itself."

Mr. Wells recounts the story of the creation of the world and of Adam and Eve and the serpent—an ancient Babylonian story, by which the very ancient and primitive "heliotic" serpent legend entered Christianity, and goes on to say:

"Upon this historical assumption rested the religious fabric of the western and westernized civilization, and yet the whole world was littered, the hills, mountains, deltas, and seas were bursting with evidence of its utter absurdity. The religious life of the leading nations, still a very intense and sincere religious life, was going on in a house of history built upon the sand."

This continued till a century and a half ago. Indeed, it was not till 1859 when Darwin's *Origin of Species* was published that the Six-day creation was generally rejected.

"Formal Christianity was confronted with a clearly demonstrable error in her

theological statements. The Christian theologians were neither wise enough nor mentally nimble enough to accept the truth, modify their formulæ and insist upon the living and undiminished vitality of the religious reality those formulæ had hitherto sufficed to express. For the discovery of man's descent from sub-human form does not even remotely touch the teaching of the Kingdom of Heaven. * * * It was the orthodox theology that the new scientific advance had compromised, but the angry theologians declared that it was religion."

Mr. Wells deals with the possible unification of the world into one community of knowledge and will. "Our true God now is the God of all men. Our true nationality is mankind. * * * There has to be a great process of education, by precept and information and by experience, but there are as yet no quantitative measures of education to tell us *how much* has to be learned, of *how soon* that learning can be done. Our estimates vary with our moods; the time may be much longer than our hopes and much shorter than our fears. * * *

Religion and Education, those closely interwoven influences, have made possible the greater human societies whose growth we have traced. * * * Education is the preparation of the individual for the community, and his religious training is the core of that preparation. * * * Religious emotion—stripped of corruptions and freed from its last priestly entanglements—may presently blow through life again like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these present days of exhaustion seem almost too difficult to desire. * * * Gathered together at last under the leadership of man, the student—teacher of the universe, unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, forever dying to be born afresh, for ever young and eager, will presently stand upon this earth as upon a footstool, an stretch out its realm amidst the stars."

It is a tremendous struggle of adjustment that is going on in our disturbed and disordered civilization and on the whole we are to be congratulated that it is attended with so little disturbance.

In Europe economic conditions seem so bad as to be almost hopeless. With a German mark worth but a fifth of an American cent and an apparent irreconcilable difference between the views of France as to what must be done and of Germany and England as to what can be done settlement seems an impossibility. The most hopeful circumstance is the common aversion to war on the part of the people of all countries.

In this country the unprecedented coal strike and the obstinate attitude of both sides in the railroad shop strike are evidence of deep difference hard to adjust. Peace must be reached but immense tenacity of purpose prevents settlement of difficulties. President Harding has used all authority that seems possible to effect compromise and both sides condemn him. Some things are being established. Strikes are increasingly expensive, violence is vastly prejudicial, and compromise must stop short of matters of honor.

It is gratifying to find how endurable is the respect in which the memory of Horatio Stebbins is held by the best people of San Francisco. Although more than twenty years have passed since his earthly life ended the *Argonaut* reviewer of his recently published memoirs speaks of him as having left a deep impression on the life of California, that San Francisco "is a better and stronger community today because he lived in it," and that "he occupied the position of a great citizen, a moderating, conserving, and humanizing influence in a rapidly changing community that sorely needed steadfast guides for its social and ethical life." The story of that life and

personality is characterized as "an invaluable contribution to the treasures of local tradition." It may still be procured at Unitarian Headquarters.

Notes

Rev. W. M. Backus made a brief visit in San Francisco about the middle of August seeing the city for the first time.

August is the month of home-coming and reunion between ministers and their congregations. On August 20th Rev. C. S. S. Dutton of San Francisco and Rev. R. F. Leavens of Berkeley were faced by many glad friends.

The old-time friends and parishioners of Rev. George R. Dodson rallied from far and near on August 20th, when he stood in his old pulpit in Alameda. They have never ceased to love him.

The Fresno parsonage is approaching completion and will distinctly add to the value of the plant and the effective work for which the work stands. Much credit is given to the eastern friends who have made it possible.

Rev. Mary A. Safford formerly of Sioux City, Iowa, now living in Florida has been in California for several months. She preached in the Long Beach church. During August she visited her friend Mrs. J. A. Shipman at Palo Alto.

The First Congregational Church of Oakland has undertaken to raise a permanent endowment of \$100,000 to help maintain a downtown church in the years to come. Rev. Charles R. Brown formerly its pastor has offered to give the last \$10,000 to complete the fund.

The two strongest Protestant denominations in Western Canada, the Presbyterian and Methodist are sensibly conducting joint churches in most of the towns and cities, which enables the payment of better salaries to abler preachers and adds strength to the church.

Rev. H. E. B. Speight writes from Koloszar (Transylvania) on July 20th: "I was yesterday made Honorary minister of the oldest Unitarian Church in

the world." A postal card of a general view of the city shows an imposing church edifice that was Unitarian until 1718 and a more modest one now occupied by the continuing society.

Rev. Wm. C. Pond, D. D., of the Congregational Church has passed his ninetyeth year but is still actively interested in his church work, more specifically in fostering the welfare of the oriental. He visits the various churches and missions up and down the coast giving them courage and help. Surely the power of such an example of continuance in well-doing must be great.

On August 15th, when Rev. John Howland Lathrop stood in his old Berkeley pulpit, the body of the church was insufficient to seat his audience, and the Sunday school annex was largely invaded. He preached on "Not Forgetting" and his hearers have no excuse for forgetting his forcible appeal.

Dr. Charles Pease has traveled of late and finds it significant that if you sit near a table full of pert young things in New York or Chicago or San Francisco you find it quite impossible to distinguish one group from another. "They all say the same things, with the same air of complete sophistication and with the same absence of ideas characteristic of the hard-boiled egg." In all this he finds less to criticize and condemn than to assign as a ferment and a waiting. It is not all empty nervousness.

Our Congregationalist contemporary, the *Pacific*, chronicles with satisfaction the recent defeat of the "fundamentalists" at the Northern Baptist convention at Indianapolis. It says: The vote on a motion, that "The New Testament is our all-sufficient rule of faith and practice and we have need of no other statement" was lost by 1264 to 637.

"This does not mean that the reactionary literalists are converted to a better or broader way; nor can we expect there will be any cessation of their propaganda. In fact, in alliance with the Moody Institute of Chicago they are apparently starting in on a more violent campaign than ever.

It is a great compliment when so thorough a New Englander as Dr. John Carroll Perkins declines a call to Boston and stands by a handful of friends at Seattle University. It ought to greatly stimulate and fructify the real church he has built up.

We are delighted that Dr. Perkins and his helmeet are not to go to Boston but will stand by Seattle.

We regret that the *Pacific Unitarian* was misled in the assumption that a Christian Register report must be fact.

We had such faith in the correctness of the statement in its columns that the truth was not questioned.

The fact that of the sixty-three men and women so far elected to the Hall of Fame, twenty-two were Unitarians, need not set us up. It constitutes a challenge. If it shows that Unitarians have formed the habit of doing things and being somebody it also says "What are *you* doing and being?"

Rev. Clarence Reed during August has convincingly set forth many of the dangers that the modern church is meeting and not wholly creditably resisting. Many of the things held to be fundamental have no appeal to the man of common sense who has grasped the spirit of the founder of the religion taught and exemplified by Jesus.

Prof. Jay William Hudson, formerly minister of the Second Unitarian church of San Francisco, has written a charming story of French life and in Abbe Pierre, for whom the book is named, incidentally given the world of literature a very lovable character. Prof. Hudson, it is understood, is the American of the story and the heroine is his recently acquired wife.

The Pacific Unitarian School for the Ministry opens with five new students all candidates for the ministry, so that now the school has the largest and best class ever enrolled.

Especial attention is called to the list of thirty or more new books of general interest lately added to the Henry Pierce Library as printed in its advertisement.

Events

Flattering Call Declined

It affords us great satisfaction to be able to state that Rev. John C. Perkins, DD., of the Seattle University church has declined the call to Boston as associate with Paul Revere Frothingham in ministry to the Arlington Street Church.

The president of his Board of Trustees writes:

"The personal considerations that may have influenced Dr. Perkins for or against acceptance of the call are his concern only, but I think it is of interest to all Unitarians that the main consideration that led him to decide for Seattle was the conviction that was brought home to him that the interests of the little church here that he had done so much to build would suffer if it lost his leadership at this time, and that for the present he could meet the greater need of Unitarianism by staying on the Coast, where we have not the ministerial strength that Boston has and can always command. His decision has given us a new courage and I believe will have an effect on the morale of the whole Unitarian body here in the Northwest."

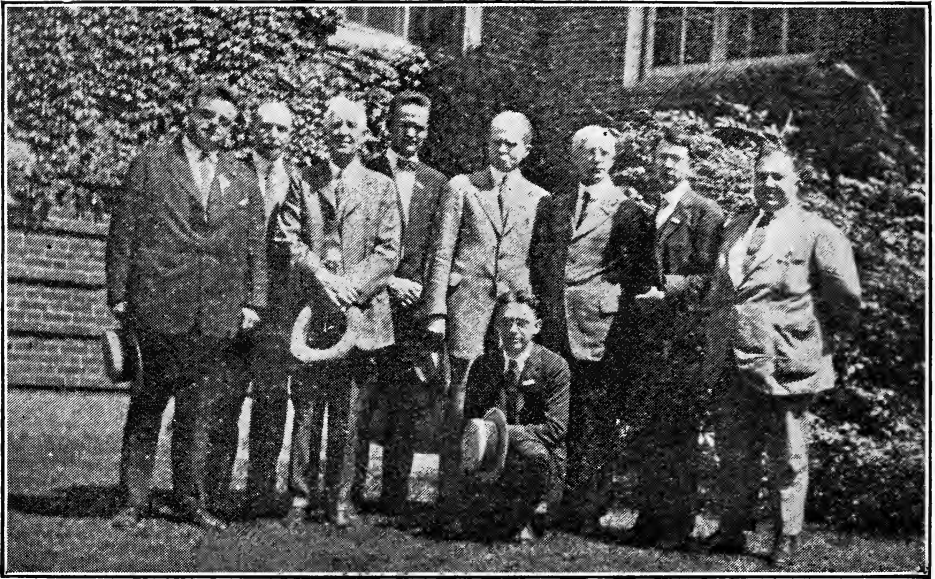
A Worthwhile Picnic

On Monday, August 21st, the Ministers' Club of the Bay District met at Palo Alto for luncheon intercourse and discussion. It was a pleasant departure from its usual habit of meeting in one of the immediate bay cities and involved a matter of sixty or seventy miles of motoring, which was easy of accomplishment over well-nigh perfect roads and skillful drivers by the sky pilots who also own machines. Soon after noon the cavalcade left the rendezvous at the Palo Alto railroad station and by the way of Stanford University, where Dr. Jordan and Mr. Cady were picked up, arrived at the picnic grounds adjacent to the University. Mr. Pease and Mr. Robinson brewed superior coffee, which, with ice cream, was added to the individual luncheon contributions of the ministers and their guests, some fifteen in number.

At the conclusion of the picnic luncheon feature Rev. Dr. Wendte called the company to order and introduced Dr. David Starr Jordan, who had graciously offered to address the club, and who proceeded to speak on the familiar but pertinent subject of Evolution.

It was gratifying to have one who speaks by authority and not as a Chatauquan, clearly oppose those who in these latter days are busily discrediting or deriding Charles Darwin. It was true that others had dimly foreshadowed the doctrine of evolution, but if they had any real conception of the origin of species they had been afraid to state it. Darwin found in natural selection the only and the necessary cause of the origin of the various species of living life. Time and environment modified characteristics. Charles Darwin did not have in his time the facilities to measure all the features of the process. They did not then exist, but he inferred and assumed what he had no means of proving and his general conclusions remained unquestioned.

As Dr. Jordan talked he drew his illustrations from his surroundings. As one reads the sermon on the Mount one can see the birds of the air and the flowers of the field, to which Jesus pointed as he talked to his disciples in his out-of-door talks. We were reminded of this as Dr. Jordan drew the lesson of the modification of environment from the poison oak, the buckeye or the golden-rod—all in sight. Each had its corresponding species, in some instances very slightly modified by the eastern environment. They were different because separated. He alluded to the fact that our Monterey pine was much more clearly related to the pine of Japan than to any eastern species, inferring that there must have been connection no longer existing. He spoke interestingly of natural and artificial selection. Burbank greatly modified and affected plant growth, but he does not create species. The test of a species is that it stands, and does not revert. Dr. Jordan wondered if some of our modern lecturers who talk so positively of the origin of species had really thought or studied about the matter, or any thing else, for fifteen minutes.



Andover Hill Institute

Many historical associations are connected with Andover, Mass., and the hill where for a century the Andover Congregational Seminary has been maintained. A few months ago it was merged with the Harvard Divinity School, and the Unitarian Layman's League determined to utilize the old spot and the new form of association for its third Ministers' Institute. From July 3d to 8th a happy group of ministers from far and near spent five delightful days. There were enrolled 211 ministers and many of them brought with them their wives. A very interesting series of meetings was held. Rev. Dr. D. C. Vedder, a liberal baptist, on each of the five days, spoke on "The Age-long Quest for Truth." There were also addresses from Dr. Florence Buck, Rev. Robert S. Loring, Dr. Wm. L. Sullivan, Rev. Abraham Ribbany, Rev. Samuel M. Crothers and others. Mr. John D. Finley a great editor made a deep impression in an address on International Morality. Dr. Crothers on "The Minister as Thinker," stirred the great assemblage in making a plea for breadth of vision. He said: "There is ever the struggle to keep Unitarianism from becoming another little sect, to keep the characteristic of universality.

The Pacific Coast was well represented. Through the skill and kindness of Rev. Charles Pease we are able to reproduce the group. As it faces us, the left buttress is Field Secretary C. B. Wetherill and the right is guarded by Rev. Martin Fereshetian of Salem, Oregon. Between them is Rev. Charles Pease of San Jose, Rev. Thomas Clayton of Fresno, Mr. Berkeley Blake of Sacramento, Rev. Dr. Perkins of Seattle, Rev. Theodore C. Abel of Hollywood, Rev. H. R. Kellington of Salt Lake and Rev. E. A. Robinson of Palo Alto.

[For the PACIFIC UNITARIAN]

Give Out the Best

If you have little children in your care,
 And they come to you with inquiring eyes
 And puzzling questions and an eager air,
 Put all the best you have in your replies.

You cannot always make them understand—
 Perhaps you do not understand yourself;
 But give your best. Give with a willing hand.
 Share what you have. It is not miser's pelf.

Sincerity and patience, linked with love,
 Should meet the little seekers after truth.
 There are few duties this great task above,
 To treat with reverence the heart of youth.

Give out the best, however poor it seems,
 God can enrich it far beyond all dreams.

—ANNIE MARGARET PIKE.

The Women's Alliance

Women in Religion and Politics

Professor William S. Morgan

Woman, in spite of her political subjection in the past has been idealised as much as man in all the developed religions of the world.

This was true in ancient religions. Goddesses as well as gods were in the pantheon at Babylonia. In the last analysis these deities were idealisations of men and women, the best men and women conceivable. I do not overlook the fact of their representing cosmic forces and beings other than man; essentially they were human beings raised to a very high power of excellence.

The goddess Isis in Egypt was doubtless a goddess of vegetation, but the tenderness, mother love, marital faithfulness of Isis toward Osiris embody the high regard of the ancient Egyptians for woman. There was an unstinted recognition of the fact that the ideal qualities of an Egyptian woman were worthy of apotheosis and worship.

No known ancient civilization has surpassed that of the Greeks. Its ideal expressions in some departments, especially in art and philosophy, remain as great inspirations to enlightened souls. The foundation of this civilization was laid in the island of Crete. Here a remarkable people for ten to fifteen thousand years before the Christian Era, wrought out a civilization which was to form a base, from which later Greek civilization was to mould the intellectual and religious thought of the western world. At the height of this Cretan development, the divine principle was represented by a goddess with a subordinate male deity.

When the Germanic tribes overran Greece and Crete, bringing a new pantheon with them, even then Juno, Minerva, Diana and Aphrodite were as important to the councils of Mount Olympus as were the male deities. Zeus, a male god, was made supreme, thus replacing the Cretan supreme goddess. But the gods of Olympus were male and female, woman deified as well as man.

In Christianity, the importance of woman need only be mentioned in order

to find a response in your experience and knowledge of Christian history. Historically and ideally she has filled an important place. How impoverished the gospel story and Christian art would be without Mary and Martha of the Bethany home, Mary Magdalene and Mary, the mother of Jesus? The madonna has assumed an important place in Christendom, as important as the mother of the gods in ancient times. Two great branches of the Christian church have enshrined her; the art of the greatest masters have paid their tribute to her and she has been made the subject of the elaborate theological constructions of theologians. In fact through this emphasis of the Madonna a great need of the human heart has been met. The generations have consecrated the term Father in Heaven, thus idealising the masculine element in our family relationship; there is no less a demand arising from the most tender instincts of the race to idealise the feminine element in our family relationship. Theodore Parker was true to this instinct when he prayed to "Our Father and Mother God."

The greater part of the Christian church has not feminised deity but has instead magnified Mary, the mother of God according to its conception. Thus troubled mothers and daughters sorely tried sons and heavily burdened fathers find in an ideal realm the sympathy of the mother heart blessing them. No one can calculate the value of this idealised conception of the mother to the generations of Christians.

Woman has also left her impress upon the ideas, which have become current coin in Christianity. It is sometimes contended that Christianity has been made too emotional for the sake of woman and should become more intellectual for man. If this be true it is a compliment to woman. She has compelled Christianity in that case to meet the demands of her nature in a preponderant fashion. The angels of the Old Testament are all masculine; none other are mentioned in the New Testament; and yet in both Christian art and thought angels have lost their masculinity and become feminine.

The virtues of antiquity were masculine. Even illustrious women had the masculine virtues of courage, self-assertion, magnanimity and patriotism. The feminine virtues except marital fidelity were undervalued. In the Spartan mother and the mother of the Gracchi we admire the repression of grief. Portia, the wife of Marcus Brutus killed herself by swallowing live coals. The husband of Arria was condemned to put himself to death. Arria, seeing that he hesitated to put an end to himself, stabbed herself and handed the dagger to her husband, saying: "Paetus, it does not pain me." On the contrary the feminine virtues of faith, hope, charity, humility, meekness, gentleness and patience have been the virtues most ideally esteemed in the Christian church.

The ideal of the Christ in traditional Christianity is a feminine ideal. It is an ideal of submissiveness and sweetness. This ideal was splendidly expounded in the passion play at Oberammergau, which I attended in 1910. Turning the other cheek and lack of self-assertion were the main traits of the Christ of Anton. The driving out of the money changers from the temple would appear to a casual thinker even, as heroic piece of work, creating an emotional disturbance in the shape of very decided righteous anger. Jesus might be supposed to have flushed cheeks and a clenched fist. Here if anywhere the actor might have shown that Jesus had a touch of masculine heroism; no, even here he waves the scourge so gently over the money changers as if it were a matter of feeding timid doves on the Square of St. Mark's in Venice. It was rather remarkable that the money changers looked frightened; still more remarkable that they fled under this gentle treatment. This scene was untrue to the facts of human life. When Jesus overthrew the tables of the money changers and sellers of doves and accused them of converting the temple into a den of thieves, he must have done it in a very heroic fashion; it was not a task for a feminine soul.

I searched the galleries of Europe in vain for a masculine Christ until I came across the work of Rubens in the Or-

angery of Frederick the Great. Everywhere both master and novice has given the traditional ideal, the ideal that Anton Lang gave at Oberammergau, the feminine Christ. But here in the Canvass of Rubens was a man; here was muscle and brain and red blood, a distinct masculine type.

It is well to interject, that an ideal in religion, which is to command the allegiance of humanity must be both masculine and feminine. This, however, is not the burden of my theme at present. I am showing the impress woman has left upon our Christian tradition, upon its ideas, upon its ideal Lord and master.

This is not at all surprising, and when we consider that it is doubtful whether organized Christianity could have held together without the sacrifice and faithfulness of consecrated women. Congregations have been graced by their majorities; the temporalities and drudgeries of organization have been nobly borne by them. So important have they been to Christianity that it seems strange that any position in the church has been debarred to them. But although shut out from the pulpit with few exceptions, not invited to ecumenical councils, not invited to become archbishop of Canterbury or Pope of Rome, she may endure these deprivations with equanimity since the men of Christianity while writing theology, constructing dogma and preaching the gospel are all voicing the ideals for which she stands. The Christ of Christianity is masculine in name, but feminine in ideal, the theology of older Christianity has a feminine tinge and the ethics of Christianity is decidedly feminine.

In political life woman has not been idealized so much as in religion. It is true the world has been graced by a number of queens, some of them conspicuous for their service to their kind, such as Elizabeth and Victoria of Great Britain and Katherine of Russia. But the prevailing tendency has been to keep woman in political subjection to man. Undoubtedly, even here, the influence of woman has been very potent since she has mothered and reared the politician but politics have not been feminised.

Political suffrage was extended to woman very recently and very reluctantly. This deprivation has been one of the relics of ancient slavery protruding itself into our modern life. When man emerged from the beast physical force was his supreme law. The strong dominated. The majority of mankind both male and female formed the same class to all intents and purposes. Even Christianity fostering the gentler treatment of woman made no provision and did not encourage her political emancipation. Her legal disabilities have been just as serious; I confine myself at present to her political disabilities. Many smaller countries had acknowledged the rights of women politically; it was the world war that made it finally possible for the two great branches of the English speaking peoples to grant women the right of suffrage. Great Britain through the municipal reform act of 1835 had legalized voting in municipalities by rate payers irrespective of sex. A large number of the States of our Union had granted suffrage to women in local affairs, and there were quite a number of suffrage states; but it was not until the general election of 1919 that the women of the United States as a whole cast their vote.

But woman is not entrusted to an appreciable extent with the lawmaking power. I trust the day be not far distant when state legislatures, the Congress and Senate of the United States may benefit by the cooperation of women. A world of men and women must be governed by men and women.

Woman has been a moral conservator of the race. She has stood for the integrity and purity of the home. She has been concerned with the rearing of the future citizen. Legislation affecting the welfare of women, the advancement of the home, the interests of the child and its protection against the exploitation of employers of child labor, could be very much enriched through the contributions which women can make. There is not a single woman in the Senate of the United States or in the British House of Lords and if I am rightly informed, only two women in the British Parliament and one in the House of

Representatives of the United States. There is not a single woman in the cabinets of civilized countries. This is a decided loss to civilization. We need women in the councils of the nations especially to

Affect the institution of war. I shall confine myself to this capital problem, not because it is the only problem that would be affected but because it is one of the greatest. Women rightly hesitate to supply the man-child brought into the world through their agony and reared with self-sacrifice, as cannon fodder.

One of the profoundest and most significant phenomena of our time is the universal horror in the minds and hearts of people over war. The world war has left a horrible impression upon us. Do you suppose people experienced such feelings when Roman Emperors were deified, when the triumphal processions marched through the arches of Severus and Titus in the Forum and the crowds were wild with enthusiasm at the sight of the prisoners of war rattling their chains as they passed? No longer is war considered to be an institution ordained by a wise and loving providence for the benefit of mankind. No longer among the more intelligent is it justified by the Bible. There is certainly a changed public conscience. Even diplomats realize the new attitude. No diplomat or foreign secretary was willing to admit that his state had started the late war. Much argumentation was used by all the belligerents to prove that they were not the aggressors. No one was willing to assume the responsibility of sinning against humanity. Each state desired to place itself before the bar of humanity as the more righteous and humane power within the limitations of an inevitable war.

This state of mind and conscience is at once a moral condition and a prophecy. It registers our moral development; it is an index to our attitude toward war as an irrational and unmoral means of settling international disputes. It is also a prophecy that we shall put an end to such barbaric methods, however necessary they have been in the past. And when war does

come to an end, it will be by eternal compulsion and not by philosophical clarity. Norman Angell had a conviction that when the nations saw that war was a great illusion, that it benefited neither the conqueror nor the conquered, this would end it. But Norman Angellism will not end it. It simply gives us an economic philosophy. Sir Edward Grey speaking in the House of Commons upon the paradox that expenditures for armaments were increasing as civilization progressed said: "Unless the incongruity and mischief are brought home, not only to men's heads generally, but to their feelings, so that they resent the inconsistency and realize the danger of it—if this tremendous expenditure on armaments goes on it must in the long run break down civilization." It would involve the nations bleeding to death in time of peace. These sentiments were uttered even before the last destructive war. But the warnings of politicians, prophets and seers have not ended war. We rejoice in the Washington conference; a limitation of armaments on however a restricted plan is a great gain to civilization, but this will not put an end to war. Nothing short of a moral disgust will put an end to it. The late war as never before has prepared the hearts and minds of men to demand the settling of international disputes by a more rational method and to take war, root and branch out of civilization. We shall some day rise to moral heights as we did in our civil war when we put an end to slavery—we shall put an end to war. The great social problems of humanity are settled by moral revolts. "The man most in error is usually conscious enough of his unwisdom. What he lacks is the conviction that he is wrong, and some powerful motive which will enable him to do right."

The women of our beloved country must lead in this movement toward a moral revolt against the institution of war. This conviction of its wrongfulness must be deepened and a powerful motive toward methods of legal and rational ways of composing difficulties fostered. The superior moral nature of women must be brought to bear upon

the subject. Now that the mothers and daughters of civilization for most part have been granted the ballot, let them see to it, that their fathers, husbands sons and brothers shall not be needlessly slaughtered, that methods of arbitration and law shall take the place of the methods of slaughter, that we shall not repeat the mistakes of Greece and Rome by killing the cream of civilization in war and stamping our civilization out of existence; yea, verily let the religious idealism which woman has always had be brought to bear upon one of the greatest evils afflicting us—the scourge of war, to make us see clearly the great truth and act upon it, that we are all children of God and that the God of infinite love dictates that we shall strip off our barbarism and put on the garments of goodwill and cooperation so that hatred and bitterness shall disappear from the earth.

This cannot be accomplished without the participation of women in world affairs. The committal of Europe to a world war was in the power of forty or fifty men. Suppose half of this number had been women, do you suppose that the plunge would have been taken? It is now of course idle to speculate what the result might have been under such conditions. Our contention is that an equal representation of women in the councils of the nations will add a conservative force. The thought of sacrificing father, husband, son and brother to the god Mars will make woman hesitate and the further progress of civilization needs this hesitation. Such hesitation would not discredit the past but prophesy a better future; it would not minimize the heroism of the past, but substitute a different type of heroism for the future. All progress incorporates the imperfect processes of its antecedents. The process of learning to play the piano is a laborious one; when the art is acquired we do not think of the expert performance as a repudiation of the finger exercises but an inclusion of them, a raising of them to a higher coefficient. Thus it is with the progress of the race. Humanity is gradually learning the art of living. And while the distance between the beast and the

angel is great, we have done pretty well in the half billion years more or less, since we emerged from the beast.

We shall solve the problem of doing away with wars as we have other great human problems; but we shall only solve it as the consciences of men and women are awakened, as a clearer vision of better methods looms up in the understanding, as the supreme principle of religion—the brotherhood of men and the fatherhood of God—is literally applied to the relation of countries with each other and to the relation of individual with individual.

The method of arbitration, reason and law has been tried in hundreds of cases of disputes between sovereign states and succeeded. International machinery for this purpose has been created in the League of Nations and the Hague tribunals; all that is necessary is to compel the nations, through the force of public opinion to use them whenever diplomacy fails.

To this end let woman put her stamp upon international relations as she has upon the Christian religion. Let one of the most pervading and valuable feminine virtues control the intercourse of sovereign powers—the virtue of preserving life. God has implanted in woman the instinct to preserve the race. It is full time to stop destroying the best of the human breed. It is asserted ancient civilizations disappeared because of their sin; granted. But their chief sin was the destructive art of war. The Greece of Pericles, the race of Socrates, Plato and Aristotle have disappeared, disappeared primarily, I think, through the slaughter of war; similarly the cream of the Roman civilization was skimmed by the same barbaric process. Ancient empires fell because of sin—chiefly the sin of war. There are of course Greeks and Romans still in the world. But the Greece and Rome of today will not compare in culture with their ancient prototypes. The human breed cannot be improved by destroying its choicest product.

Therefore, a special appeal comes to women, the preservers of the race, the conservers of the home, to unite with prophet and seer, poet and civilizer, to

teach nations to learn war no more, to bring in the kingdom of harmony and goodwill, to usher in the blessing of a united cooperative human family. This is a task worthy of the effort of all good men and women for this generation and for the next until the ravages of war shall have become a memory, though a sad memory.

Field Secretary's Activities

In addition to attending and speaking at several meetings and conferences during the Anniversary Week meetings in Boston, the Field Secretary has attended the Ministers' Institute at Andover, Massachusetts, July 3-8, and the Institute for Religious Education at Star Island, Isles of Shoals, N. H., July 29 to August 12. Both of these Institutes were conducted by the Laymen's League, the latter in conjunction with the Department of Religious Education of the American Unitarian Association.

these men took part in the meetings either by presenting formal addresses or by participating in the discussions. The good fellowship, forceful addresses, and jolly recreation contributed to an extremely valuable week.

At the Star Island meetings the Coast was represented by the following delegates: Messrs. Harden and French of San Diego, Col. Hersey of San Jose, Mr. and Mrs. Woodhouse and Mr. and Mrs. Gerald Barnes of Eugene, and Mr. and Mrs. Frank B. Wilson of Seattle. Here again much benefit was received by all delegates. There were about 250 persons present at these meetings—from 31 states and Canada. The Field Secretary will gladly give an illustrated lecture about Star Island before any church organization. It is hoped that in an early issue of the *Pacific Unitarian* some, if not all, the Coast representatives will briefly summarize reactions of these two Institutes, and that next year, if the League conducts similar gatherings, many more churches and chapters will be represented.

Other appointments met by the Field Secretary were at the Cape Cod Conference in Barnstable, Massachusetts, at Norwell, Mass., Chapter, at the Congre-

gational Conference held on Star Island, at Nantucket, Mass., at Green Harbor, Mass., and at the annual outing of the Southern Massachusetts Alliances. Readers of the *Pacific Unitarian* may rest assured that our friends in the East have been fully informed of the activities on the Coast. In turn it is up to all of us to make our work more effective and our serviceableness far greater and more extensive.

NOTES

Rev. Alexander Thomson begins his duties as full-time pastor at Vancouver, B. C., on September 3. This is a most happy arrangement and should be productive of excellent results. To him and his faithful followers the *Pacific Unitarian* extends its cordial greetings.

The second Annual Convention of the Laymen's League will be held at Hotel Griswald, New London, Connecticut September 8, 9 and 10. Every Chapter President is being invited to attend and the League is once more showing its generosity and practical vision in making it well-nigh impossible for a president not to attend, or at least to see to it that his Chapter is represented. At the Narragansett Pier Convention last year several Pacific Coast Chapters were represented. Let us hope that every Chapter will send a delegate this month.

The Field Secretary will temporarily direct the work of the Young People on the Coast the coming year. Mrs. Charles Thompson, who has been the Field Agent for the Y. P. R. U. the past three years, is now studying at Manchester College, England.

The church at Salt Lake City will this year be under the supervision of the Pacific Field Secretary. It is hoped that hereafter all Coast Churches will feel that Salt Lake City is one of them!

The *Pacific Unitarian* is glad to know that Dr. Perkins, of the University Church, Seattle, has decided that it is best for him to remain where he is. Congratulations to the church—and best wishes to Dr. and Mrs. Perkins.

From the Churches

BERKELEY.—The church has been open both during July and August and attendance has been very encouraging. All the auxiliary societies have concluded their vacations and interesting programs are announced. Two young women who have been faithful in all our church activities have gone from us to pursue studies that will fit them for greater usefulness. Mr. C. H. Thompson is at Manchester College, England, and Miss Dorothy Dyar at Columbia University, New York.

LONG BEACH.—The church resumes all services Sunday, September 3rd. The chapel has been moved to the rear of the lot to make way for the erection of the new building, which is rapidly going up. Opportunity to contribute, that it may be dedicated free of debt, is still open.

LOS ANGELES.—The Churches of Southern California have been carrying on through the summer. The new society at Pasadena is having services every Sunday with the supplies or lay leaders till Mr. Bradford Leavitt takes charge of the work the first of September. In Hollywood, with the minister, Mr. Abel, away on his vacation, the work has been continued with Mr. Brooks formerly a Baptist minister, in the pulpit. Long Beach does not permit the fact that a new Church building is in process of construction to prevent the church activities. The Sunday school continues in session throughout the summer with an attendance nearly as good as during the rest of the year. At the First Church in Los Angeles it was decided this year to try the experiment of shortening the vacation to the one month of August. The result has been very gratifying. Mr. Backus exchanged one Sunday with Mr. Fairfield of Long Beach; for two Sundays Rev. W. M. Backus, father of the minister, occupied the pulpit, and Mr. Backus returned to the pulpit for the last Sunday in July. The attendance has been very good; on the last Sunday the count showed 270 present.

OAKLAND.—The Oakland Church has offered open doors all Sunday and con-

gregations have kept up exceedingly well. Mr. Reed reaches a large number of people all over the state for his sermons are attractive and are generously reported in various dailies. The headings sometimes find little warrant in the reports that follow, but fortunately newspaper headlines are apt to be liberally disconnected.

PORTLAND.—Distinguished preachers of the Episcopal Church, in Portland for the General Convention of that communion, will fill the pulpit probably on September 10th and 17th.

Rev. W. G. Eliot, Jr., expects to preach on September 3rd upon "When and How to Live a Day at a Time," and on September 24th upon "The Living God and the Living Church."

The congregations through July and August have been nearly double the usual number for those months.

SAN FRANCISCO.—The first Sundays in August the pulpit was filled by Prof. Wm. S. Morgan. Mr. Dutton was welcomed back on the third Sunday and he seems to have profited by his visit to his old home. The charming Auxiliary and the Society for Christian Work have resumed their customary activity.

VANCOUVER.—Rev. Alexander Thomson has accepted a unanimous call, and begins his services on September 3d. The society feels distinctly encouraged and looks forward to a ministry of great usefulness.

By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower—George Elliot.

Immortality

The sun had set behind the purple hills
 Across the lake,
 Bathing the twilight in a moulten gold—
 For Beauty's sake.
 And we who stood there waiting for its close
 With bated breath,
 Knew, that for Beauty, wrapped in sunset
 gold,—
 There is no death.

R. G. E. S.

Sparks

A colored woman applied for a baby for adoption. She was offered a shaded boy, mulatto and Mexican on his father's side and Portuguese and Hawaiian on his mother's. She took him on approval. In a few days she brought him back, saying: "He's a fine boy, but my husband don't like the *ingredients*."

Insane Man: "Bring me a piece of toast." Attendant: "What do you want with a piece of toast?" "I'm a poached egg and I want to set down."—Oklahoma Whirlwind.

Verger—"Well, sir, and now what do you think of Canterbury?"

Visitor (from U. S. A.—"I guess there's more 'bury' than 'canter' about your little burg."—London Mail.

"Don't talk to me about colleges!" scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?" "No," admitted the professor, "but you might have been less inclined to brag about it."—Judge.

Precisely.—A little girl in southern California was having her first glimpse of snow. "Oh, mother, what is it—what is it?" she shouted excitedly.

"Why, that is snow, Peggy. Whatever did you think it was?"

"Snow! Why, it looks like popped rain!"—Life.

A little girl of five was entertaining the callers while her mother was getting ready. One of the ladies remarked to the other with a significant look, "Not very p-r-e-t-t-y." spelling the last word.

"No," said the child quickly, "but awful s-m-a-r-t."—Boston Transcript.

Some "howlers" from several sources; In 1620 the Pilgrims crossed the ocean and this is known as Pilgrim's Progress. A circle is a round, straight line with a hole in the middle. Achilles was dipped in the river Styx to make him normal. Pompeii was destroyed by an eruption of saliva from the Vatican. Typhoid fever is prevented by fascination. Algebraical symbols are used when you don't know what you are talking about. Geometry teaches us how to bisex angels.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Unitarian Headquarters, 612 Phelan Building
 San Francisco

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Gospel That Is Needed

A civilization which is not genuinely actuated by the spirit of Jesus is a poor reed on which to lean. To have learned this is exceedingly valuable. . . . A reconstruction, which involves every feature of human life, and every relation in which men find themselves, is the work which lies ahead; and so closely are the people related and interrelated today that it involves an approach which shall touch every section of the world simultaneously.

Such a gospel must be preached as shall transform individual lives, make the denominations like co-operating regiments in the same army, bring peace and goodwill in society on the basis of justice and mutual respect, break down the artificial barrier which stands in the way of a true democracy, and relate the nations so that as brothers in one family they shall exist each in its own right in peace and prosperity, and each looking out for the good of all the others, not content until all shall share its security and plenty.

—PROF. EDMUND D. SOPER.

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God our Father. Man our brother.

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Editorial

In considering our attitude toward religion and our responsibility in its furtherance we must face facts and act according to our convictions. We live in an age of changed and changing outlook. Little is taken for granted, and doubt is widespread. In some directions there is danger and loss but on the whole there seems gain. There is no inherent deterioration in challenging whatever has been accepted. The truth will prevail and the loss of credulity and unreasoned fear is clear gain. Far better than blind acceptance of untenable tradition is rational faith based on the truth that has withstood assault, and trust remains when dross is melted in the fervent heat of doubt.

Religion is simply defined as the right life of the spiritual nature. It is loyalty to the best. By it man does justly, loves mercy, walks humbly. It has to do with conscience and service. In its evolution it has outgrown many misconceptions and cleansed itself of much impurity. In its name great cruelties have been perpetrated, great wrongs have been done. In many lands it has found its way, voiced by prophets and leaders who reflected the best of their times. For us the clearest voice is that of Jesus Christ. His transcendent addition was the gospel of love, and true religion became largely a matter of feeling. But those who followed him could not grasp its simplicity and merely modifying their inherited faith in sacrifice of blood made him a savior from a God of hate, and built creeds, acceptance of which insured salvation.

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“The world is wide
In time and tide,
And God is guide;
So do not worry.
That man is blest
Who does his best
And leaves the rest;
So do not hurry.”

A great church bore through the ages the impeded flood. Martin Luther led a reformation in protest from wrongs that had grown up, and set free human thought but bound by the letter of an inerrant bible. In its interpretation numberless denominations grew up, all resting on the creeds promulgated by the early church, based almost wholly on the writings of Paul, not representative of what we now believe to have been the spirit of Jesus.

Calvinism and rigid puritanism was concerned largely with fear and escape from the wrath of God. Salvation was the watchword. The next world was of the first importance and making this one better and the service of our fellowmen received small consideration.

But all the time man was reaching forward. Human nature is a progressive force, and the heretics of one generation become the orthodox of the next. The liberal spirit has been increasingly felt for centuries. Sometimes it has been embodied in small organizations like the Unitarians and Quakers, sometimes it has modified the emphasis in the teachings of the churches still unchanged in nominal creed.

Today there is manifestly less of the old severity and naturally less reliance on or blind devotion to the church. Even evangelism is less frequent, and Billy Sunday is by no means the force that Dwight Moody was. There is a remnant of the old spirit. "Fundamentalists" are still holding on, and literalism is voiced in the supporters of the "second coming." Churches are changed, and, in a way, neglected.

It is in a way unfortunate and a loss to community welfare. There is surely no less need for them. They are required, and many people who neglect them are suffering without being aware

of it. In view of all this, what should be the attitude of those who seek the best interests of the community?

It would seem that every earnest citizen owes it to the public and to himself to support and to reasonably attend the church that most nearly represents his conviction or appeals to his intelligence. The time has gone by when any sensible man pretends that his church is the only church, or perhaps the best. All sorts of people require almost all sorts of churches. As to beliefs, the most of us believe what we can and doubt what we must, without fear of consequence. It is feeling and doing and being that counts. Most sermons are concerned with matters of life, and are helpful irrespective of what we think we think. The atmosphere of worship and humility is good for us even if the minister is sometimes out of focus.

Some rash person may say, "But I'm sceptical. Is it all true?" Well, you can afford to take the chances. You may be helped; and what do you expect? What right have you to think that any one can *prove* that there is a God or that you have an immortal soul? You may very reasonably assume some things. Whatever your conclusion as to spiritual truth, you may safely conclude that while we are to use our reason in the field of religion as in every other department of thought or life, we are justified in trusting much that we cannot fully understand and in holding firm faith in the things eternal that cannot be seen.

It is very little use to say that the threatened conflict between what are called "Christians" and the Turkish representatives of Mohammedanism in Asia Minor is an awful calamity. The most vital question of all is the re-

sponsibility of the United States in refusing the exercise of its influence in world issues when she had won the opportunity and evaded the duty. It may not have shown cowardice but it clearly demonstrated selfishness. Now it is more apparent that the world is one and that co-operative action is necessary for justice, peace and the general welfare. The spirit of the Washington Conference is the great world need, and for our self-respect we must make every reasonable effort to promote it.

The friends far and near of Rev. and Mrs. Charles W. Wendte will be glad to know that they have bought and occupied a fitting home in Berkeley, at 141 Parkside Drive. After a season of wandering they chose Berkeley, which is becoming noted as a sort of terrestrial purgatory for those who have earned a place in heaven but are not eager to claim it. Retired ministers seem to consider it as near an approach to celestial realms as earth affords. Boxes of lares and penates and accumulations of books and pictures have been uncrated and are being distributed in their future home, and friends are ready to troop in when a raised hand signifies that settling is over.

The editor of the PACIFIC UNITARIAN expresses to Miss Peek, upon her giving up her labors as manager of Headquarters at San Francisco, and incidentally his assistant as accountant and mistress of detail connected with the paper, his appreciation of her fidelity and ability and his best wishes in a promising business career. For the present he will devote the forenoon of each day to the duties incident to publication and distribution, and may be met or reached at 612 Phelan Building.

Communications will reach him there or at his residence, 2729 Dwight Way, Berkeley.

—C. A. M.

Notes

On September 8th, Prof. W. S. Morgan lectured to a group of people in Santa Cruz on "The Larger Faith of Liberal Christianity." His addresses in Oakland, at his Sunday morning lectures on "The Problems of Cities," are being followed with intense interest.

Rev. Bradford Leavitt began church services at Pasadena on Sept. 16th. A Sunday-school is being organized and will hold its first meeting October 1st. Mr. Leavitt proposes to conduct an evening service at which the feature shall be Bible readings and exposition.

It is expected that the new church building at Long Beach will be ready for occupancy by November 1st. In the mean time, opportunity is offered for friendly congratulation expressed in terms of contributions for furniture and fittings for convenience or adornment.

The church at Fresno resumed its services on September 16th, Rev. Thos. Clayton speaking on "Facing the Gigantic Problem that Confronts Us as Citizens and Church Organizations." During his vacation Mr. Clayton traveled nine thousand miles—all within the United States.

On the evening of September 17th the members of Hosmer Chapter Men's Club of Berkeley were addressed by two well-informed attorneys on the merits of the amendments to the constitution and other measures to be submitted to the voters at the coming election.

Rev. Clarence Reed of Oakland on Sept. 3rd took as his sermon topic "The Strike Must Go." He said, "I believe that industrial disarmament is needed today as much as naval disarmament. The Herrin massacre, the throwing of bombs, the abandonment of trains in the desert and the many other acts of violence that have marked the present coal and railroad strikes, reveal the

fact that we are headed toward civil war unless an industrial court or labor board is established with power to enforce its decisions."

The names and home addresses of the new students in the Pacific Unitarian School for the Ministry are: Berkeley B. Blake, Sacramento; Alva J. Shaller, Canadian, Texas; Abraham Segal, Denver, Colorado; Howard Shoemaker, Fort Mills, P. I.; E. Percival Wetzel, Hollywood.

Rev. Clarence Reed preached on September 24th on "Painless Thinking." He said: "In place of seeking to impart truth by authority, the aim of the church should be to teach people to think for themselves. The greatest assets of any person are his unrealized possibilities."

The Unitarian Layman's League held its annual meeting on September 8, 9 and 10 at New London, Conn. Thirty chapters had been organized since the meeting at Narragansett Pier held a year ago. Among the reports made was that of the survey committee on industrial harmony which in every case reported it found that success in business and industrial harmony had gone hand in hand in action based upon the principle of man's brotherhood.

At the national convention of the Episcopalians held in Portland in September a very encouraging expression of welcome and sympathy was expressed by churches of other communions, including Methodist, Congregational, Baptist, Presbyterian, Christian Evangelical, Jewish and Unitarian. Rev. Wm. G. Eliot said: "I am happy to have this opportunity to express for the minister emeritus of the Church of Our Father, Dr. Thomas L. Eliot, for the congregation and for myself a most hearty welcome to the convention of the Protestant Episcopal church about to be held in our city. We share in this welcome with all our fellow Christians of whatever sect or name. In token thereof, we have put our church edifice at the service of our Episcopal friends, and will welcome representatives of their clergy to our pulpit."

A San Jose paper quotes Rev. Charles Pease as saying "any minister can draw a crowded house simply by standing on his head." The paper goes on to say that Pease is still using his feet to stand on. "While it might not spill the beans to stand on his head, it might upset the Pease."

Rev. Thomas Clayton of Fresno, on September 25th, preached on "The Conquest of Fear." He said: "If we could rid humanity of fear, we should remove the greater part of human unhappiness. Religious faith must be a working principle. We shall conquer fear when we throw the responsibility for our individual life upon God, instead of carrying it ourselves."

Professor Wm. S. Morgan began at the Sunday-school of the Oakland church on September 3rd a series of talks on "The Problems of the City." The addresses are made to the Adult Class. In this course of lectures Dr. Morgan will speak of city planning, the housing problem, the value of parks and art to the people, the control of public service corporations, and the recent developments of education.

At the recent convention of the Episcopalians held at Portland strong appeals were made for broadening facilities for religious education. Week-day co-operation with the public schools in extending the work of the Sunday-school and larger means for influencing college and university students from a religious standpoint were discussed by representatives of several states where the demand is particularly felt.

Interdenominational co-operation in establishing daily Bible schools has been especially keen in Toledo, O. There the children are excused from school one hour each day for securing religious instruction "at a place designated by the parents."

The live young church at Hollywood shows its progressive spirit by issuing "The Hollywood Unitarian," an attractive journal boldly independent of typography and ordinary press-work. It is handsome and vibrant with life.

Correspondence

Denominationalism

Altadena, Cal.

Editor Pacific Unitarian:

Two of the greatest hindrances to the spread of the Christian religion are denominationalism and infidelity of church members. I asked the negro janitor of a bank building who is above the average intelligence of his race, "Are you a Christian?" "No, sah, no, sah, I am a Methodist." "Well," I said, "I thought the Methodists claimed to be Christians." "Oh, yes, sah; yes, sah, but I am a Methodist Christian." The thought uppermost in this negro's mind was, his church affiliation and not Christianity. Wesley first and Christ second.

It is the trend of all denominational teaching: Luther, Calvin, Fox, Channing, all along down the line. Their particular church first and Christ—Christianity—second.

The infidelity of a member of a church consists in signing a creed, attending the church services, supporting the activities of that particular denomination that claims inerrancy of the Bible, and who at the same time does not believe in the immaculate conception, the raising of a dead body to life, nor that the sun stood still at a man's order. In fact they do not believe in miracles. The majority of these infidels believe they are doing more good than harm by living such a life.

Innocent as these church members may feel of wrongdoing, good as their intentions may be, they are leading double lives. It is the life he lives and not the life he professes to live, that he is to be judged by. There is nothing wrong in a good intention. Where a good intention gets a man in bad is in trying to do the right thing in the wrong way. Very respectfully,

J. E. Minnie.

(We think our correspondent is "in bad" when he includes Channing as a denominationalist. Certainly every Unitarian worth claiming considers his *flag* "Christianity." Unitarianism is a mere Guidon for convenience in marching.—Ed.)

Contributed

Annual Conference Laymen's League

Wm. S. DeVol.

The second annual convention of the Unitarian Laymen's League held at New London, Conn., September 8, 9 and 10, afforded the men of the church an opportunity to again show that they are deeply interested in religious matters and the work of the church. The 130 chapters of the League represented sent 160 delegates and alternates, men of standing and influence in their respective communities, for the most part, and full of energy and enthusiasm for the work of the League and the Unitarian church.

The Pacific Coast district was particularly fortunate in that the ratio of delegates to total number of chapters in the district was greater than for any other district. There were eleven delegates in attendance from this coast, and each was in his seat at roll call when the convention assembled. The delegates from this western shore took a very active part in the proceedings of the convention, and there was evident a very deep interest on the part of delegates from other regions in developments in the Far West.

More inquiries, apparently, were made concerning the activities and developments in the Berkeley church than in any other field. These inquiries were chiefly concerning three features of the Berkeley church, namely: What is being done to make adequate use of the opportunities presented by reason of its situation at the doors of a great university? What is the Berkeley plan of dividing the work of the minister, giving the administrative work to a layman, and how is it functioning? And how has the Channing Club been built up, and what is the range of its activities? It was evident at the convention that the eyes of the laymen of the church are upon the Berkeley church, and that they are looking for large things from it.

After free and full discussion, action was taken, by motion or resolution, among others, as follows: The League

to undertake a Church School membership campaign; to continue for another year the Church Attendance campaign; recommending holding a Laymen's League Sunday on December 3rd.; that laymen, when out with their autos on Sunday should stop at church time and attend services in some church near; to undertake work pertaining to Child Welfare.

Vote for the Wright Act

Rev. Clarence Reed.

"The popular slogan of today that the cure for the ills of democracy is more democracy, is no more true than to affirm that the cure for indigestion is more food. The cure for the ills of democracy from which we are suffering, is a closer adherence to the representative form of government provided by the Constitution of the United States, and greater loyalty to the ideals of the founders of our country.

"Through the Constitution of the United States the American people have realized the universal franchise, political freedom, religious freedom, protection for life and property, freedom of speech, freedom of press, universal education, and the safeguarding of individual rights. It has bound together representatives of many races and nations into a loyal citizenship, giving them political privileges they had never before enjoyed.

"It is popular among certain people at the present time to ridicule the enforcement of the eighteenth amendment to the Constitution. Was it a joke when a bomb was thrown by criminals into the ranks of the veterans of the World War at Centralia? Was it a matter for jest that railroad bridges were burned and obstructions placed on the tracks in certain places during the recent strike?

"More dangerous than these radicals' clubs is the undermining effect of social clubs of rich people that encourage bootlegging. Rich people who defy a law they do not like, encourage by their example the radical agitators to incite their followers to use violent and unlawful means to overthrow the present economic and political order.

"The Wright Act on which the people of California will vote this fall is not a

prohibition measure, but an enforcement act designed to uphold the Constitution of the United States. Whatever may have been the views of a person in regard to prohibition or the use of intoxicating liquors in the past, he should recognize that the eighteenth amendment is now the law of the land. What has been embodied in the Constitution ought to be accepted by every law-abiding citizen of the United States. A vote against the Wright Act is a vote against the enforcement of the Constitution of the United States in California."

Church Support

At the ninety-seventh annual meeting of the American Unitarian Association, held on Tuesday, May 23rd, it was unanimously and enthusiastically voted: That we, the delegate members, all other members, and other loyal Unitarians attending this meeting, heartily endorse the earnest endeavor of our elected directors and officers to advance the cause of liberal religion among the unchurched.

And to make that endeavor effective pledge ourselves (upon returning to our several churches and homes), to work earnestly to put some system into our local efforts in behalf of the national work, with an ideal of an immediate annual average contribution to our Association, the American Unitarian Association, on the basis of at least five cents per week for every man, woman and child of the Unitarian group.

In carrying out this vote it will be necessary both to secure new contributors and to win larger contributions from those who have formerly contributed. Realization of the work being done by the entire fellowship of churches through their administrative organism, the American Unitarian Association, will be needed, and an understanding of the small amount given by all the Unitarian churches to such extension work relative to their total expenditure as compared with the gifts for extension work of other Protestant churches as compared with their total expenditure. That certain individuals and many churches in our fellowship

are exceedingly generous in supporting extension and nation-wide enterprises is gratefully acknowledged. That very many Unitarians do not in any way support and that many of our churches only feebly assist these progressive undertakings of the denomination must also be conceded.

The annual meeting by unanimous delegate vote committed all our churches and members to a much larger undertaking for extension work than has ever been carried through before. There is nothing in this vote intended to lessen the efforts of those who are already above the new average adopted. The need will always exist of continued efforts by the interested churches to offset the failure of those less active.

In the past we have done much. Today we are doing more than ever before. This vote commits us to much further enlargement of our work in the next fiscal year, but upon a financial basis well within the ability of all. Its success depends upon you.

Let everybody—every man and woman and child—in the entire Unitarian Fellowship, give and give as generously as they are able.

On behalf of the Committee,

Respectfully submitted,

Louis C. Cornish,
Secretary.

[For the PACIFIC UNITARIAN]

Craftsmen

You put your fantasies on canvas, painter,
And I smear words across the paper's white;
Yonder's a man who makes the black notes'
magic
Engender music for the world's delight.

Here's a bowed soul flames up before the altar,
Another toils in service hard and long;
The diva grasps the vision of a master,
And pays the price of living with a song.

Nature is scripted in the bluebird's flashing,
In spring's young green, in moonrays on pale
flowers.

Can it be that God waits for expression
In these faint, faltering, human hearts of
ours?

—*Snow Longley.*

Let us not shame Thee with a creed
That builds a costly church,
But blinds us to a brother's need
Because he dares to search.

—ELLA WHEELER WILCOX.

Events

American Unitarians in England

On Sept. 4th, London cordially welcomed Rev. Samuel A. Eliot, D. D., Rev. Palfrey Perkins, Rev. E. R. Shippen, and Rev. H. E. B. Speight.

Rev. Dr. Eliot made a happy address. He personally cherished a dream of Dr. Wendte's that one day Unitarians might organize a real world mission. At all events, he hoped that in the course of the next year or so they would be able to work out a demonstration of the vigor of their practical Christianity. He deprecated the fact that they often spoke of themselves as a small body. They held the key to the future and it was a happy and joyous adventure in which they were engaged. But they needed to get out of the shallows into the calm deeps of the spiritual life, and he was more anxious that they should develop the prophetic power than that they should get fresh endowments and material resources. They must take up their special task with co-operative loyalty, and have so large a sense of their duty that they would discover the divine sources of power, and show forth in practical serviceableness what God was working in them to will and to do.

The Rev. H. E. B. Speight, alluding to the fact that in England he had been associated in the ministry of the oldest Unitarian church in the land, and was now minister of King's Chapel, Boston, the oldest in America, said that on his visit to Transylvania he had been made honorary minister of the oldest Unitarian church in the world! What more appropriate, then, than that from these ancient bases he should invite them to look forward?

His plea was that the young people should be more in mind at their services and in all their arrangements. They should be invited to co-operate with their elders and given something to do. In connection with their Young People's Religious Union efforts had been successfully made to stimulate the interest of the rising generation not only in the welfare of the Union itself, but in that of the church, and of the community.

College Center Work

An outline has been published expressing the vital interest of Unitarians in college students and setting forth an equitable sub-division of possible activities.

After summarizing what might be expected from the A. U. A., it urges co-operation from other agencies as follows:

THE ALLIANCE—To provide the necessary student assistants in women's colleges and for work among the women in co-educational colleges; establish through its local fellowship committees friendly contact with the women students, and through its committees ascertain the names of Unitarian girls attending the different colleges.

Y. P. R. U.—Assist in the selection of suitable student assistants; assist in creating friendly contacts between congregations and ministers, on one hand, and students, on the other; assist through their local branches in the management of general entertainment for students.

LAYMEN'S LEAGUE—Provide the necessary student assistants in cases of men's colleges and for work among men in co-educational colleges; provide funds for publicity, stationery and postage for personal correspondence by the minister with students, a small fund to enable the minister to entertain individual students and a modest appropriation for their general entertainment. In exceptional cases, where special demands are made by the League's work upon the time of the minister, it may be desirable that the League should pay him an honorarium in addition to his salary, or provide him with a parish worker, or secretary, as distinguished from a student worker. Where there is no minister's study in the parish house, or the same is remote from the college, it may be advisable that the League should provide the minister with a suitable office.

 The Moon

Once a burning satellite
Whirling through space.
Now a pallid corpse
With only the smile of life
Left on her face.

Studies in Personality

Alexander Thomson

A new recruit is enrolled in the ranks of the social workers of Vancouver. In this cosmopolitan city, with a large floating population, where there is a lack of staple industries, a preponderance of young people lacking experience and knowledge of the world, there is much useful work which an experienced, thoughtful man with Public Spirit can do. Alexander Thomson, who is the new pastor of Vancouver's one Unitarian church, and who yesterday made a most pleasing impression at "The Electric Club," will undoubtedly be a power for good in several fields of active service.

Alexander Thomson came to Canada a year or two ago on a lecturing tour. Under the auspices of the Chatauqua he gave eighty lectures last year, and during the current year he has lectured some seventy times with much success. The eastern newspapers have been warm in praise of his lectures on "British Statesmen" and "World Politics." There are a few who fear that Alexander Thomson will be tempted to leave Canada again and enter the British House of Commons. More than one constituency would give him a warm welcome. But there are good reasons to hope he may stay here. His wife and two children of school age are with him, two married daughters reside in B. C., and to this country the whole family is much attached. An only son distinguished himself in the air force and he also knows Canada and may return here. Intimately associated with Lloyd George and other distinguished British statesmen for many years, Alexander Thomson is a master of progressive political movements. In the civic life of busy Manchester he was a hard worker and a potent force. He has in addition to knowledge and experience, the "saving grace of humor," a good "working" knowledge of literature and much of the optimistic enthusiasm which is so necessary to lead on the road to successful achievement.—F. P.

(*The Vancouver Sun.*)

An undevout astronomer is mad.

—EDWARD YOUNG.

Field Secretary's Activities

After attending the Ministers' Institute, the Young People's convention, and the Sunday School Institutes at Star Island, as well as League Convention, the Field Secretary is mighty glad to be back on the Coast—at your service! He returned to his office on September 15th ready for the fray! Concentration of effort the last two weeks in September has been placed on our Alameda situation, where everything possible has been done to build up the church school as well as to revive the church organization in general in anticipation of the coming of a new minister.

Conferences have been held at Unitarian headquarters with various church organization officers.

In October the Field Secretary has appointments in the South, and on Oct. 12th leaves for the North to visit our church there and to attend the fall session of the Northwest Conference in Vancouver, B. C., Oct. 18-19.

During the summer months the following persons from the Coast attended the various institutes and conventions in the East: At the Ministers' Institute, Andover, Mass., Revs. Curtis T. Abel, Hollywood; E. G. Robinson, Palo Alto; Charles Pease, San Jose; Berkeley Blake, Sacramento; Martin Fereshetian, Salem; John C. Perkins, Seattle; Thomas Clayton, Fresno; H. E. Kellington, Salt Lake City.

At the Sunday-school Institute, Star Island, N. H.: Col. Philo Hersey, San Jose; Messrs. Arthur French and A. C. Harden, San Diego; Mr. and Mrs. Frank Wilson, Seattle; J. C. Paltridge, Fresno; Mr. and Mrs. H. L. Woodhouse and Gerald Barnes, Eugene.

At the Laymen's League convention, New London, Conn.: Messrs. G. W. Ogdén, Hollywood; P. B. D'Orr, Los Angeles; V. D. Hillis, San Jose; Prof. J. Elmore, Palo Alto; Messrs. H. A. Whitney, Oakland; Wm. S. Devol, Berkeley; Dr. and Mrs. W. F. Feibig, Portland; Mr. and Mrs. Frank Wilson, Seattle; Messrs. S. L. Davis, Fresno, and J. W. Bolden, Victoria, B. C.

From this readers will notice that San Jose and Fresno were represented

at all three conventions, and that with very few exceptions all our churches were represented at least once. We must begin now to plan our next year's meetings—not only in thinking who should best represent the chapter or church school, but also to devise ways and means for procuring funds with which to send these delegates. It is not fair to expect the League or any other organization to continue its extreme generosity in paying so large a part—in certain states, full expenses. There is no doubt about the great value of these gatherings. Your delegates will tell you all about that. But as far as it is possible we should pay our share, and now is the time to begin. We should have every church, chapter and church school represented next summer, not only then, but some plan should be worked out whereby at least each section of the Coast will be represented by a delegate at the annual Young People's convention, held each summer at Star Island.

The next step for us on the Coast is to interest and secure more workers in our churches—more wheel-horses, more handing around of the various church duties and opportunities.

NOTES

The mission itinerary to be followed by Rev. William L. Sullivan and his colleagues under the direction of the Unitarian Laymen's League and in co-operation with its chapters has been arranged to date, as follows: Burlington, Vt., Sept. 24-Oct. 1; Montreal, Can., Oct. 8-22; Buffalo, Dec. 3-17; Detroit, Jan. 21-Feb. 4; Los Angeles, Feb. 18-Mar. 4. At Montreal, Dr. Sullivan will have as his colleague, Rev. F. M. Eliot, of St. Paul, Minn.; at Buffalo, Rev. F. R. Griffin, of Philadelphia, Pa.; at Detroit, Rev. H. E. B. Speight of Boston; at Los Angeles, Rev. Horace Westwood, of Toledo, Ohio.

Any readers of the Pacific Unitarian desiring to have correct and valuable information regarding eastern schools and colleges, can obtain same by writing to Mr. Francis C. Woodman, 8 Griggs terrace, Brookline, Mass.

At the meeting of the Headquarters Committee on Sept. 22nd, resolutions were unanimously passed expressing to Miss Maude G. Peek the heartiest appreciation of her faithful, courageous and earnest services as manager of Headquarters for the past six years. Miss Peek's resignation took effect Sept. 30th. She has gone into the building material business for herself and the PACIFIC UNITARIAN and all its readers wish her the very best of luck and much and sustained prosperity.

Chaplain Thomas L. Kelley, U. S. Army, sails on a transport October 20th for Manila. He expects to return to San Francisco about New Years. We hope his future assignment will allow him to continue residing in this vicinity, for his presence at any and all meetings is always welcome.

Miss Dorothy Dyar of Berkeley is attending Columbia University, New York City, and Mr. Charles Gates of San Francisco is doing graduate work at Harvard University. Mr. Arthur French of San Diego is also at Cambridge studying at the Theological School of Harvard University. Mrs. Charles H. Thompson, Jr., formerly Y. P. R. U. field worker on the Coast, is at Manchester College, England.

Notice is hereby given that Mr. Berkeley Blake, at present in charge of our church at Sacramento, and also a student at the Unitarian School in Berkeley, has made formal application for admission into the fellowship of the Unitarian ministry. For the Pacific States Committee, Carl B. Wetherell, Secretary.

The Northern California Young People's Federation proposes to hold a meeting in San Francisco on November 19th; to celebrate Young People's Sunday in January in each church; to have a joint social meeting in Berkeley during March, and to concentrate strongly on making the Inverness outing in May even more successful than ever.

The fall meeting of the Northern California Associate Alliance will be held at Woodland, Saturday, November 4th, beginning at 11 a. m. Details will soon be mailed to all Alliances.

Books

THE CHILDREN'S BIBLE. H. A. Sherman, C. F. Kent; Charles Scribner's Sons; \$3.50.

To their delightful classics for young readers the enterprising house of Charles Scribner's Sons have added a very beautiful and useful book. The Children's Bible is admirable in every way. It provides in simple English a translation of selections from both the Old and the New Testaments, with very choice illustrations, many of them in color. It is not a hastily compiled, mechanical book, but is the result of twenty-five years of observation and study. The translation and arrangement are by Mr. Henry A. Sherman, head of the department of religious literature of Charles Scribner's Sons, and Charles Foster Kent, professor of biblical literature in Yale University. The paintings of W. L. Taylor, Herbert Moore and others are well reproduced, and the duotone cuts from Tissot, von Uhde and others are fine. More than thirty excellent illustrations add greatly to the attractiveness of the bible. Children so enticingly introduced to the "Book of Books" will be almost sure of forming an intimate acquaintance with the authorized version of the entire work.

'FOR THE BENEFIT OF MY CREDITORS.' Hineckley G. Mitchell; The Beacon Press; \$2.25.

Dallas Lore Sharp, in a fine foreword to this honest and modest autobiography, says: "If ever Jesus had a brother and God a second son, it was Hineckley Gilbert Mitchell." He was a searcher for the truth in the word of God and the minds of men. He was a born teacher, a man of sincere faith, but a hater of cowardice—moral or intellectual—and absolutely untrammelled by bonds of convention or authority, in proclaiming his convictions.

After twenty years of able, faithful service in the School of Theology of Boston University (Methodist), he was expelled for his independence, in 1908, after a trial that reflected on his judges but endeared him to all high-minded truth-seekers. He was soon after offered a professorship in Tufts College, and with the distinct understanding that he was still and should remain a Methodist he accepted the place and spent his declining years in highly honored service.

He was deeply grieved but not embittered by the action of the Board of Bishops. He wrote this record of experience in no spirit of defense or of personal pride, but in gratitude for the helpful acts and influence brought to bear upon his life which demanded his expression. That he maintained the respect and confidence of his associates is borne out by the publication in ZION'S HERALD, a prominent Methodist journal, of this appeal:

" * * * Every minister in Methodism should purchase and read 'For the Benefit of My Creditors,' not simply for its biographical interest, but because the Mitchell case affords an instance of the tragic outcome of theological intolerance and doctrinal narrowness."

This volume contains reproductions of all the

important letters and documents in the famous case, but more than this, the book reveals the mind and heart of the man in such a way as to refute completely the charges of twenty-three years ago, that his teachings were Unitarian in character.

The story of Professor Mitchell's life records the incidents of his early boyhood, the period spent in Wesleyan University, the years of theological study in Boston and those spent abroad in post-graduate work. That section of the book, however, that recounts the experience of storm and stress where the author was denounced as a heretic, will hold the reader in alternating moods of pity for the victim and indignation toward those who persecuted him.

The Broken Spell

I said, "Dream sonnets never come to me!"
 And yet I almost caught one yesternight,
 Ere the chill dawn put pleasant dreams to flight,
 And they, like burglars, crept out noiselessly.
 Or was it dawn? No objects could I see,
 But I heard sounds (my slumbers being light),
 From the next room; then I awoke outright.
 I listened. What could those strange murmurs be?

One of the sonnet's lines rang in my head;
 Gil Blas the subject, that I knew full well.
 What of Gil Blas? I sat up straight in bed.
 Alas! That action broke the mystic spell;
 The sounds, arpeggio filled my head instead—
 My son in sleep practised a college yell!
 —A. M. Pike.

From the Churches

BERKELEY.—Good congregations have been uniform through the month. Mr. Leavens has preached on "Law and Order and Liberty." "The Greatest Thing in the World" (love), "The Hidden World."

In the Sunday-school, Dr. Caroline Cook Coffin is acting as supervisor of instruction. Mr. Daniel Rowen is conducting the class for adults, giving a course on "The Historic Background of the Bible," and Mr. Howard Shoemaker of the Unitarian School for the Ministry has taken a class for Junior Channing boys.

The organ vespers on each Friday afternoon by Mr. Harvey Loy are greatly enjoyed. The Channing Club holds an evening service on Sunday at 7:30.

EUGENE.—Rev. and Mrs. Frank Eddy spent the summer vacation at their ranch in Curry county. Church services were resumed on September 17th. The

church parsonage being erected has been delayed because of the scarcity of mill work but will be completed in another month.

HOLLYWOOD.—The first service of the new church-year was held Sept. 3rd. Rev. Theodore Curtis Abel gave an address based on Bojer's book, "The Great Hunger. At the Sunday-school session Mr. Abel discussed "The Book of Judges" before the adult Bible class. On September 4th all members of the Young People's Religious Union in Southern California met with the local chapter in Griffith Park. The advisability of organizing a Southern California Group Association of the Y. P. R. U. was considered.

LOS ANGELES.—During June, July and August our Alliance met with members in their homes. At the first meeting our ex-president, Mrs. Baker, gave general details of the wonderful project we have undertaken, for which Mrs. J. N. Curtis deserves much credit. It is the establishing of an Old Ladies' Home, which she appropriately proposes to call "Sunset Hall." It will fill a much-felt need. Our next meeting was at Miss Spalding's. Needless to say we had a good time. Plans were discussed for the next year's program.

The Layman's League is looking well ahead and plans to have Dr. W. L. Sullivan and others conduct a series of missionary meetings in February of next year. Mr. Paul B. D'Orr was able to represent the local chapter of the Layman's League at the national gathering held in New London, Conn.

The Young People's Religious Union is meeting this year, as last, every Sunday morning before church under the direction of Mrs. Backus. At the first meeting in September it adopted a course of study for a year—a series of topics on the different religions of the world. The club decided to collect a bundle of rummage for Maternity Cottage as its social service work for September.

OAKLAND.—Mr. Reed has given us of his best all the month and congregations have been good. All the activities of the church have been well sustained.

Beginning October 1st Mr. Reed is to give a series of Sunday evening addresses at Wendte hall on the general topic of "What We Know About Jesus." This course will continue to the end of the year. During October he will consider "Jesus and Higher Criticism," "The Historical Jesus and the Mythical Christ," "The Value of Legends as Sources of History," "The Birth Legends," and "The Temptation Legends."

PORTLAND.—At the General Conference, Rev. Wm. G. Eliot, Jr., pledged our church to give \$100 a year for five years towards the support of the church at Fiatvalva in Transylvania which dates from 1517 and has a present membership of 414 souls.

Dr. Wm. F. Fiebig, who attended the New London convention of the Laymen's League, will report his experiences and impressions at a Chapter meeting on October 9th.

Mr. Eliot announces his topics for October as "Come Down from the Cross," "The Religious Education of Children," "On Prohibiting Parents from Sending Children to Private Schools," "The Religious Education of Adults," "Every Man's Place in History, and His Duty in the Present Hour."

SAN FRANCISCO.—Mr. Dutton has given us a succession of thoughtful sermons, several suggested by his vacation experience and observation in England. On September 17th he gave comprehensive consideration of Mr. Stoddard's book on "The Attack on Civilization."

At the meeting of the Men's Club on September 7th Mr. Dutton spoke informally but very entertainingly of his vacation visit to England. About eighty members were in attendance and having invited questions at the conclusion of his talk he found a liberal response and in reply covered a wide range of information.

He had landed at Plymouth and was greatly impressed by the reminders of its historic importance. The memorial to the departure of the Mayflower and also to the dispersion of the Spanish Armada spoke of two great contribu-

tions to the cause of human freedom. For the first time he saw the impressive monument in memory of those who had given their lives in the late war and the touching bits of flowers and sod around the base. This again emphasized the modern sacrifice to the same great cause.

Taking a train for Shrewsbury the next morning he was stretched on his back on the familiar plains listening to Shelly's skylark in the upper air. He visited his old home, his schools, and pretty much all of England, largely afoot. With his pipe and his book he tramped leisurely, meeting all sorts of people and greatly enjoying his varied experiences.

He found the people wonderfully cheerful. Not a word of malice or hate for anybody. They had suffered much and they were bearing heavy burdens, but they were courageous and anxious to forget the war. Their great purpose seemed to be to get to work and do business. One man expressed what seemed to be the general spirit. "A navy vacation is all right. We wouldn't object to an army vacation, but the vacation we most need is a legislative vacation. If we could be let alone for ten years we would work out."

Asked what was the sentiment as to prohibition, Mr. Dutton said there seemed to be the feeling that they would have to follow America. They could not compete with a country that was dry. He said that in coming back to America it seemed by contrast distinctly cleaner.

The Society for Christian Work held its board meeting on September 10th and on the 24th, at the conclusion of the business meeting an interesting musical program was given. The president, Mrs. C. A. Patterson, is also an accomplished musician, and she accompanied Mrs. R. D. Lord in an attractive group of songs, after which Mrs. Paul C. Westerfeld, accompanied by Mrs. C. G. Dall, gave Rubinstein's G Major Sonata for piano and violin.

The Channing Auxiliary will hold its opening monthly meeting on October 2nd. Mrs. John S. McGaw has been elected president and a very extensive program of activities has been outlined.

The drama class will be under the leadership of Mrs. Edwin W. Stadtmuller. Mrs. Lillian Birmingham will have charge of the musical program at the reception on October 3rd.

SEATTLE UNIVERSITY CHURCH.—On the evening of September 26th, a parish reception was given for Dr. and Mrs. Perkins in the assembly room of the chapel, very largely attended by the church people and a few friends, including Mr. Krolfifer of the First church.

It was on September 26, 1914, just eight years ago, that Dr. and Mrs. Perkins first met the trustees of the University church and began the relationship so happily continued until the present time.

The women of the Alliance have a somewhat more definite program for the year's work than heretofore. The first meeting of the two in the month—on the first and third Wednesdays—is an all-day meeting of work for the Social Welfare League. At those meetings at three in the afternoon Dr. Perkins will have a series of talks on "Liberal Christianity," commencing October 4th with the subject, "The Beginning of the Christian Church." On October 18th a paper on "Liberal Christian Hymns" will be given by Dr. Perkins, illustrated by music under the direction of Prof. C. P. Wood.

VICTORIA, B. C.—Our church resumed its activities on September 3. A gratifying feature is the increased attendance at Sunday-school. It is evident our genial superintendent Mr. Rand will need additional helpers.

Our annual congregational meeting was held on September 26th, when the following were elected trustees for the ensuing year: President, Mr. Fred Shakespeare; Vice-President, Mr. Frank Rand; Secretary, Mrs. Stella Dwinnell; treasurer, Mr. Wilfrid Llewellyn, and Messrs. George Grant, Gordon Stanier and Mrs. F. B. Gibbs. Mr. Charles Green, who has ably filled the office of president for the past five years, declined to stand for any office as he most probably will be absent from Victoria for some time to come. His and his

wife's presence will be sorely missed. The following resolution was unanimously adopted:

"Resolved, that this meeting expresses its extreme satisfaction at the news that Dr. and Mrs. Perkins are to continue to be with us on the Pacific Coast, Dr. Perkins having declined a call to Arlington Street Church, Boston; that the Secretary write to Dr. and Mrs. Perkins, at Seattle, and convey to them our sincere pleasure at their decision and express the hope that the inspiring benefit of their leadership will not be withdrawn from the Pacific Northwest for many years to come."

Sparks

Rich-Quick—"That there's a beautiful bust you've got, Mrs. Inright."

Mrs. Rich-Quick (sotto voice) — " 'Burst', Henry!"—*Life*.

Professor: "Can you tell me who succeeded Edward VI?"

Student—"Mary."

Professor — "And who followed Mary?"

Student (absent-mindedly) — "Her little lamb."—*Exchange*.

MORE APROPOS — The notice in the rooms of hotels which reads, "Have you left anything?" should be changed to "Have you anything left?"—*Detroit Motorist*.

LEARNING OUR SLANG—"Do Englishmen understand American slang?"

"Some of them do. Why?"

"My daughter is to be married in London, and the earl has cabled me to come across."—*Boston Transcript*.

BRIGHT, BUT FRIGID—Scientist—"We are searching now for a way to produce light without heat; we want to discover cold light."

Deacon—"Come around and hear our preacher; he has just graduated from Harvard."—*The Christian Evangelist* (St. Louis).

A correspondent says there are two kinds of non-prohibitionists in this country—those who have a little still and those who have still a little—*Boston Transcript*.

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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- Col. J. J. Ayers: "Gold and Sunshine."
Lyman Abbott: "Silhouettes of My Contemporaries."
Harold Begbie: "The Life of General Booth."
Mary I. M. Bell: "A Short History of the Papacy."
Edward Bok: "The Americanization of Edward Bok."
John Burroughs: "My Boyhood."
R. J. Campbell: "A Spiritual Pilgrimage."
Lord Charnwood: "Abraham Lincoln."
John Spencer Clark: "John Fiske. Life and Letters."
E. T. Cooke: "The Life of Florence Nightingale."
Moncure D. Conway: "The Life of Thomas Paine."
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Abbe Augustin Fabre: "The Life of Jean Henri Fabre."
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Oliver Lodge: "Man and the Universe."
Percy Lubbock: "The Letters of Henry James."
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Hineckley G. Mitchell: "For the Benefit of My Creditors."
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

A Unitarian Purpose

It is our ambition to be one of the sowers of a good seed in places where it is not common, but would be most profitable; to be one of those who should try to render a sort of public loving kindness, a grace of common life We dare to whisper in the ears of the wisest, and therefore of the all-hearing and kindest judging, that we would fain do something, however small and light, towards Christianizing public minds. . . .

If we end in doing nothing but extending a faith in capabilities of any sort, and showing some thousands of our fellow creatures that sources of amusement and instruction await but a touch in the objects around them, to start up like magic and enrich the meanest heart—perhaps the most satiated ennui—we shall have done something not unworthy.

—*Leigh Hunt.*

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 Rev. Thos. L. Eliot, Minister Emeritus.
 Salem..... Rev. Martin Fereshetian.

WASHINGTON.

Bellingham..... (Supplies)
 Seattle (First Church)..... Rev. Julius F. Krolfifer.
 Seattle (University Church)..... Rev. John C. Perkins.
 Spokane..... Rev. E. M. Cosgrove.

BRITISH COLUMBIA.

Victoria..... Lay services
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God our Father. Man our brother.

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Give us, O give us, the man who sings at his work: Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music.—*Carlyle.*

Editorial

It is often not easy to preserve a due degree of humility. We are perhaps fortunate when we are tempted to place too high a value on what we have accomplished, for it bespeaks at least that we have done something; but if we think it over and take into consideration some of the things that we have not done we are pretty sure to meet restraining influences and to escape harmful pride or fatuous complacency. It is probable that Unitarians are particularly exposed to think of themselves more highly than they ought, and generally they need to cultivate modesty. On the other hand they seem to need frequent encouragement of rational character. Whatever the complacency from which they suffer it is very much on the surface and does not prevent self-criticism that is not altogether just and healthy. It is true we abuse ourselves with more freedom than we are content to grant others, and are apt to defend ourselves with spirit when others charge us with deficiencies we are willing to admit on our own initiative; but clear through we are not too well satisfied and can afford to take what satisfaction we can find.

As we look back over a period of years it seems that the world in general shows advance in its judgment of what is really vital in religion. The gain is not very great proportionately. We have not gone far, relatively to the distance we have yet to go; but progress that comes from growth is always slow, and the finer and stronger the tree the slower the growth. Historically, religion has

moved with glacial characteristics into the plain of life. The black heights of superstition have been left behind. Religion was once regarded as a means of escape and was associated with abject fear. It had to do with an angry, jealous God to be placated by a scheme of salvation. It divided the world of man into the few who could or would accept the scheme and the many stiff-necked and perverse who were doomed to destruction.

A handful, through the ages, dared to doubt. Man ate of the tree of knowledge and his eyes were open. He was made to seek the truth, and little by little he found it and trusted it. Time came when he found the forms in which religion had been offered him unsupported by evidence and false to his intelligence and conscience. He became the agnostic and the heretic, but not the atheist. He trusted in God and sought the truth. The result was an emancipation from the dogmatic teachings of the church and a return to the simplicity of the teachings of Jesus, and centering religion in life, loving God, doing His will and loving and serving our fellow-men.

This, to Unitarians at least, is the end of life and is to be first sought. They share in this the common faith of many, both in and out of the organized churches. Its general acceptance is a triumph of no church or class, but the great hope of humanity. In a way it is a revolution of religious thought, and cannot look for speedy accomplishment; but it is all-important and, if true, demands every sacrifice and the utmost loyalty. It holds up unselfish, upright life as the supreme good and calls upon all mankind to rally around the standard.

Unitarians are few in number, if we count only those who own that they are such and show in any way that they feel the responsibility involved; but that fact increases the obligation resting upon them. There is great opportunity offered, and while responsibility is an individual matter, the hope of accomplishment is immensely strengthened when co-operation is gained. And right here we come to one of the encouraging considerations referred to in the opening.

If the essential thing we are called upon to emphasize is that the value of religion is in the life it inspires, we have every reason to be thankfully proud at what has been done by the Unitarian Layman's League in the past two years. The results have been noteworthy, but the *effort* has been of transcendent importance. What they have done can in a way be measured, but what they have tried to do is beyond possibility of calculation. It has to do with the very life they seek to better. It shows that the way of life they would encourage has inspired them.

It is no slight testimony of essential worth for a body of churches to train a body of business men capable of forming and administrating such an organization as has undertaken and accomplished so much for better living in these latter days.

It is a great satisfaction to think that over 12,000 live men, associated in 270 chapters, are actively promoting practical and actual religion in ways that commend themselves to their intelligence and aroused interest. Their recent convention was marked by good sense, calm judgment and a fine spirit.

All in all, the encouragement we take is a great satisfaction and nourishes a

pride that is not dangerous, while it spurs on to achievement.

In a recent sermon Rev. C. S. S. Dutton referred to two types of modern influence, one form of which does not believe in evil and makes a religion of it, and the other which does believe in evil and makes an art of it.

Total depravity is not preached from our pulpits to any great extent, but modern fiction presents it in an attractive form and we absorb its poison from the printed page.

This is a justified statement. It is especially true of the cavalier treatment of what are called the "conventional" sex relations in English society. The idea of right and wrong seems totally ignored by some quite prominent writers, and it would seem that common decency is relegated to the offcast Victorian prejudices and has no place among the advanced moderns. If this is so in the best circles of Great Britain, which we doubt, it would seem to be no excuse for a writer to embalm it as a common feature of present-day life. Tainted literature is to be severely let alone. It is not fit for human consumption.

One of the finest accomplishments of life is that of growing old gracefully. Occasionally someone who is succeeding expresses it happily. A recent letter is a case in point: "I am seventy-one years old. I am still teaching. I sometimes wish I were as old inside as outside, but my spirit does not wrinkle like my face or stiffen like my knees. I think most people like best the old people who are mild and sweet and almost helpless, and sinking gradually but not too slowly into a well-earned grave." Spirit does not die. It should ripen with age and bear choicer fruit in greater abundance.

Notes

Rev. Bradley Gilman, who has been sojourning in Europe, has returned to America, and resumed his residence at 1138 Boylston St., Boston.

On the morning of October 22d, Rev. Charles W. Wendte, D. D., spoke before his former Oakland congregation on "Does Chance or Purpose Rule the Universe?"

The church at Lawrence, Mass., now in charge of Rev. E. J. Bowden, observed its seventy-fifth anniversary on October 23d. Rev. H. E. B. Speight gave the address.

Rev. Frank Abram Powell of Braintree, Mass., has accepted a call to become minister of the Unitarian church at Dallas, Texas. He is pleasantly remembered on the Pacific Coast, where he formerly served.

On October 14th, Rev. Frank Fay Eddy of Salem, Ore., preached on "The Heritage of a Unitarian. Field Secretary Wetherell added pertinent remarks concerning Unitarian opportunities in the present day.

A kindly letter from Rev. B. A. Goodride, at Santa Barbara, alludes gratefully to the pastoral services of Rev. Lewis C. Carson, who, with his wife, "have taken a firm grip on the situation and will be successful, I am sure." Mr. Goodridge adds: "The little city grows amazingly, and, better still, it *improves* as it grows."

Rev. Clarence Reed makes a plea for the acceptance of the higher criticism, which he regards as fundamentally constructive. "It is impossible to find the truth about Jesus unless a person is willing to brush aside the superstitions and myths that we have inherited from a wonder loving age. More important than the modern discoveries in astronomy, geology and biology, have been the results of Biblical criticism, on account of having given to mankind the human Jesus as distinguished from the mythical Christ."

Canton, Mass., has a record of 205 years services, and proposes to move for-

ward as well as reach back. It is considering the one year ahead more than the 205 that are safe.

The State Immigration and Housing Commission has gone on record as opposed to the referendum on the State Housing Act. Archbishop Hanna, a member of the Board, has advised every person to vote No on the referendum, which is No. 5 on the ballot, at the election on November 7th.

Rev. Thomas Clayton takes issue with a noted chemist who declared that "Nature is our treacherous enemy." He says: "Nature has shown wonderful prevision and provision for the needs of all living things; but man has messed up things so badly, and then tried to put the blame on Nature." "God's purpose is evident; it is the enlargement and upward development of human life. Nature's method is the challenge to our efforts by obstacles and hardships, that in conquering we may rise."

We are glad to see that Rev. William G. Eliot, Jr., has taken firm stand against the narrow gauge compulsory school bill of Oregon. He says:

"If anyone should compel me to send my child to a private or parochial school. I should feel that my right as a citizen had been imposed upon." and "For me to vote for the bill to abolish private or church schools or speak in its favor would be for me to do unto others as I would not wish to be done by."

Rev. Robert F. Leavens, in a sermon on "Heretics," on October 22d, found little meance in modern heresy. Of course heresy is fraught with danger, "but most of the things which are beneficial are fraught with danger, from democracy to ether. The risk is the price paid for the possibility of the benefit to be derived. But it is not in the field of theology nowadays that the way of the heretic is hard so much as in the field of sociology." He felt that it was foolish to make martyrs of modern heretics or to let them make martyrs of themselves. "Every person who has the gumption to use his power of private judgment should be accorded freedom to

think, freedom to speak and a fair hearing."

In his sermon of October 29th, Rev. Clarence Reed said: "If the church only teaches men to look backward to a golden age or forward to a heaven, and fails to emphasize the importance of living for the realization of a better social order here and now, it is a cemetery of dead bones and should pass away. All the beliefs of the church are today in the melting-pot of criticism. We ask not that the church should be shielded from criticism, but that the criticism shall be constructive in character. Modern religion is justified not by proof texts, but by a person's own reason, conscience, spiritual insight and experience. The final test as to the worth of a religion is as to whether it is livable.

Dr. Thomas L. Eliot of Portland addressed the faculty and students of Reed College on October 16th. He chose as his text, "Lead me to the rock which is higher than I," and he explained its three-fold application to college students.

Rev. Thomas Clayton of Fresno is giving a series of lectures on alternate Thursday evenings on "Present Day Aspects of the World's Religions." A general discussion of thirty minutes follows each address.

On the morning of October 9th, Mr. Carl B. Wetherell occupied the pulpit of our church at Salt Lake. It is his pupose to as fully co-operate with and promote the welfare of our nearest neighbor as of churches situated on the shores of the Pacific.

October 20th was the one hundredth anniversary of the birth of Thomas Hughes, author of "Tom Brown's Schooldays," who lived as Squire Brown desired his son Tom to live—as "a brave helpful, truth-telling Englishman, and a gentleman and a Christian."

The Pacific Coast is to be congratulated upon the determination of Mr. Berkeley Blake to enter the Unitarian ministry. He is a lawyer of distinction and a man of ability and high character. He has resided for some time in Sacramento and is now in charge of our church in that fine city.

In Memoriam**Sophronia T. Hooper**

On October 16th, at her home in San Francisco, Mrs. George W. Hooper, after a day's illness passed to the beyond.

From early girlhood she had been a constant attendant at the First Unitarian church, and at the death of her husband presented, in his name, the fine organ now in use. She was greatly interested in the charitable activities of the Society for Christian Work. In her will were bequests of \$5000 each for the church and the society.

Sophronia Clapp in early life was of a wholly unaffected nature, a wholesome, kindhearted girl, of quiet domestic traits. She married George W. Hooper, a genial, earnest man, who became very successful in the lumber business. They were both unspoiled by wealth, which grew rapidly and entailed little change in manner of life. Their happiness was clouded toward the end of his life by his ill health. He was afflicted with a disease that seemed to be beyond the knowledge of the medical profession and from which he could receive no relief. Impressed with the suffering of the world that might in a measure be alleviated if more were known of scientific methods, he planned to devote his fortune to medical research. Upon his death his widow carried out his wishes and established the Hooper Foundation, under the direction of the University of California, endowing it with property of virtually \$2,000,000. The Foundation is established in its own building near the Affiliated Colleges and University Hospital.

To this fine work Mrs. Hooper left the bulk of her estate, about \$500,000.

She amply provided for a niece and other relatives and friends. She left \$5000 to the Children's Hospital in memory of her husband's mother, and gave \$5000 each to her maid and her chauffeur.

And so ends a faithful and honorable life. Prudent and cheerfully patient, she has gone steadily on since her fond husband's death testifying to the fact that riches may be wisely used, and have no power to disturb a well-established and sensibly-conducted life.—C. A. M.

Events**Installation of Bradford Leavitt**

The meeting house at Pasadena was filled to capacity on October 5th for the formal installation service of Rev. Bradford Leavitt. A splendid spirit of enthusiasm prevailed throughout and was reflected by both audience and speakers.

After singing of the doxology, Rev. Theodore C. Abel conducted the responsive reading. Rev. Earl M. Wilbur then read the scriptures and offered the prayer of installation. Rev. O. J. Fairfield gave the charge to the minister and the Field Secretary the charge to the people. The right hand of fellowship was then offered by Rev. E. B. Backus.

Perhaps the most pleasing feature of the program—one that means more than anyone can realize—was the hearty, sincere greetings brought to Mr. Leavitt and the Pasadena church by Rev. Carl Henry, minister of the Throop Memorial Church, Universalist, Pasadena. Mr. Henry was particularly impressed with the truly great opportunity Universalist and the Unitarian churches had to spread the liberal message in the fast growing city of Pasadena. Mr. Leavitt's timely and sincere reply to Mr. Henry's good wishes and pledge of cooperation was but one more evidence of the fair play that exists between the liberal churches.

Telegrams of felicitations to church and minister were read by the chairman of the board, Mr. W. H. Wills, from Dr. S. A. Eliot for the American Unitarian Association, from the ministers and chairmen of the board of trustees of Mr. Leavitt's former churches at Washington, D. C. (1897-1900) and San Francisco (1900-1914), and from the chairman of the trustees at Brattleboro, Vt., Mr. Leavitt's first pastorate.

There is no doubt but that the Pasadena church and minister have started off "on the right foot," and we confidently look for splendid results from their work together. All this means one more tangible evidence of the growing strength of Unitarianism in southern California.

—C. B. W.

Mr. Thomson's Installation

On Wednesday evening, October 25th, Rev. Alexander Thomson was inducted as minister of the First Unitarian church at Vancouver, B. C.

After singing of one of Dr. Hosmer's beloved hymns, Dr. E. M. Wilbur, as presiding officer of the evening, introduced Captain G. A. Boulton, secretary of the board of ministers, who read the church record regarding the call and settlement of Mr. Thomson as minister in Vancouver. Mr. Thomson then responded, stating facts of his life and his earnest desire to meet the opportunity offered him in this call. The scripture was read and prayer offered by Rev. W. G. Eliot Jr. of Portland. The sermon was preached by Rev. Julius F. Krolfifer of Seattle. The charge to the minister was given by Prof. E. A. Start of the University of Washington, chairman of the Northwest Section of the Pacific Coast Conference. Rev. John C. Perkins then gave the charge to the people, and was followed by the Field Secretary, who offered the right hand of fellowship.

Words of welcome were received from the American Unitarian Association, the Unitarian Laymen's League, and the Women's Alliance.

It was also very fine to have greetings extended to the church and to Mr. Thomson by the mayor of Vancouver, C. E. Tisdall, by Rev. M. H. Jackson, rector of St. George's, Vancouver, and by Rev. G. O. Fallis of the Methodist church.

The installation service was held as part of the Northwest Sectional Conference of the Pacific Coast Conference. Both the installation and the Conference sessions are sure to react favorably upon the work of the Vancouver church, to which the *PACIFIC UNITARIAN* and all of the Coast churches extend heartiest greetings and best wishes.

Mr. Thomson is adequately equipped to meet the heavy demands and serious handicaps which the liberal cause must encounter, and we should feel most happy and fortunate in having such a man at the helm. With the earnest support of everyone, Mr. Thomson and the Vancouver church will soon begin to show excellent results.

The Transylvania Situation

On October 1st, Rev. H. E. B. Speight, who spent a good part of his vacation in Transylvania, addressed the New England Associate Alliance at Portland, Maine, reporting his impression on the situation found. He referred to the fine work of the Unitarian Relief Unit of 1920. In addition to immediate assistance they rendered a great service in exposing the brutalities and stupid persecution by Roumanian officials and by confronting a suave and complacent government with an arraignment which compelled attention.

Last July a representative of British and American Unitarians again visited Transylvania. Today all religious faiths—Catholics, Lutherans, Calvinists and Unitarians—face a menace more serious than any antagonism that might divide them. They all find the very existence and survival of their organized religious life threatened by the acts of a hostile state. Our friends are Hungarian in sentiment and tradition. Their enemies would completely Roumanianize them. Kolozsvár is for all practical purposes under martial law. Hungarians are faithful children of their race, but are trying to be sincere and loyal citizens of the kingdom of Roumania. Their own language is proscribed in all judicial procedure; they are harassed, suppressed and undermined. The treaty guaranteeing the rights of racial and religious minorities is shamefully evaded.

We owe a very special debt of gratitude to the little Unitarian church of Transylvania, which for four centuries stood for spiritual freedom. The principle of toleration was proclaimed by David in 1568. That church now stands in jeopardy. We share their distress. They need our help. We should labor for their stability. We must maintain unimpaired the constructive, practical aid we are now giving. Over a hundred of our churches have adopted a like number of Transylvania churches. This country can render great service through diplomatic channels but any such service should be supported, reinforced and interpreted by just such direct and fraternal contact as we Unitarians have es-

tablished with Transylvania. Every evidence we can offer to those individuals and groups in the old world with whom we have normal and natural contact to show that we in America *do* exalt the spiritual loyalties, the religious ideals and the beacon light of hope, which are for them temporarily obscured, will be constructive help of the most lasting kind.

Cheerful Letter Exchange

It is gratifying to know that this branch of our church activities is being very vigorously conducted by the San Francisco church. It is a natural development of the Postoffice Mission, and has for its purpose to cheer and comfort those who are ill, lonely, or discouraged, through the exchange of letters and by gifts of books and magazines; also to help those who live far from schools or who wish to continue their studies by means of correspondence with a teacher. Its value is very great when it is conducted by an enthusiast of good mind and sympathetic heart, and Mrs. Frederick G. Canney is such a person. She has created great interest and fully deserves the gratitude evinced. She answers all requests, and her friendliness reaches far. All that is required to enlist any service is a letter addressed to her at 279 Ninth Avenue, San Francisco. She has a decided preference for ink in correspondence.

It will greatly aid satisfactory service if those who send requests for their children will mention names and ages. Lacking such information, one is likely to make mistakes; for a boy of twelve, and a girl of seven, are not usually interested in or benefited by the same things.

When requesting books for the first time, correspondents should give, as reference, the name and address of their clergyman, or some other responsible person.

Heaven fades away before our eyes,
 Heaven fades within our heart,
 Because in thought our heaven and
 earth,

Are cast too far apart.

—*F. W. Faber.*

Northern Section Conference

The Annual Conference of the Northern Section of the Pacific Coast Conference was held at Vancouver, B. C., on October 25th and 26th. It was the first time the Conference has crossed the line, and it registers the farthest point north in its peregrinations. One feature was of especial interest—the service of induction and ordination of Rev. Alexander Thomson, which occurred on the evening of the 25th, Rev. Earl M. Wilbur, D. D., presiding, at which there was a good attendance.

The first meeting of the session was a Ministers' Round Table, at 4:00 p. m., at which there was a discussion on "The Technique of the Ministry," led by Dr. Wilbur.

At 5:30 refreshments were served by the Women's Alliance of the Vancouver church.

A business session was held in the morning of the 26th. It was preceded by devotional exercises led by Rev. William G. Eliot, Jr.

Rev. Alexander Thomson extended greetings to the delegates.

Reports from churches followed. Mr. Carl B. Wetherell, Field Secretary, reported on general conditions, and there followed a discussion of local church problems.

At 10:45 there was a discussion on "The Church School," led by Rev. Martin Fereshtetian.

At 11:30 there was a discussion on "Church Work with the Young People," led by Carl B. Wetherell.

At 1:00 p. m. a luncheon to delegates and guests was given by the church at the Hudson Bay Company restaurant.

At 2:00 p. m. there was a session of the Women's Alliance Conference. Devotional exercises were led by Mrs. John Carroll Perkins, Alliance director, after which Mrs. Alexander Thomson extended a greeting. Three pertinent addresses were made by Mrs. J. F. Krolfifer, Mrs. Evelyn McCall and Mrs. Charles E. Green. Then followed reports from branches, and informal discussion.

At the same hour there was a Layman's League conference. Capt. G. A. Boulton extended greetings, and an inter-

esting account was given of the national convention at New London. An informal discussion of Chapter problems followed.

A vesper service at 4 p. m. was conducted by Rev. John Carroll Perkins.

Refreshments were served at 5:30, and a brief business session was held at 7:30.

At 8 p. m. a platform meeting was held, with Prof. Edwin A. Start presiding. There were addresses by Rev. William G. Eliot Jr. and Rev. Martin Fere-tian. Thus closed an interesting session, that demonstrated how much can be covered in a day and a half of real conference.

Sacramento Installation

On Sunday, Oct. 29th, Rev. Berkeley B. Blake was ordained as minister of the church at Sacramento. The sermon was by Rev. Charles Pease of San Jose, formerly minister of the church. Rev. Chas. W. Wendte offered the ordination prayer, Rev. Earl M. Wilbur gave the charge to the minister, Rev. Frederick L. Hosmer extended the Right Hand of Fellowship, and Rev. Charles Pease, being acquainted with the people, fittingly gave them the charge. It was a happy occasion and all who took part look forward with pleasant anticipation for a successful ministry.

Mr. Blake, formerly an attorney and a valued helper in the Berkeley church, has since his change of residence been devoted to the Sacramento church. His growing interest has resulted in his entering the ministry.

My Desire

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand,
The record of my brain and hand;
And then should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame and sin;
To be the same when I'm alone,
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham;
Exactly what men think I am.

—Edgar A. Guest.

Field Secretary's Activities

October has been a particularly strenuous month, the Field Secretary having covered approximately 5200 miles in his peregrinations. After conducting the Sunday School service at Alameda on October 1st, he started for southern California, where he attended the annual meeting of the Hollywood society and found an abundant amount of optimism and courage. And well there might be, for a more live, wideawake group, all earnestly striving to make the Unitarian church a real "go," no one could ask. All bills paid, pledges well in hand for the next year, committees carefully organized, a particularly fine group of young people, a growing Sunday School—all indications point forward. The denomination has made no mistake in "going into" Hollywood.

A flying visit was made to Pomona to consult with the chairman of the church. Also a visit to Long Beach with Mr. Fairfield and a first view of the truly impressive and adequate church building. Elsewhere will be found details regarding this structure. The Field Secretary addressed the Los Angeles chapter of the League and found it very alert and ready for action. Their big objective for the year is the mission to be conducted by Dr. Sullivan in Los Angeles next February. Committees are being organized and already things are humming along for that epochal event. In addressing the Los Angeles Alliance much emphasis was laid on the Alliance's part in this important mission—and, as might be expected, a ready response was made to the Secretary's call for co-operation.

On October 5th the Field Secretary "charged" the people at Mr. Leavitt's installation, details of which are given elsewhere in this issue. All that need be said here is that every organization in the Pasadena church has the wheels well oiled and is supplied with more than enough fuel to make things hum brightly and warmly in that remarkable city.

The first "official visit" to Salt Lake City was made October 7th and 8th, meeting at dinner with the trustees and chapter officers—and speaking to the

Sunday School and at the church services on October 8th. In spite of heavy losses due to withdrawal from the city, and against the many prejudices of the city, our church at Salt Lake is making good progress. There is a particularly earnest and determined spirit, and more responsive, loyal Sunday School no one could ask for. Both Mrs. Forster, the superintendent, and Mr. Kellington, the minister, are to be congratulated on the spirit they have instilled into the youngsters. Nothing could be more hopeful—would that it were possible to move out of the present large and unattractive building and into a more modern, adequate one. Perhaps that will come in time—let us hope so.

After three days in the office, the trip North was started October 13th, the first stop being Eugene, where everything looks extremely encouraging. The new manse is about ready—a most attractive home for Mr. and Mrs. Eddy, next to the church—making a very fine plant for us in that university city. The many contacts created between the church and the university last year are being strongly held and enlarged upon. The Chapter and Alliance have strenuous programs outlined—while the young people's and adult classes of the church school are strong both in numbers and in work planned.

Going on to Salem, it is encouraging to note that the good work there continues. It is no small matter to lose some dozen of the finest people—one a family of man and wife and four children, all keenly interested in the church life. But this constantly moving population is quite characteristic of the entire Coast. The Alliance gave a most enjoyable luncheon for the Field Secretary, there being about 40 present, including a few men and some friends from Eugene. The Church School continues to grow, and perhaps the best thing we can say regarding the situation at Salem is that more and more we are gaining the respectful attention of the community as a whole. With two strong posts at Eugene and Salem the liberal cause will be well looked after in the Willamette Valley. Many more "prospects" can be reached from now on due to the fact that

Mr. Fereshetian has purchased an automobile and can make needed visits to people living on the outskirts of the capital city of Oregon.

At Portland the Secretary lunched with the minister and some of the Chapter members, to discuss plans for the Chapter year. It is particularly interesting and encouraging to learn of the number of accessions being made to the membership in the Portland church. There is no doubt about it—if Mr. Eliot had the time this number of new members could be greatly increased.

At Spokane, conferences were held with Mr. Cosgrove, the minister, and with 14 individuals regarding the work of the church and its organization. Although the audiences keep up to their usual number each Sunday, the task at Spokane is to weld that audience into a congregation wherein as many as possible will know one another. Another difficulty in such a situation is the matter of church finances, and this was discussed at considerable length with members of the board. The spirit at Spokane is good, and in spite of diverse opinions as to management all in all there is cordial good fellowship, and certainly immeasurable possibilities for the spread of liberal religion. In time, of course, Spokane should be the center of a big movement in liberal Christianity throughout the Inland Empire.

At Seattle, a joint meeting of the Alliance and Chapter of the University church was held, and the Secretary expressed a few conclusions he had reached from his visits in the East the past summer. Both Alliance and Chapter are working on plans for the present year; the Alliance program being particularly interesting. Some definite line of college-center work is being promulgated by the Chapter and should bear fruitful results.

Luncheon conferences were held in Seattle with the ministers and some laymen to talk over the general proposition of our missionary work in the Northwest. There is no doubt that this must be so organized that should a church be without a minister for a time, that society would still carry on, by means of lay services and by encouraging supply and

help from other churches in the same section of the country. There is an immense field in the Northwest for us to tap, but there is no use in attempting it unless the "tapping" can be adequately organized. In an issue of the PACIFIC UNITARIAN of the near future it is hoped to present some such plan, and the Field Secretary in the meantime would welcome any suggestions. We should try to work out some scheme of co-ordination and co-operation that will not involve much or any expense to the church extension department or any other department of the American Unitarian Association, nor to the Laymen's League nor to the Alliance—all of these organizations are doing their full share now.

A most interesting and enjoyable meeting was held with the First Church, Seattle, members. As usual, their ever-alert minister, Mr. Krolfifer, has planned a full program, so the Young People's organization, the Alliance, the Chapter, and then the members of the church as a whole, were met and addressed. Things look exceedingly promising; of course, the up-hill work must be hard and slow, but courage, patience and determination are playing a good game together, and success will come—there is no doubt.

It is always a delight to visit Victoria and to talk frankly with the congenial group there. The Secretary always finds these people responsive and alert—deeply loyal—and whenever the right man can be secured to be their minister he will find a most wonderful congregation to greet him and work with him. The new addition to the Chapel wherein the Sunday School can meet and where social affairs can be held is most attractive and adequate. And the Chapel itself has been greatly beautified by the pews which have been installed. The Secretary conferred with the trustees, Chapter and Alliance officers, and supplied the pulpit.

The Northwest Conference was attended in Vancouver, in connection with which was held the installation service of Mr. Thomson. Details of both events are given elsewhere in this issue.

On October 27th a visit was made at Bellingham and a conference held with

the church as a whole. Things look rather disheartening here, but several suggestions as to procedure were taken under advisement.

At Portland, once more, the Field Secretary spoke at the church services October 29th, met in conference with the Alliance officers, and in the evening addressed the Young People's Fraternity, at which time he told all he could about Star Island, and urged that they begin at once to plan on sending some one there next summer. After meeting a few calls on Monday, October 30th, the Field Secretary embarked on "The Shasta," and arrived, weary but far from disheartened, in San Francisco on Hallowe'en's night.

Just one more word—we cannot begin to measure the value brought to the work up and down the Coast through the contacts that are being more and more established due to the many institutes and gatherings held in the East each summer. In the list given last month the fact that Prof. E. A. Start of the University Church, Seattle, was in attendance at the League Convention in New London, was omitted. During the past summer 39 persons here "officially" went from the Pacific to the Atlantic to attend conventions. Of the twenty-seven churches in the jurisdiction of the Field Secretary, only five were not represented by one or more delegates at these meetings. Such contacts provide unity, and there's nothing which cannot be accomplished when unity of thought and work and hope are everywhere evident.

NOTES

During the summer not a change was made in the personnel of the Pacific Coast ministers, except that three new men have been added—Mr. Thomson at Vancouver, Mr. Blake at Sacramento, and Mr. Leavitt at Pasadena.

The Field Secretary plans to visit the bay churches, Sacramento, Santa Cruz and Fresno during November.

A Southern California Federation of Young People has been organized and is to hold a big meeting some time early

in December. A very promising program of work is being drawn up.

On October 25th, Miss Enolia Shields began her duties at Headquarters. After November 1st she will carry on the work which Miss Frame has been doing since the withdrawal of Miss Peek. Miss Frame's resignation took effect October 31st, as she is to be married this month. She has been very faithful, efficient, and always willing—and will be a loss to the Headquarters and to the Field Secretary.

It is, of course, earnestly hoped and rightly expected that all Sunday-schools on the Coast should order their supplies direct of Pacific Coast Headquarters. Will persons thus ordering please be as explicit and as reasonable as possible in placing orders, for it takes some time to fill them and have the supplies reach their destination. Do not wait until the last minute, please, and then expect to receive the goods in time for the next Sunday. Look ahead—in every way.

It is encouraging to report the constantly increasing interest and attendance at the Alameda Sunday-school. Under the capable and experienced leadership of Mr. A. Heath Onthank, who was formerly superintendent of the Arlington, Mass., church school, the Alameda school is efficiently organized with some fine teachers and the Beacon course curriculum. After all is said and done, the place to concentrate and strengthen is in our church schools. There is where we find the greatest appeal, there is where lies the hope of this distracted world of ours, there is the source from whence come the greatest dividends of usefulness, good living, appreciation and love.

The Northern California Federation of Young People plan to hold a religious meeting during this month, probably in San Francisco. All churches in Northern California will receive notices in due time.

—C. B. W.

I do not know of any way so sure of making others happy as of being so one's self.

—Sir Arthur Helps.

From the Churches

BERKELEY—Each Sunday of October was marked by a good congregation, evidently impressed by an admirable short sermon by Rev. Robert F. Leavens. There is an unusual unity in the services—the prayers, the music, the sermon are each part of a harmonious whole. reverent, worshipful, aspiring and free. The Berkeley church is in every way prosperous and happy.

The children of the First Unitarian Sunday School held special exercises on October 15th, honoring Dr. Frederick Lucian Hosmer on his eighty-second birthday.

FRESNO.—Services were resumed on September 18th, and the attendance has been most gratifying. Although the church suffered the loss this summer of some of its most active members, new faces have appeared, and among these new friends are several who are already showing a deep interest in the work. Mr. Clayton has been giving us some unusually fine sermons. His sermon on "The Conquest of Fear" drew the attention of many outsiders, and attracted one of the largest congregations we have ever had.

Sunday School was resumed on the first Sunday in October. In numbers we were much depleted owing to the removal of three families, but several new names have been enrolled and we hope that in a few weeks' time we will have our enrollment as high as ever.

On the evening of the 12th a social evening was enjoyed. Mr. Maurice Rorphuro, who spent three months in Europe, gave a most interesting and enlightening account of his trip and the conditions existing in Europe. Some time was spent in looking over the new manse and a little presentation was made to Mr. Clayton and Mrs. Clayton from the members of the church. The first social of the season was most thoroughly enjoyed.

HOLLYWOOD.—Our annual meeting was held the first week in October. Brief addresses were made at the meeting by the minister, the Rev. Theodore Curtis Abel; by the Field Secretary of the

Western Unitarian Association, Carl B. Wetherell, and by George W. Ogden.

LONG BEACH.—The Starr King Club entertained members of the Hollywood and Los Angeles unions on the afternoon of October 8th, and all joined in the evening meeting, which was addressed by John McDonald, on "Spiritualism and the Ways of Mediums." During the summer the young people of this region have had two outdoor meetings, one on the strand at Long Beach, and one in Griffiths Park in Hollywood. A federation of the young people's societies is planned, and considerable enthusiasm is shown.

The attendance at the Church School is considerably better than a year ago, in spite of the confusion surrounding the building. The new officers are: Superintendent, John McDonald; assistant, Edith Whipple; secretary, Gail Squires; assistant secretary, Winifred Mann; treasurer, Leslie Whipple.

Rapid progress is being made on the new church building, which promises to be in every way satisfactory. As the building goes up it looks better than the plans indicated. The main problem now is that of furnishing, for which our resources are still inadequate.

OAKLAND.—The evening lectures by Rev. Clarence Reed on "What We Know About Jesus," are being well attended and are quite generally being discussed. On October 22d he considered "The Birth Legends," stating quite frankly the argument for and against the virgin birth. He said: "The manuscripts reveal the fact that Jesus, his Mother Mary, Paul, the Gospel of Mark, the Fourth Gospel, Clement, Polycarp and Ignatius are silent in regard to the legend of the virgin birth, and that the first of the Christian fathers to refer to it was Justin the Martyr and he spoke of it as a new idea."

A joint dinner of the Women's Alliance and the Laymen's League was held October 25th in Wendt hall for the discussion of the constitutional amendments.

PORTLAND.—The regular morning service was held in "The Church of Our

Father" every Sunday during the summer. These services were well attended.

Dr. Wm. T. Fiebig attended the national convention of the Laymen's League in New London, Conn., as a delegate from the Portland Chapter. He gave a report of the convention at the regular meeting of the Chapter on the evening of October 9th. Mrs. Fiebig, who went with him to New London, gave a very interesting account of the convention at a large gathering of the Alliance on Wednesday, October 18th.

SALEM.—Rev. Martin Fereshtian is a firm adherent of religious liberty and in a recent sermon he vigorously opposed proposed legislation, prohibiting private and parochial schools as far as grade pupils are concerned. He urged his hearers to adhere to the constitution that protects individuals and minorities from hatred, prejudice and fanaticism.

"Law is interested in the actions of people. What a person thinks as to the nature of the Infinite, the sacraments, etc., does not affect the state until he comes in conflict with the laws of decency, of morals, as codified in the statute books.

"I believe that our government is capable of taking care of such as dare defy the laws of the state. We must have absolute freedom in religious matters. And if some people think that private schools are essential to the teaching of religion such as Catholics, Lutherans, some Episcopalians and others, that is their privilege, as long as they do not ask the rest of the people to pay for their expenses or clash with our principles.

"I do not know that a bad Protestant is a better citizen than a good Catholic."

SACRAMENTO.—The Sacramento Alliance began the year on September 30th with an attendance of seventy, thirty-eight members and thirty-one guests. Of the guests six joined the Alliance at the close of the meeting and five more signified their intention of becoming members at the next meeting.

As Russia presents one of the outstanding world problems of today, it was thought desirable to promote understanding and sympathy by a study of

her literature, history and social problems.

Mrs. Brandenburger read as an introduction to the course, a very able review of Gogol's "Deal Souls" and Turgeniev's "Fathers and Children."

An hour of delightful social intercourse and informal discussion followed the reading of the paper, tea being served by a committee of the members.

SAN DIEGO.—The open forum of the Unitarian church has wisely given much time and effort in considering the thirty propositions submitted to the voters at the coming election. On October 15th arguments were presented both for and against the chiropractic bill, the osteopathic bill, the King taxation law, and the franchise control act. Interest was so great that the church doors were open at 6:30. Community singing is a feature of these popular meetings.

SAN FRANCISCO.—Mr. Dutton has given us of his best this month. Comparisons are difficult, but especially helpful was his discourse of October 15th on "The Thought of God."

On October 5th the Men's Club listened to an instructive address from Mr. Frank D. Stringham of Berkeley on his observations in France and Italy during a recent three-months' sojourn. He had spent about the same time in a before-the-war visit which gave him a good basis of comparison. He spoke discriminatingly of familiar things generally unmentioned by returning travelers and added much to the understanding of conditions and the diverse characteristics of the people visited.

The Society for Christian Work held meetings on October 9th and 23rd. All of our activities are in full swing under our able chairman, and our business meeting day is well attended without a program—which shows how interested our members are to hear of our work. After the business meeting on October 23rd Mr. Dutton took us with him on his English trip in June, and a most fascinating, interesting journey it

The first meeting of the Channing Auxiliary since vacation was held on October 2nd, and a large, enthusiastic

meeting it was, presided over by our new president, Mrs. John McGaw. A wonderfully beautiful program followed the business meeting, a "Tableaux Chantant et de Musique," gotten up by Mrs. Lillian Birmingham. Both eye and ear were charmed. An informal reception followed.

The art section, Mrs. William Hammond, leader, met twice during the month.

The drama section, Mrs. Edwin Stadtmuller, leader, met three times.

Mr. Dutton's book review on October 16th filled the room to overflowing. He gave spirited outlines of "Glimpses of the Moon," by Edith Wharton, "Babbitt," by Sinclair Lewis, and "Up Stream," by Ludvig Levison.

SEATTLE.—The First church held its annual meeting on October 14th. Reports were had from its various subsidiary organizations, and a new board of trustees was elected (three for one year, three for two and three for three years). Samuel Colley, president of the Layman's League, had the satisfaction of reporting that it had doubled its membership in the last year.

Sparks

When winter comes, will coal be far behind?—*Wall Street Journal*.

A newly-married curate introducing his wife to one of the ladies of his flock, said, borrowing Touchstone's discourteous description of his bride, "A poor thing, madam, but my *own*." The bride added, pointing to him, "A poorer thing, madam, but my *owner*."

Small Boy (on arrival at country cottage): "Mummy, where is the bath-room?" Mother: "There isn't any bath-room, dear." Small Boy: "Good! This is going to be a real holiday."—*Punch*.

What a queer bird the frog are.

When he sit he stand, almost.

When he hop he fly, almost.

He ain't got no sense hardly.

He ain't got no tail hardly, either.

He sit on what he ain't got, almost.

(*Composition by a foreigner in a Chicago night school.*)

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Editorial

Old age is no excuse for self-congratulation; it may be no occasion for satisfaction. It is commonly considered evidence of good fortune, but health and conditions qualify the fact. Life itself is not always of value nor is it anything to be proud of. But there is a certain satisfaction in having lived, and ground for presumptions of usefulness. This is suggested by the fact that this number completes the thirty-first year of the PACIFIC UNITARIAN. It was born of a Sunday-school parent and was christened *The Guidon*. Some thirty years ago it was adopted by the Unitarian Conference and after a referendum given its present name and placed in charge of the present editor, its natural father being made its foster father. Perhaps the most remarkable thing in its life is that it has lived, surviving the infantile diseases that beset and commonly snuff out the religious newspaper. It has had its troubles, but they have been light and it has not been strong enough to take them hard. It is violence that is wearing and no high temperature has shown evidence of great disturbance. Mildness is a negative virtue, but it tends to longevity. Again, fighting is perilous though often commendable. Probably our paper has lacked in militancy. It has felt no lack of courage, but constitutionally it has been pacific. It has stood up for principle and principles, but it has not displayed inviting chips on its shoulders nor sought dislodgment of counter irritants.

It has not indulged in great ambition nor assailed others. It has been willing

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but not anxious to live and entirely willing to let live. Its conception of Unitarianism tends to charity and room in a world of great variety for greatly differing forms. It entertains no doubt that for us the truth we seek to sustain is the best, but not the sole truth nor the final statement. We could not endure existence did we hold that all responsibility rested on us, nor would we escape or neglect the portion of responsibility that we believe does rest on us.

We look back on these years of moderate effort with mixed feelings of regret and rejoicing. We have by no means satisfied our ideals nor accomplished what we feel has been impossible, but we have enjoyed trying even if largely failing. Our faith has been confirmed and our respect for human nature increased. We have found the world good and men and women strong, kind and loving.

Looking forward we hope for better things,—more effective work and more help from others. We would like to do more editing and less writing. Our paper should be more representative of the Pacific Coast and the group of workers who occupy its field of service. We hope that lessened cost or increased income will make possible our former size that we may more fully do justice to what we represent and the great opportunities of this great West beyond the West.

The Pacific is the Empire of the Future and not the least of its greatness must be a broad and deep, and free religious life.

The political campaign that ended in California on November 7th developed many interesting features and in some ways gave welcome encouragement. An election has become much more than the choice between candidates for of-

ice. Principles and policies rather than individual men are passed upon. Included in a San Francisco ballot were thirty matters, either through the referendum or the initiative, affecting the state government, and twenty-three of municipal significance. Whatever the wisdom of submitting to direct vote the intricate questions of public policy it is our present policy and it is interesting to notice how seriously it is accepted. At first it was resented by the voter, and since it was very difficult to form a clear conviction he was inclined to vote against everything he did not understand or of which he entertained a doubt. But he has concluded that such practice was unfair to the greatest good. It was easy to vote "No" when in doubt, but he was virtually avoiding responsibility and might be failing to support very desirable legislation. Few individuals have either the time or the ability to study and finally judge fifty-three measures; but in these days of general organization there are responsible groups in which men have confidence, which can carefully consider and publish their conclusions—the Chamber of Commerce, the Commonwealth Club, the Real Estate Board, the Labor Council and others. Six San Francisco organizations recommended jointly about twenty of the thirty state measures. This reduced individual choice to ten, upon which they differed or which they straddled. Most of these were of first importance—the Wright Act, Vivisection, Single Tax, etc.—on most of which each voter had his own preference. So, on the whole, there was a satisfactory expression of the actual will of the people.

One of the most significant events of the campaign was the march of women through San Francisco in expression of their sympathy with the Wright Act

providing for State enforcement of prohibition. It was very impressive, and admirable in form. Approximately 5000 women, in a well marshaled procession with flags, banners and martial music, left no doubt as to where the women stood and how they would vote on a measure that they regarded as supporting the constitution and protecting the home. It also was an inspiring reminder of the gain to public welfare through woman suffrage. It demonstrated the fuller justice gained since woman is given her right of expression. Susan Anthony and Anna Shaw saw, in imagination, what would be gained when suffrage triumphed. It took years of hard fighting for the cause to convert too-well-satisfied man, but it came, and we are reaping the benefit.

The fact that San Francisco cast a strong vote against the measure reflects its need of the clean unselfishness the women supply. It is hard not to be out of patience with the longings for the old fleshpots. They are not good sports who do not play the game and accept the will of the majority, and give decency a chance. But we must reflect that the gain we scored by adopting prohibition was something stupendous, and we can be a little patient with some incidental results. We must expect, for a time, "bootlegging" and evasion of various kinds, and be satisfied with the passing of the saloon and the cleaned and brightened Monday. We must remember that appetites remain. A few years of approximate abstinence and it will become the normal thing, and the right to get drunk will not be so sacred to young men who have not enjoyed it. The final and vital gain is in wise self control and the probability of attaining it when the folly of drink is demonstrated by the

bettering of life while temperance is compulsory. This is probably the greatest good that prohibition will render.

—C. A. M.

Notes

The value of the PACIFIC UNITARIAN would be greatly augmented if some one person — not the minister — in each church would send an adequate but not too long an account, by the 25th, of each current month's activities.

The Young People's Fraternity of Portland rejoices in two Rhodes scholarships. Mr. Frank C. Flint, the first to go to Oxford, is matriculating in Lincoln, while Tom Broekaway is in Balliol.

Rev. Thomas Clayton of Fresno, in a recent sermon, advocated a "Society of the Square Deal," which, he felt, would transform the world. All Christian churches should take the lead in the matter. If society itself accepts the beneficent principle it would constitute the society.

A correspondent writes that the report of the ordination of Rev. Berkeley Blake at Sacramento was disappointingly meager and inadequate. She says the occasion was one of great solemnity, dignity and inspiration. We are sure of it. A more adequate report arrived after the paper was on the press and appears in this issue.

Music week in San Francisco closed with a significant concert at the city Auditorium on Sunday afternoon, Nov. 12th, by the combined church choirs. They were not tortured into one body, but they were one in spirit while preserving diversity that permitted the best of each. On one platform were Jewish, Catholic, Episcopalian and Presbyterian choirs. They united in the Star Spangled Banner and America, expressing their common Americanism. Separately the cathedral vested choir was followed by the cantor and choir of the Temple Emanuel, and two double mixed choirs from St. Mary's Cathedral and the First Presbyterian church.

On Monday, November 20th, an interesting meeting of the Around-the-Bay Ministers' Club was held at the Hotel Bellevue, San Francisco. There were fourteen present, and an excellent paper was given by Rev. Dr. Wilbur.

At San Francisco on Thanksgiving Day the Unitarian Church combined with the congregation of the Temple Emanuel. Mr. Dutton preached the sermon.

Rev. J. F. Krolfifer, of Seattle, feels strongly that the ministers of the country are remiss in taking so little interest in the fight against the drug evil. There are approximately 1,000,000 addicts.

In Lyman Abbott's "Silhouettes of My Contemporaries," he has an appreciative chapter on Edward Everett Hale, whom he styles "An American About Ben Adhem."

More than sixty countries were represented at the International Convention of the World's League against alcoholism, held in Toronto, Canada, Nov. 24-29.

Mrs. Chas. H. Thompson, Jr., formerly quite active in the Berkeley Church, writes very pleasantly asking that her Pacific Unitarian be changed from Oxford Street, Berkeley to 8, Worcester Place, Oxford, England. A slight change, but very significant. She is both busy and happy.

At the introductory of the Hosmer Chapter series of studies of America Religion, Rev. Robert F. Leavens expressed his deep sense of indebtedness to Mr. Daniel Rowen for his service in planning the admirable arrangement of the program, saying that it had been one of the happiest experiences of his ministerial life.

Rev. Thomas Clayton of Fresno preached November 12th on the Bible. He said in part: "The Bible is not 'every word written by the finger of God.' Why not select from it such as is really helpful to people, and regard the rest as we do all other literature—the product of immature minds?"

In Memoriam

LUCY H. (MACONDRAY) OTIS

On the 13th of November at her home in San Francisco, at the advanced age of 90, there passed from earth the widow of James Otis, the eldest daughter of Capt. F. W. Macondray, always considered the father of the First Unitarian Church of San Francisco. He was the prime mover in the formation of the organization and was the first Moderator. At the formation of the Sunday School, his daughters, Lucy, Lavinia (later the wife of Horace Davis), and Martha L., still an interested member of the church, took active part as teachers or pupils.

In 1858 Lucy married James Otis, long Moderator of the church and Mayor of the City from January '74 to October '75. They had five sons and two daughters. Their son James is prominent in the present business life of San Francisco and a member of the Hinkley Board of Trustees; the daughters married M. H. McAllister and F. W. Lake, respectively.

Mrs. Otis was a woman of sterling character and of good mind and attainments. She was distinctly kindly and genial with ready friendliness and interest in all that was best in public or domestic life. She was a happy woman and helpful in every relation of life. She had a steady persistency and was always to be depended upon to do her full part in any good purpose. She was faithful and devoted in her church life attending with great regularity as long as she was physically able, and since old age and its infirmities prohibited constant attendance she managed by great effort to attend on special occasions, and to, in many ways, express her undiminished interest. Her active participation in the life of the church extended more than 70 years, exceeding that of any other person. Universally respected, she was sincerely loved by a large circle of friends. In the fullness of years she has passed from sight, to be revered as one of the best of daughters, wives and mothers.

Contributed

The Wright Law

The adoption of the act enforcing the Wright law in California is a moral victory of the first order. That a wine-producing State like ours should nevertheless enroll itself on the side of prohibition, and reinforce the federal legislation and agencies by adding to them the police forces and judiciary of the commonwealth is a sign that public support of this measure is not declining as the agents of the distillers and brewers declare, but is steadily growing in intensity and practical power. To the women voters of California this result is chiefly owing; and this naturally, for they have the most to gain by this legislation.

This success at the polls will hearten all true friends of temperance and promote our country's emancipation from the wasteful and demoralizing drink habit. The latter is the greatest evil which today afflicts humanity, worse even than poverty, hunger, syphilis or war, for it is universal, constant, enfeebling, a principal agent in producing all other forms of human corruption and misery. A stern fight to free our people from this alcoholic scourge is before us. It should enlist the intellectual and moral forces of American society, attest the courage, prove the loyalty, and display the self-sacrifice of all—young and old, man and woman, rich and poor, humble and influential—in a common effort for the sobriety, health and welfare of the nation.—C. W. W.

The Never-Old

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold.
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham.

The Young People's Efficiency Contest

The second year of the National Efficiency Contest of the Young People's Religious Union covers activities from April 16, 1922, to March 31, 1923, inclusive. Credits will be based upon: First, development of local union, such as increase of membership, holding of young people's services, attendance at these services, and recreational activities—social and dramatic; Second, church and community work, including affiliation with the church, church attendance, participation in church and Sunday School work, participation in the service on Young People's Sunday (January 14, 1923) and community or social service.

In the list it is happily noted that greater credit will be given to work done by a union as a body than to work done by individuals. Third, co-operation with the National Union, under which come assistance in work of the local unions, complete report of year's work by local union, contribution to National Union, miscellaneous activities, such as missionary work, unusual aid to federations, discussions on Unitarianism, etc., and, lastly, credits for delegates to the Star Island Conference.

Last year the cup offered by the Y. P. R. W was won by the Emerson Guild of the Second Church, Boston; second place was captured by the Channing Club of Berkeley. This contest is an excellent thing in that it encourages team play, it quickens the interest in the individual union, it gives some definite program for all times, and, perhaps best of all, it stimulates a deep sense of good fellowship among Unitarian young people from coast to coast, making them loyal to their church and to the principles for which it stands.

Let every young people's organization on the Coast affiliate with the national body, and go out to win this live efficiency contest. —C. B. W.

Courage is a virtue that the young cannot spare; to lose it is to grow old before the time; it is better to make a thousand mistakes and suffer a thousand reverses than to run away from battle.—
Henry Van Dyke.

What Constitutes Good Conditions?

EDITORIAL VACATIONINGS

Paradise, Nov. 23, 1922.

Convinced that the PACIFIC UNITARIAN would suffer little, if at all, by the absence of its editor for the two weeks preceding Thanksgiving, he accepted an invitation of his younger daughter to visit her home on Paradise Ridge, Butte county. Nothing especial has happened worth chronicling, but certain conclusions previously held have been strengthened and their recital may possibly clarify vague thought.

The basic facts are that the daughter, well along in her college course, met her fate in the form of a plucky young farmer who had pre-empted fifty acres of land covered with brush and small pine in a promising fruit region and determined to transfer it into an orchard. He had no capital but courage, industry and a cleverness with the use of his head and his hands. Discarding academic ambition, my daughter married and joined him in his purpose. As he cut pine trees he sawed the logs into lengths and with a circular saw propelled by the discarded engine of an automobile he converted them into shook from which he built with his own hands a modest but comfortable house. He cleared several acres of his tract and planted several hundred pear trees, which are thriving but will yield no income for several years. In the meantime he works out in the neighborhood a part of his time for the little needed for daily support.

A wedding present was a modest Ford—an urgent necessity, as the nearest small communities are two and five miles distant, and Chico, the nearest real town is twenty-four.

A few weeks ago the daughter drove the two hundred miles to San Francisco and spent four days in visiting the family and friends. An invitation to return with her was not to be resisted, and a week ago we left real civilization. The only incident of the trip was the sudden snapping in two of the rear axle, which occasioned a delay of five hours, neces-

sitating one hundred miles after dark and an arrival at 11:40 instead of 6:40.

I wrote of Paradise in July, when I saw it for the first time. Its beauty today is not less, but very different. The canyon of the Feather river and the hills beyond are covered with evergreens well mixed with oaks and other leaf-shedding and color-changing verdure, and not since early boyhood have I seen such lovely autumn foliage. The days have been beautiful and the loveliness is very peaceful and soothing.

The days are not all uneventful and monotonous. Let me briefly describe one. In the morning we drove into Paradise for a few needfuls, and the mother of my son-in-law received a letter from her husband, in Shasta county. On our way home we called at on-the-way neighbors and invited three ladies to call on us the next afternoon, wishing to take advantage of the very fine weather. My son-in-law is at present working on a night shift in a mine three miles away. He leaves home at five and gets back at three. After goat milking and dinner the mother-in-law found that unless she could take the car north on the morning train it would take two days to reach her destination. Not knowing the hour my daughter called on a neighbor a mile away and learned that it went through Chico at 3:30 a. m., which made it necessary to start at about 1:30. But the machine was at the mine and would not be back till three. And here came the kindness of a good neighbor. The husband and wife offered to drive her in their auto to the mine. My daughter came home and advised us to seek what sleep we might while she went for the machine. She then returned, and in the night went to Butte Creek and got her precious Ford. One of the features of the trip was the refusal of the neighbor's machine to feed its headlights, so that the wife was obliged to hang over the dashboard and hold a lantern to light up the bad road. My daughter went to bed for a few hours but had breakfast for three at 1 o'clock, and soon after we started. We left the traveler in good time and condition and came home and went to bed. At 7 o'clock we indulged in another breakfast and

promptly set the house in order for the afternoon party, which went off as though nothing had happened.

Such is possible life amid general calm and quiet. And what does it all mean? What effect do conditions of poverty and all kinds of work and responsibility exercise on the formation of character and general human welfare? There are several things to be considered, and no doubt some possibilities of foregone opportunity, but on the whole the balance seems to incline to the wholesome tendency of what might be called the hard life. Few of us can afford to have things too easy, and indulgence of all kinds is beset with deterioration. Possessions rarely equal pursuit. When John Muir first met Harriman he felt no envy and was not at all impressed with his wealth and importance. To a friend who was afraid he did not appreciate Harriman's opportunity, he said: "Why, Harriman hasn't as much money as I have—I have all I want, and he hasn't all he wants!" They became good friends, however, and mutually helpful.

But in weighing gain and loss in the case of my daughter I do not regret the hard part of an honorable life of deprivation and circumscribed privilege. Her mates and friends may thrive in the midst of besetting dangers, but, again, in having all they may have nothing. The easiest circumstances in life are the hardest, when the formation of character and even capacity and usefulness and self-respect, are taken into account.

Mother and Child

"God could not be everywhere, so He
made mothers."

When, among all life's miracles, I try
What highest argument may certify
That God is good, however things may seem,
On this I rest—no evil dims the dream:
Each little soul, that voyages toward birth,
When it arrives on earth,
Its first sea-mysteries o'er,
Makes gentle land-fall on a mother's breast.

This, too, I think: If mother-rapture wait
Each helpless advent on Time's island-shore,
Must not Eternity, the continent,
Have harbors all as safe? I ask no more.
It did not know its port—that little soul,
Unsteering, found its goal.
Fear naught, my soul, sail on,
With orders sealed, sail on, to find Life's Best!
—W. G. Gannett.

Our School for the Ministry

The Pacific Unitarian School for the Ministry is this year experiencing a decided revival after the long depression caused by the war. During war time and the years afterwards few students entered the school, and fewer graduated. This term six students have entered, every one of them looking forward definitely to the ministry, while half as many more have promised to enter in January, and half a dozen others are on the list of good prospects either for next term or next year. The most serious problem the School now faces is not how or where to find students, but how to provide for those that wish to come. The dormitory promises soon to be overrun, and scholarship funds are entirely inadequate for the students now in attendance. Two unusual men, city high school teachers, are wishing to enter the school, and are prevented from doing so only because the necessary scholarship assistance is not available. Here is a splendid chance for persons of means to do something immediate and practical to recruit the ministry.

Readers of the PACIFIC UNITARIAN may be interested to know something about the young men who are preparing for the ministry of our churches.

Leslie I. Beardsley is the senior student in the school, and expects to graduate next year. He is from the Spokane church, and studied at the University of California and was in business life before entering the school.

Berkeley B. Blake is already serving as minister of the Sacramento church, and attending the school between Sundays. He was brought up in the Seattle and Berkeley churches, graduated at the University of California in 1911, then spent a year at Harvard and was graduated Doctor of Jurisprudence at Berkeley in 1913. After nine years successful practice he has given up flattering prospects at the bar in order to enter the ministry.

Gordon Kent of Pinecliffe, Colorado, came to us from the church at Denver. He was educated in England at Bristol University and Western Seminary. He preached in Congregational churches be-

fore coming to America, where he has until now been ranching and teaching.

Abraham Segal also came to us from Denver, though originally from Boston. He has studied at Colby University, the University of Denver, and Yale Divinity School, and after teachings spent some time in the Disciples' ministry.

Alva J. Shaller of Canadian, Texas, is a graduate of the University of Texas, 1915, was in radio service in the war, and has been engaged in the stock business since then.

Howard Shoemaker of Woodstown, N. J. studied at Becknell University, and was with the army in France, and later in the Philippines. He became interested in our ministry through Chaplain Kelly.

Percival Wetzel comes from Hollywood, and has been active in young people's work in the Los Angeles church. He completed his work at the southern branch of the University, and is still continuing his University work at Berkeley as well as taking theological studies.

Halsey A. Rine is on sick leave this year, recovering at the Veterans' Hospital at Palo Alto from troubles brought on by his service in the trenches in France. He is expected to return next year, and is keeping up his studies as much as conditions permit. He has studied at Pacific Union College and the University of California, and for several years taught school.

Of those who are to enter in January, Rev. Edson Reifsnider of Stamford, Conn., is a graduate of Crane Divinity School at Tufts College, and has served Universalist churches since his graduation. Miss Elizabeth Marquand of New York City is a graduate of the Tuckerman School for Parish Workers, in Boston, 1913, and has worked as parish assistant, and as lay preacher at Swansboro, N. C. Charles L. Sowards is reported as one of the most brilliant members of the graduating class at Lowell High School, San Francisco. Interest in the ministry is hereditary with him, for over fifty years ago his grandfather began to prepare for it at Meadville, though his course was interrupted by the failure of his voice.

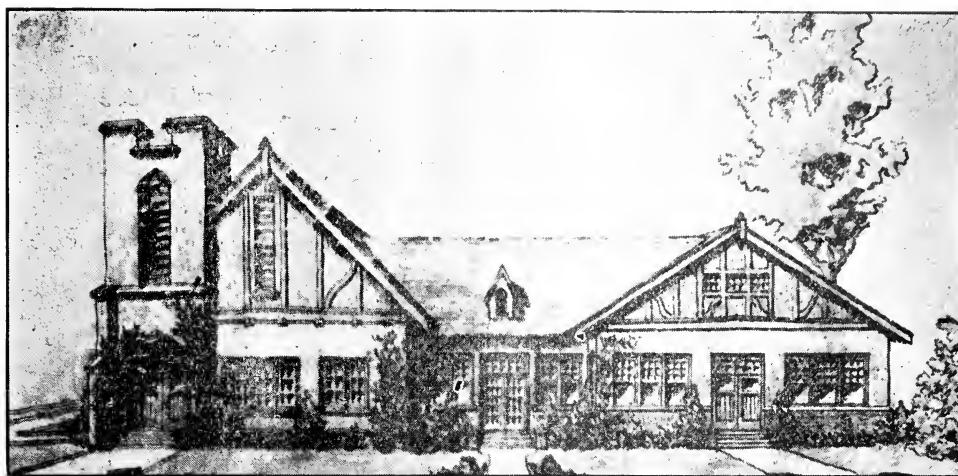
As compared with conditions hitherto, it is encouraging to note that of these eleven students more than half are the direct product of Unitarian churches or Unitarian homes.

It is a fortunate coincidence that at just this time, when the school has begun to grow rapidly and the faculty are obliged to do twice the amount of teaching that is ordinarily done, a timely sale of unproductive property makes it possible to enlarge the faculty. At its November meeting the Board of Trustees authorized the engaging of an additional professor, to begin with the coming year. When he is secured it is proposed to establish a subsidiary department for the training of persons who do not care or are not prepared to enter the ministry, but who wish to engage in the work of religious education, or as parish assistants, or in social service. A two-years course for such students is now being planned.

The reading room of the new library building is now a cosy place—day and evening. Large numbers of rare and valuable books have been received within the year. Some of the rarest book treasures, as well as autograph letters of Channing, Parker, Martineau, and other great Unitarians, together with other objects of special interest, are displayed in a museum case in the reading room. But the choicest treasure is in the chapel. It is a Flemish oak chair of the period of Charles II, which once belonged to Dr. Charles Chauncy, second president of Harvard College, and later to his great-grandson of the same name, one of the earliest liberal ministers at the First Church in Boston before the Revolution. It was given to the School by a lineal descendant of theirs.

A few months ago the school bought an adjoining piece of property, so that its grounds now run through from Dana to Union Street. The new ground has been ordered cleared and graded, and will be landscaped to conform to the rest of the grounds, and an additional tennis court has been made on which the young people of the Channing Club of the Berkeley church will often be welcome guests.—E. M. W.

A NOT-TO-BE-NEGLECTED OPPORTUNITY



Long Beach Church

San Francisco, Nov. 10, 1922.

At the last meeting of the directors of the conference, our attention was called to the nearing completion of the church building at Long Beach and we were strongly impressed with our responsibility in the matter.

The necessity of an adequate building at this important point was so evident that the American Unitarian Association made an outright gift of \$10,000 on the assumption that Long Beach and California would do its part.

This assumption was fully carried out by Long Beach. The church is young and not wealthy, but it has raised over \$7,300, while its sister churches in California have so far contributed but \$530. The building and furnishing have

cost	\$18,600
Collected and pledged to date...	17,900
Needed to dedicate free of debt...	700

This is for bare necessities. The furnishing of the community hall and the social room and the organ are not included.

The Conference feels it ought to secure this amount. Its usual obligations will exhaust its probable income, but we are encouraged in the belief that with little effort this deficit can be met. It assuredly ought to be. Our recent call for 1923 was moderate in amount based on previous contributions. The largest sum suggested was \$150 from the San Francisco church. We intimated that we

would like more. The appeal issued by the church brought \$410. We believe each church could as easily double the amount called for. At our meeting a director from the North whose church was assessed \$15 felt so sure that his church would approve that he gave his own check for the other \$15.

We wish this to be a voluntary offering and we make no call, but we will act as your agent in aggregating whatever the individual churches may give and sending it as a conference gift to the plucky church at Long Beach. We leave methods to the individual church, suggesting that the Thanksgiving collection might be devoted to this thank-offering for a new Pacific Coast church building. If special appeal be necessary we would recommend that the usual burden-bearer be given a rest and that one dollar subscriptions be called for and that the members of the Laymen's League Chapter, the Women's Auxiliary, the Young People's Religious Union, and the Sunday-school be included.

This is a matter of honor and is an opportunity to show that unselfishness is a vital part of true religious life. Be as prompt as possible that Long Beach may dedicate free of all debt.

WM. H. CARRUTH, Pres.
 CARL B. WETHERELL, Sec.
 CHAS. A. MURDOCK, Treas.

Pacific Coast Unitarian Conference.

Events

Ordination and Installation of Rev. Berkeley B. Blake

Sunday, the 28th of October, 1922, was an auspicious day in the history of the First Unitarian Church in Sacramento, since it marked the installation of a new pastor, Rev. Berkeley B. Blake, and the full restoration of all the activities of the society. A good congregation had gathered in its handsome auditorium, while on the rostrum were seated Rev. Charles Pease, the former minister of the society, now of San Jose; Rev. Earl M. Wilbur, D. D., president of the Unitarian School for the Ministry at Berkeley, of which Mr. Blake has recently been a student; Rev. Dr. Frederick L. Hosmer, his former pastor, and Rev. Dr. Charles W. Wendte, who brought the greetings of the Unitarian Church in Oakland, and Mr. Blake. The service was of double significance, since it was not only an installation of Mr. Blake over the Sacramento society, but also his ordination to the ministry. After his college course he entered the profession of the law, practicing for some years, but felt himself irresistibly drawn to the clerical profession. For some months past he has been serving our Sacramento church as minister *pro tem*, and produced so favorable an impression, both as a preacher and in his personal relations, as to lead to his call to its permanent pastorate. At the meeting of a church council, held in Congregational fashion, previous to the service in the church, and composed of the above named and officers of the society, the choice of the latter was commended. After the singing of a hymn, Rev. Charles Pease conducted the opening exercises and preached a sermon in which modern needs and demands in the religious life were happily blended with reverence for past sanctions of ensuing value and the eternal aspirations, trusts and hopes of man's nature. Dr. Wendte spoke of his early recollections of the Unitarian movement in Sacramento, paying a brief tribute to Rev. Henry W. Brown, a graduate of the Harvard Divinity School, who founded a society in the Capital city

in 1867, and for five years thereafter remained its pastor and was also superintendent of public schools—a man of high attainments and lofty character—and to Rev. Charles P. Massey of Sacramento, who revived the society in 1887. Dr. Horatio Stebbins, Charles A. Murdock, and Rev. C. W. Wendte participating in the opening service on January 9th. Mr. Massey was universally respected for his character, his culture and his good citizenship. Since then, with intermissions, the church has continued its activities in the religious life of the city. Dr. Wendte then invoked the divine blessing on the church and its new minister. His classmate, Dr. Hosmer, as the former pastor and personal friend of the young clergyman, extended to him the Right Hand of Fellowship in words of personal appreciation and tenderness, Dr. Wilbur gave him impressive and weighty counsels as to his ministry, and Mr. Pease reminded the congregation of their duty to be faithful, loyal and helpful supporters of the man they had chosen to be their spiritual leader and guide. So ended an interesting and notable day in the annals of our church in Sacramento, whose enjoyment was increased by almost perfect October weather, and the gracious hospitalities extended the visiting delegates and friends, among whom were Mrs. Lois M. Wyckoff, representing the Woman's Alliances of California, and Prof. Long of the Berkeley church.

On his return to England from a visit to the United States, Matthew Arnold called on Mrs. Procter, the mother of "Barry Cornwall." The lady was old, but not too old to be witty. He expected to be asked his opinion of America; instead, she asked what was America's opinion of him. "Well," Arnold replied, "they said that my clothes didn't fit and that I was very conceited." To which the lady made response, "Matthew, I think they were mistaken about the clothes."—*Atlantic Monthly*.

Wherever you find a perfectly simple, frank, unconscious character, there you have the possibility at least of heroic action.—*Charles Kingsley*.

Associated Alliance Meeting

The meeting of the Associate Alliance of Northern California, Mrs. J. J. Harris, president, at Woodland, on November 4th, brought a goodly number of delegates from seven out of the nine branches.

In the community clubhouse, which adjoins the church, thirty-six were at luncheon, which supplied an abundance and great variety of good things to eat, attractively served in the midst of noticeably charming floral decorations, in a setting of comfortable warmth that streamed from the big open fireplace.

The afternoon program in the church auditorium was opened with devotional exercises, led by the vice-president of the local Alliance. The conference table, presided over by Mrs. L. D. Lawhead, chairman of the program committee, centered the discussion of the day upon woman's duty to take an active part in politics. "As politics means government, and as government needed intelligence of its citizenship, Christian women should be interested to do all in their power to promote the political status of our government," said Mrs. Lawhead. "The church should educate its people not alone in the Bible, but in the best literature of the day, and should constantly give the people something worth while to think about, for only education can cure the ills of the day. It is up to us women to bestir ourselves to stop war, and to help to salvage civilization as the trained teacher and writer, H. G. Wells, expresses it in his book, "The Salvaging of Civilization."

Mrs. Arthur Thomas, president of the local Alliance, reinforced these remarks by giving the international ideal, or standard of perfection, towards which the teachings of the Master lead. "Those two words that open His prayer, "Our Father," imply the brotherhood of man, and if carried out to all that they imply in sanitation, science, medicine; in economics and commerce; in art, literature, law, religion, constitute the International Ideal," said Mrs. Thomas, who then read a definition of the "international mind," by Nicholas Murray Butler: "The international mind is that habit of thinking of foreign relations

and that habit of dealing with them which regards the several nations of the civilized world as friendly and cooperating equals in aiding the program of the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world."

Mrs. F. B. Howard of Sacramento told of the things that the Associate Alliance is doing which indicate that it is internationally minded.

The appeal for help for N. E. B. orphans made by Mrs. H. J. Shute was favorably acted upon. The number of able, fluent, impromptu speeches upon various topics connected with the discussions made the meeting one of enthusiasm and inspiration. The session adjourned with the hymn, "Awake My Soul," recognized as especially belonging to the Alliance, and a benediction pronounced by Rev. Berkeley Blake, minister of the Sacramento Unitarian church.

Religion in the United States

The chapters of the Unitarian Laymen's League have absolute determination of the activities in which they shall engage and of subjects for discussion at the meetings they hold, with the result that there is much variety in a general unity. Often there is no fixed purpose and the questions discussed are heterogeneous, depending upon the special fitness or interest of the persons available for speakers.

This has certain advantages, and gives partial acquaintance with many topics, but is wanting in the continued investigation or consideration that gives thorough understanding.

The Hosmer Chapter of the Berkeley church has prepared a noteworthy course covering seven consecutive evenings, and suggestive of like serious consideration of any selected topic. Mr. Daniel Rowen, president of the chapter, after consultation with Rev. Robert F. Leavens, has announced a series of meetings on "Religion in the United States—A Survey and a Forecast." The meeting of November 19th was in a measure introductory, treating of "Religion and the Commonwealth." Rev. R. F. Leavens

spoke of the essential nature of religion, its universality and its importance in the life of the nation and of the race. Two other speakers, laymen of the church, spoke on the religion of the churches and the religion out of the church, and of the opportunity presented the Unitarian Fellowship and the Laymen's League. At the December meeting "The Genesis of America's Religion" will be considered, native myths and beliefs of the Indians, and early importations—Protestant and Catholic—Pilgrim and Puritan experiments in a religion, of democracy, its features, its defects and its permanent contribution. In January, "Civil and Religious Liberty" will be discussed—the Mayflower compact, Puritan intolerance, the American Revolution, Thomas Paine, Thomas Jefferson. The February meeting will be devoted to "Liberal Phases"—the humanitarian emphasis, evolution, transcendentalism, the Unitarian movement, etc. In March the topic will be "Tendencies Toward Unity in American Church Development". In April, "Church and State" will be discussed. At the final meeting, in May (ladies' night), there will be a summary, and present religious tendencies will be discussed. "What Will Be the Religion of the Future?" will be asked.

Coming Events

The new church building at Long Beach will be dedicated December 8th.

The Southern California Associate Alliance will meet in Los Angeles on January 11th. The address will be given by Rev. Bradford Leavitt of Pasadena.

The Unitarian Laymen's League will hold two missions on the Coast during 1923—at Los Angeles, February 18th to March 4th inclusive, and at Oakland, March 18th to April 1st, inclusive. Dr. Sullivan will conduct both missions, having as his colleague at Los Angeles, Horace Westwood, D. D., of Toledo, O., and at Oakland, Augustus P. Record, D. D., of Detroit, Mich.

He that does a base thing in zeal for his friend, burns the golden thread that ties their hearts together.—*Jeremy Taylor*.

Peace on Earth and Good Will to All Men

Sunday, December 17th, has been set apart as an International Peace Sunday, when ministers and congregations of Protestant churches of America are requested to give special consideration to the political, social and religious duties of Christian nations in relation to the common welfare.

The following "International Program for America" has been approved by the majority of the commission appointed by the American Unitarian Association for the Promotion of International Justice and Good Will:

The most important social necessity of our time is for the churches of the living God in all lands to organize their forces to prevent war and to promote international co-operation and goodwill.

America cannot be justified to her own conscience or in the sight of God if she longer holds aloof from assuming her fair share of the burdens and problems of a distressful world.

We therefore believe that the United States should be officially represented at international conferences by men who can speak and vote as well as observe and report.

We believe that representatives of the United States should be appointed to participate in the humanitarian undertakings of the League of Nations. We believe that this can be done without committing the republic in one way or the other on the question of membership in the League.

We believe that the United States should become a member of the new Court of International Justice created by the League of Nations and should have an official representative in that tribunal, provided that the United States shall have the same voice in the selection of the Justices of the Court that the other participating nations enjoy.

We believe that the United States should make generous contributions, by loans or waivers of obligations, toward the relief of the burden of debt and poverty resting upon the nations of Europe, to the end that economic stability may be restored and progress in reconciliation and reconstruction made possible.

But we believe that, in return for the cancellation of debts, the United States should require the proportionate abandonment on the part of the debtor nations of all militaristic and imperialistic programs and expenditures and that unless such assurances are amply validated the government should press for the full payment of debts and interest. The contributions of the United States for the relief of Europe must be used to advance and not retard the real interests of humanity.

We believe that the United States should take the lead in calling a conference of all the

civilized nations to consider and endeavor to reach some decision and action upon such objects of common and urgent importance as relief from the burden of armament, the stabilizing of exchange, the just treatment of religious and racial minorities, and the prevention of war.

We call upon all Americans to ignore past issues, disregard differences in creed and party, put away partisan prejudices and unite in a determined effort to secure action on the part of our nation and government in the carrying out of these principles and purposes.

This Commission recommends that topics dealing with problems of international relations be taken up for study during this winter by our various church organizations and study classes. The Commission further says: "If the people of the earth cannot learn to live together in concord our civilization is doomed. To have even a modest part in enlightening the minds and awakening the consciences of our fellow-countrymen on these great issues is a great privilege and duty, and the Unitarian churches ought to be in the vanguard."

A selected reading list of books and pamphlets on subjects of international interest has been prepared and may be had upon application to the PACIFIC UNITARIAN.

A Twentieth Century Church

A Twentieth Century Church is democratic, free, progressive. It faces the future, not the past. It places the emphasis in Religion on character rather than creeds, on conduct rather than confessions. It places duty before dogmas, deeds before doctrines,—and right living above theological abstractions. It believes in the Fatherhood of God, but lets every one interpret God for himself. It believes in the Brotherhood of Man, the law of Love, and the Golden Rule. It values service above sacraments, experience above tradition, and accepts enlightened reason as man's highest and safest guide, and final arbiter in all the affairs of life, as well as the sole source of authority in religion. It seeks for truth wherever it may be found, whether in the sacred lore of the past, the revelations of modern science, or the results of human experience; accepts it from whatever source; and endeavors to follow it wherever it may lead, assured that TRUTH can never lead us wrong.

European Observations

Mr. Frank Cudworth Flint of Portland, writing from Heidelberg, on September 18th, to Rev. W. G. Eliot Jr., gives an interesting account of his school work and his vacation experiences. He has seen much of England and Scotland during the past two years, and has found the English to be the most wonderful and charming of hosts. This summer he has revisited the continent and seen many things he had long wished to see. He greatly enjoyed the Passion Play in Oberammergau last August. "It was an absolutely matchless performance—the eight hours passed like one. While in Oberammergau I took my meals in the house of Anton Lang, the Christus." The strongest impression left from his travels was the desperate plight of the Austrians. "All their best territory, agricultural and manufacturing alike, is now in other hands, and they have been left with Vienna and a lot of scenery. As for the currency! My breakfast cost me 20,000 kronen. I bought a fairly good bathing suit for 70,000 kronen. Of course these figures do not mean much to a foreigner, with the pound sterling at 380,000 kronen, but you can imagine what they mean to that large class of people, many of them elderly, in Austria, who were dependent before the war on the income from small investments. Such people have today literally nothing."

Life has had for me immeasurable charms. I recognize at all times there has been granted to me the loving care and guidance of God. My sorrows have been alleviated and lost their acuteness from a firm belief in closer reunion in eternity.

My misfortunes, disappointments and losses have been met and overcome by abundant proof of my mother's faith and teaching that they were the discipline of Providence for my own good, and if met in that spirit and with redoubled effort to redeem the apparent tragedy, they would prove to be blessings. Such has been the case.

—*Chauncey M. Depew.*

(From *Leaves From My Autobiography.*)

Field Secretary's Activities

During November the Field Secretary has attended the monthly meeting of the San Francisco chapter, has addressed the Oakland chapter, the Northern California Associate Alliance, the Berkeley Alliance, a general church meeting at Palo Alto held after a most delightful family dinner following church service; a social gathering at Santa Cruz; the church school, Sunday morning congregation, Chapter and Alliance joint meeting, and also Alliance gathering at Fresno. On Sunday, November 12th, he shared the Alameda pulpit with Mr. A. H. Outhank, Oakland, superintendent of the Alameda church school.

Conferences have been held twice with groups of Young People about the Bay, with Mr. Reed of Oakland relative to the League mission, with Mr. Blake of Sacramento, with several students at the School for the Unitarian Ministry in Berkeley, with Dr. Wilbur and with Mr. W. H. Bryan, a lawyer, relative to incorporating Headquarters under the Pacific Coast Conference—another step toward concentration. The Field Secretary also enjoyed two delightful plays given by the Channing Club of Berkeley, and also the Stanford-California football game!

It is encouraging to report a larger number of visitors at Headquarters than for many months, and a goodly showing of sales of Sunday School supplies and books.

Appointments for December are set for Santa Barbara, Santa Ana, Pasadena, Redlands and San Diego, together with conferences at Hollywood, Los Angeles and Pomona with ministers or church officers. On December 8th and 10th the Field Secretary will attend the dedication of the new church in Long Beach.

The Field Secretary takes this opportunity to wish all readers of the PACIFIC UNITARIAN a Very Merry Christmas and the Happiest of New Years. Let us all be thankful we can be participants not only in this great liberal religious cause but also in this truly wonderful world in which we are fortunate enough to be alive and up and doing!

Notes

The address of the Knights of King Arthur, the church fraternity for boys, is now Media, Pa. Dr. William Byron Forbush, its founder, is still in charge of it.

Taken from Unitarian church calendars in the East and Middle West:

A down-town emporium—survivor of other days (in which a high counter, with background of mirror, formerly distinguished its kind) and from whence the brass foot rail has not yet been removed, has this sign in the window:

Try a
GLASS OF SWEET MILK
with
YOUR SANDWICH
Oh, Boy!
Some Lunch!

Verily the world does change.—*Indianapolis Unitarian Bulletin.*

At Trinity church, St. Paul, the minister, Frederick M. Eliot, is conducting vesper services each Sunday afternoon in connection with which he gives addresses on books. His talk for Children's Book week was "Two Neglected Classics," when he spoke of "Pilgrim's Progress" and "Paradise Lost" as books for children. We are glad to note also that one of the members of the St. Paul chapter of the Laymen's League has inaugurated a club among the students of the University of Minnesota, called "The Liberal Discussion League."

In the calendar of the old South Church in Boston (Congregational), we find: "The Young People's Division will meet this year at 9:45 a. m., that the privilege of attending church may be theirs." We call that a mighty fine way of expressing such an important phase of our common church life.

The following was taken from an address by Bishop Laurance of Massachusetts given at the consecration services of Rev. Charles Lewis Slattery as bishop-coadjutor:

In the warp and woof of a child's education must be interwoven the mystery and idealism of Christian faith, if the child is going to make a contribution to Christian society and civilization. In other days this interweaving was done at the mother's knee and in the home; for a fraction of children it is very imperfectly done in the Sunday School. Our Roman brethren have with consistency and at great sacrifice insisted upon religious and secular education in the parochial school. While the public schools

may teach certain ethical principles, I fail to see how under present conditions any religion worthy of the name can be taught by them. Unless, however, we are content to see our children grow up without the knowledge or faith of the Christian religion, we have got to enter upon some larger plans and broader action than at present, whereby this education may be effectively carried through.

"Masses of people and children from other lands and with warped conceptions of the church, of popular education and civic liberty are here. They are now Americans as well as those of us whose fathers came over earlier. Together we must build up an American character.

The Vancouver (B. C.) church is raising a fund with which to purchase and install pews in the church auditorium. This is a worthy endeavor and should command the generous attention and response of the readers of the PACIFIC UNITARIAN. Any contributions may be sent to Rev. Alexander Thomson, Shaughnessey Mansions, 15th Avenue W., Vancouver, B. C., and they will be gratefully acknowledged.

The speaker at the Pasadena Chapter meeting November 28th was Dr. Harris Luther, formerly president of Trinity College, Hartford, Conn.

On November 13th, twenty-two men of the Santa Barbara church voted to organize a chapter of the Laymen's League. This is certainly welcome news, and the PACIFIC UNITARIAN extends its greetings to the new organization, which undoubtedly will find an opportunity for real service.

The church at Vancouver has not only doubled its quota to the Pacific Coast Conference but has voted to send \$60 each month to the American Unitarian Association as its share in helping pay the minister's salary for which the Association is at present generally responsible. The church has also voted to introduce the "New Hymn and Tune Book." Recently the minister, Mr. Thomson, addressed 400 Presbyterian laymen. This all shows that Vancouver is on the move!

The Field Secretary is often asked: "On a normal Sunday, what is the attendance at the Coast churches?" To get some nearly correct answer, he has asked that each church report on its attendance November 26th. This is

quite apart from the church attendance plan being carried on by the Laymen's League. Further data on the response to these reports will be given on the January PACIFIC UNITARIAN.

"The Laymen's Hymn Book," published by the Unitarian Laymen's League by permission of The Beacon Press, Inc., for use at the missions being conducted by the League at Burlington, Vt.; Montreal, Can.; Portland, Me.; Buffalo, N. Y.; Worcester, Mass.; Detroit, Mich.; Los Angeles, Cal.; Oakland, Cal.; New Orleans, La., and either at North Lampton, Mass., Louisville, Ky., or Cincinnati, O., during 1922-23, contains 66 hymns carefully selected from the "Hymn and Tune Book." It is by all means the best selection yet made from this remarkable book. By the way, why cannot every church on the Coast adopt the "Hymn and Tune Book"? One more step toward team play. Churches now using this book are: Bellingham, Berkeley, Eugene, Fresno, Hollywood, Long Beach, Palo Alto, Pasadena, Sacramento, San Diego, San Francisco, Santa Barbara, Seattle (University), Victoria, and Vancouver and Salt Lake City (ordered). Order new or additional copies through Headquarters, 612 Phelan Building San Francisco.

The directors of the Pacific Coast Conference are contemplating the publication, for wide distribution, of a handbook giving vital statistics about the Coast churches. Such a book should be of value not only to these churches themselves but also to persons who might be visiting the Coast during the winter and spring. It has also been suggested that some of the California churches advertise jointly by a display "ad" in *The Christian Register*.

Attention of readers is called to the Directory on the first inside page, which has been revised to date. Readers should acquaint themselves with the names of the various denominational organizations, their officers, headquarters, etc.

Give as a Christmas gift subscriptions to *The Christian Register* (\$1.00) and to the PACIFIC UNITARIAN (\$1.00).

The Northern California Ministers' Club meets the second Monday of each month. The December meeting will be held in Hotel Bellevue, Geary street, San Francisco, preceded by a luncheon. The paper will be given by Prof. W. H. Carruth of Palo Alto.

The annual Nativity drama, "The Wonder Star," will be given by the Unitarian church school of Los Angeles, on Sunday, December 17th, at 5 p. m. The characters will be taken by the members of the church school and Y. P. R. U. assisted by soloists, organ, piano, violin, violincello and harp.

Young People's Sunday has been set for January 14, 1923.

The End of Life

When the Lord takes it back to him,
And the quest, the pursuit,
The attack and the conquest
Of the Unknown goes on—
Goes on in the Joy of the Lord!
For, beaten in Time
From the start to the finish,
So utterly beaten
Appeal is impossible,
The Spirit of Man
Inquiring, aspiring,
Passionately scaling
Ice-bitten altitudes,
Neighbourhood of none
Save the austere
Unapproachable Stars—
'Scapes from its destiny,
Holds on its course
Of attest and discovery;
So as to leave,
When the Lord takes it back to him,
The lot of the World
Something the prouder,
Something the loftier,
Something the braver,
For that it hath done.

—W. E. HENLEY.

A Memory

With hands upon her lap relaxed in sleep,
Her dear head leaning 'gainst the old wing
chair;
The lines upon her brow drawn sure and deep
Beneath the little curls of her snow-white
hair—

Her spirit sings to me all day long
Like music in a cathedral, at Even-song!

—R. G. E. S.

Selected

What is Unitarian Christianity?

By William L. Sullivan, D. D.

1. It is a religion of worship, of freedom, of the open mind, and of character.

It is a religion that puts the essential elements of the life of the spirit first and foremost, and leaves the non-essentials to the free choice of the individual. These essentials of the life of the spirit are the worship of God and the service of man according to the simplicity of our exemplar, Jesus. The non-essentials of religion are theological creeds, which however interesting and important, are not and can not be necessary for love toward our Father, and for faithful living according to Christ's commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew xxii, 37-40.)

This is a statement which exactly expresses the basis and the purpose of Unitarian Christianity. It contains the lasting essentials of religion, and omits the transient and changeable non-essentials. It summarizes the Gospel of Jesus and it summarizes ours.

2. What is the service and love of God? It is adoration, aspiration, and the union of our souls with His Holy Spirit. It is secondly, the cultivation of the Godlike faculties of our nature: Reason which is bound to follow Truth; Conscience which is bound to follow Right; Love which, under the guidance of Truth and Right, is bound to follow mercy, kindness and good-will.

3. What of the service of man? Mercy, kindness, and good-will, along with justice are strictly required of us by the second great commandment: Love thy neighbor! These virtues must be the basis of every scheme for a happier social, industrial, and political life. No mechanical device for human improvement can succeed without them. Noble citizenship and well-doing are in-

sisted upon by Unitarian Christianity as the outward proof of inward faith. Love thy neighbor!

4. Who and what is Jesus? He is our teacher of devout simplicity, and our example of patient love and heroic sacrifice in obedience to the Supreme Perfection.

Unitarian Christians regard Jesus as He regarded Himself, as the Messenger of the Most High. He never claimed to be the Most High, never asserted Himself as the Creator of heaven and earth, never asked for adoration and would have indignantly rejected it. "Why callest thou me good? there is none good but one, that is God." (Mark x, 18.) He did regard Himself, and we regard Him, as holding an eminent and unique place in the providential order, as the Revealer of filial faith, of devout trust in God through life and death, of simplicity in worship, of the kingdom of fraternal love, and of obedience to the Most Holy Will. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew xxvi, 39.)

With this understanding of Jesus we hold ourselves free to adopt any opinion dictated by study and the light of reason, concerning any particular narrative told about Him. For not these narratives, but His own sure words and example are the essential inspiration of the Christian life.

5. And what of the Bible? Unitarians attribute to God's authorship nothing that is degrading, cruel, or unclean. He can not be the author of such things wherever they may be found. For nothing can come from His Spirit except what is elevated and holy. All in Scripture that is elevated and holy reveals itself as such at once. We gratefully and devoutly receive this as opening the soul's way to God. But whatever shocks conscience and reason can not come from the Creator of conscience and reason. We use our freedom here to trace such things by the light of science to their origin in man's primitive mind. But in the aspiration of psalmist, in the rapture of prophet, in the fervor of moralist and reformer,

there is teaching so glorious as to indicate God's influence on His chosen vessels and to make the Bible our immortal and indispensable Book.

6. Forgiveness and Salvation: Sin is a reality, and a terrible one. A man who has sinned must stop, and recover the better mind and the divine friendship which he has lost. How? Jesus fully answers the question. Return, though as a prodigal, to the Father's house and the Father's peace. There forgiveness waits and restoration is granted to the heart that has the will to turn from wrong to right and from darkness to the light. "For this my son was dead and is alive again; he was lost and is found." (Luke xv, 24.) This is the simple blessedness of pardon as Jesus teaches and as the natural piety of the soul suggests. Here is nothing of an angry God condemning the whole race of men and placated only by blood-sacrifice. Rather here are the justice that requires contrition, and the love that redeems and restores. Live the noble life; keep the mind as the clean servant of truth and the conscience as the struggling and loyal follower of right; seek communion with the divine Spirit. This is the way and the only way of salvation, to be crowned at last by endlessly advancing perfection for which we trust the Power and Love that made us.

7. Unitarian Christianity, then, is a religion that bids you to worship God as Truth eternal, as Right everlasting, as Love ineffable; to cultivate and discipline liberty, reason and conscience; to make your life and character the practical and living witness and proof of faith; to do your best to advance the kingdom of God by justice and mercy and service among men; and to build up within yourself the simplicity, the trust, and the heroism that were in Jesus. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John iv, 23.)

The Father seeketh such—and seeketh you!

The Greatest Thing in the World

Robert F. Leavens.

"More than appetite, more than desire, more than passion, more than sentimentality, more than legalistic justice, love is at once the origin and the fullness of human virtues.

"Drummond was right when he named love as the greatest thing in the world. People have talked of it, sung of it, made poems about it and pictures to represent it, but no one has yet done it justice and many have done it injury. Love is a greater thing than its representation in any passage of literature, however lofty, or in any work of art, however inspired, or in any person, however saintly.

"We profess to believe in its supremacy, but our actions give the lie to our words, proving that we have taken that sacred name in vain. For we act as though we thought that money and not love were the greatest thing in the world, or power, or pleasure. But it remains true, whatever our conduct, that there is nothing on the earth so mighty, nothing so big, nothing so enduring as this invisible spiritual force.

"Love is the universal solvent. Nothing else will do so much toward putting an end to the world's troubles, domestic, industrial and international. But it must be the real thing, no skin-deep make-believe, no watery sentimentalism, no frothy gushings, no vain and empty protestations, no blind unthinking emotionalism.

"This romantic and hallowed word has often been coupled with the name of God. Sometimes the two have been used together in such a manner as to rob them both of their proper meaning and their true glory. But there is in the world a vast reservoir of love, the source and sum of all human love, connected by an invisible conduit with every human heart. The supply is pure at the source, and becomes contaminated only when the heart into which it seeks entrance is clogged or polluted with impurities."

If we cannot work out the will of God where God has placed us, then why has he placed us there?—*J. H. Thom.*

From the Churches

BERKELEY.—Mr. Leavens has filled the pulpit excepting twice this month when his place was taken by Dr. Reinhart and Professor Hume of Stanford University.

The Hosmer Chapter League meeting, on its course on "Religion in America" was very encouraging. Rev. Robert F. Leavens, the principal speaker, was well supported by Mr. Sumner Clement and Mr. Miles Dempster.

The organ recitals, for students and others, were well attended during the month, and the Channing Club evenings were much appreciated.

FRESNO.—The month of November has been an interesting and an active one in the Fresno church. The morning services have been interesting, as always.

Mr. Clayton is conducting a series of lectures on alternate Thursdays, and these have been drawing in quite a number of outsiders as well as a fair number of the church members.

One social evening was held, which was merry and much enjoyed, although the attendance was not as large as the efforts of the committee deserved.

Plans are afoot for the children's Christmas party, but the date is as yet undecided.

Mr. Wetherell's visit was eagerly anticipated and thoroughly enjoyed. His enthusiasm always seems to set the spur on the little congregation here and we feel that we are brought in close touch not only with the sister churches on the Coast but with those throughout the country.

LONG BEACH.—The Starr King Club of Long Beach is affiliated with the National Young People's Religious Union, and since its organization last December its activities have covered a good many phases of social and religious work. The organization participated last year in the national contest for credits outlined by the committee in Boston, and in the four months between December and March, when the contest closed, the Long Beach society made half as many points as the winning club in Boston, which worked a year for the cup.

Last August, members of the local club proposed a federation between all the societies in southern California, including Hollywood, Los Angeles, Pasadena and San Diego. The plans for the larger organization are being perfected, and a meeting of the federation was held November 24th in Los Angeles.

The Club is looking forward to a year of varied interests, when they will have the added advantage of larger quarters in the new church building.

LOS ANGELES. — During the past month the average attendance at church on Sunday mornings has been increased by sixty. The Sunday School, including the adult class, now numbers 136.

The church is getting more publicity than usual. The *Times* carried a full column special article during the past month. The *Examiner* has asked for three of Mr. Backus' sermons to publish.

The Trustees have voted to have an "Every Member" canvass in January.

Many of the coming activities of the church will point in some way to the Laymen's League mission, to be conducted here by Dr. Sullivan and Dr. Westwood during February.

The Alliance has held its weekly meetings during October and November, with good attendance. On November 4th a sale of aprons etc was held, from which \$117 was realized toward the fund for Sunset Hall. During October we worked for the Needlework Guild, making twenty-nine dresses, and at present we are making curtains for our pet project, the Maternity Cottage.

Rev. Backus is giving us a course of lectures every third afternoon in the month on "The Outline of Science." So far they have been very interesting and well attended.

Rev. and Mr. Backus were at home to their congregation Tuesday, October 17th, from 3 to 10 p. m.

Unity Club, one of our social clubs for young people in the church, meets every Friday evening at the church parlors. At a recent meeting they organized a chorus and drama club, to be known as the Unity Players.

The Young People's Religious Union, the Fellowship, is already making

plans for its part in Young People's Sunday. It is hoped that a unique pageant, which will reflect the character of their religious study, may be given by the members on that date.

A meeting of the Southern California Federation of young people was held on Friday evening, November 24th. The business meeting was preceded by a dinner and followed by a dance.

OAKLAND.—The Oakland Unitarian church is active in all its branches and continually growing in numbers and general estimation in the city. Rev. Clarence Reed is delivering sermons of interest and ability which are quite fully reported in Oakland newspapers and the *San Francisco Journal*, and is giving a series of Sunday evening talks on the Life of Jesus and his significance to our own day, which are well attended and display unusual scholarly research. On Monday afternoons he is also giving illustrated lectures on great cities of the ancient world—Constantinople, Jerusalem, Cairo, Rome, Athens, the pictures being of a superior quality.

Dr. Charles W. Wendte is now president of the Board of Trustees of this, his former church.

Rev. Dr. W. S. Morgan is continuing his interesting Sunday morning talks on "The Problems of Civic Administration" to an increasing audience.

The approaching visit to this church of Rev. Dr. William L. Sullivan of New York, the new missionary of the Unitarian Fellowship, who in March, 1923, accompanied by an associate, probably Rev. A. P. Reccord of Detroit, is to hold a two-weeks' religious conference with daily sessions in this church, is already assuming large proportions. Mr. Reed and Mr. Wetherell, Unitarian superintendent, will be in general charge of the meetings, and the Berkeley and Alameda churches will co-operate. The series will close on Easter Sunday. Similar conferences will be held in Los Angeles.

PALO ALTO. — This month our minister, Rev. Elmo A. Robinson, is preaching a series of sermons on the "Psychology of Religion." He will also preach the sermon at the union Thanksgiving service.

Once a month the Alliance serves a Sunday dinner. Mrs. J. P. Canning had charge in November. The out-of-town guests were Field Secretary and Mrs. Carl B. Wetherell and daughter, and Mr. and Mrs. Merideth of Los Gatos. After the dinner some of the young people presented a short sketch entitled "The Anybody Family on a Sunday Morning."

The Laymen's League Chapter meeting this month was held at the home of Mr. A. J. Engle.

The sixth and seventh grades of our school, which are taught by Mrs. Clinton Wells, entertained one morning by a dramatization of their lessons in the life of Saul.

An open forum has been held in the church hall each week. The subjects discussed have been: "The U. S. in Hayti," "The Railroads" and "The Labor Situation."

PASADENA.—Last spring, when a house-to-house canvas was made in Pasadena and South Pasadena to determine the religious preferences of the people in the two cities, the cards showing Unitarian families were turned over to the Unitarian church in Pasadena. The results showed thirteen different spellings of "Unitarian." It is hoped that next year we shall find only one way of spelling it. This year our name appears weekly in the Pasadena papers, and we are having well written reports in the newspaper on all important occasions, like the installation of our minister, Bradford Leavitt. In addition, there is an occasional summary of Mr. Leavitt's sermon.

Everyone who is drawn to the church by such advertisements and reports will find a wonderfully effective preacher and a hospitable congregation. As the season progresses hardly a week passes without one or more accessions to our ranks, and we are wondering what we should do if our seating capacity should be suddenly exceeded some Sunday by 25 per cent, an event not beyond the bounds of possibility.

At a recent meeting of the trustees, plans were made for financing the church during the coming year, and at

the same meeting the heads of parish committees reported on their several sorts of work. On December 5th the Women's Alliance is to hold a New England baked bean supper and sale. The graded church school started October 1st is proving successful, every Sunday bringing accessions, so that there are now six classes.

There are evidences from many sources of the need of Unitarian work in this community, and we shall be very glad if we can continue to report progress on this scale.

REDLANDS.—It is deeply regretted that due to ill health Rev. Wilson M. Backus, our minister, is compelled to give up active work. We have been fortunate indeed in having had the capable and loyal services not only of such an excellent minister as Mr. Backus but also the splendid co-operation of Mrs. Backus, particularly in the Sunday School. Their loss is a severe one. We are also fortunate in having among our members Rev. Edward H. Brennan, who has consented to take temporary charge of the church here.

Two new classes have been added to the Sunday School, which has doubled its attendance since last year. The amount of money subscribed to the church for the current year has shown a marked increase. The church attendance, in spite of many removals from the city, has increased to a considerable extent. The organ is to be rebuilt in the near future.

SAN FRANCISCO.—Mr. Dutton has occupied the pulpit each Sunday of the month.

The Men's Club held a very large and interesting meeting on November 4th. The address was by Mr. John S. Drum, who spoke on "Community Welfare" and the proposed "chest" for caring for all the charities. Beyond caring for the material needs he urged that the cultural interests be considered, and outlined San Francisco's War Memorial, upon which two million dollars is about to be expended, providing for an opera house, an art museum and meeting place for the American Legion.

A very interesting month November

proved to be in our church activities. On November 6th Channing Auxiliary held a meeting—well attended. Prof. A. L. Kroeber giving us a vivid picture of the tribal life of the American Indian. Mrs. Dixon Freeland gave a charming talk on the Songs of the Yosemite Indians. Mrs. M. E. Blanchard sang a group of Indian songs.

On November 16th a Benefit Card Party was given at the home of our President.

The Society for Christian Work held two fine meetings. The first one on November 13th, our business meeting, when we have full reports on all our activities and time to discuss them without a mad rush to get through in time for a program.

On November 27th, Dr. Aurelia Henry Reinhardt drew a very large audience and one who were most enthusiastic over her spirited recital of her European trip and particularly of her visit to Geneva, and the work of the "League of Nations."

The church has recently been called upon to meet loss by the death of two of its elderly women members, Mrs. George Oulton and Mrs. E. S. Phelps, both of high character.

SANTA BARBARA.—A most successful Hollowe'en party and mystery supper was given in the parish building, with an attendance that taxed the rooms to their very limit.

At a recent meeting of the Alliance, Dr. Carson spoke on "The Fundamentalists and the Recent Attack on Evolution." On November 19th, Dr. Carson exchanged pulpits with Rev. Frank L. Marsech, the Universalist minister of Santa Paula.

Many additions to the parish list have been made, the church attendance shows steady increase, while the Sunday School has more than doubled in size and is under very capable leadership.

On Election Day, Dr. Carson was unanimously elected to membership in the Ministerial Union here. The church is also represented in a local Sunday School membership campaign. The church and all its organizations are prepared for an exceptionally busy winter.

Sparks

"Pardon me, didn't you come from Squeak Center, Missouri?"

"That's where I come from, mister, and if I ever get back I'll come from there again."—*Life*.

"Jim, I see that your mule has U. S. branded on his right hind leg. I suppose he was an army mule and belonged to Uncle Sam?"

"No, suh—dat U. S. don't mean nothin' 'bout no Uncle Samuel. Dat's jess a warnin'. Dat U.S.'n jess stand fo' Un Safe—'at's all."—*Judge*.

A class of boys was undergoing an examination in Scripture. The subject was the Good Samaritan.

"And why do you think the Pharisee, after looking at him, passed by on the other side?"

"Because he saw he had been robbed already," was the answer given.—*Argonaut*.

"Mother," said little Eva, on the way from church, "babies aren't so good as they used to be, are they?"

"Whatever makes you think that?" replied her mother.

"Well, little Willie can't talk yet, and he's nearly two, but Job could talk when he was a baby."

"Where does it tell you that, dear?" asked mother.

"Don't you remember the lesson this morning, mother? It said that Job cursed the day he was born."—*Argonaut*.

The year's prize for inspired typesetting is awarded without debate to the person responsible for the following in a New York daily: "The government is interesting itself in a powerless plan said to be capable of remaining in the air indefinitely."—*Detroit News*.

The conductor and a brakeman on a Montana railroad differ as to the proper pronunciation of the name Eurelia. Passengers are often startled upon arrival at this station to hear the conductor yell: "You're a liar! You're a liar!" Then from the brakeman at the other end comes the cry: "You really are! You really are."—*Boston Transcript*.

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